

Frank E. Gaebelata, Publisher

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Editorial Notes

One of the most comprehensive utterances of our Lord, in which He bore a great self-witness, is a statement made in the upper room when He spoke to His eleven disciples: "I came forth from the Father, and am come into the world; again, I leave the world, and go unto the Father" (John 16:28). These are simple words which a child can grasp. They are deep words which no saint can exhaust. Our Lord states three facts.

One, He came from the Father. This is the great truth revealed in the beginning of this Gospel. He was in the beginning, He was with God, He was God. Infidelity, including modernism, has tried to explain away the great truth expressed in these words. Upon them rests the whole story of our redemption. It is the solid rock. They have tried to blast it, but it remains unshaken; it will remain for ever. And the quoted saying is not the only one in which the Man of humiliation whom they called the Nazarene, the son of the carpenter, claims pre-existence. Repeatedly He stated that the Father sent Him, that He was with the Father before He came; that He is the sent One.

Second, He came into the world. That such a One should come was the subject of prophecy. The Spirit of God heralded His coming into the world, speaking through the lips of the holy men of God as they were moved by Himself. Their inspired testimony is harmonious. Though their speaking covers several thousand years, though they spoke at different

times, under different circumstances and independent of each other, they all bear the same witness and portray the same Person. He was to come as the seed of the woman, born of a virgin. He was to be a servant. He was to be humble, unassuming, and lowly. He was to open the eyes of the blind and make the lame leap like an hart. He was to be a man of sorrows and acquainted with grief. And so He came into the world, the world which was made by Him. And so He was in the world as the light and as the life. Then followed what the prophets also pictured, which was likewise revealed in historic types. He was rejected by His own people and His life on earth terminated in suffering, in the death upon the cross.

Third, He who came from the Father, who came into the world, was to go back unto the Father. It does not mean a spiritual return. The body which died on the cross and was buried could not see corruption. Death and the grave were defeated in His physical resurrection. He arose in the same body which He had taken on in the virgin birth. In that body He went back unto the Father. He returned to the same place from whence He had come. He was once more clad with the same glory which He had with the Father before the world was (John 17:5). He left the world to take His place at the right hand of God, far above all principality, and power, and dominion, and every name that is named.

These are the three facts, but what is their deeper, their spiritual meaning? Why did He come from the Father? Why did He enter the world? And why has He returned unto the Father? Was it simply for display? Modernistic teachers go back to ancient mythologies. They claim that the story of Christ, the Son of God who came from above into the world, is akin to the mythological legends of the gods coming down to earth, mingling with men. If they are scholars they ought to know that so such comparison is possible.

But why did He come from the Father into the world, and return unto the Father. The Scripture answer is: *it was for us*. Man was lost, helpless and hopeless in himself, and could not come back to God. He attempted it by searching, but the world by wisdom could not find God, nor a way back to Him. And so God had to come down to man. What man could not do God had to do for him.

God sent Him by whom and for whom all things were

created, His only begotten Son, into the world. He sent Him to declare His own words, to reveal the invisible God. In Him the Father was manifested. He came to seek and to save that which was lost. The seeking took place when He came to His own, the lost sheep of the house of Israel. The saving, by which man can be brought back to God, could not be accomplished by His teachings, by His living, by His leadership. The redemption which man needs could only be brought about by the sacrificial death of Him whom the Father sent, who came into the world with this great goal, to die for our sins. God sent Him that He might reveal the fact that God is love: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:10). God sent Him and gave Him up for us all, that His righteousness might cover us. "He hath made Him sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). So it was for us. We share in it all when we believe on the Lord Jesus Christ and accept Him. Thus we become sharers in His death as we become sharers of His life; not only dead with Him but risen with Him.

It was for us that He went back unto the Father. In Him we are also brought to the Father. Every believer is with Him there, seated in the heavenlies in Christ Jesus. He took our place on the cross here below, and now we take His place in the presence of the Father. His God is our God, His Father is our Father; hence we address God scripturally when we use this inspired term. And all He received from the Father, as the second Man who passed through death and the grave, was given to Him for us, so that we might be sharers of His glory.

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:31, 32).

He took our place below,
 We take His place on high;
 He lived that we might live; He died
 That we might never die.
 Our life is in Thy love;
 Without it all is night.
 Life is not life without Thy love;
 Thy friendship is our light.

—From the writings of A. C. Gaebelien, 1933.

One Sinner Alone

It is true, is it not, that oftentimes we associate the greatest service for Christ with large crowds or wide publicity? Thus there are Christians who imagine that, unless they can address multitudes or engage in some work that draws public attention, they are really doing nothing of value in the name of the Lord. But nothing could be further from the truth. Did not our Lord Jesus Christ minister in His Father's name? Could there be a greater example of perfect service for God and to mankind? Yet how frequently He gave Himself to one sinner! And how marvelously has His sowing of the seed been multiplied!

It will be profitable to leaf through a few chapters of the Gospel according to John.

Chapter 3. Here we see the Lord Jesus instructing one man, Nicodemus, at night. Out of this conversation there is revealed to us the immense doctrine of the necessity of the new birth and the way to receive it. As a result of this interview that Christ had with one man, there is unfolded for us God's love for a world lost in sin and His provision of salvation through His uplifted Son. Think of the tremendous loss to the Church, yes, and to the whole world, had our Lord pled tiredness and the need of rest instead of conversing with that one man!

Chapter 4. It is in this chapter that the record of our Lord's talk with the woman of Samaria is written. "The first needs go through Samaria" just to see the woman at the well. To this lone woman were spoken words that science and philosophy could never have uttered apart from His revelation: "God is a Spirit: and they that worship Him must worship in spirit and in truth" (vs. 24). And to her He made known a truth that thirsty souls have tasted and found satisfying through these many centuries: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (vs. 14). Suppose our Lord had not traveled through Samaria, or had been too weary or too self-occupied to talk to the woman who drew water at Jacob's well! What blessed, thirst-quenching words we owe to His interest in just one sinner there!

Chapter 5. Here we observe our Lord in Jerusalem, at the pool of Bethesda. An impotent, friendless, and helpless man was there, and the Lord Jesus saw him, addressed him, and healed him. From the incidents that followed came the words that have brought multitudes to faith and salvation in Christ, and to joyful assurance: "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (vs. 24). It was Christ's compassion for one man that resulted in this comforting message to millions.

Chapters 6, 8, 9, and 10. Here, in these chapters, we notice again that the ministry of Christ was frequently to one individual, and that the results of such service have, as recorded in God's Word, reached out in blessing to multitudes. The sixth chapter, in which the discourse on the Bread of Life is written, shows that the life-giving words of the Saviour were spoken as a consequence of a conversation with one man, Philip, about the hunger of a great multitude. We owe to this interview, then, such words as these: "I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever" (vs. 51). In chapter eight, a sinning woman stands before the Lord Jesus, alone (vs. 10), and as a result of Christ's compassion upon her, many have been comforted and encouraged: "Go, and sin no more." To a regathering crowd, He revealed Himself as the Light of the world, saying: "He that followeth Me shall not walk in darkness, but shall have the light of life" (vs. 12). And in chapter nine, our Lord opened His heart to one man, a man born blind, and healed him. All that follows, in this and the next chapter, came, as it were, in the train of this miracle, even the announcement: "I am the good Shepherd" (10; 11), and that great promise of assurance: "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (vss. 27, 28).

Thus it may be seen how important a service to only one person may be, and how widely its influence may spread. "But these were experiences of the Lord Himself," someone

will say. "We cannot expect that our imperfect efforts will issue in such manifest blessing." Indeed, we can. Did not our Lord promise, as written in this same Gospel: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (14:12)?

Let us observe, again in John's Gospel, what can be done by any believer in the Lord Jesus Christ as he ministers to one individual. Andrew heard the testimony of John the Baptist concerning Christ, and walked with Him. Then, we read: "He [Andrew] first findeth his own brother Simon, and saith unto him, We have found the Messiah; which is, being interpreted, the Christ. And he brought him to Jesus" (1:41, 42). Further, we see our Lord finding Philip, and the latter, in turn, finding Nathanael and saying to him: "We have found Him of whom Moses in the law, and the prophets, did write, Jesus . . . Come and see" (1:43-46). And so it should be today. The Lord Jesus finds one sinner, and that one sinner, redeemed through faith in Christ's blood, goes out himself to find one sinner, and another, and another, to lead them to Christ.

It is not necessary to preach to multitudes, or to serve in a way that receives public cognizance, in order to be in the will of God and of use to Him. The Church, Christ's mystical body, is made up of members added one by one. And who knows but what that poorly clad lad or that unimpressive young lady may, under God, blossom forth into a mighty missionary of the cross, because you had compassion upon, and took the time and expended the effort to speak to one sinner alone! "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).



New York Crusade

Reports concerning the first three weeks of Billy Graham's New York Crusade have been not only encouraging but thrilling. The attendance during the early stages of the campaign was above expectations, and the visible results

have exceeded anything that Dr. Graham has seen in his other great evangelistic efforts.

The whole tenor of the crusade has been dignified and reverent, and the power of God has been manifest. There have been no histrionics or highly emotional appeals. The Gospel has been proclaimed in biblical terms and in a biblical way. The invitation to the unsaved to receive Christ as Lord and Saviour has been presented clearly and without cajolery or begging, and thousands have professed salvation through Him.

While the New York Crusade was originally scheduled to run through June only, it is possible that it will have reached such momentum in the latter part of the month that it will still be going on when this issue of the magazine is received. Pray for Billy and his team, for the executive committee of the Crusade, and for those who have confessed Christ during this remarkable campaign. It is the responsibility of every Christian to pray for Billy Graham; yes, the responsibility even of those who may not agree with Dr. Graham's methods. He is evidently God's man for this hour. Let his critics beware lest they be found guilty of stretching forth their hands against the Lord's anointed.



But Are We to Expect a World-Wide Revival?

A great many of God's people are praying for and looking for a world-wide revival. There is no question as to the seriousness and sincerity of purpose that motivate such prayer and desire. The question arises, however, as to whether or not we may expect a world-wide revival at this hour on the clock of Bible prophecy.

Of course, we must first of all define what we mean by a world-wide revival; for some people understand the word to mean one thing, and some another. The English word "revive," from French and Latin verbs, means (1) to return to consciousness; (2) to return to life; (3) to assume fresh life after nearly dying; (4) to come back again after a period of

abeyance; (5) to renew; (6) to make active or operative again; and (7) to bring into existence again. In the religious sense, the word is sometimes employed to denote *a rekindling of the flame of faith*, or at other times it is taken to signify *a wave of conversions to Christianity*. Primarily, when we speak of revival, we think of a re-awakening among the saints. The enlargement of the Church through evangelism and consequent mass conversion will come as the result of revival in the Church, but mass conversion is not of itself necessarily a revival, since those converted were dead in trespasses and sins and had no life until they received the Lord Jesus Christ as their Saviour.

If, by the question, "Are We to Expect a World-Wide Revival?" we mean to ask whether multitudes of men and women will be saved before the end of this age, it is a fair assumption to believe that, until the Lord comes, there will be an increasing ingathering throughout the world, in view of the ever-widening arc of missionary enterprise. Of course, doors are closing in certain broad areas on the earth, but the true Church assuredly has awakened to its responsibility to evangelize the world. So it may be expected that multitudes will be saved while there is yet time. This does not mean necessarily that there will be hundreds of thousands brought to Christ in any one series of meetings in any one area, although the response to the Gospel appeal in the New York Crusade and in certain other campaigns assures us that God is still able to work in power. Certainly, in view of the legion of true believers that are on mission fields and laboring at home, individuals will continue to be converted day after day, and the sum total will doubtless number a vast multitude.

If, when we ask the question, "Are We to Expect a World-Wide Revival?" we mean to inquire as to whether God's *own people on earth* will be re-awakened, the answer may again be in the affirmative. For as the age draws toward its close and the line of demarcation between truth and error becomes more and more clear, it is very possible and, indeed, likely that individual saints will become more occupied with the Lord Himself, and the love between brethren and the unity of the Spirit will grow. This will not be brought

about, we surmise, by organization but by the Spirit Himself reaching the hearts of believers in Christ through the Word of God.

If, however, by the question, "Are We to Expect a World-Wide Revival?" we are asking whether the church as a whole, that is, the visible church, the great church organizations, will be awakened to newness of activity and increase of faith, the answer must surely be in the negative, assuming that we are as near the end of the age as most Bible teachers and students opine. And generally, in the letters that we receive inquiring about our expectancy of a great revival, it is this aspect of the word "revival" that the writers appear to have in mind, as though the professing church, or some of the large denominations in the professing church, might be expected suddenly to awaken and to sweep over the world, or a portion of it, in Christian activity and successful evangelism. In the New Testament, insofar as we are aware, there is not one promise to suggest that, as we approach the end of the age, there will come a revival of national or world dimensions that will sweep aside rationalism and atheism and bring the world back to God. On the contrary, there is prediction upon prediction that teaches just the opposite of this, telling us that, as the age-end approaches, many will depart from the faith, seducing spirits will wax worse and worse, doctrines of demons will be taught, fables will be believed, the Lord Himself will be denied, and the spirit of anti-christ will prevail.

Another question arises, therefore: "How near the end of the age are we?" He who is spiritually aware cannot help but believe that we are very near the end. The faith is being denied, evil men *are* waxing worse and worse, apostasy is on the march, and conditions universal *are* such as to cast shadows of the coming events of Bible prophecy, predicted to take place during the period of great tribulation that is to come on the earth.

As we examine the book of The Revelation we sense that we are now living in a Philadelphia-Laodicea period. The Philadelphia church is composed of those who do not deny the name of the Lord Jesus Christ but keep God's Word (Rev. 3:8), whereas the Laodicea church is made up of those

who are neither cold nor hot, who are wretched, miserable, poor, blind, and naked (Rev. 3:15-17)—Christendom in its apostasy. If we are in such an era, and we believe we are, there is no intimation that a period of recovery or revival is to follow. Laodicea remains unchanged, and the next thing to be looked for in the calendar of Bible prophecy is a door opening in heaven, and the voice, as it were of a trumpet, saying: "Come up hither" (Rev. 4:1).

In view of these things, what is to be the attitude of the child of God? We are to be faithful in witnessing to the Lord Jesus Christ to the uttermost part of the earth (Acts 1:8). We are to redeem the time because the days are evil (Eph. 5:16). We are to be instant in season and out of season, preaching the Word, watching in all things, enduring afflictions, and making full proof of our ministry (II Tim. 4:2-5). Such faithfulness to the commands of our Lord, such testimony to Him, such proclamation of the Gospel will be honored by the Holy Spirit and souls will be saved and added to the body of the Lord Jesus Christ. Thus must we be faithful to our calling, praying that God will enable His saints to guard the unity of the Spirit and that all of us may witness to the Lord in the fulness of the Spirit, to the strengthening of the whole household of the faith and enlargement of His mystical body.



Volume LXIV

With this issue of OUR HOPE an unbroken ministry of sixty-four years begins. It is God who has enabled the work to go on in this manner. He has not failed us ever, even though He has allowed us to go through periods of testing from time to time. We are in such a season now but are assured that He, who ever abides faithful, will prove that faithfulness once again on our behalf.

Perhaps the Lord would like to use you as one of His instruments of help and blessing. Show your copy of this issue to a friend or acquaintance, and urge this person to subscribe for himself. And pray for us.

OUR HOPE is a much needed testimony to our Lord Jesus

Christ. It will go on, for it is God's work. So we wait upon Him and, as He works for us, we shall give Him all the glory.



Northcote Deck

Northcote Deck, M.D., for many years a medical missionary to the Solomon Islands and, in later years, a bible conference speaker and author, went to be with the Lord on May 8, 1957. He was in his eighties.

It will be remembered that in the June issue, we published what was perhaps Dr. Deck's last article, "A Notable Dream." There, in the Editor's Note, we printed a letter from him in which he stated that he was living on borrowed time and borrowed blood. He knew, he told us, that his home-call was only a matter of days or weeks distant. "We all may be there soon," were his last words.

To Dr. Deck's loved ones we extend warm sympathy in their loss. But their departed one is with the Lord whom he loved dearly and served faithfully.

Perhaps you will want to turn back to the June issue (p. 743) and read "A Notable Dream" a second time.



Regarding Articles in Serfes

Because of important manuscripts that come to our desk regularly, it is sometimes necessary to interrupt articles and expository writings that are published in instalments. Thus this month Donald M. Hunter's series on what we believe to be erroneous teachings of Seventh-day Adventism, and the Editor's exposition of The Revelation, Verse-by-Verse, have been omitted. Look for them in the August issue.



O. H. M. S.

As a memorandum to ourselves to do these paragraphs about the Missionary Subscription and Book Funds, we jotted down four letters, "O.H.M.S."—standing for OUR HOPE MISSIONARY SUBSCRIPTIONS. As we looked at the notation we were reminded that these same four letters are used in Britain to denote: "On His [Her] Majesty's Service." And that led us on to the thought that every believer in Christ is in the service of the King: "On His Majesty's Service." Part of that service is the sharing with other believers of our substance.

Do you want to have a part in sending OUR HOPE and some of our books to missionaries around the world? Many of them cannot afford to subscribe to the magazine or purchase expository books. Yet this sort of spiritual food is needed by those who are constantly proclaiming the Word. He who gives out must take in, else he will soon be empty.

If you have some of the Lord's money that is lying idle, or if you are planning to lay by in store as He has prospered you, why do you not send us a contribution for one of our literature funds, so that we can

mail OUR HOPE or some helpful volume to one of God's needy servants?
Thank you for your donations in the past. Those for April are gratefully acknowledged below.

OUR HOPE MISSIONARY SUBSCRIPTION FUND, April, 1957: Nos. 57-28M, \$25; 57-29M, \$7; 57-30M, \$30; 57-31M, \$6; 57-32M, \$1; 57-33M, \$6; 57-34M, \$1; 57-35M, \$12; 57-36M, \$10. Total, \$100.00.

OUR HOPE MISSIONARY SUBSCRIPTION FUND, April, 1957: Nos. 57-10B, \$10; 57-11B, \$1.10. Total, \$11.10

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Homer A. Hammtree and Paul Beckwith:

July 1-6—Mt. Hermon, Cal.: Charles E. Fuller Conference.

July 7—Los Angeles, Cal.: Church of the Open Door.

July 15-21—Benton, Pa.: North Mountain Bible Conference.

July 22-28—Montrose, Pa.: Montrose Bible Conference.

John B. Marchbanks:

July 10—Asheville, N. C.: Asheville Bible Church.

July 13-15—Bryson City, N. C.: Great Smoky Mts. Bible Conference.

July 21—Rock Hill, S. C.: Trinity Presbyterian Church.

July 28—Nondersonville, N. C.: Miller Memorial Bible Class.

Ray C. Stedman:

July 1-6—Hume Lake, Cal.: Hume Lake Missionary Conference.

Full of Beans

Some months ago the Editor had a visit with his dear friend Tom Rees, of London, a choice Christian whom the Lord is using widely in the British Isles and elsewhere. When we asked our friend about his wife and children, he replied: "They're full of beans," an expression that might have set us to wondering whether they were in a concentration camp or the armed forces, were it not for the happy smile on Tom's face as he spoke. Later, in recounting the appearance of certain ladies, Mr. Rees stated that they were dressed "to the nines," another curious figure of speech, indeed.

To the initiated British such conversation would present nothing mystifying, since the phrases that our friend employed are common expressions in England to denote, in the circumstances here related, good health and splendid attire respectively.

There is a language of the Spirit, too, that is familiar to the child of God but an enigma to the world.

The unregenerate man is wholly in the dark as to the meaning of the new birth, or the witness of the Spirit within the heart, or the joyful assurance concerning the forgiveness of sins and life everlasting that the Christian possesses. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). These things fall within the language of the Spirit that is known only to those who have been born again, to whom all things are become new.

Without the tri-personal nature of God we would have no Christianity.

THE HOLY TRINITY

by ABRAM M. LONG*

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28:19).

SEVERAL months ago a girl whom we know and who is preparing for the mission field was speaking to a Jewish friend about Jesus Christ. "The trouble with you Christians," this girl friend replied, "is that you worship three Gods. We worship only one as the Old Testament claims."

This is indeed a serious charge to make against Christianity. So let us examine this question in the light of the Holy Scriptures, for they alone are our final authority on all matters of faith and practice. First of all we shall want to see what we mean by the doctrine of the Trinity. Then we shall examine the teachings of the Word of God on this matter. Finally we shall see how the fact of the Trinity is the very keystone of our Christian faith.

1. Statement of the Doctrine

The Jewish girl was perfectly right in claiming that the Old Testament teaches a strict Monotheism. "Hear, O Israel," is God's command in Deuteronomy 6:4; "the Lord our God is one Lord." In Zechariah 14:9 the prophet declares: "And the Lord shall be king over all the earth: in that day there shall be one Lord, and His name One." And the Prophet Malachi asks, in chapter 2:10: "Have we not all one Father? Hath not one God created us?" Words could not be plainer. From these and other declarations of the Old Testament it is clear that there is only one God.

* Dr. Long, Pastor Emeritus of the Fourth Presbyterian Church, Philadelphia, Pa., has done a number of doctrinal articles for Our Hope over the past several years.

As Christians we even go a step further. The New Testament actually teaches more explicitly than the Old that there is but one God. Jesus Christ Himself confirmed the words of Moses: "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart" (Mark 12:29, 30). But this is not all. The great Apostle Paul, speaking by the Holy Spirit, affirmed that there is "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6). "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). And when our Lord was praying that high-priestly prayer of John 17, He declared: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (vs. 3). As Christians, therefore, we do not worship three Gods. We worship only one, as the Scriptures of the Old and New Testaments clearly reveal.

Yet, having said this, we must immediately add that this is only part of the truth; for in the Scriptures the same divine attributes that are ascribed to God the Father are also ascribed to two other persons. One of them is the Son, who also is addressed in terms denoting Deity; and the third is also a distinct Person called the Holy Spirit. He also receives divine homage and exercises the same power as God the Father. In other words, instead of having the divine attributes of God centered in only one person, they are actually centered in three!

This fact led our founding fathers to ask the question: "How many persons are there in the Godhead?" (*Shorter Catechism*, Q. 6). The answer they formulated from the Scriptures was: "There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

When we affirm that there are three persons in the Godhead, we do not mean that there are three different aspects to the personality of God. The President of the United States of America, for example, is known to us in the formal relationship of our elected leader. To the members of his own cabinet he is known in a different and more personal way;

while to his own immediate family he is known in the most intimate relationship of all. But this does not explain the Trinity, for the President, being but one individual, has only one center of self-consciousness; and these three expressions of his personality do not constitute three distinct persons: they are but various phases of one ego.

When we say that there are three persons in the Godhead, we mean that there are three distinct centers or foci of self-consciousness. There are three distinct persons or egos, in other words. This ego or center of self-consciousness is the very core of one's personality, and it is this ego that enables you to distinguish yourself from every other person in the world. No two are alike. You never confuse yourself with any other. Regardless of how many surround you, you can say "I" and "me" and "mine" as opposed to "we" or "your" or "them."

But this must also be added. You and I have only one center of self-consciousness. When you complete a task you say, "I did it," not "We did it." Your personality is limited to just one ego. But the infinite and eternal nature of God is so rich that He possesses three egos, three centers of self-consciousness, each of whom is an individual personality distinct from the other two.

Many instances might be cited to illustrate the individuality of these three persons, but for the moment let us observe just a few. How God the Father speaks of Jesus Christ: "The only-begotten Son in whom I am well pleased" (Matt. 3:17). How He is recorded conversing between the Son and the Father in John 12:27, 28. Observe how our Lord speaks of the Holy Spirit: "When He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and He will show you things to come" (John 12:13, 14). Here Jesus speaks of the Spirit as a person, applying to Him all the personal attributes and qualities and referring to Him with personal pronouns.

These are merely a few of the many biblical statements showing us three distinct persons in the Godhead. Yet the Bible is equally positive in affirming one Godhead. God is therefore one in one respect and three in another. He is one

is substance. He is three in centers of self-consciousness, in persons. These three are so united in the Godhead that they are one in substance and equal in power and glory.

2. Teaching of the Scriptures

Let us now see what the Scriptures have to say about this important subject. If you were to open the Hebrew Bible and begin to read Genesis in the original Hebrew, the first three words you would meet are "*Bereshith bara Elohim*"—"In the beginning God created." That third word, *Elohim*, is translated God. But even a first-year student in Hebrew will tell you that there is something unique about that word *Elohim*. It is a proper noun in the plural number, meaning more than one. By all the rules of grammar that plural noun should have a plural verb. But it is not so. *Bara* is singular! It is like saying in English: "They is here." And *Elohim*, plural in form, is translated with a singular noun, God! The third word in the Hebrew Bible already indicates a strange phenomenon. Something is true of God which is not true of us. In His nature there are more persons than one.

But read on in your English Bible in that first chapter of Genesis. In verse 26 we read: "And Elohim said, Let us make man in Our image, after Our likeness." Yet in verse 27 we read: "So God created man in His own image." Here indeed is a remarkable fact. God says that man is to be made in "Our" image, yet man is said to be created in "His" image, clearly indicating that more than one person had a hand in creation.

Later on in Scripture this plural creative activity is explained, for each of the three persons in the Godhead had a share in creation. In Psalm 102:24-25, for example, creation is ascribed to God. In Colossians 1:16 the Son is credited with creating all things; while in Genesis 1:2 and Job 26:13, the Holy Spirit also shared in creation.

Numerous passages might be quoted from the Old Testament to indicate this compound unity in the Godhead. In Isaiah 48:16, for instance, the trinitarian personality is clearly indicated. The Messiah is speaking. He says: "And now

the Lord God and His Spirit hath sent Me." Notice again the singular verb for a compound subject.

Let us give a little more careful thought to the proof-text of the Jews in their claim for the absolute unity of God. We have already cited it from Deuteronomy 6:4: "Hear, O Israel; the Lord our God is one Lord." That cardinal adjective "one," modifying Lord, is a word worthy of further study. In the Hebrew it is the word '*eh-ghahd*.' It is used, for example, in Genesis 2:24, where Adam says that "a man shall leave his father and mother, and shall cleave unto his wife: and they shall be *one [eh-ghahd]* flesh." Again, in Genesis 34:16, where the sons of Jacob spoke deceitfully to Shechem, they said: "We will dwell with you, and we will become *one [eh-ghahd]* people." Or observe once more, in Genesis 41, after Pharaoh related to Joseph the various incidents in his dream and asked for an interpretation, Joseph said: "The dream of Pharaoh is *one [eh-ghahd]*" (vs. 25). By now it will be observed that this adjective "one" does not express absolute unity but a compound unity. More than one are combined to make one unity. In the case of marriage man and wife are *one*; the sons of Jacob are *one*; and the dreams of Pharaoh are *one*! Yet in every instance in the Old Testament, where God is said to be one, this cardinal adjective *eh-ghahd* is used, indicating a compound unity within the Godhead! Perhaps our Jewish friend did not read his Scriptures carefully enough!

When we come to the New Testament, the revelation is still more explicit. In what is sometimes called "The Great Commission," our Lord commands His disciples to go and teach all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). In the apostolic benediction, Paul dismisses his readers: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost" (II Cor. 13:14). In these two references it will be observed that the Father and the Son and the Holy Ghost are joined in one act of worship.

Perhaps the greatest of all proofs of the triune nature of God lies in those many Scriptures in which the Father, Son, and Holy Ghost are separately mentioned, and in which

their nature and mutual relations are taught. These texts show that the Son and the Holy Spirit are divine, that they belong to the one divine nature, and that these three are personal and equal.

We can mention here only several illustrations of the many that are available. Notice, for example, how in John 1:1 Christ is called the divine Word, or *Logos*, which signified to the Jews everything by which God reveals Himself to men. Observe also in Philippians 2:6 how our Lord Jesus is said to have been in the form of God. The Greek words *einaí isa Theo*, "to be equal with God," are never applied to a finite or created being.

The same is true of the Holy Spirit. He is given the same attributes that are ascribed only to God. When He is called the "Spirit of God" (I Cor. 2:11), it means that He is the very Person of God. The same truth is emphasized in II Corinthians 3:17, where the apostle affirms that "the Lord is that Spirit." And in Acts 5:3, 4 we have it stated clearly. After the deception of Ananias, Peter said: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou has not lied unto men, but unto God." So it continues in book after book of the New Testament. These citations are sufficient, however, to show us that God is tri-personal in His being, that these three persons are three centers of self-consciousness within the Godhead, and that these three persons of the Trinity are of the same substance and equal in power and glory.

3. The Basis of Christianity

We come now to our last phase of discussion on the Trinity. Why is the doctrine of the Trinity a necessary postulate of our faith? Without this tri-personal nature of God we could indeed have no Christianity at all. The reason for this lies in the fact that Christianity is a redemptive religion. This is not true of any other religion in the world, such as Mohammedanism or Buddhism or Confucianism. But Christianity is redemptive, which means that God Himself made expiation for the sins of man. This He did from the motive of pure, self-immolating love.

When God first created the universe and man, He saw that everything was good. Man was created in the image of God and had fellowship with Him. But Adam and Eve sinned against God and plunged the race into sin and misery. Instead of leaving the world in this condition, God sent His only-begotten Son into the world to redeem mankind from its lost estate. He did this at the infinite sacrifice of the Lord Jesus Christ on the cross of Calvary, thus making possible our salvation through faith in His atoning work. In this way man can be restored to his original state in happy and holy fellowship with God.

Now let us suppose for just a moment that there is no Trinity. Let us say that there is only one person in the Godhead, God the Father. Let us further suppose that He left His throne in heaven to come down to earth and live among men, as did the Lord Jesus Christ. Instead of God the Son making the sacrifice of His life on Calvary, God the Father does it. What would Satan be doing in the meantime, while God relinquishes His sovereign rule over the universe? Just to ask the question is to answer it. The world would have turned into chaos instead of being a cosmos.

If man is to be redeemed, there must be a plurality in the Godhead. If a divine person is to come into the world in the form of a man, then humble Himself, as Paul said of Christ (Phil. 2:8), and become obedient unto death, there must of necessity be more than one person in the Godhead. There must be three. In this way, and in this way alone, could one of these divine persons empty Himself and take on the limitations of time and space. The throne of the universe would be occupied, in the meantime, by its rightful Sovereign, while the third Person of the Trinity could uphold the Son during the time of incarnation and death.

This is exactly what happened. God the Father sent the Son into the world to be enshrined in finite, human nature. The Son came, lived a life of perfect holiness, and satisfied every righteous requirement of the law. Then He took on Himself our sins and shed His own blood for them, making complete atonement. After this He resumed His rightful place of majesty and sovereign power with the Father. This objective phase of redemption having been completed by

the Son, the Holy Spirit now applies it subjectively to the heart of every true believer in Christ, making him a new creature.

The longer one meditates upon these great mysteries of God, the more one is impressed with the surpassing beauty and wonder of this trinity of persons in the Godhead. It is God the Father who chose us in Christ before the foundation of the world; it is God the Son who redeemed us by His own vicarious death on the cross; and it is God the Holy Spirit who applies this salvation to the penitent heart and seals it for God unto the day of redemption of the body.

Thus we are united to the one great body of Christ, in whom dwells His living Presence. It is this that is our "hope of glory." When we recall that this revelation we now possess is but a meager prelude to His glory which will some day be revealed in us, we can understand what Paul has in mind when he exclaims: "O the depth of the riches both of the wisdom and the knowledge of God; how unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33). Let all creation sing with Ambrose of Milan (1340-1397):

All laud to God the Father be;
All praise, eternal Son, to Thee;
All glory, as is ever meet,
To God the Holy Paraclete.

Greatness That God Sees

What are your prayer habits? One can never be a great Christian unless he has a great prayer life. As it is far better to purchase needed goods in the store than to be a window-shopper only, so it is a vastly superior experience to draw freely from God's store of grace and mercy than simply to wish you might do so.

Furthermore, prayer embraces a passionate vision, implanted by the Holy Spirit, for the Lord's work and His servants in many fields. And it includes fellowship with other Christians in intercession for them. There are so many in need today. It is not enough to remember them at the throne of grace in a perfunctory way. We need to pray for them fervently and effectively. It will avail much.

But prayer is far more than asking God for His blessings, either for ourselves or for others. It is to talk to Him, to pour out the heart in worship, praise, and thanksgiving, telling Him of our love for Him and committing ourselves to Him completely.

The great Christian life is shown in the prayer time, and God alone sees it.

Why does God give riches to some and allow others to be poor? Why are some Christians healthy and others sickly? Why do some have overwhelming afflictions while others seem to find everything pleasant and easy?

THE GRACE OF OUR SOVEREIGN LORD

by DONALD M. HUNTER*

THE parable of the laborers in the vineyard (Matt. 20:1-16) is part of our Lord's answer to Peter's question: "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" (Matt. 19:27). Peter was thinking in terms of reward, so the Saviour clearly stated that the disciples and all those who follow Him will reap an abundant reward (vs. 28, 29). In Peter's question the Saviour detected a spirit of pride and self-righteousness; so, by means of this parable, He warned the disciples and all true believers as to what will happen to those who serve Him in the wrong spirit. "So the last shall be first, and the first last" (Matt. 19:30; 20:16). Not only does the Saviour graciously issue a warning in this parable, but He also establishes the principle of grace and of God's sovereignty in His service.

1. The Day of Labor

This whole period of the Church—from Pentecost until the second advent of the Lord Jesus—is one long day for service. It is widely thought that this day is rapidly drawing to its close. Individual Christians play only an infinitesimal part in this long day; therefore, we find it more practical to

*Mr. Hunter, a missionary to Japan under The Pilgrim Fellowship, Inc., is concluding a period of furlough in the United States prior to returning to the field in August, D. V.

picture a Christian life as a day of labor that starts when the believer accepts Christ as Saviour and ends when he goes home to heaven. In some lives the day is long, as was that of the Apostle John; in others, the day is very short, as in the case of James the brother of John, who was the first of Christ's disciples to face martyrdom (Acts 12:2). Have you and I been truly toiling for Christ since He saved us? If we are in the vineyard, can we not put greater energy and more time into our labor?

There is an abundance of work to be done in the world, which is referred to in our Scripture as the vineyard. The fields are white unto harvest but the laborers are scarce. Calls for help are heard from every part of the vineyard. In each community, in each local church there is ample work for every Christian. In lands like Japan there are millions of people who have no adequate knowledge of the Gospel; many have not even heard the Good News. In America and Britain there is a new generation which has been steeped in the teachings of unbelieving philosophers such as Hume, Hegel and Comte; a generation of young people whose minds have been morally diseased by a diet of moving pictures, unwholesome novels, and a sensational press; a generation that is nearly as ignorant of God's Word as are the unevangelized millions in China. "The harvest truly is plenteous, but the laborers are few." These words of Christ described contemporary conditions, but a study of man's need throughout the centuries leads to the conclusion that His words were prophetic of this entire dispensation.

2. Work for All

The anxiety of the householder to secure all available laborers is evidenced by the fact that he went out early in the morning to find workers, and that he returned to the market-place, the center of activity in an oriental town, at the third, sixth, ninth, and eleventh hours for the same purpose. He did not allow anyone to remain idle. This householder represents God, who desires that each of us labor steadfastly and earnestly in His vineyard. He is the One who creates in our hearts every impulse to serve.

Perhaps this message will be the means of another Christian entering the vineyard to work while it is called today, for "the night cometh when no man can work." Regardless of the means by which the Lord speaks to us of the need to labor long and hard for Him, let us quickly respond to His call. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

The reader of this parable cannot help but be impressed with the willingness of those who arrived late at the market to go into the vineyard without promise of definite recompense, simply trusting in the goodness of the householder. This should be our attitude also. Let us go as the Lord bids, not seeking a reward, not unwilling to work in the most obscure part of the vineyard if that be the Master's will. The privilege of serving Christ is reward enough now, and His "Well done" is the reward we crave when we see His face and hear His voice.

3. The Right Spirit of Service

The parable suggests that those workers, regardless of their popularity, gifts, or success, who fail to have a right spirit in service will not be chosen by God for the first places in that day when honors and rewards are bestowed. God calls many servants but has only a few choice ones (see vs. 16). Thayer defines the word *ekletos*: "2. choice, select, i.e. the best of its kind or class, excellent, pre-eminent."

How may a choice servant of God be recognized? He may be recognized by the Christlike spirit he manifests in his daily service. He serves God with humility and does not look on his own work with pride or complacency. He is willing to work unseen and unknown by man. He never grudges the blessings and honors that God bestows upon others but rejoices with them in their prosperity. He does not work in his own strength but depends wholly upon Him who said: "All power is given unto Me . . . lo, I am with you alway." He does not allow any subtle form of expediency to cause him to depart from the explicit commands

of the Word of God. He never boastingly compares himself with other servants who are less gifted, nor does he brag about his own usefulness. Instead of despising those who occupy a less important field of labor than himself, he esteems such higher than himself and endeavors to help them in every possible way.

Such choice servants of Christ will be among those most highly honored at the time of which the Lord speaks in this parable. All such are known to God as those who serve in the right spirit, although at present they may be quite unknown to the Church at large. On the other hand it is very possible, in the light of this parable, that some "great" names of Christian workers who, in this life are considered outstanding, will be among those least honored in that day.

4. The Sovereignty of God

We now come to the main point of the parable, which is the sovereignty of God. The householder said to those who murmured: "Is it not lawful for me to do what I will with mine own?" He kept his bargain with those whom he had engaged early in the morning, and it was his right to do as he did in giving all the laborers a penny (denarius) regardless of the length of time they worked. This is a good illustration of the sovereignty of God. When a Christian says, "I believe in the sovereignty of God," he means to say, "I believe that *it is the right of God, the Supreme Being, to do as He will with His own.*"

God is the Creator and the Preserver of the universe; therefore He is its absolute Sovereign. "God was always and is forever the sovereign King; the whole universe is beneath His holy law" (J. Cresham Machen). The following Scriptures are among those that teach the truth of God's sovereignty:

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom O Lord, and Thou art exalted as head above all (1 Chron. 29:11).

But our God is in the heavens; He hath done whatsoever He hath pleased (Psa. 115:3).

In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will (Eph. 1:11).

For of Him, and through Him, and to Him are all things; to whom be the glory forever. Amen (Rom. 11:36).

'Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and for Thy pleasure they are and were created (Rev. 4:11).

From these passages we learn that the sovereignty of God extends over all His creatures from the highest to the lowest; that there is no limit to His authority, nor is that authority divided between Himself and someone else.

In His sovereignty God establishes the laws, physical and moral, by which all His creatures are to be governed; determines the nature and power of the different orders of created beings; appoints to individual persons and nations their position and lot; and distributes His favors. God exercises His sovereignty in conformity with His character as holy, wise, and loving God. To all questions concerning the ways of God toward His creatures, the Saviour has given the answer: "Even so, Father, for so it seemeth good in Thy sight."

Why does God give to some riches, to others poverty? Why are some healthy and others sick? Why are some allowed the light of the Gospel while others are left in darkness? Why is a Stephen allowed to be martyred while a Peter is delivered from prison? Why does one Christian have almost overwhelming affliction while another goes through life in comparative ease? Let us not try to answer all the *whys* in life but find rest in our souls through the words of Christ: "Even so, Father, for so it seemeth good in Thy sight."

Religious Selfishness

It is possible for a man or woman to be religiously selfish as well as carnally selfish. Dr. A. B. Simpson puts it this way: "Self can get up and pray, and sit down and say: 'What a lovely prayer!' Self can preach a sermon by which souls are saved, and go home and pat itself on the back, and say, or let the devil say: 'You did splendidly; what a useful man you are!' Self can be burned at the stake and be proud of its fortitude."

Selfishness is sin, for it is placing oneself above the will of God. Self, which is the flesh, the old nature, must have the sentence of death passed upon it or it will pass the sentence of death upon us and our *inutility*. "This I say then," writes the Apostle Paul, "Walk in the spirit, and ye shall not fulfil the lust of the flesh," that is, the desire of self (Gal. 5:16).

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR*

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Unrest in Russia? Students of Bible prophecy continually watch movements and trends in the U. S. S. R. because of the prominent place that Russia and her satellites have in the prophetic Scriptures (i.e., Ezek. 38; 39). What, then, is the Russian picture today?

The question is not easy to answer. Even when a chronic liar tells the truth he must be doubted. So it is that whatever news comes out of the U. S. S. R. must be carefully weighed in the balances. Is it truth or is it lying propaganda?

The very fact that the top Communists are stressing "peaceful coexistence" with the rest of the world suggests that the Soviet Union is having some internal difficulties. It is well known that they are experiencing external troubles.

Internally it appears that there is discontent on several counts. The arms burden is beginning to tell. We in America know something of the economic problem of building, main-

*After an interruption of about eighteen months the Editor resumes the preparation of this department. We are deeply grateful to Herbert Henry Ehrenstein, who edited these pages during the Editor's temporary relinquishment of them on account of personal reasons. Mr. Ehrenstein served faithfully and well, and he did it without remuneration, as a labor of love and to the glory of God.

taining, and supporting a tremendous military organization at home and abroad. Moscow is feeling the pinch too and, therefore, wants everyone else to slow down.

Russian industry has not the productivity that the Communist leaders promised.

Furthermore, there is considerable grumbling by the masses because of dissatisfaction with their leaders. Khrushchev made an astonishing admission to departing U. S. Ambassador Bohlen recently: "In the Soviet Union," he stated, "the Communist Party is in the minority and most people are opposed to it."

Externally Moscow has its hands full also. The satellite countries are proving to be rebellious. Hungary and Poland have already openly defied the Kremlin, and the Reds have had reverses in the Middle East. Then, too, there is a tense struggle between Moscow and Peiping for control of North Vietnam. Apparently just trying to hold on to the Satellites is an expensive drain on Russia.

On the other hand, while the West is disarming and NATO is down to fifteen divisions in Europe, Soviet Russia is not making comparable cuts. Her ground forces are as large as they were a decade ago; her air power is stronger than it was; her submarines now total approximately 500, half of which are the long-range type; and her nuclear weapons, from rockets to H-bombs, are increasing also.

It appears that Russia's talk of "peaceful coexistence" is just the same old tune that has been heard before. As a token of peaceful intent, Moscow says that Russia is ready to withdraw troops from East Germany and other satellite countries if the U. S. will pull out of Western Europe, Greece, and Turkey. Be it observed that Russian withdrawal would be a distance of a few miles; U. S. withdrawal, a distance of the ocean's breadth. More assurance than just promises will be required on the part of the Reds, we suspect.

This Man Khrushchev. Nikita Khrushchev is Russia's biggest man since the death of Stalin. Whereas the Kremlin is theoretically ruled by its eleven-man Presidium, Khrushchev has far more influence than any of the others, perhaps as much as all of them combined. He is said to be crude and a

heavy drinker, but whether this be true or not, his is the authoritative voice in the councils.

Khrushchev's hand is seen in almost all domestic and foreign policies and actions. He supervises the new industrial campaign and the drive for increased farm production. He directs the nation's fiscal policy. It was he who piloted the crackdown on Hungary, influenced the strategy of caution toward Poland, and directed the maneuvering in the Middle East.

Other than the Secret Police he controls approximately every agency that Stalin dominated. He gets more press space than all other members of the Presidium. He is photographed and publicly praised by Russian officials more than his fellows. It is Khrushchev's signature that appears on messages that the Central Committee used to sign. Certainly he is No. 1 man in the Soviet Union today and a figure to be reckoned with, therefore.

United States Prestige in Asia. Two blows at U. S. prestige in the Far East fell rapidly in May; (1) violent demonstrations on Formosa, which ended in the sacking of the U. S. Embassy at Taipei; and (2) the split between the U. S. and her allies over China trade, resulting in a crack in the solid front against Red China. Now 10,000,000 overseas Chinese, men and women who are a great factor in Southeast Asia, are wondering if the United States is losing out in Asia to Communist China.

On the politically salutary side, however, was the U. S. provision of a Matador missile squadron (missile TM-61C, with a range up to 650 miles) for Formosa. The announcement of the arrival of this squadron in Formosa served a two-fold purpose: (1) it boosted the morale of the Chiang Kai-shek government on Formosa; and (2) it served warning to Chinese Communists on China's mainland that the U. S. is ready to provide an effective counter-defense against any jet bases constructed on the mainland within range of Formosa.

Not Christian but Unitarian. The American Unitarian Association is composed mostly of nontheistic humanists.

Many of its members profess themselves to be Christians but belie that profession by their rigid adherence to the doctrine of the strict humanity of Jesus, the perfectibility of human character in this life, and the ultimate salvation of all.

At the 132nd annual meeting of the Association, a resolution was made to change the name of the sect's monthly magazine from *Christian Register* (a name it has carried since its founding in 1821) to *Unitarian Register*. "It is our desire as Unitarians," the resolution read, "to encourage all religious liberals, regardless of cultural background or religious tradition, whether Christian, Jewish, Buddhist, Confucianist, Hindu, Moslem, or other, to unite with us."

There was some debate about the matter. One die-hard spokesman for the retention of the old name said: "We must recognize our spiritual heritage and sense of values in the word 'Christian.' Let us not make it possible for [critics] to say, 'They always knew Unitarians were not Christians'."

The resolution passed by a vote of 266 to 205. The *Unitarian Register* now bears a name that is in keeping with its doctrine. For Unitarianism is certainly not Christianity in any sense of the term.

Witness in a Secular Journal. The June issue of *American Mercury*, well-known secular monthly magazine, carried a fine article about Billy Graham, written by Jerry Beavan and entitled "One Hundred Years from Fulton Street."

Increasingly in the pages of *American Mercury* some word of Christian witness is given. For example, in the same issue of the journal, Christ and the Scriptures were alluded to in three fillers, those short items that appear in magazines at the conclusion of feature articles.

One filler had to do with alcoholism and quoted the views of a number of famous men on the liquor question. The last citation was this: "The Lord Jesus Christ said, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that they come upon you unawares' (Luke 21:34)."

On another page this item appeared:

On March 2, 1791, one of God's greatest men, John Wesley, "walked with God into another room." The name of John Wesley

is as precious to Protestants as that of John Calvin, John Knox or Martin Luther.

Someone has said that "Wesley brought Christ back to Christianity." It is true that he made the world "Christ conscious," and made the Christian, "Christ like." He preached "the power of God," "the work of the Spirit," and the power of "separated living." God used him in a mighty way. What we need is a modern John Wesley.

The third filler, set in a box, was an excerpt from a message delivered by Dr. Graham in Louisville, in January of this year:

The greatest question to Christians, or to hungry people today is "Tell us how to find God." The trouble with the church is that they are not telling people how to find God.

What makes a Christian? First man must repent of sin, have the willingness to renounce sin and deny self and follow Him. Second, he must receive Christ. Third, he must be willing to obey Him. It separates by costing us self-denial—the giving up of worldly things in life. Worldliness is an attitude. We should not push God out for worldly things, even doing good. Do not substitute doing good for being saved. Do not be conformed to this world—do not change our standards to fit the standards of a fast moving generation. We will have to come out of this world, and then go back into this world in order to be good Christians. The food that we need as Christians is the Bible which is our compass; we need to exercise, and this comes from witnessing; and we need fellowship, and this comes from worshipping. These are the same desires that are needed by a new born babe, which is what we become when we have been born again. We serve Him through reading the Bible, showing change in business, in club, in home, and in social life, and taking a stand on moral issues.

Francis B. Sayre Speaks. An Associated Press report of May twenty-sixth quotes the Very Rev. Francis B. Sayre, Jr., Dean of the Washington Cathedral and, if memory serves us, son-in-law of the late President Woodrow Wilson, as saying that Billy Graham's emphasis on personal conversion is "terribly misleading." If Dean Sayre is right, then the Gospel of Christ is misleading also!

Declaring that he was not criticizing Graham as a person, that he admires him because of his sincerity, Sayre added that he approves of "giving one's whole life to God [but considers] the tragedy of today a social one."

"There is a dimension of sin that goes beyond the individual," the dean stated. "It infects the very society in which we live. The remedy doesn't rely on individual repentance. Preachers should face up to such great concerns as racial brotherhood, foreign aid, disarmament, peaceful uses of atomic energy, and immigration."

Of course some of the items here mentioned are, in the Editor's opinion, entirely outside of the sphere of the minister's calling. But how, let us ask, can social ills be mended until individual hearts are turned to God?

Anti-Semitism in the U. S. A. An item in *Newsweek* (5-13-57) reports on an article by Benjamin R. Epstein, national director of the Anti-Defamation League of B'nai B'rith, which appeared in the May issue of *New Leader*. Mr. Epstein states that anti-Semitism in the U. S. has not been given up by its fomenters, even though it may seem, on the surface, to be waning.

Warning that social discrimination is a growing threat, especially in the suburbs, Epstein writes: "Unchecked, it can conceivably bring about a new type of segregation, marked by sycamore-laned ghettos."

The evil of anti-Semitism shows in business and education, says the author, even though these are areas of general improvement. It reveals itself in lagging promotions in business, and among students it appears in discriminatory admissions practices, mostly in postgraduate fields of medicine and engineering.

In his conclusion Epstein states: "The phenomenon of anti-Semitism is deep rooted; it will not die in our time. And before it does it will claim many more victims."

How right he is! Anti-Semitism will not die until the return of Christ. Then Jerusalem will be the world's center and the Jews will be esteemed by all peoples.

Dead or Alive? The little man who calls himself God and claims 2,000,000 followers (500,000 would likely be a more accurate figure), George Baker alias Father Divine, has been out of sight for nearly two years. There has been considerable speculation as to whether he might be dead. His followers have said, "No. He is God, and God cannot die." But Bishop Charles M. "Daddy" Grace, a rival Negro revivalist, as well as many policemen in Philadelphia where Divine has his headquarters, took another view. To them Father Divine was dead.

Speculation continued to mount until, during the first week in June, the cult leaders decided to act. For the in-

spection of an inquisitive newspaper reporter, Father Divine or a reasonable facsimile thereof, was produced at the cult headquarters—alive and beaming.

An Athelst Speaks. In his latest book, *Religion without Revelation*, atheist Julian Huxley gives his ignorant and completely blasphemous views about God. We would not mention him or his remarks in these pages except that he is known as a brilliant intellectual and has a large following.

According to Huxley, God has nothing left to do, for all belief in His intervention in the affairs of men has been debunked. There is no such thing any longer, says Huxley, as the reality of sin; so that forgiveness is unnecessary. God has been forced to abdicate. The author's actual words, which we almost shrink from quoting, are these: "Operationally God is beginning to resemble, not a Ruler but the last fading smile of a cosmic Cheshire cat."

Unless Mr. Huxley repents and is converted, just as surely as he has drawn his breath throughout a lifetime of blasphemy, he will stand before the great white throne one day. There the books will be opened and he will be judged according to his works and words. And because his name is not written in the book of life, he will be cast into the lake of fire forever and ever, to reflect upon his antipathy to God and his blind leadership of the blind.

It is a sobering thought, is it not?

Jericho. In the sun-baked Jordan Valley, British archeologists, under the leadership of Miss Kathleen M. Kenyon, head of the British School of Archeology on Jerusalem, have unearthed, in their excavations at Jericho, one of the most thrilling finds of modern times, the remains of by far the oldest town ever discovered.

The excavations were undertaken back in 1951, a project that the archeologists hoped would enable them to set the date when Jericho's walls fell under Joshua's army. They have discovered twenty-nine walls but, says Miss Kenyon, not those that fell at the blowing of the trumpets and the shouting of the Israelites. What they have uncovered in the city's lowest rubble layers are evidences of surprisingly

sophisticated architecture and social advancement at a date estimated to be around 6800 B.C., long before Joshua's time. The twenty-ninth wall that was uncovered, Jericho's first defense wall, was backed up by a massive stone tower within which was an elegant staircase. The city itself was built of large rectangular houses with roomy chambers and wide doors, and it had some 3,000 inhabitants. Miss Kenyon believes that there may be even earlier towns towards the center of the mound.

Now here is a singular thing. Miss Kenyon says that, among the twenty-nine walls uncovered, the excavators have found no trace of the walls that were tumbled by the Israelites' shouts. Yet, by process of elimination, she puts Joshua's heyday between 1400 and 1260 B.C.! How can the date be estimated if the walls of that city have not been uncovered?

There is another side to this matter. The Editor recalled, after he began reading the report of Miss Kenyon's find, a statement made recently by Dr. Allan A. MacRae, President of Faith Theological Seminary and himself a noted archeologist, at a meeting of the committee of revision of the Scofield Reference Bible, in which he stated that archeological diggings had yielded the fact, around 1930, that the walls of Jericho fell outward and so thoroughly that the Israelites were enabled to climb over the ruins into Jericho itself. So, preparatory to writing these paragraphs we telephoned to Dr. MacRae, from whom we obtained the following information.

One of the eminent archeologists of our generation is Dr. John Garstand, onetime Director of Antiquities in Palestine and later Professor of Archeology at the University of Liverpool. Dr. Garstand spent many years in Palestine and made excavations at Jericho. In his book, *The Foundations of Bible History—Joshua, Judges*, published in 1931, there is a statement (p. 144ff.) jointly signed by Garstand and the late Dr. Pierre Vincent, who was considered by many to be the leading authority on Palestinian archeology. It is endorsed as to credibility by Dr. Clarence Fisher, for thirty years a leading field archeologist in Palestine. Here is the statement:

The main defenses of Jericho in the Late Bronze Age (c. 1600-1200 B.C.) followed the upper brink of the city mound, and com-

prised two parallel walls, the outer six feet and the inner twelve feet thick. Investigations along the west side show conclusive signs of destruction and conflagration. The outer wall suffered most from it, its remains falling down the slope. The inner wall is preserved only where it abuts upon the citadel, or tower, to a height of eighteen feet; elsewhere it is found largely to have fallen, together with the remains of buildings upon it, into the space between the walls which was filled with ruins and debris. Traces of intense fire are plain to see, including reddened masses of brick, cracked stones, charred timbers and ashes. Houses alongside the wall are found burned to the ground, their roofs fallen upon the domestic pottery within.

(Signed) JOHN GARSTANO
PIERRE VINCENT

March 2, 1930

Endorsed as to Credibility
CLARENCE FISHER

Dr. Garstand continues in his book: "As to the main fact, then, there remains no doubt: the walls fell outward so completely that the attackers would be able to clamber up and over their ruins into the city."

Watch and See

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me" (Hab. 2:1).

There are men among us who do not neglect prayer, who yet sadly neglect to watch and wait for God's promised answer to their prayers. Prayer, when we think of it and perform it aright—prayer is a magnificent thing, and a venturesome, for any man to do. For prayer builds, and fits out, and mans, and launches a frail vessel of faith on the deep and wide sea of God's sovereignty, and sets her sails for a harbor nothing short of heaven. And then the wise merchantman gives God, and his ship, time to be on her way back again; and then, like Habakkuk, he sets himself on his high tower. All his interests are now up there. As Paul has it, all his conversation is now in heaven; all his treasures and all his affections are launched on that sea-adventure he is now so intensely watching up there. I am convinced, my brethren, that we lose many answers to our prayers—not so much because we do not pray as because we do not go up to our tower to watch for and to welcome God's answers to our prayers. "Why should I answer?" our God may well say to His waiting and ministering angels. "Why should I answer him? He pays no attention to My answer to his prayer. He is never on his watch when I send My answer. And even when I do send My answers to his house and to his heart, he takes them and holds them as common and every-day things. He never wonders at My grace to him. He never performs his vow for My goodness to him. He holds a thousand—he and his—of My benefits; but he does not seem to know it." My brethren, I am sure as I am standing here, that we would all get far more, and far more wonderful answers to prayer, if only we were more on the outlook for them. Habakkuk never made a holier or a more fruitful resolve than when he said, "I will stand upon my watch, and set me upon the tower, and will watch, to see what He will say unto me." —*Alexander Whyte.*

Faith works and faith rests.

ONLY BELIEVE

by CHARLES CALDWELL RYRIE*

An Exposition of the Miracle of the Healing of
the Nobleman's Son
(John 4:43-54)

THE fourth chapter of St. John's Gospel contains the account of a message and of a miracle. The miracle is peculiar to this Gospel and is not simply a different account of the healing of the centurion's servant recorded in Matthew 8:5 and Luke 7:2. This concerns a son; that, a servant. This miracle overcomes fever; the other, paralysis. In the one case the man pleads with Christ to come with him; in the other, he pleads that He not come. In the one instance the faith is weak and therefore blameworthy; in the other, it is strong and therefore commended. This miracle, a story of faith and its increase, is full of encouragements and practical applications for today.

1. The Place (vss. 43-45)

Like the first, this second sign had its setting in Cana of Galilee. However, in the interval between the two miracles Jesus had gone to Jerusalem to the Passover and, because of possible difficulty with the Pharisees (cf. 4:1), had come again into Galilee. His fame had preceded Him, since some of the Galileans had been to the Passover and had seen His miracles (cf. 2:23). Doubtless, too, His fame was well-known in Capernaum, twenty miles distant from Cana, because of the turning of water into wine.

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2. The Person (vss. 46-47)

An officer in the service of Herod Antipas¹ and who had a son who was sick, had heard that Jesus had come again into Galilee. Some have suggested that he may have been Chusa (Luke 8:3) or Manaen (Acts 13:1), but whatever may have been his name, it was a most unusual thing that he should seek the Nazarene. And yet this very seeking demonstrates that the power of our Lord's grace extends to every rank, class, and occupation. In Capernaum itself our Lord healed the son of this civil authority, the daughter of a Jewish ruler of the synagogue (Mark 5:21), and the servant of a Gentile soldier (Matt. 7:5). His grace does extend to all—even to me.

3. The Problem (vs. 48)

As the officer was pleading with Christ² it became evident that the real problem in the case was not with the sick son but with the faithless father. And yet it is true that the father evinced some faith in his very decision to seek Jesus' aid even though that seeking may have been from outward constraint rather than inner compulsion. At best, however, his faith was very weak, for it demanded outward signs and encouragements. This was the real problem in his case, as it is too often in ours. Concerning such faith it is well said:

...it must have the assurance of the outstretched hand, the audible voice, the physical presence; it craved the assurance which the outward and physical, the sensuous and emotional, supply. And in the absence of these it was in danger of expiring. But faith like this hardly merits the name, though alas! it is too common with us all. We are brave at swimming so long as we are in our depth. We are grand soldiers so long as we stay within the castle enclosure. We believe so long as we can see or feel.³

It is evident that this same problem is still with the followers of Christ today. Visible signs and wonders are still demanded of the Lord Jesus.

¹ The word "nobleman" does not have reference to his social status.

² Note the imperfect *erota* in verse 47.

³ F. B. Meyer, *Gospel of John*, p. 84.

4. The Power (vs. 49-50)

The real power is not in signs; it is in God's Word. It is not more signs that we need; our real need is for more faith in His Word. How gracious is our Lord, for the small faith evinced by the nobleman was not rejected by Him but was simply tested in order that it might grow. The father did not give up when the Lord rebuked him but rather kept pleading (vs. 49) even though he continued to associate the desired healing with the personal presence of the Master. But the Lord would accomplish the miracle in His own way, and that way was on the basis of the authority of His own Word. Thus He spoke the Word, "Thy son liveth," and the father believed (vs. 50).

One may call the nobleman's seeking the Lord the commencement of faith, and this act of belief in His Word the continuation of faith. The officer asked no more questions after the Lord Jesus had given His Word. So it should be today, fellow believer. Is not His Word as good as His presence? Is He not able to perform all that He has promised? Oh, to take Him singly at His Word! Such faith is the only kind of faith that fully honors the Faithful One.

5. The Proof (vs. 51-54)

Does faith work? It did then; it does now. The son was healed at the same hour as the Lord gave His promise. Indeed, faith worked even beyond the expectation of the father who expected the cure to be gradual. Literally translated, his inquiry to the servants was: "At what hour did the boy begin to get somewhat better?" Evidently the father expected the cure to be gradual. "The fever will depart at Christ's word, but in the ordinary way. He has not yet fully realized Christ's power. The servants' reply shows that the cure was instantaneous." That is the way the Lord of glory responds to faith in His Word.

Faith works and faith rests. Evidently the father did not return home the same day (cf. vs. 52—"yesterday"), but spent the night somewhere in an inn. Real faith rests in the promise given. Actually there is nothing extraordinary in

such restful faith. We may enjoy the same experience today if our assurance is based continually on the Word of God.

When faith received the promise it increased again, for it is recorded that the officer believed and his whole house (vs. 54). This is the culmination of faith. Faith sought the promise (vs. 47); faith was given the promise (vs. 50); and faith was shown the promise (vs. 53). But, remember, faith increases not by looking at self; faith increases only by looking at the Saviour. And one looks at the Saviour in His Word. Thus faith increases as we know more and more of His authoritative Word. "Lord I believe, help Thou my unbelief."

¹A. Plummer, *S. John* (Cambridge Greek Testament), p. 127.

QUESTION BOX

JOHN B. MARCHOANKE, *Editor*

No. 1614. I have been reading a book which says that Abraham was a Gentile. Please explain how he could then be the father of the Jewish people.

We must remember that the Jewish people had their beginning *after* God called Abraham out of "Ur of the Chaldees" (Gen. 11:28), saying unto him: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" (Gen. 12:2). Years after the call of Abraham, Joshua reminded the tribes of Israel that "your fathers dwelt on the other side of the flood [river] in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods" (Josh. 24:2). So, in reality, Abraham was called out from the heathen to be the father of the Jewish nation.

No. 1615. In connection with our Lord's institution of the Lord's Supper, He said to the disciples: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom" (Matt. 26:29). Is there any satisfactory explanation of the fact that, while the Lord Jesus refers to the time when He will drink again of the fruit of the vine in His Father's kingdom, He says nothing about partaking of the bread in that day?

The bread and wine used at the Lord's Table are the symbols of His body and blood. It is our thought that, when the Lord Jesus spoke of drinking the fruit of the vine in the Father's kingdom, He was

using the fruit of the vine as a symbol (1) of Israel itself, often called a vine in the Old Testament (Isa. 5; Psa. 80, etc.). Israel will bear fruit for the Lord in that day, for "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the earth with fruit" (Isa. 27:6). Our Lord used the fruit of the vine as a symbol (2) of the joy (Psa. 104:15) that will be throughout the earth in the time of our Lord's righteous reign.

No. 1616. I cannot find anywhere in the New Testament where genuine believers in the Lord Jesus Christ are to make confession of their sins. There are so many promises assuring us that our sins are forgiven that it seems to me confession of sin would make us deniers of these promises. I know you will mention 1 John 1:9, but may I convince you that it is not for the believer, but for sinners?

It would be hard to convince the prayerful reader of God's Word that 1 John is for sinners, since the writer plainly says: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13).

Judicially, and as regards salvation, all our sins are forgiven once for all when we receive Christ as Saviour (Col. 2:13; Heb. 10:17). Family-wise, and as regards fellowship, there must be continual judgment and confession of sin by the believer (1 John 2:1, 2; 1:9).

No. 1617. As a believer, I am a member of the body of Christ. Will it enhance my service for Christ, and enable me to keep better the tie of unity with other Christians by having a supplementary membership in a sectarian body?

We are exhorted to "consider one another to provoke unto love and to good works: not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25). It is evident that in the early churches believers were united in some kind of fellowship which made it possible for them to exercise discipline, etc. (1 Cor. 5:13).

Your acceptance before God cannot be enhanced by anything, for it is perfect in Christ. Your service for the Lord will possibly be enhanced by your fellowship in a local church.

Imputation

"Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). If God were to impute my sins to me, or deal with me according to my sins, how could I have one moment's peace? How could I possibly be happy? But when God tells me that my sins have been imputed to Christ and that, as a believer in Him, God will not impute sin to me, but will deal with me as one who died in Christ, is risen with Christ, and for whom Christ intercedes, I can rejoice and sing for everlasting joy.

Helps to Your Prayer Life - No. 3

by **LEHMAN STRAUSS**

IS IT REASONABLE?

Some professing Christians accept nothing until they have discussed and examined by argument every idea or suggestion put to them. By their rationalization, many of these people live and die in spiritual defeat because they fail to discover the reasonableness of prayer.

Prayer for the Christian is very reasonable because the Bible commands that we pray. Our Lord said: "Men ought always to pray . . ." (Luke 18:1). The Apostle Paul added: "Pray without ceasing" (I Thessa. 5:17). God will never place a demand upon His children that is unreasonable.

Prayer is reasonable because of the father-child relationship that is made experimentally and blessedly real through the new birth. As a child looks to his earthly father for provision and protection, so the Christian depends wholly upon the guidance and grace of his heavenly Father. "Your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32). Is this not compatible with reason?

Prayer is reasonable because it occupied a prominent place in the earthly life and now occupies a like place in the present heavenly ministry of our Lord Jesus Christ. The Saviour prayed in the early hours of the morning (Mark 1:35); He spent entire nights in prayer (Luke 6:12); He prayed for Himself (Matt. 26:39); He pled for His disciples (Luke 22:32). Even now He ever lives to make intercession for us (Heb. 7:25). Praise His name!

Unreasonableness is irrational and contrary to common sense, logic, and our best interests. Are you giving sufficient time to prayer? Think it through!

What is biblical sanctification? Does it have to do with sinless perfection in this life?

GREAT DOCTRINES RELATING TO SALVATION

by JOHN B. MARCHBANKS*

XI. SANCTIFICATION

THE doctrine of sanctification is one of the great themes of Scripture and, perhaps, one of the most misunderstood of all the doctrines relating to our salvation. This should not be the case and, we believe, will not be the case when the doctrine is seen in its full truth.

The words "sanctify," "saint," "holy," "consecrate," and "dedicate," with their related words, "sanctified," "sanctification," "holiness," "consecrated," "consecration," "dedicated," "dedication," etc., have the same root meaning, which is *to set apart*. *The Pilgrim Bible* says (p. 1200, footnote 8): "HOLY. Set apart for God, or sanctified, is what this word means."

The biblical use of the word "sanctify" is well illustrated by Exodus 13:1, 2, where we read that "the Lord spake unto Moses, saying, Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is Mine." God's instruction here is that the firstborn, who were delivered from judgment by the blood of the passover lamb, were to be set apart unto Him. This, then, is the meaning of the words "sanctification" and "holiness" throughout the Word of God.

It will be well for us to notice some of the things which sanctification does not mean. It does not mean, as is so often

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taught, *sinless perfection*. In His high-priestly prayer the Lord Jesus said of Himself: "And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:19). If sanctification means sinless perfection, then we would have to conclude, in view of the above verse, that there was a time when the Lord Jesus Christ was not sinlessly perfect, a thought that is abhorrent to any true believer. For we know that our Lord is the perfect Son of God, "who did no sin" (I Pet. 2:22), "who knew no sin" (II Cor. 5:21), "and in Him is no sin" (I John 3:5).

Moreover, we are told: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). If sanctification means sinless perfection, then believers are told to make the Lord God sinlessly perfect. Such a thought is almost blasphemous! But when we see that sanctification means *to set apart*, then we can see that in John 17:19 the Lord Jesus was stating to the Father that He was setting Himself apart to a ministry of intercession for His own, the ministry which He entered upon when He returned to heaven, and which He is carrying on for us at this very moment. We can also easily understand Peter's statement that we are to "sanctify the Lord God in [our] hearts," which means simply that we are to set Him apart to the place of lordship in our lives.

Neither does sanctification mean *moral improvement* or *betterment*; for our Lord Jesus Christ, the One who is altogether righteous, who was and is morally perfect, said: "Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I said, I am the Son of God?" (John 10:36).

Sanctification, or holiness, does not even necessarily mean *salvation*; for Paul wrote thus to the Corinthians: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy" (I Cor. 7:14). This indicates that those who are in the families of believers in Christ are set apart in a special way, for God has a more than ordinary interest in them simply, because they are connected with His own dear children.

There is, in fact, a sanctification which precedes salvation, when the Holy Spirit, by His convicting power, sets us apart from the mass of mankind in enabling us to see our lost condition, so that we come to trust in the Saviour. This pre-salvation sanctification is seen in two passages. In one of them it precedes the "belief of the truth"; whereas in the other it precedes the "sprinkling of the blood of Jesus Christ." The first is II Thessalonians 2:13: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." The second is I Peter 1:2, where Christians are told that we are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

Is every true believer in Christ sanctified, or are there some who, though saved, have never been sanctified? The Word of God answers this question: "Paul . . . unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours (I Cor. 1:1, 2). Here we have the assurance that "all that in every place call upon the name of Jesus Christ our Lord" are "sanctified in Christ Jesus." This clearly speaks of all believers, "for whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

Let us notice that we are not sanctified because of anything we are, or anything we have done, but because we are "in Christ Jesus." At the very moment of our accepting Christ as Saviour, God sanctifies us, sets us apart eternally as His own. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). So when Jude writes his epistle to believers, he addresses them as "them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (vs. 1), and in Hebrews 3:1 we are called "holy brethren, partakers of the heavenly calling."

We have already stated that we were sanctified when we were saved. Let us notice another passage to this effect: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor

idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:9-11). At the very moment when we were washed from our sins and justified before God, we were also sanctified.

There is for every believer a *past sanctification*, a *present sanctification*, and a *future sanctification*. Our *past sanctification* is that we were eternally set apart unto God when we believed, by the work of Christ on the cross. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all . . . For by one offering He hath perfected for ever them that are sanctified" (Heb. 10:10, 14). Because we are sanctified, God addresses us as "holy brethren," as we have already observed, and says: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Col. 3:12).

Our present sanctification should be constant and ever-increasing, and God's Word calls us to such daily sanctification and holiness of life, "for this is the will of God, even your sanctification" (1 Thess. 4:3). "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy" (1 Pet. 1:15, 16). This phase of our sanctification is effected by the Word of God, as we shall notice in the concluding part of this article.

Our future sanctification will be complete conformity to the image of Christ, set apart even unto His own likeness, and will be the result of His coming for His own. "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). Paul looked forward to this future sanctification when he prayed: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

Thus we may say that our sanctification as believers is (1) *positional*, for the finished work of Christ on the cross has enabled God to give us a perfect position before Himself; it is (2) *progressive*, as we "desire the sincere milk of the Word," we "grow thereby" (1 Pet. 2:2); and it is to be (3) *perfected*, when we see the Lord Jesus, and share His likeness.

Our positional sanctification comes by receiving the Lord Jesus Christ as Saviour; our perfected sanctification will come at His return. How does our everyday practical, progressive sanctification come? It comes, first of all, by our yielding of ourselves to the Lord. It is thus that we are enabled to live holy lives. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:19-22).

"For this is the will of God, even your sanctification" (1 Thess. 4:3). If we would live lives set apart unto God, we must live in the light of God's Word which is His means of effecting our daily sanctification. The Lord Jesus prayed thus to the Father about us: "Sanctify them through Thy truth: Thy Word is truth" (John 17:17), and the Lord's present purpose for the Church is "that He might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:26). Thus it is our responsibility to appropriate this Word unto ourselves in daily life.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (11 Cor. 7:1). "The

entrance of Thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130). May we have care to hear the message of God's Word, and, hearing it, be enabled to say with the psalmist: "I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not to keep Thy commandments" (Psa. 110:59, 60).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:2, 3).

Christ Our Passover

Thou paschal Lamb, appointed
By God the Father's love;
That we, through His anointed
Might all His mercy prove;
Through Thee we have salvation,
Life, pardon, peace obtained;
And praise with adoration,
The Lamb for sinners slain.

Freedom from condemnation
Could only come by Thee;
Through Thy humiliation
And stripes on the tree,
Thy weight of sorrow bearing,
From Satan, man, and God,
And love to us declaring
Through Thine atoning blood.

We praise Thee, Holy Saviour,
That Thou didst suffer thus,
And in Thy loving favor
Endure the curse for us,
Through everlasting ages
All glory be to Thee;
While this, each heart engages
Thy love on Calvary.

We wait for Thine appearing
To chase the night away,
The welcome summons hearing,
To call us hence away,
Thy salute will then in glory
Redeeming love proclaim,
While they rejoice before Thee
That "Worthy is the Lamb."

—Selected.

A man is known by the company he keeps, and God has made ample provision for us to walk with Him in perfect fellowship.

FELLOWSHIP WITH GOD

by GORDON CHILVERS*

A young man was seeking employment. One day he walked along a street, in which there were a number of banks, with a relative who was known for his integrity and moral uprightness. Two days later the young man went into one of these banks and asked for employment. The banker immediately agreed to hire him. He said: "I saw you walking down the street the other day, and I noticed with whom you were. A person who walks in such company must be all right."

We are known by the company we keep. It is possible for us to enjoy the best company, the fellowship of God. This is such a wonderful honor that many have claimed it when they did not have it.

Before we can enjoy the company of God we must know something of His nature. From the Bible we learn that "God is light" (1 John 1:5). John's first epistle is full of statements which seem simple enough to be understood by a mere child but which, when closely examined, can never be fathomed by the greatest theologian. And this is one of these simple yet profound statements.

God created this light. He said: "Let there be light; and there was light" (Gen. 1:3). He "is forever and unchangeably in perfect light" (Marvin Vincent), a light no man can approach (1 Tim. 6:16). Light considered physically is glory, but that is not the only aspect of light. In the moral world light is holiness. Looking at the subject from the other extreme, we speak of the "darkness of sin." We speak

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of sin as being blind. No sin of any kind ever dims the divine glory. In the intellectual world, light is knowledge as we say to a friend: "Have you any light on the problem?" We speak of a message throwing some light on the passage of Scripture. God is the source of all knowledge and revelation is simply its visible expression. No secret is withheld from the knowledge of God.

God's presence was known by the "breaking of a great light in the darkness of a sinful and sorrowful world" (A. E. Brooke). The light in the sky taught Israel that God was with them in the wilderness. The great city of the new world will need no light but the expression of God's essence and glory. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23). Light only shines that others may see the objects which it illumines. The presence of God in the world shows us the world, and eternity exactly as they are. It can not but illuminate all that it shines on. God's light has been the sole revelation of man's own nature and of everything spiritual.

To impress upon our minds the true nature of this light John speaks of it in its negative aspects: "In Him there is darkness at all." The apostle emphasizes this unclouded light, as he says, "There is no darkness in God, not even a speck." Where there is no darkness is where God is not.

John next makes important deductions from these statements. First negatively, "Since God is light, and we have fellowship with him, we must not be in darkness." Whether we have fellowship with God is determined by our walk or conduct. This is the outward expression of what is in our hearts. Hence our walk shows what we are. Fellowship can only arise from the same ideals and interests. There could be no fellowship between darkness and light because of their very nature. Introduce light into the room and the darkness is immediately gone; for they can never dwell together. The two will not mix any more than you can mix oil and water together. Their action shows the impossibility. Light reveals; darkness conceals. So God's holiness and man's sinfulness can never dwell together.

If we walk in sin we walk in darkness, in spite of our claim to have fellowship with God. Darkness is the sphere of our action. It is darkness deliberately and definitely chosen, no doubt because our deeds are evil. For while it is not possible for us to stop the light from shining, we can close the door and black out the windows, and so hinder the light from shining in our hearts. If we do, then we shall not walk in the light. While Adam was innocent he was able to enjoy the fellowship of God but, once he fell, he preferred the darkness of the trees to the fellowship of God and the light of His presence. The Lord Jesus said: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12).

Now John turns to the other side of the picture, the positive side. "If we walk in the light, as He is in the light, we have fellowship one with another." Walking in the light is a desire to see all things as God sees them. It is a desire to know Him and to do His will from the heart. It is obedience to every known command. This walking in the light is to be like Enoch who walked with God. He was neither before Him nor behind Him, just by His side. Walking in light is accomplished in stages. First, there is the call to the light. We become "light in the Lord" when we answer God's call and come "out of darkness into His marvelous light" (1 Pet. 2:9). That sets us in the spot where we can enjoy the light of God. So we have the injunction: "Walk as children of light" (Eph. 5:8).

As a believer dwells in this light, so he becomes transfigured: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). It is light that makes a photograph. The dark plate is flooded with light and the impression or picture is stamped on it. Walking in the light is a high ideal and, as we enjoy it, so we shall have the stamp of the divine holiness.

It is when we "walk in the light" that "we have fellowship one with another"; that is, fellowship between God on one side and ourselves on the other. The word for "fellowship" is used of the closest of relationships, such as marriage. Fellowship is to have satisfaction in one another's company.

It is to love as God loves, to share His joy and His suffering. We are to bear the reproach of Christ who suffered outside the camp for us, and so in a measure there is fellowship in His suffering. "Fellowship with the Father includes access to His presence, the assurance of His favour, the consciousness of His love, and the enjoyment of His truth" (W. H. Griffith Thomas). Dr. Griffith Thomas does not here say whether he is referring to fellowship with God or man, but the context seems to refer to God. However, the other is not excluded, for the fellowship with other Christians is only possible when there is fellowship with God. Our walk with God will make the other possible and happy.

How wonderful it is—just God and me! It is a fellowship which is possible for every child of God. At one of the Northfield Conferences, an American missionary told the story that stirred the heart of every listener. He had begun his work with companions as eager as himself. One by one they succumbed to the terrible climate. Three were buried; the others he took to the coast and sent home, ill. Then he turned back to stand utterly alone in the midst of thousands of men who had never heard the name of God.

Again and again this lone missionary tramped the blistered plains with his tongue so swollen that he could not speak. Thirty times he was stricken with fever, with no one to care for him. Lions attacked him; natives ambushed him. He lived on anything from ants to rhinoceroses. This is his conclusion: "I know the great joy of walking with Jesus Christ in the midst of all this. I stand ready at this moment to go through it all again for the joy I have had in flashing the word 'Saviour' into the darkness of a great tribe. It is God's will. That joy makes the wilderness a garden; it makes the desert glow with the very presence of God."

Fellowship on earth ends in fellowship in glory. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy" (Rev. 3:4). That is Christ's desire for all His beloved. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world" (John 17:24).

Here is the difficulty: we often sin. How, then, can we

have fellowship with One who is pure? Fellowship can only come from purity of life. Here is the solution: "If we walk in the light . . . the blood of Jesus Christ, His Son, cleanseth us from all sin."

Sin is cleansed by the blood of Christ. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). When we stand before the throne of God it will be because the blood of Christ has cleansed us. Blood is equivalent to death. When Christ died, His blood became available not only for those in Palestine but for the whole world.

But what is the connection between our walking in the light and our cleansing from sin? The closer we walk with God the more conscious we are of our sins. Light shows us the stains upon our lives. It will shine on the sin and show its impurity. This is the reason why some of the greatest saints have had the deepest consciousness of sin. The Apostle Paul, after walking in light for many years, deemed himself to be "the chief of sinners." While we walk in darkness we are untroubled by sin, but once we walk in the light we see what is wrong in our lives. Then, when we realize the cost of putting away that sin which the light reveals, we desire holiness. "He who lovingly believes in the atoning death of Christ cannot love sin, the sin which brought Jesus to the cross" (Ebrard).

Christ's blood "cleanseth us from all sin." The cleansing is continuous and present. Dr. Macartney tells us of an Alpine village, built on the face of a steep declivity. In that village there is no provision for cleansing it other than this: the long sloping street is deeply trenched in the centre and, as sunset draws on, a flood of water at the head of the street is unloosed and pours down the valley, carrying away all the filth and garbage which may have accumulated during the day. So that before the sun goes down the great street is sweet and clean. Every time we sin we can confess our sin and, as John clearly states: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So the sin of that day will go and all will be sweet and clean.

The conscience may be defiled, but Christ's blood is suffi-

cient. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14).

God has made ample provision for us to know unbroken fellowship with Himself. If we sin there is remedy at hand at once. May we ever avail ourselves of the opportunity of enjoying fellowship with our Father in heaven.

BREAD CAST UPON THE WATERS

Selected by J. A. BOFFIN

God will not force the citadel of the unyielded life; but when it is voluntarily handed over to Him, He will use it in His service and for His glory.

It is a common experience that, looking out from the gloom of some personal experience of pain and affliction, men have seen for the first time beyond the earth plane and caught glimpses of heaven, the homeland.

You cannot quench your thirst at Mt. Sinai; the water of life never flowed there. Go to Calvary.

Abraham refused the gifts of the King of Sodom. How could he think of delivering Lot from the power of the world if he himself were governed by its lorded favors? The only way that I can deliver another out of the mire of this world is by being thoroughly out of it myself.

There are no disappointments to those who love God's will better than their own.

Christ's forgiveness is not the reward for kisses, and tears bathing his feet; these things are the thank-offerings of the soul which has already been forgiven and eternally saved through Him.

If you have only a little ray of light, show out distinctly that you belong to Christ and are for Him.

THE FEASTS OF THE LORD

by E. X. HEATHERLEY*

VI—THE DAY OF ATONEMENT

(Continued)

Thus far we have observed how Christ offered up Himself before God, and not the consummation of the actual sacrifice. The bullock and the goats were both presented at the tabernacle door before they were subjected to the knife. The bullock was the first to feel the sacrificial blade and, while it bled, the priest burned incense in the Holiest. And it was while our Saviour suffered with a broken, bleeding heart in Gethsemane that He anticipated His high priestly ministry with that immortal prayer recorded in John 17. By virtue of the death which He already contemplated as a past accomplishment,⁴⁴ He set the "fiery censer" down before the mercy seat and sent up His petitions on the fragrant fumes of His unlimited devotion and His personal obedience.

And then He really died the death which He had died aforetime in the lamb-like acquiescence of His soul. He was both Priest and Victim; and, as such, *He* "offered up Himself."⁴⁵ As with the immolated bullock, He was utterly involved in all the pangs of sacrifice in the entirety of His composite Personality; and yet, as pictured by the two he-goats of Aaron's day, while His humanity hung lifeless on the cross, His spirit still lived on to hear our sins into the nether regions of forgetfulness.⁴⁶

Then He arose and went into the Holiest to settle our

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⁴⁴ Cf. John 17:4; and note the past tense: "I have finished the work which Thou gavest Me to do" includes His death, now contemplated as a past accomplishment.

⁴⁵ Heb. 7:27.

⁴⁶ Cf. Matt. 12:40; Lk. 23:43; Acts 2:27, 31; Eph. 4:8-10; I Pet. 3:19. In my book, *The Eternal Purpose*, there is an extended treatment of our Lord's post-crucifixion ministry in Sheol-Hades.

account at the eternal bar of justice with His own redeeming blood.¹⁸ Though once consumed "without the camp"¹⁹ in His devotion to the Father's will, He still lives on, now clothed in all His "golden vestments" once again; and, with the "fat" of His unstinted zeal for God now hallowing our own "burnt offerings," He has prepared a feast for all who have observed the fast of trustful penitence!

All this has been accomplished in reality and is realized in our experience by faith. Our fast is over, and the feast is spread.²⁰ And though we now can only know in part the blessedness of our eternal heritage in Christ, the foretaste is sufficient to assure our hearts that we shall revel in its fulness by and by.

But such is not the case with Israel yet. Their unbelief has blinded them to the accomplishment of all their cherished hopes. They did not recognize the great High Priest when He fulfilled their own symbolism. He was esteemed by them as only Joseph's lowly son.²¹ So they have as yet no knowledge that atonement has been made and that our Lord has turned the fast into a feast, and, therefore, in their own experience, it is as though the Saviour had not come at all.

Peter understood the Jews' predicament and urged them to forsake their folly and to claim their promised blessedness in Christ. Admitting that they slew the Lord in ignorance, he pleaded with them to acknowledge the salvation that God had wrought through their mistake, and to repent. He foresaw that they will never realize their coming Jubilee²² until they do repent. It was just after Pentecost that he besought his fellow countrymen: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He

¹⁸ Cf. Heb. 9:24; 10:12.

¹⁹ Heb. 13:12.

²⁰ This is, of course, a fact for faith to realize right now. In actual experience the fast continues till we meet the Lord, and then the feast of faith will be translated into a reality.

²¹ Cf. John 6:42.

²² Cf. Lev. 25:9. Every fiftieth year was celebrated as a "jubilee," when slaves were freed and forfeited possessions were restored. This jubilee began on the atonement day and foreshadowed Israel's liberation from her Gentile overlords, and her renewed possession of the land.

shall send Jesus Christ, which was before preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."¹¹

Peter evidently held that Israel, through her unbelief, was hindering the coming of the great refreshing which was destined to attend the reign of the Lord Jesus on the earth; that when she does repent, the Lord will come; and that His second coming will inaugurate the year of Jubilee. Therefore he implored them to "afflict their souls" in order that they might enjoy the promised feast.¹²

But they did not respond to his appeal back then, nor have they hearkened to it yet. Without a prophet, priest, or king their house is left unto them desolate¹³; and in their veneration for the nutworn husk of a religion that has long been obsolete, their very zeal is just so much strange fire that aggravates the wrath of an offended God. But it will not be always thus with Jacob's seed. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in"¹⁴; but there will come a day when a believing remnant will repent, own the Lord, and reap the promises. "And so," at last, "all Israel [that is, all of God's elect in Jewry]¹⁵ shall be saved; as it is written, There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins."¹⁶

The trumpets may be heard out in the distance even now. Great multitudes of Jews are being frozen out of their precarious retreats throughout the Gentile world, and they are

¹¹ Acts 3:19-21. See my following footnote, No. 34.

¹² The King James rendering of this important text is not as clear as it should be, nor is its punctuation accurate. The force of Peter's argument is well expressed in C. B. Williams' better rendering: "So now rent and turn to Him, to have your sins wiped out, that times of revival may come from Christ who long ago was appointed for you. Yet heaven must retain Him till the time for the universal restoration of which God in the early ages spake through the lips of His holy prophets." There is a marginal translation in *The Scofield Reference Bible* at this point, which also gives the proper meaning of this text.

¹³ Cf. Matt. 23:38.

¹⁴ Rom. 11:23.

¹⁵ Cf. Rom. 9:6-8.

¹⁶ Rom. 11:26, 27.

going back to Palestine in unbelief. They are unwittingly regathering for judgment; then, a fast, and, after that, a feast. One day before long the Lord will call the Church up into glory, and the antichrist will launch his wicked reign upon the earth below.⁴⁹ At first the man of sin will pacify the rank and file of the apostate Jews with an agreement to restore their national autonomy and to respect their claims upon the pleasant land.

But, in the meantime, God will send two Witnesses⁵⁰ to call out His elect among the Jews. They will expose the antichrist as an impostor and announce the soon return of Christ to repossess the earth. Nor will their preaching go for nought, for God's elect in Israel will respond immediately to their call; and they, in turn, will sound the Gospel warning to the outmost reaches of the Gentile world.⁵¹ As a result, unnumbered millions, all of God's elect among the Gentiles, will receive the Lord. And then, in an attempt to meet the crisis that this revival will precipitate, the man of sin will abrogate his covenant with Israel and invade the Holy Land. This move will mark the outbreak of the Tribulation proper, and vast multitudes of Gentile saints will perish on the headsman's block, while Israel will find a temporary refuge in the deserts of Arabia. Before the end of the ensuing conflict with the antichrist, two-thirds of the beleaguered Jews will be destroyed, and only the remaining third will still survive to witness the descent of Jesus to the earth.⁵²

That is when the great atonement day will find its ultimate fulfilment for the Jews, when they will finally discover the deplorable mistake their fathers made at Calvary, and learn that Jesus, whom their nation crucified, is their awaited Prophet, Priest, and King. For, "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness"⁵³; or, in other words, the Lord will take the scales of unbelief from Israel's

⁴⁹ See my book on *The Revelation* for a complete discussion of this and the ensuing references to the tribulation period.

⁵⁰ Possibly Enoch and Elijah. See my book on *The Revelation*.

⁵¹ Cf. Rev. 7; and see my book on *The Revelation*, *in loco*.

⁵² See Zech. 13:8, 9.

⁵³ Zech. 13:1.

eyes and cause them to receive the Gospel of redeeming grace.

It is remarkable how this will come about. When they behold the Lord in all His glory, they will recognize Him instantly as their Messiah, but without the least suspicion that He is the One whom they rejected centuries before. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord [that is, Jehovah]; we have waited for Him, we will be glad and rejoice in His salvation."⁴⁴ And then, while they exult in the fruition of their ancient hope, someone will notice the Messiah's nail-scarred hands. "And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends."⁴⁵ And that is how they will discover that Messiah is none other than the Man who died under Jewish contempt on a Roman cross!

But when at last they are convinced of their stupendous error, they will instantly "afflict their souls" with genuine repentance and belatedly observe their great atonement day; for our Lord Jesus says: "And they shall look on Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one is in bitterness for his firstborn."⁴⁶

Having owned the Lord, Israel's fast will end. Isaiah, when he caught a foreglimpse of that coming day, exclaimed: "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? For as soon as Zion travailed, she brought forth her children."⁴⁷ That is when all Israel will be saved. That is when the Lord will turn the fast of Israel into a feast for Israel.

⁴⁴ Isa. 25:9.

⁴⁵ Zech. 13:6. I am aware that there are those who hold that this does not refer to Christ. Their argument assumes that this must be construed with the preceding verse instead of the succeeding one, which the Lord Jesus cited as referring to Himself (Matt. 26:31); but they ignore the disconnected manner of apocalyptic prophecy, which is especially observable in this particular book. To me, the reference to Christ is inescapable, and not a few of our most capable authorities concur.

⁴⁶ Zech. 12:10.

⁴⁷ Isa. 66:8.

We shall see all this more fully when we go into our study of the final feast, the Feast of Tabernacles. We must close this chapter with a few concluding thoughts concerning what our own response to this important revelation ought to be. Unlike the Jews who have through age-long unbelief deferred this wonderful appointment with the Lord, we, who are even now aware of His finished work of redemption, must face the issues it presents to us, today.

The principal requirements for the proper celebration of the great atonement day were that the worshiper observe a rigid fast and rest from every form of work until the time of feasting came with the ensuing dusk. These obligations are repeated and re-emphasized from time to time throughout the sacred text. Those who failed to meet these two conditions were excluded from the congregation and condemned to death.⁶⁹

This is the same as saying that we must repent toward God and put our trust in Christ alone to reconcile us with His blood to the Father, just as our Lord and His apostles constantly affirmed.⁷⁰ We must "afflict our souls" with "godly sorrow"⁷¹ for having sinned against the Father's sovereign reign, and we must rest entirely on the merits of our Saviour's reconciling ministry.⁷² These requisites are both inseparable and indispensable. Repentance would be absolutely unavailing had not the Lord Jesus Christ laid the moral ground on which a holy God may deal in mercy with a guilty penitent. Faith in Christ is not real faith at all unless it owns the sins from which one seeks to be absolved, and acts on the conviction that, through Jesus' death on our behalf, we too are dead indeed to sin.⁷³

Now a final thought: before the sin of Nadab and Abihu, Aaron was instructed to put on his golden vestments when he went into the Holiest⁷⁴; but after that, he was enjoined

⁶⁹ Cf. Lev. 23:29, 30.

⁷⁰ Cf. Mk. 1:15; Acts 20:21; cf. Matt. 21:32.

⁷¹ Cf. Gal. 6:7, 10.

⁷² Cf. Matt. 11:28; Heb. 4:10; Rom. 3:28; 4:4, 5; Eph. 2:8, 9; etc.

⁷³ Cf. James 2:17ff.; Rom. 6:5-7ff.

⁷⁴ Cf. Ex. 28:35.

to wear his humbler garments for that special ministry.⁷¹ Accordingly our Lord first robed Himself in the habiliments of mortal flesh; but now that He has purged the sanctuary with His blood, He wears His golden vestments⁷² once again.⁷³

The nobler robe had bells and pomegranates hanging round about its lower hem, the symbols of unseen communion and fruitfulness.⁷⁴ Our Lord is now within the Holiest, beyond our range of vision, while we wait for His appearance and the coming feast:⁷⁵ but even while we tarry, though we cannot see our Priest, we hear the bells. They assure our hearts that He is still engaged before the Father's throne on our behalf. Our spirits are attuned to His; and, through this living fellowship, He still produces fruit through those for whom He ministers. Ere long He will come forth again and, with our fasting over, we shall join Him in the everlasting feast!

⁷¹ Cf. Lev. 16:4.

⁷² Cf. Rev. 1:13.

⁷³ See Ex. 28:33-35.

⁷⁴ Cf. Lev. 16:17; i.k. 1:8-10; Heb. 9:28; Matt. 26:29; Rev. 19:9.

BOOK REVIEWS

RAY C. STEDMAN, *Editor*

Is the Rapture Next? By Leon J. Wood. Zondervan Publishing House. Cloth binding, 120 pages. Price, \$2.00.

Like all theological controversies of the past, the issues in the debate over eschatology are argued in ever-narrowing circles of thought. Pin-pointed today is the question of whether or not the Church is to go through the Great Tribulation. A faculty group of the Grand Rapids Baptist Theological Seminary and Bible Institute recently made an honest attempt to re-examine the Scriptures on this question with an open mind. The author of this book, Professor Wood, was asked to put their conclusions in printed form, hence the book.

The pertinent Scriptures are marshalled around the question asked in the title. Division is made between the passages that seem to answer "Yes," and those that seem to say "No." The conclusion of the author is that the "Yes" passages really do say "Yes," while the "No" passages appear to say "No" only when they are viewed out of relation to their context. Each of the passages is carefully and honestly handled and problems are faced and met head on.

Many of the arguments are old to those acquainted with this controversy, though none the less effective. Some new and very fine thinking

occurs in certain areas, however, notably in the treatment of the *Gilbert Discourse*. There is a splendid explanation of the background of this discourse given and the state of mind of the disciples in asking the questions which our Lord answers in this sermon.

This is a very readable book and its simple style and clear presentation will commend it to the average reader who cannot handle the technical arguments and heavy diction of some of the books published on this subject.

Summing up: The dawn grows brighter.

—R. C. S.

Should you desire to purchase any of the books favorably reviewed in these pages, please send your order to our office, P. O. Box 146, Warrtown, N. J. We can furnish these titles as rapidly as other sources of supply, and your business will help us in meeting our expenses.

James Your Brother. By Lehman Strauss, Litt.D. Loizeaux Brothers. Cloth Binding, 243 pages. Price, \$3.00.

The most practical commentary on a practical book like James is the application of scriptural principles to human experience needs. This is a strange feature of *James Your Brother*, a book which is not a verse, phrase, or word study for scholars but a "down to earth" exposition and appeal to utilization of truth. The style is fervent, sermonic, hortatory. The teaching is well illuminated by illustrative anecdotes.

Pastors will find many sermonic helps in this writing. The illustrations are pointed, brief, and easily remembered, though some are old familiar. The scholar will find that the humbly (but really built on a foundation of textual knowledge. The Bible class teacher will feel that here is the ideal lesson material. With the common man who reads simply to know God and His Word better, the pastor, scholar, teacher, and student will all find *James Your Brother* an effective use of the Sword of the Spirit to probe, to reveal, to illuminate, and to correct individual hearts.

There are some thoughts which the reviewer would question, as the fourth paragraph on page 36 (Cf. Matt. 5:22, 28; Prov. 23:7), the next to the last sentence on page 38 (Cf. Psa. 5:5, 6; 11:5, etc.), lines two to four on page 41 (Cf. Gen. 3:22), and a few others. Also, the quoted poems should recognize the author. Without this recognition, some readers will surely credit Dr. Strauss as being a hymn writer extraordinary. For most people, however, no false idea will result from anything Dr. Strauss writes. On the contrary, the benefit in the abundant and pungently presented Bible truth far outweighs any possible disadvantage.

The good points of this book may be summarized as follows: applied truth, pointed illustration, short chapters, sermonic and conversational style, a firm foundation of careful textual study, much comparison of Scripture with Scripture, aphorisms easily remembered and worthy of quotation. Of special blessing to the reviewer were the sections on the control of the tongue, justification by faith and works, and the instruction on faith healing.

The reviewer is happy to recommend and encourage the reading of this book.

—ROBERT D. CORNOR

More Power to the Preacher. By D. Miles Dawson, Jr. Zondervan Publishing House Cloth binding, 153 pages. Price, \$2.00.

This volume was a prize winner in Zondervan's recent Christian Textbook Contest. It is a brief but to-the-point handbook of suggestive help for the pastor. It is not a book of dry pastoral theology. Although the author does not go into great detail in his various subjects, every sentence packs a punch. There are chapters on the Preacher's Attitudes, Administration, Music, Visitation, Weddings and Funerals, Counselling, Missions, etc.

One powerful chapter centers on 'The Preacher's Ethics. Highlights of areas covered by this important chapter are: The pastor's relation to his official boards; former pastors and pastorates; neighboring pastors; visiting ministers; and others. There is dynamite in this book. It is not mere musty theory but a volume of wholesome, down-to-earth practical advice. Throughout the book a deep spiritual tone is felt, and the sweet Spirit of Christ is revealed on each page.

—S. KASWORTHY NOTWINKER

Life and Love. By Clyde M. Narramore, Ed.D. Zondervan Publishing House. Cloth binding, 186 pages. Price, \$2.50.

Dr. Narramore, in a sub-title in this book calls it, "A Christian View of Sex." The author is particularly gifted to speak in this capacity since he is the consulting psychologist on the staff of the Los Angeles County Superintendent of Schools. He has also written for several national magazines and has been active as a Bible conference speaker. He founded and served as the National Director of the National Educators Fellowship, which is a prominent organization of Christian educators. The content of this treatment was secured through the efforts of the author and an assisting group of seventeen professionally trained Christian men and women through a conducted sex education study which was made of 400 boys and girls (between the ages of 13 and 19) from nearly 100 fundamental and evangelical churches.

In an age when youth is being bombarded with the lurid and indecent concepts of sex through mediums such as newspapers, magazines, billboards, radio, and television, it is refreshing to read a sensible and eminently practical book which heralds the home-stabilizing principles and the basic concepts of the Bible. Each page is prepared to meet the perplexities of youth through such methods as the question and answer, typical real life situations, and honest discussions which would characterize the lives of any teenager. As the title suggests, it is a Christian's concept of what the Bible has to say on such questions as, "How to rate on a date?" "What is important about marriage?" "How does my body develop?" "What can be done about sex problems?"

Besides containing the scientific and accurate definitions of over 150 specialized words, the two outstanding qualities of this book are its sane and satisfying physiological treatment through a practical and biblical approach, and its ability not only to tell youth what the effective and satisfactory answers are to confusing problems, but also to give them helpful and workable suggestions as to how they may carry them out.

While this is a book giving practical advice to youth, it will also prove beneficial and stimulating to pastors, teachers, sponsors, and other

youth workers. Parents will find this valuable to place in the hands of their teenagers.

—TED STONE

BRIEF REVIEWS

Morning and Evening. By Charles H. Spurgeon. Zondervan Publishing House. Cloth binding, 744 pages. Price, \$3.95.

This is a reprint of the Christian classic by the Prince of Preachers. It is a complete and unabridged edition of daily readings, each filling a page. A verse of Scripture or portion of one introduces each thought. There is an index of Scripture references at the close of the book.

Through the years, thousands have been blessed by the nuggets of truth contained in this volume. Families have used it for their devotions. Individuals have read and re-read it with profit.

While some of its language is archaic, its message and its lessons are as vital today as when Mr. Spurgeon wrote them. A review of this book seems almost unnecessary except to call it to the attention of the Christian public.

—KENNETH O. BOUTON

Complete Worship Services for College Age. By Kay Gudnason. Zondervan Publishing House. Cloth binding, 153 pages. Price, \$2.00.

The sub-title of the book is "In Which David Speaks to Youth from the Psalms." The author states her purpose in writing to be "to open up to youth a neglected book, The Psalms, and through it to guide youth to a vital experience of worship."

There are nineteen programs presented which are divided into three categories: Aspects of Prayer, Allusions to Nature, and Attributes of God. The services are thoroughly worked out with hymns, Scriptures, comments, and suggestions for prayer. The material is excellent.

The book should find good use among young people's groups.

KENNETH O. BOUTON

Mirrors

For the Word of God is living and powerful . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Were you ever in a mirror-room, with its distortion mirrors that make thin men look fat, short men look tall, and pretty girls look ugly. Doubtless you have been in such a place of amusement. But did you ever see a mirror that could make a homely person appear handsome or beautiful? No mirror can do that; but Satan can make sin appear deceptively attractive and desirable. No sin is lovely, but some sins appear to be.

There is one true mirror—the Word of God. In it sin is shown to be hideous and man is revealed as being sinful, whose heart is exposed as "deceitful above all things, and desperately wicked" (Jer. 17:9). But sin can be forgiven, man can be redeemed, and the heart can be cleansed through the blood that was shed at Calvary for sin. Trust in Christ, the dying but living Christ, to save and cleanse you now and to strengthen you for the days ahead.

LETTERS

Completely False

To the Editor:

I am spending some months with my daughter, a subscriber to your magazine, and I have been reading it faithfully. Before I come to the main point of my letter, let me say that I have read your writings for years and having gotten tremendous help from them. *Studies in Hebrews* is wonderful and your *Pilgrim Bible* is of great help.

BUT now I am told that you are turning to Seventh-day Adventism! How can you do such a thing? I read some article in *Our Hope* by another writer and was shocked—but Dr. English, you! Have you not read Dr. Talbot's book against Adventists? I'm afraid that your writings will no longer find a ready reader in me. I can't help but tell you this . . . Not only my daughter but several others have said the same thing.

(Mrs.) FRANCIS HOWARD
Los Angeles, Cal.

Of course the report of the Editor's defection to Seventh-day Adventism is completely false. Either some of the Lord's people are making the statement in ignorance or on hearsay, or they are deliberately misrepresenting the facts. Probably those who so speak did not read the article in full and some that have followed it. We published Mr. Martin's article on "Seventh-day Adventism Today" as an up-to-date report, written by a competent discerner of truth and error. The Editor's covering editorial stated that corre-

spondence with leaders of SDAism affirms their adherence to the truth as to the inspiration of the Scriptures, the virgin birth of our Lord, His Deity, His work of atonement on the cross, His bodily resurrection, and His pre-millennial return. Since this is so, the Editor stated that Seventh-day Adventism is Christian and not a sect, but that its doctrines contain many errors. Since then we have published in the magazine articles by Donald M. Hunter, pointing out these erroneous teachings and answering them. The Editor never was inclined toward Seventh-Day Adventism and is not now. He is thoroughly opposed to what he believes to be their errors. What was reported about them in *Our Hope* was written to inform spiritually intelligent people concerning the present trend in SDAism.—Ed.

Almost a Parting of the Ways

To the Editor:

After twenty-one years as a subscriber, the article in *Current Events* by Mr. Ehrenstein, entitled "Called an Asher," almost caused a parting of the ways between *Our Hope* and this Hollander.

Those of us who know our national history and family records from the old country bear a bitter hatred against the Romish Church.

One would think you or Mr. Ehrenstein had never read Fox's *Book of Martyrs*. There have been other times also when you have mentioned Rome favorably. Please do not do it again. . . . The article leaves the impression that one can find the way of salvation in the Roman Church. . . . It should have been censored by you, Mr. Editor.

J. J. KUYPERS

Muskegon, Mich.

Subscriber Kuypers and the Editor received different impressions from the article in question. Mr. Ehrenstein told of an usher in a Roman Catholic Church who used his office to help men and women and to convert them to Romanism. Ehrenstein stated that such an usher is an asset to any church and that evangelical Christians, appointed as ushers in their churches, would do well to look upon their service as an opportunity, not only to lead people to their seats in church and to receive the offering, but to act as missionaries of Christ and direct unsaved people to the Saviour. That is what Mr. Ehrenstein meant and what the Editor understood him to mean. Certainly there was no disposition to

turn people to Romanism. But we are delighted for the word "almost," for we should be grieved to lose a long-time subscriber.—Ed.

Power of Endurance

To the Editor:

The receipt of every issue of *Our Hope* brings with it a desire on my part to drop a line to the Editor, and only a slight realization of the burden that goes with such an office restrains me.

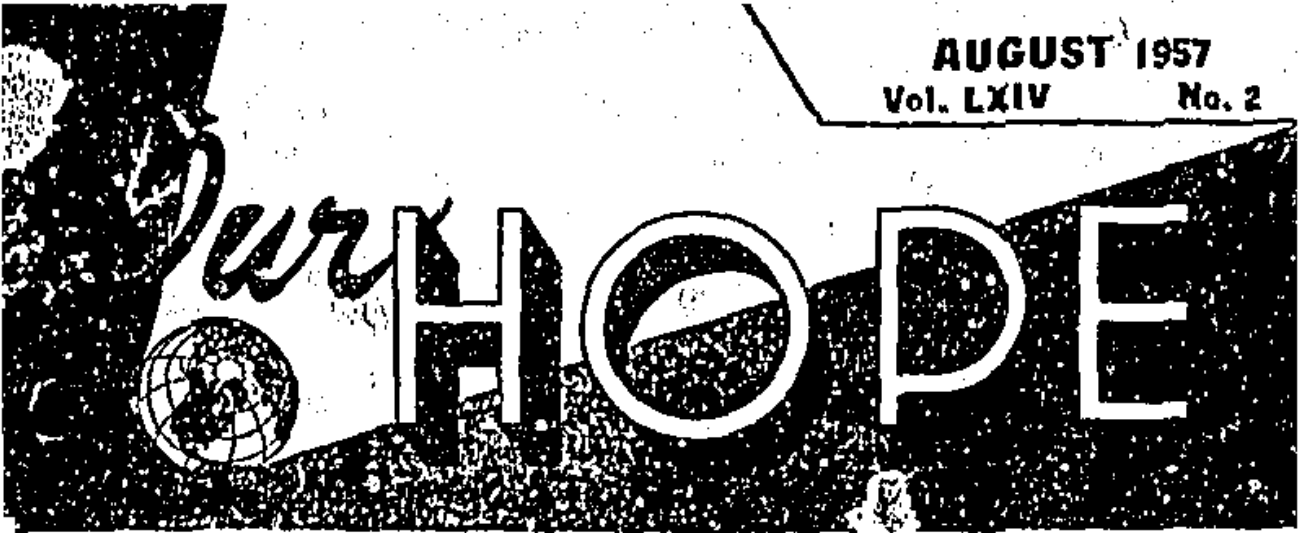
In this connection I usually think of a poem by your own Will Carleton, in which he tells of a mother who accompanies her not-too-brilliant son to the publisher of a newspaper to see if he cannot make "an editor outen o' him": who, in turn, recounts to her "the powers of endurance which an editor must have. It is illuminating. I would suggest that you read it when you get a letter that is really hard to take. Of course the Christian has a more effective "shelter in a time of storm."

I should like to make reference to "The Revelation, Verse-by-Verse" in each issue, by the Editor. Thanks so much for the identification of the "woman" (chap. 12). What a flood of light it throws on that which, to me, had continued a complete mystery! And then how wonderful, by use of a concordance, to see your contention verified, in Jer. 30:5-7, and the time definitely stated as the "time of Jacob's trouble"; also numerous Scriptures such as Micah 5:3.

D. W. EVANS

Newmarket, Ont.

When God acts in the display of His grace, there is no hindrance. The streams of blessing which emanate from Him flow onward without interruptions. It is only when man puts himself under law that he forfeits everything; for then God must allow him to prove how much he can claim on the grounds of his own works.—*Selected.*



Frank E. Garbelin, Publisher

E. Schuyler English, Editor

Editorial Notes

"I HAVE set the Lord always before me" (Psa. 16:8). This Psalm gives a prophetic picture of Him who existed in the form of God and made Himself of no reputation, who took upon Him the form of a servant, humbling Himself and becoming obedient unto death, even the death of the cross. We hear Him, in this Psalm, giving expression to His trust in God, and to His certainty of victory over death and the grave. Our blessed Lord walked in the path of obedience down here on earth, and thus He had His Father set always before His heart. The path that He took through this world He has graciously left for His redeemed people to follow. His grace, and the power of His Spirit whom we have received as one of the blessed results of the Son's finished work on Calvary, make possible this following in His steps. Thus all believers are able to say, "I have set the Lord always before me," and to live daily and constantly with the Lord before the heart. Such a life is a life of blessing and victory, a life to the praise of His name, a life that yields abundant fruit.

First of all, we must have the Lord before our hearts in His redeeming love. We were lost and He came to redeem us. "He loved me, and gave Himself for me," is the song of worship in the case of all who have been washed in His blood. All who know the price that was paid for redemption remember daily that He loves us and that He bore our sins in His own body on the tree. We delight in having Him before our hearts. That this might be so, He left that blessed

request before He went to the cross: "Do this in remembrance of Me."

The Lord's Supper was instituted by Him that we might keep Him before our hearts in a practical way. Each time we gather there, according to His request, and worship in spirit and in truth, the Holy Spirit brings Him anew before our hearts. We then taste His love again and receive new and blessed assurance that we belong to Him, and that He belongs to us.

We need to get fresh glimpses of the great love of Christ, so that we may increasingly appreciate Him and live out the salvation that we have in Him. How it does melt the heart to remember the fact that He bought us with His own blood!

We must have Him before our hearts as the One who walked on earth in humiliation, meek and lowly in heart. How blessed it is to keep sight of Him in this character! His life is our pattern, and to walk even as He walked is God's call to His redeemed people. Are there sorrows and trials? He, too, passed through them, as the perfect One, perfect in submission and perfect in patience. Are we misunderstood and wrongfully treated? This was His lot among a crooked and perverse generation. Are we in want and distress? He knows all about this, for we see Him thus in His path on earth. Well may we have His life on earth as the object of meditation before our hearts. And as we do, we shall receive help and, by the power of His Spirit, will reflect His image. Looking back to the path He trod, we receive courage and strength to follow after Him.

We have the Lord before our hearts, also, as the One who is crowned with glory and honor upon the Father's throne. He is there for us. His love is unchanged; His power is on our side. While we have Him before our hearts, as the glorified and living One, He has us before His heart. He knows us and our needs, and will supply them in His own way. To step daily through this quickly-passing age with the Man in glory before our hearts, telling Him our troubles, looking to Him for help, expecting all from Him and Him alone, and accepting all that comes into our lives as from Himself—that is the life we are called to live, as His redeemed ones.

Finally, we must have Him before our hearts as the coming

One. Every night, as we retire, our last thought should be of Him and that, before another morning comes, we may meet Him. Every morning's first thought should be of Christ and that, before another evening appears, He may come. If He is before us in this way, in reality, it will be a great blessing in our lives. Sorrows and trials will become insignificant. The future will then be left in His hands, while every day that He gives us, while waiting for Him to come, will be marked by untiring service.

Soon He will come, and we shall meet Him face to face. Having the Lord before our hearts as the coming One, whose glory we shall share and whose image we shall bear in all eternity, will result, of course, in never losing sight of Him. Wherever we go, we look to Him to guide. Whatever we do, His honor and the glory of His name become the desire of our hearts increasingly. In all that we do, in our work, in household duties, in service, in anything and everything, we shall have but one object, if He is before our hearts. That object will be to please Him.

The Lord grant to us all such a walk in these last days. There is little time left to be faithful to Him. May we use it. Satan's power will hinder as never before, in a life closely linked with Christ; but the Lord has conquered Satan. If we are willing, His sufficient grace will meet our every need. "I have set the Lord always before me."

—From the writings of A. C. Gaebelien, 1912



The Heart before the Lord

The Lord Jesus Christ, the pre-eminent One, is to be the object of our worship and adoration, of our thinking and doing, and of our living and serving. As such, He must always be before our hearts. But there is a subjective aspect of heart relationship to Him also. For the heart is always before the Lord. With Hagar, we must confess, one of us: "Thou God seeest me" (Gen. 16:13). The words of the psalmist embody His all-embracing knowledge of us: "O Lord, Thou has searched me, and known me. Thou knowest my down-

sitting and mine uprising, Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether" (Psa. 139:1-4). The heart is before Him at all times.

He sees the unregenerate heart. He knows its sin, its antagonisms, its self-righteousness, its indifference, its wilfulness, its sadness, its care, and in some cases, its receptiveness. By His Spirit, and through the truth of the Gospel and the Gospel of truth, He pleads with that heart to hear and heed that Word, and to believe in and receive the Son of His love, His gracious provision for and antidote to sin. He is not willing that any should perish. No man can be so far removed from the Almighty that his heart is not known to Him. None can hide from His presence nor flee from His Spirit. As David declared, so it is: "if I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee" (Psa. 139:11, 12).

And if the Lord sees the unregenerate heart, surely He sees the heart that has been renewed through faith, the heart of His child. It may be that such a heart has wandered far from God, but it is yet before Him. His eyes see into the innermost thoughts; there is nothing hid from Him. And in loving grace and matchless mercy He calls that heart back to Himself, to the place of repentance and confession, to obedience and fellowship unmarred. Wayward child of God, do not think that you will escape His all-seeing eye by taking the wings of the morning and dwelling in the uttermost parts of the sea of forgetfulness. Even there the heart is before Him, and He will love you, and demonstrate that love, in chastening if need be, wooing you back to Himself.

As for the regenerate heart that abides in Christ and seeks His face, His heart, how He delights in such a life! It may seem that the way is difficult. It may appear that your service is for naught. It may look as though your devotion is not appreciated. But the Lord looks into your heart, and knows and cares. Your heart is before Him. He is dealing with you as He is, for His glory and your good. The joy of

the Lord is your portion; and if the eye had not seen, nor the heart understood, nor the mind comprehended all that God has prepared for you here today, how much greater will it be in that coming day! Look to Him whose hand will ever lead, and whose right hand will never fail to hold you up.

The heart is before the Lord—the hard heart and the tender heart. Nothing escapes His mighty sight. And He deals with the heart through His Word, which “is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do” (Heb. 4:12, 13). May our hearts, that are before Him, keep His heart before them ever. Let us cry unto the Lord constantly: “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting” (Psa. 139:23, 24).



Immortality and Eternal Life

There is a distinction between immortality and life eternal which, when it is not perceived, leads to the error of annihilationism. The annihilationist believes that the souls of those who die in their sins and out of Christ are destroyed, and that only those who have received the gift of God are the recipients of immortality. This theory is both unreasonable and contrary to the Word of God.

Annihilationism is unreasonable in that it fails to distinguish one of the chief differences between man and beast—life after death. Men of all races and places have ever held the expectancy of life after death. This hope is a God-implanted consciousness that life does not end at physical death, but that earthly life is a preparation for something beyond. Such consciousness is not limited to those who have heard the Gospel; and its conclusions are often in error, as, for example, in the case of those who hold that the souls of men will, in the next life, inhabit beasts, or fowl, or

other men. Nevertheless, all men are conscious that there is something else to come in after-life.

More important, however, is the fact that annihilationism is contrary to the Scriptures. Our Lord clearly taught that there will be a resurrection of the unjust as well as of the just. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice [that of the Son of man] and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation" (John 5:29). Surely the wicked dead are not annihilated at death, to be brought back into existence again so that they can be annihilated a second time. The rich man who died in his sins was not annihilated but saw and spoke to Abraham and Lazarus across the great gulf that was fixed between him and them (Luke 16:19ff).

Again, in Revelation 20:11-15, we are told of the judgment of the great white throne, when the earth and the sea, and death and hades, are to give up the dead which are in them. Judgment of these dead will be according to their works, which will not be sufficient to obtain everlasting felicity for their doers; for we read: "And whosoever was not found written in the book of life was cast into the lake of fire." This is the same lake of fire into which the devil, the beast, and the false prophet are to be cast, and its judgment is not annihilation but torment day and night for ever and ever (Rev. 20:10). Such is God's judgment of unrepentant sinners, of those who reject the gift of His Son who took our sins upon Himself that we, believing in Him, might have life.

All men possess immortality but all men do not possess eternal life. Eternal life is spiritual life and is the gift of God in Christ. "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John 5:25). It is spiritual life, and not immortality, that is referred to here. "For the wages of sin is death; but the gift of God is eternal life [not immortality] through Jesus Christ our Lord" (Rom. 6:23).

Someone may ask: "Did not Paul say that 'this mortal must put on immortality'?" Indeed, he did. "For this

corruptible must put on incorruption; and this mortal must put on immortality" (1 Cor. 15:53). But the apostle was speaking of the translation of the Church, when the corruptible and mortal *bodies* of Christ's own will put on incorruption and immortality. Our souls are not corruptible or mortal, but our bodies are. The day is coming when Christ's victory over death and the grave will cause our redeemed bodies to be made incorruptible and immortal. Blessed day! But the souls of all men are immortal; those who reject God and His Christ will be condemned to unending judgment, spiritual death; whereas all who have died in Christ will not be judged for their sins, having already passed from death to life. This is eternal spiritual life. With Paul, we must exclaim in everlasting gratitude to and adoration of the Lord: "O death, where is thy sting? O grave, where is thy victory . . . Thanks be to God, who giveth us victory through our Lord Jesus Christ."



A Lesson from the Birds

We are in our summer cottage in the mountains of Pennsylvania. One day we watched with avid interest the efforts of two birds, male and female Cedar Waxwings, to obtain some building material for their nest.

The male Waxwing has beautifully marked plumage, a sort of brownish tone generally which shades into gray on the wings and tail. He has a comb-like crown, eyes circled with black, and at the tip of his secondary wings there are appendages that resemble red sealing wax. The tips of the tail feathers are bright yellow. The female is also a lovely bird, perhaps slightly less colorful than the male, and lacking the red wing-tips.

A cord had been fastened between two maple trees bordering a freshly seeded lawn. This fence of string was tied around the second maple at a height of about three feet above the ground and, hanging from the knot, was a superfluous length of cord, perhaps eighteen inches long. Our two feathered friends, undisturbed by our presence (for Waxwings are very tame), were tugging and pulling at the sus-

pended cord. Sometimes they would take turns trying to free it. Then they would work together, the one bracing its feet against the tree, the other flapping its wings, but both pulling with all their might. Several times we approached closely, but too near, and the birds flew off to a nearby spruce tree. Then, when we would back away, they would return—pulling and struggling to loosen the cord.

At length we had pity and cut the string to the accompaniment of hissing complaints from the birds in the spruce tree. We twisted the loose piece once or twice around the knot, so that it would hang along the trunk of the maple as before, and took our post of observation. Hardly had we reached it when the two birds returned. The first one grasped the string in his bill and pulled. Surprised by the lack of resistance, bird and string fell to the ground. The second bird took hold of the other end and, together, the Cedar Waxwings flew to the spruce to fit the cord in their soft nest.

We trust it will not seem far-fetched to draw a lesson from these little birds. They worked so hard for what they wanted, but their works got them nowhere. The piece of string became theirs purely by grace. They did not question but accepted it and, together, utilized what they had received in the building of their home. What we have of spiritual life is not the result of works, which could never avail, but is the result of the grace of God. But having received His gift, what is the result? Two passages of Scripture are suggestive.

We do not make a house, as the birds did, but we *are* a house collectively; and individually, as living stones, we are building a spiritual house (1 Pet. 2:5). It is Christ who is the chief cornerstone of the household of God, "in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21, 22).

We who through faith are the recipients of God's grace need to walk together in unity, that His house may be fitly framed together to the glory of the Lord. "Behold how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1).

Superlatives

In the Saturday religious notices in one of our eastern newspapers we observed, among other announcements, one advertised as "one of the greatest speakers of our time," while another, a comparatively young man, was announced as "one of the outstanding preachers in America." In the latter case the "attraction" was to be enhanced by "a quartet, a trio, a violin, and a trumpet," all to be "Geared to Today's Youth." Still other churches publicized such attractions as a man "who has sung in all the capitals of Europe," "a world-famous pageant," etc. These are but examples of the usual Saturday "offerings" of churches and youth groups, made to attract adults and young people to Sunday services.

Let us make it perfectly clear that the speakers and musicians were not responsible for the superlative descriptions of them and the unequalled talents attributed to them. For instance, the man who was said to be "one of the greatest speakers of our times" would be the last one to say that of himself; and, in justice to him, it must be stated that he is a very generously gifted servant of the Lord whose ministry is highly blessed. And the second person, called "one of the outstanding preachers of America," would be the first to disclaim any such extreme language about himself. But it is certainly covering a lot of territory to say of a man that he is "one of the greatest speakers," or to suggest a program as world-famous, even if that description were limited to evangelicals, or even to Christians, which it was not. And it presupposes that the advertiser has heard all speakers, or seen them all. The world is a large place.

Furthermore, let us state that we are not offering either a blanket indictment or a specific criticism of those responsible for such announcements, for we are convinced that the publicity was issued in good faith and with the sincere purpose of bringing unsaved and saved within sound of the Gospel and the Word of God. Rather, we are examining a trend which has become very prevalent—the use of superlatives in connection with religious meetings, and the treating of the advertising and programming as if an entertainment were being offered rather than a spiritual service.

It strikes us that this whole system of publicity is worldly, taken from the world at its worst. Hollywood has made such use of superlatives that words mean nothing any more. So frequently have the adjectives, "stupendous," "sensational," and "colossal" been employed in the motion picture industry that they are no longer considered strong enough for the most mediocre production; so they are now prefixed by "super." We read about a motion picture producer who, when asked concerning the merits of a certain film replied: "It's colossall—in a mild sort of way." And that may be the attitude of some who are drawn to religious meetings by extreme advertising—after they have heard the speakers. It is hardly fair to any Christian leader to "build him up" to such a degree that some of his listeners must be disappointed upon hearing him and his message.

How does the Word of God refer to gifted servants of His? Abraham was called "the friend of God" (Isa. 41:8; cf. Jas. 2:23). Moses was characterized as "very meek above all men" (Num. 12:3). He is also described as "learned in all the wisdom of the Egyptians, and was mighty in words and deeds" (Acts 7:22), who esteemed "the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:26); but that was long after he was dead. David is known as the man after God's own heart (1 Sam. 13:14; Acts 13:22). And others, "of whom the world was not worthy," are simply designated as men of faith; and examples of their faith and faithfulness are recounted.

When we turn to the Gospels, we observe that our Lord used the only "superlative" description that He gave to a man's character, when He said: "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11). However, three things must be observed here: (1) it was the Lord Jesus Christ who was speaking, He who knows the heart and is not governed by outward appearance; (2) he of whom Christ spoke was John the Baptist and not any ordinary preacher; and (3) the occasion was the defense of Christ's forerunner and faithful witness when he was being deserted by some.

In the Acts and the Epistles we have the record of many such men who lived in our own, the Church age. The

Apostle Paul who, we submit, would take second place to no speaker "of our times," is simply called "our beloved brother Paul" (II Pet. 3:15). The Apostle Peter, who once preached in such power that about three thousand souls were saved, is alluded to as one of the pillars of the Jerusalem church, and "the apostle of the circumcision" (Gal. 2:7-9). Others are spoken of as "succourer of many" (Phoebe), "approved in Christ" (Apelles), "a beloved brother and faithful minister" (Tycheicus), "my brother, and companion in labour, and fellow-soldier" (Epaphroditus), "profitable" (Mark), etc. (See Rom. 16:2, 10; Eph. 6:21; Phil. 2:25; II Tim. 4:11). But there is no exaltation of the persons referred to, or their works, either before or after their regeneration.

We wonder if this should be a horrie in mind in regard to current publicity and conversation as example to be emulated! It is scriptural in all. We grant the problems that exist in bringing the unsaved within the sound of the Gospel. We recognize that there is a spiritual lethargy abroad in the church. But the spirit of the Lord is able to attract men to hear the Gospel, and He can hardly be expected to make use of the methods of the world.

Someone may suggest that young people of today will not come to a church meeting to hear the Word of God preached unless there is some lively allurements offered them. It is true that they are being attracted in multitudes to youth meetings today. But we surmise that, among the largest of these gatherings, are some that do not make use of superlatives and do not offer an over-abundance of entertainment. In fact, it is our impression that those young people who are really seeking worldly amusement will go where such entertainment is first class, and not to a religious meeting. And it is possible, too, for a religious program to be so worldly as to hinder the Spirit's working.

There are still multitudes of unsaved people, young and old, who are hungry for something, though they hardly know what it is. And there are still throngs who will come to hear Christ preached, if He is advertised rather than the speaker. Why not try it? God forbid that we should be busybodies in other men's matters, or seek to dictate to others how they shall fulfil their calling in the Lord. But

we do plead earnestly for a re-thinking along the lines herein suggested. God will honor the faith of those who seek to be wholly scriptural in their ministry, whatever it is, as He has ever honored such service.



Missionary Subscription and Book Funds

Again we call to your attention the Missionary Subscription and Book Funds. Some of our reader-family have taken great interest in this ministry, and we are very grateful. But it occurs to us that more of our friends might like to share in the ministry of helping missionaries of the cross, by contributing to one or both of these funds whereby Our Hope and some of our books go to God's servants abroad. Frequently letters come from them to tell us how much this literature means to them. They cannot afford to subscribe to the magazine or purchase the books that they want. Yet these writings furnish them with food for their own souls and grist for the mill that feeds others. Don't you want a part in this Christian service?

Thank you for donations sent us in May, as gratefully acknowledged below:

OUR HOPE MISSIONARY SUBSCRIPTION FUND, May, 1957: Nos. 57-37M, \$2; 57-38M, \$7; 57-39M, \$2; 57-40M, \$3; 57-41M, \$2; 57-42M, \$3; Total, \$19.00.

OUR HOPE MISSIONARY BOOK FUND, May, 1957: Nos. 57-12B, \$10; Total, \$10.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Homer A. Hammentree and Paul Beckwith:

Aug. 10-16—Kalamazoo, Mich.: Gull Lake Bible Conference.

John B. Marchbanks:

Aug. 11—Hendersonville, N. C.: Faith Tabernacle.

Aug. 14—Asheville, N. C.: Asheville Bible Church.

Aug. 15-17—Bryson City, N. C.: Great Smoky Mts. Bible Conference.

Aug. 18—Greenville S. C.: Southside Baptist Church.

One Thing Necessary

A person can go to heaven without beauty, without health, without education, without riches, without fame, without attainment, without friends, and without anything else in the universe except one thing. It is not possible to go to heaven without faith in Christ and what He wrought for us on the cross.

Why does the Christian generally observe the first day of the week for rest and worship rather than the seventh day?

THE SABBATH QUESTION

by DONALD M. HUNTER*

THE CHRISTIAN way of life is onward and upward. The path is seldom smooth, storms are not infrequent, and the ascent is generally steep and dangerous. The goal of this way is the top of the hill where toils and troubles will cease. "There remaineth therefore a sabbath rest for the people of God" (Heb. 4:9, A. S. V.). Eternity for the believer is described as the keeping of a sabbath; that is, perfect repose in the midst of satisfying spiritual activities and devotional exercises.

At times the road Home is so winding that we cannot see beyond a present distress; at other times, when tribulations and persecutions are intense, we wonder if we can take another onward step. Yet every heaven-bound traveler can testify of the constant and sustaining grace of God—smooth and pleasant paths, sunshiny days, gentle descents through a valley of blessing, the companionship of fellow-pilgrims, the Word of God, the ministry of the Holy Spirit. Every Christian starts his journey relieved of the dreadful burden of sins, for that burden was replaced by rest at the cross. Notwithstanding these many and real blessings, travelers to glory, like all mountain climbers, must stop for rest from time to time. For this purpose of rest and worship God, at the beginning of the history of mankind, ordained that one day in seven should be set apart.

* This is the sixth and last article by Mr. Hunter, all written at the Editor's request, on certain doctrines wherein we believe that Seventh-day Adventism errs. The titles of the five earlier articles are: Eternal Punishment; The Intermediate State; The Cleansing of the Heavenly Sanctuary; The Two Goats of Leviticus 16; and, The Sinless Human Nature of Christ.

There is a long, winding, steep road over a pass near Glencoe, Scotland. At the summit of this hill there was, in years past, a stone by the roadside. On this marker, placed there by an unknown person with a kind and considerate heart, were engraven the words: "Rest, and be thankful." So we shall one day reach the end of our journey and, in the presence of the Lord Jesus, the toils of the road will seem as nothing. Meantime we along the road have been provided with regular intervals of sweet rest. Each Lord's day has the same message for the obedient Christian: "Rest, and be thankful." God's markers are the sabbath days, known to us now as the Lord's day, the day of resurrection. One day in seven we can cease from the ordinary pursuits of life—business, social affairs, pleasures—and turn the heart toward God in thanksgiving, worship, and service.

I. First Reference to the Sabbath

It will usually be found that "the very first words on any subject on which the Holy Spirit is going to treat are the keystone of the whole matter" (B. W. Newton). The first mention of the sabbath is found in Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

One sabbath day many centuries later when the Creator, our Lord Jesus Christ was on earth, He referred to this original institution of the sabbath. "The sabbath was made for man," he explained, "and not man for the sabbath; therefore the Son of man is Lord also of the sabbath" (Mark 2:27, 28). Notice that the Lord did not say that the sabbath was made for the Jews but for "man." The sabbath then, according to Christ's interpretation, was instituted for the benefit of mankind, and it continues as long as man is on this earth because man's physical and moral needs remain unchanged.

The late W. H. Griffith Thomas wrote in his *Commentary on Genesis* (p. 38):

The sabbath should be emphasized as of permanent obligation. The institution of the sabbath is evidently grounded in creation, and is therefore pre-Mosaic, and not at all to be limited to the Jews. It is noteworthy that the Fourth Commandment calls attention to the sabbath as an already existing fact ("Remember the sabbath day," Exod. 20:8). There are many indications, both in Genesis and in Babylonian records, that the sabbath was part of the primeval revelation which received flesh sanction under Moses. Only in this way can the universality of the tradition and the precise wording of the Fourth Commandment be explained.

The sabbath should be carefully understood as to its essential elements. God's rest after creation is put forth as the reason and model of man's weekly rest. It involves the special consecration to God of a portion of our time. While it affords physical rest and recreation of energies, it also calls for the worship of God. Nor are we to lay any stress on the day, since no one can now say for certain that any particular day of the week is, literally, the seventh day from the close of creation. It is the institution, not the day, that must be emphasized. Whether we think of the physical, or the mental, or the spiritual results of the observance of the sabbath day, we are face to face with one of the fundamental facts of human life. The law of God and the needs of man combine to make the observance of the sabbath an absolute necessity.

2. God's Moral Law

God's moral law is unchanged and unchangeable. Based on God's immutable nature or upon the nature and circumstances of man, it is above all dispensations. God's moral law is of perpetual obligation. Certainly such commands as "Thou shalt not kill" or "Thou shalt have no other gods before Me" were in existence from the beginning of man's relationship with God, and as certainly they did not cease to be obligatory when the Mosaic economy passed away. Likewise we believe that the observance of one day in seven is part of God's moral law. Charles Hodge has put this succinctly:

All men need to be arrested in their worldly career, and called upon to pause and to turn their thoughts Godward. It is of incalculable importance that men should have an opportunity for religious instruction and worship. It is necessary for all men and servile animals to have time to rest and recuperate their strength. The daily nocturnal rest is not sufficient for that purpose, as physiologists assure us, and as experience has demonstrated. Such is obviously the judgment of God.

That the Fourth Commandment is part of the moral law of God is the view of most of the older Bible teachers: Jonathan Edwards, Charles Hodge, Lange, Philip Schaff, Bishop Ryle, James Morrison, Benjamin Warfield; yet

other able commentators reject the interpretation here given because they have found a ceremonial element in the Fourth Commandment. We realize a difficulty here and would in no way disparage the teaching of godly brethren who fail to see any connection between the keeping of the sabbath day and the moral law. This writer is defending no particular school of interpretation but is trying to arrive at the truth concerning the complex problem of the sabbath. We believe that much light on this subject is given in the following words of the distinguished Hebrew scholar, Alfred Edersheim:

Yet it [the action of the disciples, Mark 2:23] was clearly not a breach of the *Biblical*; but of the Rabbinic law. Not only to show them their error, but to lay down principles which would forever apply to this difficult question, was the object of Christ's reply. Unlike the other Ten Commandments, the Sabbath Law has in it two elements: the moral and the ceremonial; the eternal and that which is subject to time and place; the inward and spiritual, and the outward (the one as the mode of realizing the other). In their distinction and separation lies the difficulty of the subject. In its spiritual and eternal aspect, the Sabbath Law embodied the two thoughts of rest for worship, and worship which pointed to rest. The keeping of the seventh day, and the Jewish mode of its observance, were the temporal and outward form in which these eternal principles were presented.

Surely to an unprejudiced, open-minded student of Scripture Mr. Edersheim's distinction of the moral and ceremonial elements of the sabbath law makes good sense. Philip Schaff in *History of the Christian Church*, Vol. 1 (p. 477) supports this view. He writes: "The institution of a periodical weekly day of rest for the body and the soul is rooted in our physical and moral nature, and is as old as man, dating, like marriage, from paradise."

3. The Command Reaffirmed at Sinai

Fallen mankind as a whole quickly disregarded the moral law of God. Departure from His ways set in immediately after the fall, and sinful acts increased in number and in degree. Doubtless the early descendants of Adam worshiped the one and true God, but gradually polytheism covered the earth. Idolatry, murder, theft, and sexual impurity can be traced back to antiquity. In the time of Noah, "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). That generation was destroyed by the flood.

Marriage, the sabbath day, and other divine institutions were either modified to suit man's own evil desires, or were abolished altogether.

There have always been God-fearing men, such as Enoch, Job, Noah, and Abraham, who sought to conform their ways to the revealed will of God. Man's nature intuitively acknowledges moral obligations and, from time to time, a thinker such as Confucius develops a code of ethics which conforms in some measure at least to the moral law of God. But men in general have followed the strong promptings of the flesh and have been willing captives of Satan.

By an act of sovereign grace God called Abraham and made him the father of a new nation. This nation was greatly blessed by God and under His hand was the means through which we have been given the Scriptures, the prophets, and the Lord Jesus Christ Himself according to the flesh. To Israel was granted the Decalogue (Ex. 20). The nations of the earth at that time were in dense spiritual ignorance; the peoples in the land of Canaan were unspeakably wicked. The true God was a stranger to His creatures. His laws were scarcely known and, when remembered, were neglected.

The observance of the sabbath had long since died out. In calling out a nation as God's own possession, how proper and appropriate it was that to that nation and through that nation God should set forth to the whole world His moral law! The Ten Commandments not only revealed the holiness of God but also included ceremonial elements which were intended for the Jewish people alone. Salvation, in the sense of forgiveness of sins, was never offered to Israel as the result of keeping the Ten Commandments. On the contrary, they served as a stern yet faithful schoolmaster, teaching the Israelites and all men their sinfulness and their need of obtaining salvation through the work and grace of another, even the Lord Jesus Christ.

The Fourth Commandment is a re-statement of the will of God concerning the perpetuity of the observance of one day in seven for rest and worship. However, to the Jewish people this day, the seventh, was also given as a sign of the covenant between God and the children of Israel. "Verily

My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:13). "Moreover, also, I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctified them" (Ezek. 20:12). The sabbath was also made a memorial of the deliverance of the Israelites from Egyptian bondage (Deut. 5:15).

4. The Jewish Sabbath

Before the Ten Commandments were given, the comparatively young Jewish nation was instructed to observe the law of the sabbath. Scripture does not tell us when this law was given to them; it might have been revealed to the patriarchs prior to the sojourn in Egypt. At least it was known at the time of the giving of the manna.

Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and scethe that ye will scethe; and that which remaineth over lay up for you to be kept until the morning (Ex. 16:23-30).

In addition to the great moral principles of the Ten Commandments there were given to the Israelites detailed instructions as to the things to be done or avoided. For example, along with the command "Thou shalt not kill" were statutes concerning the avenger of blood and the cities of refuge. Again, the Seventh Commandment, "Thou shalt not commit adultery," was supplemented with detailed rules affecting all phases of marriage and sexual life. Likewise in connection with the sabbath, laws were given prohibiting the carrying of burdens, the lighting of fires, and other labor (Ex. 31:14, 15; 35:2, 30; Lev. 23:3; Deut. 5:14; Jer. 17:21-23).

Seldom do we find references to the sabbath day in the historical books of the Scriptures. The prophets frequently mention the sabbath but usually only to lament the fact that the people were neglecting to observe it (Jer. 17:23; Isa. 58:13; Ezek. 20:21). The history of the Jewish nation is one of disobedience and rebellion. There were occasional national revivals; however, the trend was to drift farther and farther away from God. It is too often overlooked that the Jews as a nation were generally in an idolatrous and

disobedient condition; somehow we are quick to forget that it was not a nation of regenerate men and women. It was from this great mass of unbelievers that God called men like David, Daniel, and Nehemiah, gave them saving faith, forgave their sins, justified them, made them truly His own children (Rom. 4). Doubtless this godly remnant conformed to the great essentials of God's moral law, including the law of the sabbath (Psa. 92; Neh. 13:15-22).

At the time when the Lord Jesus came into this world, the national and ceremonial restrictions with which the Jewish sabbath was hedged around became so prominent as to overshadow its moral aim, and a portion of the Jews, especially the Pharisees, became subservient to the sabbath. Not only did they severely criticize the tender and kind actions which the Saviour performed on sabbath days but eventually they were instrumental in putting Him to death. What a mockery in the sight of God were their strict observances of the sabbath!

As a nation, Israel has never observed the sabbath as God intended it to be observed. Instead of understanding the true spirit and benevolent aim of the institution they degraded it to a legalistic, mechanical, cold ceremonialism. However, God has not cast away His chosen people. We believe that subsequent to their genuine conversion at the coming of the Lord they will, under the guidance of the Lord of the sabbath Himself, observe the sabbath law worshipfully and restfully. "The people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons" (Ezek. 46:3). Without any dogmatism we suggest that, in the light of new creation truth, the circumstances of the millennial reign of the King who once was dead but is now alive forevermore, will be such that the day of rest and worship will be no longer the seventh but the first day of the week. Yet how unimportant, after all, is this detail so long as He, the King of kings and Lord of lords, is worshiped and glorified!

5. The First Day of the Week

Obviously the apostles in the beginning of the new dispensation took it for granted that the Decalogue was then

as always the law of God (Rom. 7:7; 13:9; Eph. 5:2). The Ten Commandments are great guiding principles. They are reminiscent of the lights along an airport runway on a dark night. We neglect or despise them at the risk of a serious moral disaster. In the past these great moral lights have safeguarded nations as well as individuals; they are found to be the basis of the laws of many countries. Today as never before, in countries that have had the light of the Gospel, there are those who would put out these lights, and the world is heading for certain disaster and judgment.

The New Testament is full of definite, positive commands which are given, not to the Jews or to the world, but to the Church. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. 7:19). God has given us His Holy Spirit to enable us to keep the commandments of God. This indeed is grace. The New Testament founders of the Church, directed by its only Head, Jesus Christ our Lord, did not set aside the moral law of God; on the contrary, they reaffirmed its essential elements. So we learn that they set apart a day to be, so far as possible, a day of rest, to commemorate the resurrection of Christ, a day upon which to gather in His name for worship and fellowship. This day was the first day of the week. They received no command to celebrate that particular day, but they knew well certain great facts which had to do with the very foundation of the Church, facts which made the first day the most appropriate one to observe week by week. And in so doing they were not disobedient to the great and perpetual obligation expressed in the Fourth Commandment to devote one day in seven to God.

Christianity is based on a new creation, of which the first day is a symbol whereas the seventh day points back to the old creation. Never in the history of this universe was there an event so tremendous as the death and resurrection of Christ. It was on the first day of the week that He arose; hence that day has eternal significance for the believer. The disciples were gathered together upon the night of the first resurrection day. They also were together a week later. It is fitting that the Church ever since has continued to gather together on that day. Thus believers at Troas met on the

first day of the week to observe the Lord's Supper (Acts 20:7). On the first day, too, God's people are admonished to make their weekly contributions to charitable causes (I Cor. 15:2). So from the New Testament itself we learn that in the early years of the Church the first day of the week was observed as a day of worship and service in the spirit of sweet repose in Christ. No one can contradict the fact that, throughout the second century also, Sunday was the day observed by the churches in commemoration of the resurrection of Christ. This, too, was prior to the age of Constantine and before any civil legislation in its favor.

The first assembly of Christians in Jerusalem was composed of Jewish believers and continued for some decades to be Judaistic in many aspects of its activity. The Jewish Christians worshiped in the temple, insisted upon the rite of circumcision, maintained extreme separation from all Gentiles, and continued the observance of the seventh day. In spite of these well-attested facts it has been taught in certain Christian circles that the assembly at Jerusalem not only represented the model church but is the norm for all local churches. In due time, from this Jewish-Christian center teachers known as Judaizers visited the Gentile churches and introduced the slavish, self-righteous sabbatarianism of the Pharisees. In fact, this and other Jewish ceremonial rites were made a condition of salvation. No wonder Paul sternly and uncompromisingly rebuked these teachers of error (Gal. 4:10).

In our day it is the Seventh-day Adventists who insist that Christians must observe the seventh-day sabbath. To observe the first day of the week, they tell us, is an act of disobedience. This seventh-day observance is the doctrine most stressed by the Adventists and they believe it to be their responsibility to correct all other Christians on this point. The Adventists do not claim that one is saved by keeping the fourth or any other commandment, but they do teach that one can be lost by failing to keep the commandments of God. They teach, and rightly so, that one who has been saved by God's grace through faith in Christ should seek to obey the commandments of God. However, the Seventh-day Adventists do not believe in the preservation

of the saints, nor do they have the assurance of salvation; and their system of doctrine stresses law at the expense of grace.

Now we agree that every one who professes to be accepted in the Beloved must trust and obey. Not to do so is sin; sin is a serious thing and must be confessed immediately. The Christian should be guided by the great moral principles of the Ten Commandments; by means of them many a saint has been kept from idolatry, theft, adultery, covetousness, and other sins. Nevertheless, none of us is able to keep perfectly any one of the Ten Commandments, and thus are we cast entirely upon the mercy and grace of God. This grace is freely bestowed upon the humble, trusting soul that hungers and thirsts for righteousness.

Like most Christians in this dispensation of the Spirit, we believe that to return to the observance of the seventh day, the day symbolic of the old creation, the day on which our Saviour lay silent in the grave, would be to step back into the era of pre-Christian Judaism. Nevertheless we must acknowledge that there are sincere Christians who believe that it is Saturday which should be devoted wholly to the Lord. It is conceivable that such a view could be held in the spirit of humility and with due consideration for Christians who differ. However, we cannot but lament any system whose adherents, like the early Judaizers, would persist in seeking to entangle others with the yoke of bondage.

6. How is the Lord's Day to be Observed?

The often used expression, "the Lord's day," is taken from Revelation 1:10 where John writes: "I was in the Spirit on the Lord's day." Some interpret this as meaning that, in the Spirit, John was transported forward through the years to the day of the Lord of which the prophetic Scriptures often speak. The majority of Bible teachers, however, believe that John's reference is to Sunday, the first day of the week. From the second century "the Lord's day" has been the accepted Christian term for Sunday. This name denotes a day that is consecrated to our sovereign, the Lord Jesus Christ.

Twenty-four hours consecrated to the Lord Jesus Christ every week! What great possibilities in your life and mine

for well-spent Sundays in the future! Alas, we have all spent many Sunday hours for self instead of for Christ. We have allowed worldly interests to steal time on that sacred day, time that we now wish we had devoted to heavenly interests. The tendency today among Christians is to attend one meeting on the Lord's day and then to spend the remaining hours much as we do the other six days, thus making it our day instead of His.

Our Puritan fathers a century or so ago observed Sunday as though it had been hedged about with specific and detailed rules. Because of the legalism involved, Sunday became a day of heavy bondage to many, especially to those who had but little interest in the things of the Spirit. Now the pendulum has swung to the opposite side and we observe that a large number of Christians, by misapplying the message of grace, not only do exactly as they please but, in many instances, engage in sight-seeing trips, attend sporting events, go to beach parties, give much time to the Sunday paper or to television or engage in other secular pastimes. Every extremist will support his position by appealing to the Bible. But such should be warned that perhaps it is not God's Word he is following but, rather, the interpretation put upon isolated texts by a particular denomination or school of thought. In certain cases it is a false system of religion to which extremists are enslaved.

As we read the New Testament we soon come across positive commands given to Christians. There are hundreds of them, even as there are positive commands in the Old Testament given to the Jews. There is no excuse for a believer, a lover of the Word of God, to disobey a single precept given to him. Of course Christians are not aware of all the commandments of God. Young converts, for example, do not even know of the existence of most of them. Nevertheless, when once a commandment is seen, it is very grieving to God if it is neglected or despised.

There are numerous opinions as to how Christians should observe the Lord's day. Certain outstanding missionaries of our acquaintance in China, as well as in Korea and Japan, strongly contend that a professing Christian who works on Sundays should be denied baptism and admission to the local church. We have heard of a brilliant professor of

theology who refuses to ride any kind of a public vehicle on Sundays and limits his preaching engagements to places within walking distance. We must respect the consciences of these fellow-Christians; but as we examine their rather rigid views we generally discover that these views represent the traditions of their particular denominations. Such traditions are too often based, not on the essential element of God's moral law but on the Jewish ceremonial law.

Actually, of the hundreds of positive commandments addressed to Christians in the New Testament, not one of them relates to the manner in which we should observe the Lord's day. This fact is of great importance, indicating as it does that God would keep us from the bondage of a legalistic sabbath observance.

Why did the Christians often have their weekly worship meetings in the evening (Acts 20:7)? Probably it was due to the fact that a great number of the early converts were slaves who had no leisure to meet during the day. Had the Scriptures contained a positive command to the Christians to abstain from such labor on the Lord's day, only one course would have been open to such believers: to obey God and suffer the consequences. In our advanced scientific and industrialized civilization it is essential that certain operations continue without interruption; for example, the power plants which produce our electricity, the great ships which carry our Gospel heralds across the seas, the maintenance crews in the gas and water works. Farmers must perform certain chores daily. The firemen and police must be ever on the alert. Christians as well as unbelievers make use of these and other such facilities and, in many instances, are engaged in some such form of work. Certainly a Christian soldier or sailor, a medical doctor, nurse, or occasionally a business executive with heavy responsibilities, is on call seven days a week. Perhaps this is to some extent why God has not laid down explicit rules as to the observance of the day that commemorates the resurrection of Christ.

Though there is no definite command given to the Christians as to the way in which Sunday is to be observed, we do have the eternal principle of the one day in seven to be set apart—a principle dating back to the dawn of history

and reaffirmed at Sinai. Whenever possible the Christian will arrange for his weekly rest from labor to coincide with the Lord's day. On the other hand, if on that day he must fulfil obligations to an employer or to society, he will make a special effort to be a blessing to others on that day. The exercised believer will avoid such work whenever possible but, in any case, will endeavor to meet at least once during the day with other Christians. Whether at work, or at home, in active service for the Lord, or as a quiet worshiper, the Christian consecrates his time on Sunday to God.

Most of us in the western world are free on the Lord's day—free to separate from the world's interests and problems; free to go to the place of praise, and worship, and ministry; free to spend time in helping others as they assemble to hear the Word of God. Our service may be in the form of visitation, tract distribution, Sunday school teaching, Bible exposition, or Gospel preaching. No doubt it is at times strenuous activity, but it is activity fully consecrated to the Lord, not burdensome but truly restful to the soul that is conscious of being in the will of God.

One day as a young Christian I picked up a pamphlet by C. H. M. relating to the Lord's day. I have never forgotten the precious suggestions given by this devotional writer as to how to spend Sundays. Mr. Macintosh wrote:

Let him [the Christian] observe this day with all the sanctity, the sacred reverence, the hallowed retirement, the elevated tone, of which his new nature is capable. We believe that the Christian's retirement from all secular things cannot possibly be too profound on the Lord's day. The idea of anyone, calling himself a Christian, making the Lord's day a season of what is popularly called recreation, unnecessary traveling, a personal profit, or profit in temporal things, is perfectly shocking. We can safely assert that we never yet came in contact with a godly, intelligent, right-minded Christian person who did not love and reverence the Lord's day; nor could we have any sympathy with anyone who could deliberately desecrate that holy and happy day.

Surely in setting forth these thoughts we are not on Jewish ground. The Church is far removed from the Mosaic economy. This is clearly taught in Colossians 2:16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of

Christ." Here the sabbath is the weekly festival in its Jewish aspect. As a shadow of things to come the Jewish sabbath doubtless speaks of the perfect rest of soul that the believer finds in Christ. H. C. Moule, in presenting a clear exposition of this passage, distinguishes the sabbath in its strictly Jewish sense from the sabbath which is God's primeval gift to man. Bishop Moule says:

It is plain from the argument that the Sabbath is here regarded not as it was primevally (Gen. 2:3) "made for man" (Mark 2:27), God's benignant gift, with precept and prohibition only for His creature's bodily and spiritual benefit; but as it was adapted to be a symbolic institution of the Mosaic covenant, and expressly adapted to the relation between God and Israel (Ex. 31:12-17); an aspect of the sabbath which governs much of the language of the Old Testament about it. In that respect the sabbath was abrogated, just as the sacrifices were abrogated, and the new Israelite enters upon the spiritual realities foreshadowed by it, as by them. The Colossian Christian who declined the ceremonial observance of the sabbath in this respect was right. An altogether different question arises when the Christian is asked to "secularize" the weekly rest which descends to us from the days of paradise, and which is as vitally necessary as ever for man's physical and spiritual well being.

The Lord's day, then, is not a legal ceremonial bondage but a day in which to commemorate the Saviour's resurrection, a day to be wholly consecrated to the Lord Jesus Christ, a day of thanksgiving and joy. It is, as Philip Schaff has beautifully expressed it, "a precious gift of grace, a privilege, a holy rest in God in the midst of the unrest of the world, a day of spiritual refreshing in communion with God, and in the fellowship of the saints, a foretaste and pledge of the never-ending sabbath in heaven."

Mercy and Truth

"All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies" (Psa. 25:10).

Do we sometimes wonder about the paths that God opens for us? Does it seem that the way is unpleasant and burdensome or fearful? To those who "keep His covenant and testimonies," that is, who abide in Him and His Word, His paths are right. For "all the paths of the Lord are mercy and truth."

"Mercy" is the act of treating another with less severity than he deserves. "Truth" is conformity to the divine ideal; it is that which is right. However trying or difficult the way may be, we can be assured of God's love and forbearance on our behalf; for "all the paths of the Lord are mercy and truth."

Helps to Your Prayer Life - No. 4

by LEHMAN STRAUSS

WHAT PROFIT . . . IF WE PRAY?

This pertinent question is one of many that originated in the mind of Job. "What is the Almighty, that we should serve Him? And what profit should we have, if we pray unto Him?" (Job 21:15) Here is a question that has been asked by most of us, secretly at least, and particularly at those times when our prayers seem to have gone unanswered. Does it really pay to pray? Had you or I been here to ask this question of our Lord Jesus Christ when He was on our earth, His answer would have been an affirmative and encouraging one.

Listen to His words: "Ask, and it shall be given you . . ." (Matt. 7:7). "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13, 14). "... That whatsoever ye shall ask of the Father in My name, He may give it you" (John 15:16). "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you" (John 16:23). "... Ask, and ye shall receive" (John 16:24).

It is blasphemy to think for a moment that our Lord would have made a useless and untrue promise if there had been nothing to prayer. If such were the case, Christ could be charged with cruel deception when He said to Peter, "I have prayed for thee, that thy faith fail not" (Luke 22:32). If there is no profit in prayer, then the life and teachings of our Lord Jesus Christ are both meaningless and valueless.

But when the heart is right, it really pays to pray. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Observe the last two words: "availeth much." What profit if we pray? Much!

CURRENT EVENTS.

IN THE LIGHT OF THE BIBLE

by THE EDITOR

The Fall of the Mighty *New Union of Churches*

Mythical Resurrection? *Where Are Peter's Bones?*

No Decologue for Schools *Letters about Graham*

The Purge in Moscow. Closing date for material for *Our Hope* is the fourth day of the month preceding date of issue. Thus, for this number, July fourth was the final date of preparation. On that day the Editor's schedule called for his doing these pages on "Current Events," and this leading item was readily selected. For it was on July fourth that news of the most recent purge in Moscow reached the outside world.

He must be a blasé observer indeed who failed to see the drama in the news of the toppling of men who, only a few days previously, were known throughout the world as titans in the Soviet Union: Molotov, Malenkov, and Kaganovich.

(1) Molotov, next in power under Stalin in the Communist Party Presidium of 1942 and third man (preceded only by Malenkov and Beria) in 1953 directly after Stalin's death, was purged. Although he had fallen to eighth place by 1956, his voice still carried great authority. Vyacheslav Molotov had been on the political scene for a long time, having worked at Lenin's side forty years ago in preparing the Bolshevik revolution.

(2) Malenkov was purged. Here is the man who was third in line during the latter part of Stalin's regime. He was

Stalin's apparent successor as Premier of the Soviet Union in 1953, but fell to eleventh place in 1956.

(3) Kaganovich has fallen. It was he who first discovered Khrushchev's talents some years ago when the latter was virtually an unknown minor party official. Kaganovich was seventh in line during the Stalin and Malenkov regimes but moved into fourth place in Khrushchev's Presidium of 1956.

Not since the Nineteen Twenties, when such giants as Trotsky, Bukharin, Kamenev, and Zinoviev met defeat, has there been such a heavy crash of mighty men as that which reverberated throughout the world on July fourth.

It is far too early and would be folly to assess the policy implications involved in this struggle for Soviet power. Nevertheless this recent Russian purge may well prove to be one of the major historic events of our times.

Nor is it possible to state with any accuracy what Nikita Khrushchev's attitude toward the West will be. Sometimes he seems to have some leanings toward improving relations with the western powers; upon other occasions he appears to lose no time in capitalizing upon any strains in the Western Alliance; even in fomenting them.

What is evident, however, is the transitoriness of the pledges and powers of a dictator. The Roman prince of Daniel's prophecy concerning the end times will be a dictator, and he will not be slow to break his covenant with Israel, but will turn upon the nation when it suits his convenience (see Dan. 9:26, 27).

Tillich and the Resurrection. If ever there was any doubt about the theological position of Dr. Paul Tillich, University Professor at Harvard and one of the most discussed theologians in Protestantism, his liberal theology is clearly brought to light in his latest book, *Existence and the Christ* (University of Chicago Press). Actually, however, his views have long been known.

Our Lord's resurrection is, to Tillich, both a myth and a reality. He states that, since the resurrection of gods and half-gods was a well-known mythological symbol, and in view of the fact that the Jews of Christ's time believed in the future resurrection of martyrs, to the disciples "the appli-

cation of the idea of resurrection to the Christ was almost unavoidable."

As to the reality of our Lord's resurrection, Tillich says that "a real experience made it possible for the disciples to apply the known symbol of resurrection to Jesus . . . an ecstatic experience [of the New Being] indissolubly united" with the concrete picture of Jesus of Nazareth.

Whatever Dr. Tillich means, it is not the bodily resurrection of the Christ of the Scriptures, an event of history that cannot be disputed effectively.

Ten Commandments Barred. The State Education Commission of New York, in June, ordered the New Hyde Park School District (Long Island) not to post the Ten Commandments in its classrooms. Commissioner James E. Allen, Jr. explained the order by saying: "The education of children is not served by acts which create diversiveness, ill-feeling, and unwholesome controversy. If the end result of the display [of the Decalogue] is to stir up bitterness and resentment, then it is better that it not be displayed."

We recognize the principle of separation of church and state that prompted New York's State Education Commission. But it is a sad commentary on American life that God's Word for man's good cannot be displayed because some children do not like it.

Church Merger. After seventeen years of effort on the part of some leaders in both denominations, the General Council of the Congregational Christian Churches (better known as Congregationalists) and the Evangelical and Reformed Church have merged into a new denomination that claims 2,100,000 members. The new body is called "The United Church of Christ." Numerically the United Church becomes the nation's eighth in size.

Fifty Tombs. Back in 1950 we mentioned in these pages that, despite the Pope's Christmas message that Simon Peter's tomb had been found beneath the immense dome of St. Peter's Cathedral in Rome, no reliable evidence was available that the bones uncovered in the diggings were those

of the apostle. Well, it appears that even Pope Pius XII must have had some doubt about the trustworthiness of the evidences!

In late June of this year the Vatican reported that a cemetery has recently been discovered during some routine excavating outside the papal palace, in preparation for laying the foundations for a new four-story garage. Professor Filippo Magi, the acting director of the Vatican Museums, took charge of the excavations after a workman reported finding some tombs. He reports that two rows of about fifty tombs have been uncovered. One of the tombs bears an inscription that shows it to have been the grave of a slave who served under the Emperor Tiberius, who died in A.D. 37. Thus the cemetery must contain first century graves.

This is further evidence, says the Vatican, that the excavations under St. Peter's truly uncovered the tomb of St. Peter! This is mighty flimsy evidence indeed. First let the Vatican prove that the Apostle Peter actually died in Rome.

No Neutrality about Christ. Since the beginning of Billy Graham's New York Crusade the Editor has been reading with interest comments about it in the "Letters" columns of newsmagazines such as *Time*, *Newsweek*, *Life*, etc., and the daily New York newspapers. There is no neutrality about the Crusade, just as there can be no neutrality with Christ. Some of the letter-writers are very keen for Graham and his work; others hate it.

Space permits quotations of only a few letters, but they will suffice to prove the point:

So Billy Graham is invading New York! In this time of tranquilizers and "let God do it" religion, we need another Robert Ingersoll or Clarence Darrow to kick us in the pants.

As a born-again Christian, I would like to express my appreciation . . . for Billy Graham . . . As a crusade counselor, I wish some scuffers and doubters could see changed people leaving the counseling room at the Garden.

He tried to "save Paris." Now he wants to "save New York." Why not Ankara or Addis Ababa? In another 200 years, evangelistic stories of the Graham type will seem like pieces of colossal advertising.

OUR HOPE

Billy Graham in New York is an answer to prayer. I'm surprised at some of the comments about him. The Bible instructs us to spread the Gospel—and that is what Billy is doing.

With the President's blessing and heavy publicity Billy Graham may put on a good show, but he will fail to teach that all God requires is for men to do justly, love mercy, and walk humbly.

Billy Graham is endeavoring, with God's help, to lead souls to Christ. Let me ask his critics whether they are doing the same.

Many who make "decisions for Christ" are people who just need a leader to arouse the nob spirit in them, and believe that they can "get religion" from such an emotional upheaval.

As for those who seem angered about the money that the New York Crusade costs, let me ask them this: "How much has it cost you personally?"

No, there is no neutrality about Christ and His Gospel. That is why there is no neutrality about Billy Graham and his message. The attitude expressed in the letters cited above is excellent illustration of the Scripture that says: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life" (II Cor. 2:15, 16).

Zeke Jones, the farmer, had two small boys. One winter's day when they were house-bound, these youngsters decided to take the mantel clock apart and put it together again.

Early the following morning, Zeke was astonished to hear the clock striking 87 times without a break. "Wake up, Mawl! Git up, boyal!" he shouted in amazement. "It's later than we think, later than I ever heard it before!"

Said the Apostle Paul: "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed" (Rom. 13:11). Yes, "the night is far spent, the day is at hand." Soon it may be too late to win precious souls to Christ, too late to serve Him here on earth. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

What is the formula for successful service for Christ? The answer is found in this parable.

SUCCESSFUL SERVICE

by CHARLES CALDWELL RYRIE*

An Exposition of the Miracle of the Miraculous Draught of Fish (Luke 5:1-11)

OUR LORD JESUS CHRIST was a master in the use of simple object lessons. On two very important occasions He used the act of fishing, so common in the lives of His disciples, to teach vital spiritual lessons (Luke 5:1-11; John 21:1-11). This first instance was evidently the Lord's second call to His disciples, for although He had said before to them, "Follow Me" (Matt. 4:18f.), their response was only temporary, and they had returned to their fishing. Hence this second call, to teach them that successful service for Him is based on certain well-defined principles, was necessary to effect a definite turning-point in their lives.

As for other miracles, the Lake of Galilee was the scene of this one. Our Lord, unwearied in good works, was teaching the people on the shore, using one of the fishing boats as His pulpit. Opportunity, not personal convenience, motivated this ministry, for the people pressed upon Him to hear the Word of God. Bishop Ryle has wisely commented on this scene of hungry souls waiting to be fed from a fisherman's boat:

The servants of Christ should learn a lesson from their Master's conduct on this occasion. We are not to wait till every little difficulty or obstacle is removed, before we put our hand to the plough, or go forth to sow the seed of the word. Convenient buildings may often be wanting for assembling a com-

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pany of hearers. . . . What, then, are we to do? Shall we sit still and do nothing? God forbid! If we cannot do all we want, let us do what we can. Let us work with such tools as we have. While we are lingering and delaying souls are perishing. . . . Where we are and at what we are, in season or out of season, by one means or by another, by tongue or by pen, by speaking or by writing, let us strive to be ever working for God. But let us never stand still.¹

In this case a miracle was not performed because there was human need or in response to an appeal for help. Primarily, our Lord wished to teach Peter, the disciples, and us the work we are to do, how to do it, and with what success it would be done. These are lessons in successful service.

I. Obedience to the Spoken Word

The first principle for successful living and service for Christ is that there must be absolute obedience to His spoken Word. Of course, we understand that to mean today the written Word of the Scriptures of truth.

A. The Reason for Obedience, (vs. 4, 5). We obey because Jesus Christ has spoken (cf. vs. 5). It is at His Word and on the basis of it that we launch out and let down the nets, and it is He who accomplishes the results. "The weakness of our believing and of our preaching lies in not taking Jesus altogether at His Word."² This is what does the job, not our attempt to meet men on their own philosophical grounds, or our use of any group's methods or programs.

In addition to this positive statement in the account, there are also a number of pitfalls which the servant of Christ must avoid in relation to his obedience.

First, what our friends think is not necessarily a safe guide. There were no doubt many fishermen in the crowd that day on the shore who were watching Peter to see if he were going to obey this man called Jesus. Public opinion or the pressure of even the best of friends must not interfere with obedience to His Word.

Second, our knowledge of the situation may not necessarily be valid. Christ asked Peter to do two things which were contrary to good fishing—launch out into the deep, and do it in the daytime. The Lord was asking much of a good fisherman, and Peter knew it. He was asking much.

¹ *Expository Thoughts on the Gospels, Luke, I, pp. 131-32.*

² R. C. H. Lenski, *The Interpretation of St. Luke's Gospel*, p. 279.

Third, immediate circumstances may not always be assumed to indicate the path of obedience, for the disciples were asked to do what the circumstances of the preceding night of fruitless fishing would indicate as useless.

Fourth, we must not be governed in our service by being afraid (in the good sense) for our Lord's reputation. Perhaps Peter's words, recorded in verse 5, were an attempt to protect the Lord Jesus from embarrassment in front of the crowd. Likewise, contemporary disciples are sometimes afraid to launch out in faith for fear that the thing will not come to pass and the world will laugh at Him; and yet ultimately is not such fear simply fear that the world will laugh at us? How ludicrous is such thinking! We obey Him because He has spoken, in spite of what friends may think, or what knowledge may indicate, or what circumstances may dictate, or because of fear that causes us to hesitate.

B. The Results of Obedience, (vss. 6, 7). As soon as Peter obeyed, two things happened.

First, there was success, for so great was the catch of fish which they had been after all night that the nets began to tear. Certainly our Lord always gives generously at least in quality if not always in quantity.

Second, there was expansion, for Peter was obliged to call on others to help with the catch (vs. 7); and so it will always be—when the Lord's work is done at the Lord's direction, the Lord will prosper it. God give us grace to share the responsibility with others at such times (cf. Acts 11:25-26).

2. Obeisance to the Living Word

Obedience alone, indispensable as it is, breeds Pharisaic fundamentalism. For successful Christian service it must be coupled with obeisance to the living Lord. This second ingredient makes the difference between a Pharisee and a publican.

A. The Reason for Obeisance (vss. 8-10a). Obeisance results from a good look at one's self and at one's Lord. When a man looks at himself he will see, as Peter did, a sinful man.² This is the safeguard from being proud of one's obe-

² The use of *anr* in verse 8 shows that the confession is individual, not general.

dience to the Word, for it is never enough to know and hold proper doctrine and proper methods; one must also know and cleave to the Lord of both. When a man looks at Jesus Christ he will see, as Peter did, a sovereign Lord whose very sovereignty not only compels obeisance and the confession of sin but also attracts the sinner to his Lord. This is one of the paradoxes and marvels of the grace of the sovereign Christ.

B. The Results of Obeisance (vs. 10b, 11). When a believer in Christ is willing to take the position described above in the presence of his Lord, inevitable results follow.

First will come serenity, for the Lord will always say: "Stop being afraid." How lacking this element is among Christian workers; yet the formula for obtaining it is simplicity itself.

Second, there will be real service; for He has promised that we shall catch men. No longer will the disciple be occupied only with mundane things, but he will serve in that which is closest to the heart of God, the winning of souls.

Third, there will be success in the service, for the word translated "catch" (vs. 10) means *catch alive*. Fishing for fish means killing them in the process, but fishing for men means life in every case. This is the genius of Christian service.

Fourth, obeisance results in separation (vs. 11), and separation involves a negative aspect (forsaking all) and a positive aspect (following Christ). For the disciples forsaking meant leaving their homes, their families, their boats and tackle, all that they loved to do; for them and for us following meant blessedness, reality, life, peace, hope.

Notice why they were willing to do this. On an earlier occasion (Matt. 4:19) they followed because of a call, and the results were not very permanent. On this occasion they followed because of a Person. Calls may come and their effects may come and go; but when one really sees the Lord Jesus in all of His majesty, forsaking and following are as automatic reflexes. This is the basis of genuine sanctification.

What is the formula for successful service? It is simplicity itself—obedience plus obeisance. God grant that we may be doers as well as hearers of His Word.

Will there be a Millennium? And if so, will it be brought about through man's efforts, or will Christ Himself return to this earth and reign in righteousness?

THE PREMILLENNIAL RETURN OF CHRIST

by THE EDITOR

EVEN a cursory reading of the New Testament should convince the most skeptical mind that its writers believed in the second coming of the Lord Jesus Christ and, what is more, that the Lord Himself declared it. "I will come again," was His promise while He was still on earth; and, "Behold, I come quickly," His assurance from heaven. The apostles, without exception, witnessed to the Lord's return in their speech and with their pens. Other New Testament writers, Mark and Luke, James and John, allude to it; whereas the apostolic Church as a whole, like the believers at Thessalonica, having turned to serve the living and true God, waited for His Son from heaven.

But we must not think that the return of Christ is taught in the New Testament only. The doctrine is all through the Bible. Abraham, and Jacob, and Moses had visions of the Lord as the One who should come in triumph. To David a Son was promised who should sit upon an everlasting throne. The Psalms are filled with allusions to the King upon the holy hill of Zion. Isaiah, and Jeremiah, and Ezekiel, and Daniel give voice to the seraphic splendor and cherubic glory of the One whose name is called "Wonderful, the Mighty God, the Prince of Peace." Joel, and Hahakkuk, and Zechariah herald the great and coming day of the Lord; and the Old Testament closes with the prophecy concerning the Sun of righteousness who is to arise with healing in His wings. And although his name and work appear in the New Testament, the great voice crying in the wilderness is that

of one whom we might, in a sense, call the last of the Old Testament prophets, John the Baptist. He, too, predicted the second coming of the Lord.

None of these men used the terms, "the return of the Lord," or "Christ's second coming." But all of them prophesied, speaking as they were moved by the Holy Spirit, of a day when the Anointed One (Messiah, Christ, the Lord) should come to judge His enemies and to establish, from His throne of power and glory, peace and plenty on earth. They told of a time when the earth will be filled with the knowledge of the Lord as the waters cover the sea, and all nations will turn to Israel and Zion for blessing. These things did not take place when the Lord Jesus Christ was here the first time, when He came in humiliation and suffered the death of the cross, for sin. But the prophecies are written in God's inerrant and unfailing Word, and they must come to pass. When will it be? It will be, and can only be, when Christ comes again in power and great glory.

Our consideration of the subject will fall into three divisions:

1. The Personal and Visible Return of the Lord Jesus Christ

When we speak of "the return of the Lord Jesus Christ" we are referring to a personal and visible return to the earth. It is quite true that on the day of Pentecost the Holy Spirit came to dwell within the hearts of believers in Christ, as the Lord Himself had promised His followers (John 16:7ff). It may be said, also, that by His Spirit He lives within those who are His in this age, so that the Apostle Paul could affirm, "Christ liveth in me" (Gal. 2:20; cf. Col. 1:27). But this is not the second coming of Christ as it is made known in the Scriptures. Neither is "the spirit of Christ that leavens and permeates the world," as some view it, nor "the Christian principle of the universal fatherhood of God and brotherhood of man" that is being propounded by the modernistic theology, Christ's second advent of the prophetic Word. The first two suggestions are thoroughly true, but they do not fulfill the biblical predictions as to the return of Christ. The last two theories are both untrue and wholly without scriptural foundation. The world is not being converted by the Gospel of Christ, nor leavened by it. God is calling out a

people for His name today, but they are in the minority. And God is not the Father of all men, nor are all men brothers. God is the Creator of all men but the Father only of those who are born into the family by regeneration, through faith in Christ and by the Holy Spirit. All men are neighbors, but they only are brothers who are members of the same spiritual family by grace through faith. Not The second advent of the Lord is that event which is foretold in both the Old and New Testaments, and the fulfilment of His own promise—His personal, bodily, visible return to the earth in power and judgment, in majesty and glory.

Can we doubt the witness of Him who is the center of the hope of His coming, the Lord Himself? He said: "I will come again." And the two heavenly visitors who bore testimony to His return declared, when the Lord had been taken up in a cloud out of the sight of His disciples: "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). It was not a spirit that was taken up on that ascension day but the Lord Himself, bodily and visibly. And it was not a spirit for whom the early Church was waiting and looking. They were already, as believers in Christ, possessors of His Spirit (1 Cor. 6:19; cf. Rom. 8:9b). The blessed hope which the Christians of the apostolic age were looking for, and for which we, too, look, is "the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). It is the manifestation that is to come, of which the Apostle John spoke when he wrote of it symbolically: "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And He was clothed with a vesture dipped in blood: and His Name is called the Word of God. . . . And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron. . . . And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords" (Rev. 19:11ff).

Men of old predicted a coming of the Lord that has not yet taken place. Enoch, the seventh from Adam, prophesied, saying: "The Lord cometh with ten thousands of His saints"

(Jude 14). Such an advent has not occurred to this time. The promise that God the Father made to His Son: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel" (Psa. 2:8, 9), was not fulfilled in our Lord's first advent as the meek and lowly Jesus. The Child who was born, the Son who was given, whose name is "Wonderful, Counsellor, the Mighty God, the Father of the Ages, the Prince of Peace," upon whose shoulders a government of peace will rest, who will sit upon the throne of David and upon His kingdom, to order and establish it with judgment and justice for ever, as prophesied by Isaiah (9:6, 7) is, indeed, the Saviour who came, and bled, and died nineteen centuries ago—but His first coming did not establish these predictions. The day of vengeance that will be His, and the resultant period when the wolf and the lamb will feed together, when none will be hurt or destroyed in all the holy mountain (Isa. 63:1ff; 65:25) have assuredly not come to pass to this time.

Christ is a rock, the Rock of our salvation. But His mission as the Stone cut without hands, in the days of whose coming the Gentile world-powers will be broken and destroyed and the God of heaven will set up a kingdom which will never be destroyed (Dan. 2:36ff), was not completed when our Lord was here the first time. The prophets, as they wrote, did not perceive perhaps, His coming in humiliation, even though that ministry was clearly defined, as in Psalm 22 and Isaiah 53. They seemed aware only of His coming in power. That is His second coming, for none of these things were fulfilled when He was here on earth the first time.

And listen to His own words again: "For as lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. . . . And then shall appear the sign of the Son of man in the heavens: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the heavens to another" (Matt. 24:27-31).

From Genesis to The Revelation it is written that the Son of God, our Lord and Saviour Jesus Christ, will come in almighty power to judge and to reign, to destroy the enemies of God and to establish peace and righteousness. He did come to earth once, leaving heaven's glory to take on the fashion of a man, that He might seek and save that which was lost. In that first advent He did not fulfil the prophecies of His glorious reign on earth but those pertaining to His rejection and suffering. Therefore, if God's Word be true and unfailing, as it surely is, He must come a second time. Of this future advent He Himself made promise while He was among us in the flesh, and the angels and the apostles bore witness to the same after His ascension to the right hand of the Majesty on high. Finally, as He speaks through the seer, John the aged, he declares, in the last words ever attributed to Him: "Surely I come quickly." There can be no question that the Bible teaches the return of the Lord Jesus Christ, bodily and visibly, as He was taken away. "Behold, He cometh with clouds, and every eye shall see Him" (Rev. 1:7). The Bible is God's Word and it is sure. Christ is coming again.

2. The Manner of Christ's Return

It is clear from some of the passages already cited that in the day of the Lord, when Christ comes again in glorious power, He will bring with Him many people. Enoch declared that He would be accompanied by ten thousands of His saints (Jude 14), and John saw Him in a vision returning with the armies which were in heaven (Rev. 19:14). There are other evidences to this fact. Zechariah tells us that in that day the Lord will descend against the nations who have ravaged Jerusalem. "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east," and the mountain itself will cleave in the midst, and the people will flee. In that day, says the prophet: "The Lord my God shall come, and all the saints with Thee" (Zech. 14:5). Again, the Apostle Paul, writing of this event, confirms the fact that the Lord's own will be with Him in that day, saying: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). Since His Church is to reign with Him over the earth (Rev.

20:6), those who compose the Church must be with Him when He comes to reign.

But there is another aspect of the return of the Lord. It is not a coming with His saints, those whose trust is in Him, but a coming for them. On the night of His betrayal, when the Lord Jesus spoke those wonderful words of comfort to His perplexed disciples, "Let not your heart be troubled," He went on to tell them that He would come again. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:2, 3). Here He does not speak of coming to earth with His saints, to judge and to rule, but He tells of His coming to receive them to Himself, to take them to the house of many mansions, that where He is they also may be.

In the great passage that reveals the translation of the Church, when those who have died in Christ will be raised and a living generation will be caught up with them in the clouds, it is to meet the Lord in the air, so that we who believe that Jesus died and rose again, our Saviour and Lord, may be with Him for evermore (I Thess. 4:13ff). Again, that is not a return to earth with His saints but a coming into the air, to receive them to Himself.

The order of these two events is the exact reverse of the order in which we have presented them. This is very obvious—for the Lord cannot return with His saints, with us, until after we are with Him. And all His saints will not be with Him until the glad rapture-shout is heard, when, with the voice of the archangel and the trump of God, His blood-bought people will be caught up as a unit together, the dead raised to life, clothed in their resurrection bodies, and the living, changed in a moment, in the twinkling of an eye, to bodies incorruptible and immortal, like unto His body of glory (I Cor. 15:51-53; Phil. 3:21). We shall be like Him in that day, for we shall see Him as He is (I John 3:2). *Then our redemption will be complete, for not only shall we have been washed from our sins and be the recipients of the new nature by the Holy Spirit, but that for which we have waited, the redemption of our bodies, will also be fulfilled (Rom. 8:23).*

The order, then, of these two aspects of the Lord's return is: first, He will come into the air for His saints, who will be caught up to be with Him forever; and second, He will come to the earth with His saints, and will establish His kingdom on earth, over which we, too, shall reign. What sort of interval will come between these two predicted events is not discussed here, as this subject and the details connected with it do not come within the scope of this article. Here we are concerned merely with the fact of Christ's return, the manner of it, and when it will take place. And that brings us to our final point—

3. The Time of Christ's Return

In speaking of the time of Christ's return, we are not suggesting that a date can be set. This would be both unscriptural and impossible. When our Lord's disciples asked Him, just prior to His ascension: "Lord, wilt Thou at this time restore again the kingdom to Israel?" He replied: "It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts 1:6, 7). Earlier, in His great pattern of prophetic events, the Lord Jesus declared: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. 24:36). So then, we are not endeavoring to set any dates. The time that we are considering is the time of Christ's return in relation to the Millennium, for that is the popular designation of the period when He will reign over the earth.

"Millennium" comes from two Latin words: *mille*, meaning a thousand; and *annus*, which means year. It is taken from the expression that appears six times in the early part of Revelation 20, where we are told that those who have part in the first resurrection will "reign with Christ a thousand years."

There are currently three schools of thought about Christ's return in relation to the Millennium, called postmillennialism, amillennialism, and premillennialism.

The postmillennialists hold, as their name indicates, that Christ will return *after* the Millennium. Their doctrine is, in very brief terms, that the leaven of Christianity will gradually permeate the whole world; that things are getting better and better all the time, and at length peace and

righteousness and godliness will prevail over the whole earth through the growth of Christian teaching. The Millennium will thus be ushered in by man's efforts, according to their view. One of two things must therefore be true, if they are right: one, Christ cannot possibly come for at least a thousand years; or two, the Millennium has already begun. To this latter suggestion we can only say that if the condition of the world today is the glorious Millennium predicted in the Scriptures, then we do not know what words mean. But the Bible does not promise increase in godliness or universal acceptance of the Gospel in this age. On the contrary, see Luke 18:8; 11 Timothy 3:1-4; 4:3, 4; 11 Peter 3:3; 1 John 2:18. We have examined the Scriptures from cover to cover and do not find one shred of evidence to confirm the post-millennial interpretation of them.

The amillennialists teach that there is to be no Millennium, the prefix *a* meaning *without*. They hold that Christ will return but that His coming again has no relation to the Millennium, since there is none. Many amillennialists look for the Lord's imminent second advent; they simply reject the doctrine of an earthly kingdom. The promises made to Israel, according to their view, must be spiritualized. They apply to the Church in this age, so they claim. But even if one ignores the direct mention of the thousand-year reign of Christ and His saints in Revelation 20 (by what right, we do not know), it is evident from both Old and New Testament Scriptures that He is coming to the earth, and that He will reign over it.

The promises made to the nation Israel for their restoration are predictions having to do with earthly glory for an earthly people. The Church is a heavenly people who are to be caught up to be with the Lord. The throne promised to the Son of David is an earthly throne, for David had no throne in heaven. The kingdom for which Israel looked was an earthly kingdom in their own land and cannot for a moment be thought to be the standing of Christians in the heavenlies in Christ Jesus. The very last question our Lord's disciples asked Him here on earth has already been cited, but it bears repetition. "Lord, wilt Thou at this time," they asked, "restore again the kingdom to Israel?" (Acts 1:6). Did He

tell them that Israel would have no earthly kingdom? Did He say that the promises made of old, to David and to the nation as a whole, had been misunderstood by them, or that these predictions had a new meaning now that He had suffered, and died, and risen again? Did He say that they were not to look for such a kingdom any more? Did He indicate in any way whatever that what they longed for would not come to pass? He did not. He said: "It is not for you to know the times and the seasons, which the Father hath put in His own power."

Certainly the earthly kingdom will come, Christ will be its King—King of kings and Lord of lords. That earthly kingdom is the Millennium of which we speak; it is the government of judgment, justice, and peace that the prophets foretold as they wrote under the inspiration of the Holy Spirit.

The premillennialists believe that that kingdom cannot be ushered in until Christ Himself comes and establishes it. They hold, therefore, that the Lord must return in power and glory before there can be a Millennium. Space does not permit the numerous citations that might be made which declare that the Lord will return; that He will reign; that His kingdom will be on earth, centered in Jerusalem; and that His government will be one of righteousness and peace. Already we have quoted some passages that foretell these very things. Here are a few more.

"Thine house [David's] and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (II Sam. 7:16). "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation,

neither shall they learn war any more" (Isa. 2:2-4; cf. also 11:6-9). "Behold, a King shall reign in righteousness . . . and My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:1, 18). "At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. 3:17, 18). "And in the days of these kings [Gentile world-powers predicted by the prophet] shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

In these few quotations from the Old Testament we see that our premise is based on Scripture—that the Lord will reign upon the throne of His father, David, over an earthly kingdom of righteousness and peace. Did this take place when He came the first time? Indeed, it did not. It is yet future. He Himself prophesied: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations. . . ." (Matt. 25:31, 32). This is not a heavenly scene, nor a spiritual scene. This prediction is like those of the Old Testament prophets; it concerns an earthly kingdom and earthly peoples. It is the kingdom that the King of kings and Lord of lords will establish at His coming in power and glory, the kingdom over which His blood-bought saints will reign with Him for a thousand years, the millennial kingdom. It cannot come until its King comes. Therefore, the return of Christ is pre-millennial.

Someone may ask: "Well, what difference does it make whether He comes before or after the Millennium? What difference does it make if there is or is not a Millennium?" It makes a great deal of difference. In the first place, the honor of God demands a millennial kingdom, else His Word

would fail. And second, our whole philosophy of life, as it were, is based upon the premillennial return of the Lord. If the post-millennialist is right, then (1) the Church has certainly failed, as has the Gospel itself, in improving mankind and the world so much as to bring in the kingdom without Christ's return; and (2) we cannot look for the coming of the Lord for at least a thousand years. But the Bible does not promise that the world will get better before He comes. Rather, it declares that godlessness will be on the increase, as will blasphemy, dishonesty, immorality, and a host of other things (II Tim. 3:1-5). There will be wars and rumors of wars, and nation will rise against nation (Matt. 24:4ff). It will be, just prior to Christ's return, as it was in the day of Noah, the world going about its business without any thought of the coming of judgment (Matt. 24:37ff).

Not only do the Scriptures teach that the return of the Lord Jesus Christ is premillennial, but it is also imminent. First, He will come for His own; then He will come with them to the earth. We cannot know the day or the hour, but we do know that the translation of the Church can occur at any time, for there is no Bible prophecy unfulfilled which must precede it. And as we see all about us, in the signs of times, conditions strangely similar to those which will exist in the last days, we have the right to believe that the Lord's coming may be soon, at any moment, perhaps today!

The return of the Lord is the hope of the Church, the blessed hope for which His own are looking. For, as we have said, the first aspect of that advent will be the rapture of the Church, so wonderfully described in I Thessalonians 4, when the dead in Christ will be raised and, together with a living generation of believers, will be caught to be with the Lord. So shall we ever be with Him.

Christ's return is also the hope of the nation Israel. In that day they will look upon Him whom they have pierced, and will mourn for Him, and a nation will be born in a day, to worship Him, to be blessed by Him and to live in the smile of His grace (Zech. 12-14; etc.).

And the return of the Lord Jesus Christ is the hope of the world. When He comes, and not till then, will wars and strife cease, and peace and righteousness reign in the earth.

Not till then will the knowledge of the Lord fill the earth, as the waters cover the sea.

"Behold, I come quickly, and My reward is with Me," says the Man in the glory. That it will be premillennial, imminent, and soon—this is our conviction, our hope. "Beloved, now are we the children of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:2, 3).

QUESTION BOX

JOHN B. MARCHBANKS, *Editor*

No. 1616. Is there any Bible passage that assures a believer that he will see again, in heaven, dear ones who have gone on before? I have read the Bible several times and do not recall having seen such an assurance.

When Paul wrote to the Thessalonian believers, some of whom had lost loved ones by death, he certainly gave assurance "by the Word of the Lord" that they would see their departed saved loved ones in the presence of the Lord: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18). Obviously, these saints were to be comforted by the assurance that they would see their loved ones again.

David also had such assurance. This is clearly indicated by his saying, concerning his child who had died: "I shall go to him, but he shall not return to me" (II Sam. 12:23).

The Gospel brings peace to the sinner, not because it makes light of his sin or lowers the inexorable claims of divine perfection, but because it tells how God has made it possible for an absolutely righteous and holy God to pardon and save sinful and evil men through faith in Christ and His atoning sacrifice.

What value is there in the millions of stars in the sky? What point was there in the original creation of the earth? What is God doing, and how is He accomplishing His purpose?

A SPIRITUAL UNIVERSE

by BERTRAM HALL*

It is not to be wondered at if the natural man fails to see any evidence of love in the natural world. Immense power there is, and marvelous skill there is, and all things are planned to work with unfailing mechanical precision. But there is no forgiveness in nature, and natural law is impersonal and inflexible. Sun and rain come alike on the just and on the unjust. To those who know how to use the forces of nature there is hardly any limit to what can be accomplished; to those who through ignorance or carelessness transgress them they can bring swift disaster and destruction.

But what ethical value is there in them? What ethical value is there in the thousands of millions of stars, whirling incandescent furnaces, thousands of light years deep in space, whose very existence is only made known to us by the great astronomical telescopes, and which we should never miss if they passed out of existence? What ethical value is there in the perhaps hundreds of millions of years during which bizarre forms of life have existed on our earth before responsible mankind was created and the great drama of redemption could begin? What point could there be in such a creation? On the face of it, none whatever. The agnostic philosopher, without the light of revelation, might well come to the conclusion that the universe is the work of some transcendently great Being, but that He is not interested in the welfare of

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mankind, whether as individuals or as a race, nor in their pursuits or aspirations.

It is moreover certain that physical life cannot exist on the overwhelming majority of those millions of worlds which we see in the vault of heaven. It would be utterly impossible on any of these blazing stars. A relatively few of them may have a planetary system revolving round them, formed under divine sovereignty. If any of such possible planets can contain any physical life, it could only be by the rarest favorable combination of circumstances similar to those existing on this marvelous earth of ours.

But what if this seemingly futile physical universe is but the framework and screen behind which there exists a whole spiritual world of life and beauty, activity and beatitude?

It has been reserved for revelation to show us that God is love, that He is not only Creator but Redeemer, and that He has plans for His creation. Revelation shows us, too, that behind this material world there exists a spiritual world. This spiritual world is populated by myriads of angels under their appropriate thrones and dominions, principalities and powers, ready as guardian angels to protect and guide the inhabitants of earth, or as presiding angels to direct the destinies of nations, or as confidential angels to bring the messages of God to His devoted servants. From this spiritual world the Lord Jesus Christ came into the natural world to effect the stupendous redemption which had become necessary through the rebellion of Satan, and to it He withdrew when that redemption had been successfully accomplished. This spiritual world also includes hordes of demons under their own rulers, creating havoc where they can and using spiritist mediums in the service of Satan their supreme chief.

Whether physical life exists anywhere else than on this earth is problematical and irrelevant. Redemption had to take place somewhere, and wherever it took place must in any case be physically a mere speck on the vast universe. This earth was chosen as the place for it, and nothing can rob her of this supreme distinction. Space and time, so fundamental and inescapable to us, are themselves part of the material creation. God is not limited by them, nor is the spiritual world. He has undertaken through Christ to

restore the spiritual universe to its place of full manifestation and full control of the physical which has been vitiated by the rebellion and usurpation of Satan.

This restoration is already in process. God has created in this marvelous world of ours beauty, order, and sustenance for its creatures, all rigidly maintained by natural law. Satan has sought to produce chaos, but he is powerless to disturb natural law which is unfailingly working out God's plan, which we in our dim way see moving on from the lower orders of creation to mankind, and now taking steps in the development of the spiritual order.

In the revelation of the Old Testament we already see the spiritual breaking in upon and transfusing the natural. The manna appearing every morning for the sustenance of the children of Israel; the angels encamping round about Elisha and made visible by him to the marveling servant; the theophanies, as we call them, the appearances of celestial visitants to Abraham, to Moses, to Joshua, to Manoah, reveal a spiritual world behind this natural world. So too, in a different way, Joshua's long day and Hezekiah's sundial.

In the New Testament the miracles of our Lord—healing, raising the dead, multiplying the bread and fish, quelling the storm, His appearances in closed rooms after His resurrection—and such other miracles as the opening of prison doors to Peter, the manifestation of the Spirit at Pentecost, and the healing signs which followed Peter and Paul—indicate the same control of the spiritual over the natural.

On a wider scale, though less spectacular, are the multitude of attested answers to prayer in the experience of Christian men and women, and those illuminations of mind and spirit which every Christian has sometimes, which equally show the impact of the spiritual on the natural. All these are a foreshadowing of God's plan for the rulership of the spiritual which is to be progressively manifested in the millennial age, and which is so vividly portrayed for us in The Revelation in the vision of the glorious New Jerusalem and the deliverance of the inhabitants of earth from sorrow, pain, and evil.

When God's plan is complete it will include the whole creation. We can conceive of the planets of our own solar system, and of the countless millions of stars, all being

infused in some way, with spiritual life and power which will render them active instruments of God's will, and not merely passive witnesses to His power.

The persistent reports of "flying saucers" and inexplicable appearances in the sky may have some foundation. In view of the existence of a spiritual world which we may accept as a fact without countenancing the distortions, illusions, and deceptions of spiritism, it is not entirely beyond the bounds of possibility that these may be manifestations of the spiritual through the physical. And in view again of the probability of the near approach of the return of the Lord Jesus Christ and the ensuing change of dispensation, it is not beyond the bounds of possibility that such manifestations may be due to the rapidly increasing interest of spiritual beings in our world, its actual condition and its future possibilities.

All these possibilities rest upon the elimination of evil, and this in turn rests upon the manifestation of the Church of Jesus Christ, destined from before the foundation of the world to be the chosen instruments of blessing, linked up with Him in all the ages to come in all His creative and redemptive activities.

When we see what value Christ places upon the Church, the price He paid to obtain her and make her His bride, the solicitude He has for her welfare and her purity, we may well realize our utter unworthiness. But we may also be fully determined to be true to Him in every way, to bear faithful witness to Him, to do everything in our power to carry out His wishes. Above all, we should pledge ourselves to love Him with our *whole* heart.

Everyone but God

It was Mark Twain, if we mistake not, who, while traveling through Europe with his little daughter and being feted in many cities by celebrities in different spheres of life, was met with a profound question.

"Papa," the humorist's little girl asked him, "you know everyone but God, don't you?"

Alas, there are multitudes of whom such a question might be asked. They know many people, have hosts of friends, and are accepted just about everywhere, but they do not know God and are not accepted of Him because they have never known His beloved Son, our Lord Jesus Christ. Of what value everything else if we do not know Him?

There is something to which the Christian is to give diligence: to make his calling and election sure.

GREAT DOCTRINES RELATING TO SALVATION

XII. ELECTION

by JOHN B. MARCHBANKS*

IN approaching the subject of election, we must be prepared to accept by faith that which we cannot fully understand. And we must not speculate about that upon which God has been silent. It is well to remember that "the secret things belong unto the Lord our God: but those things which are revealed belong unto us" (Deut. 29:29).

The Bible clearly teaches that "the God and Father of our Lord Jesus Christ . . . hath chosen us in Him [Christ] before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:3, 4). This is the work of God, and it is not explained by simply saying that God foreknew who would believe, and chose these; "for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth" (Rom. 9:11).

We have heard more than one person try to explain election by saying, in effect: "God votes for you, and the devil votes against you, and your own vote determines the election." This is a very superficial view of the biblical teaching of election; for election is altogether the work of God, and neither the devil nor man has anything to do with it.

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We must remember that the doctrine of election is for saints and not for sinners. God's message to sinners is the Gospel, "how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (I Cor. 15:3, 4). This "Gospel of Christ . . . is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). "And whosoever will, let him take the water of life freely" (Rev. 22:17).

We, in our limited and finite understanding, cannot reconcile the doctrine of God's electing grace with the doctrine of man's responsibility and free choice. We are not to try to reconcile them; both are true and, from God's viewpoint, there is no conflict between them. Neither will there be with us if we simply remember that the saint is to be comforted and encouraged by the fact that he is one of God's elect; and that the sinner is to be given the Gospel, how that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Many of our readers have doubtless heard the illustration of Christ as the door of salvation (cf. John 10:9). The unaved person, outside the door, sees written above it the words: "And whosoever will, let him take the water of life freely." He enters in response to this gracious invitation, and is saved. Inside he sees, written above the door, these words: "He hath chosen us in Him before the foundation of the world." These words could not be seen from the outside; one must be in Christ before they are applicable.

Election is not the same thing as foreknowledge, nor is it the same as predestination, though these three doctrines have many similarities. As will be seen in later studies of this series, D. V., foreknowledge means that God was acquainted with and knew us as His own before time began, whereas predestination speaks of the predetermined destiny of the saints of God. On the other hand, election speaks of the fact that God has chosen or selected certain to compose the two elect groups: Israel and the Church; and has also chosen certain individuals for a special work or service. This group election, that of Israel or of the Church, may be called "cor-

porate election," while the individual election to service may be called "personal election."

Here are a few of the main references to Israel's corporate election: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt" (Deut. 7:6-8). "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure" (Psa. 135:4). "For Jacob's My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me" (Isa. 45:4).

Certain of these references look upon Israel in the future, at the time of our Lord's return to this earth: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24:30, 31).

Israel alone is God's elect nation. To them He says: "You only have I known of all the families of the earth" (Amos 3:2). As indicated above in the passage from Deuteronomy, they were not chosen because of anything in themselves but according to God's purpose and grace.

It is the same with God's New Testament people, the Church, which is the body and bride of Christ. He has "saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace,

which was given us in Christ Jesus before the world began" (II Tim. 1:9).

Observe, then, some of the references having to do with our corporate election: "Blessed be the God and Father of our Lord Jesus Christ, who 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). "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1:2). "Knowing, brethren beloved, your election of God" (I Thess. 1:4).

In studying the various Scripture passages on election, it is well to observe that the references that have to do with salvation and glory, are references to corporate election, or group election; whereas the election of individuals has to do with service. In the first case, notice II Thessalonians 2:13, 14: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." While the election passages having to do with salvation are allusions to corporate election, we recognize, of course, that we must be chosen individually in order to be a part of the corporate body, the Church.

We have stated that the references to individual or personal election have to do with service and not with salvation. The case of Paul is an illustration, when the Lord spoke about him to Ananias: "Go thy way; for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). However, it is not to be thought that every reference to election for service is related to an individual. There is also corporate or group election to service, as when our Lord said to His disciples: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall

ask of the Father in My name, He may give it you" (John 15:16).

When we believe the Gospel and are thus saved, we prove ourselves to be the elect of God. It was their belief of the Gospel that caused Paul to recognize the election of the Thessalonians: "Knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (I Thess. 1:3, 4).

We stated in the beginning of this article that our finite minds cannot fully understand the fact that God has chosen us who are saved to be His own, and yet has a whosoever-will Gospel which He graciously and freely offers to all the unsaved. In II Thessalonians 2:13, already quoted, these dual truths are put together, the truths of God's sovereignty and man's responsibility: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Though we are "chosen . . . in Him before the foundation of the world" (Eph. 1:4), that election becomes effectual to us by our "belief of the truth." This is why Paul was so willing to suffer in getting out the Gospel, and could say: "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10).

If any reader should not be certain of his or her salvation, give heed to the words of the Spirit penned by the Apostle Peter: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall" (II Pet. 1:10). "These things" have reference to Peter's words in the preceding verses of his chapter, first of all to the obtaining of "like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (vs. 1). It is this personal faith in Christ as Saviour that saves, that makes our calling and election sure. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Let us thank God anew for the Gospel, the good news of

salvation which we can freely offer to any unsaved person with the full assurance "that whosoever believeth in Him should not perish, but have eternal life" (John 3:15).

Let us who are saved also be comforted and encouraged because we are the elect of God, for "who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33, 34).

The fact that we are the chosen of God ought to be a powerful incentive to godly living on our part. We are sinners but God, in mercy and grace, chose us as His own. What humbling of heart this ought to bring, what yieldedness of life to Him! "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Pet. 2:9-11). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:12, 13).

The Right Road

A young man, who was just beginning his ministry in a small New England town, had the privilege of meeting and talking with an aged and experienced servant of Christ during a convention in Boston. Wisely the younger man used this conversation for his own instruction in the things of God. He asked his older acquaintance for advice as to how he might forward his ministry for the greatest blessing to those of God's flock under his care.

"Always remember this one thing," the saintly old man told him. "You will soon learn that in every town in New England, no matter how small, and out of every valley and from every mountain top, a road can be found, if you will search it out, that will lead you to Boston. In just such a way, every portion of Scripture that you read, every text that you select to preach from, will, if you look for it, take you directly to the Lord Jesus. This is my advice: find that road, follow it, and never lose it."

And this is also the way to blessing in one's own life in his personal Bible study. May we keep on that road always.

God will never permit "the testimony of Jesus" to be extinguished from this earth.

THE REVELATION, VERSE-BY-VERSE

by E. SCHUYLER ENGLISH

Chapter XII, Verses 13-17

VERSE 13

AND when the dragon saw that he had been cast out into the earth, he persecuted the woman which bore the male [child]." The identification of the three figures designated has already been discovered: the dragon is Satan (vss. 3, 9); the woman is Israel (vss. 1, 2, 4); and the male Child is the Lord Jesus Christ (vs. 5). How Satan was cast out of heaven is shown in verses 7-9. And now, following a parenthetic paragraph (vss. 10-12) that tells of rejoicing in heaven and warns of woe that is to come upon the earth and the sea, the history of Satan's fall from heaven and his consequent activity on earth is resumed.

Satan knew, of course, that he was a defeated warrior when Michael and his angels cast him out of heaven. Seeing that he was cast down to the earth, that is, coming to the full realization that his time was now very short and that his imprisonment in the pit and his later final judgment were moving irrevocably toward him, the devil persecutes the woman who bore the male Child. His hatred of this nation, God's chosen people of old from whom Messiah, Satan's conqueror, came according to the flesh, now reaching its zenith, the dragon gathers his full power and vents his extreme fury against her.

We must bear in mind that the seer saw these things as happening in the vision that God gave him. However, the events recorded here are yet future; but they are as sure to come to pass in God's time as if they had already occurred. So John records them.

VERSE 14

"And there were given to the woman the two wings of the great eagle, that she might fly into the desert into her place, where she is nourished there a time, and times, and half a time, from [the] face of the serpent." To Israel was given "the two wings of the great eagle." Observe the use of the definite article twice. This detail, omitted from the King James Version, suggests surely what the definite article implies--specific action on the part of the divine Bestower. It will be recalled that Jehovah said, concerning Israel's conflict with Egypt: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles's wings, and brought you unto Myself" (Ex. 19:4; cf. also Deut. 32:11, 12). So here the divine care will be known by God's chosen people.

The woman flees into the desert, doubtless a place of refuge among the nations. When Israel escaped from the Egyptians they went into a literal desert. But The Revelation is a symbolic book. In Ezekiel 20:35, in a passage that speaks of God's future dealings with His people of old, it is written that Jehovah will gather them from the people in the countries wherein they have been scattered, and the expression, "the wilderness of the people," is used. This is His prepared place for the nation during the span of the serpent's dreadful persecution.

That period will be "a time, times, and half a time"; that is, three and one-half years. It is the same time-period that is mentioned in chapter 11, spoken of as "forty-two months" (vs. 2) and "a thousand two hundred [and] sixty days" (vs. 3). And, in view of the fact that this will be Satan's final persecution of Israel, it must be inferred that this is "the time of Jacob's trouble" (Jer. 30:7), the last half of Daniel's seventieth week, "a time of trouble, such as there never was since there was a nation" (Dan. 12:1), the duration of which, says Daniel also, will be "a time, times, and an half" (12:7). During this period the woman will be sheltered and nourished, in Jehovah's appointed place, from the face of the serpent.

VERSE 15

"And the serpent cast out of his mouth behind the woman water as a river, that he might make her be [as] one carried

away by a river." Now what is this "water as a river"? It is not literal water, for such a flood would not only swallow up Israel but the nations where the Jewish people will be dwelling. Again we need to keep in mind the symbolism of this book. The sea is more than once in Scripture used as a figure of the Gentile nations (e.g., Isa. 5:30; Jer. 6:23; 51:42). It is possible that hostility to Israel will be set in force by Satan so that many among the Gentiles will carry the banner of the devil against God's chosen people. There have been many instances of such persecution in the past, but none like this one will be. So the "waters as a river" will be poured out against the woman as the nations attempt to destroy her. Isaiah speaks of such destruction when he writes of "a nation meted out and trodden down, whose land the rivers have spoiled" (Isa. 18:2).

On the other hand some propose that the water is a figure for evil teachings, in contrast with the Word of the Lord, which is the water of life.* It seems more reasonable to this writer, however, to accept the first suggestion as the proper interpretation, both because there is some, if only a little, biblical support of the symbolism proposed, and also because it is difficult to understand how the nations will help the woman or "swallow" evil doctrine. Rather, false teachers and false prophets will increase in the last days. But we are anticipating.

VERSE 16

"And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth." The Satan-inspired enmity of the Gentile nations against Israel, a hostility toward the Jewish people that will result in the frightful persecution that has been predicted, will be not so much nullified but tempered by some among the nations who will have pity upon an afflicted and anguished people. Thus will the earth help Israel, opening its mouth and swallowing the river that the dragon sends forth from his mouth.

It is quite possible that it was to this very thing that our

* The collaborating author, Dr. H. A. Ironside, who expounded Rev. 1:1-6:6 in this commentary, held this view, as expressed in his *Lectures on The Revelation* (Loizeaux Bros., New York).

Lord alluded in His sermon on the mount, when He spoke of the judgment of the nations that will take place at the beginning of the Millennium. Those who come to the aid of distressed Israel during the period of Jacob's trouble are the sheep of the judgment scene, to whom the Son of man will say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me" (Matt. 25:34-36). And when the sheep, the righteous, ask the Lord when it was that they saw and did these things, He will answer: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (vs. 40). Certainly the "brethren" in this instance are not the Gentiles but "the remnant of His brethren" alluded to by Micah (Mic. 5:3).

We have stated above that the persecution of the Jewish remnant will not be nullified but tempered by the intervention of a righteous portion among the Gentiles. But the dragon's purpose will be nullified; that is, the total extermination of the Jewish people.

VERSE 17

"And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus." Evidently a pious remnant of Israel will not flee into the wilderness during this persecution but will remain in Jerusalem or elsewhere in their own land. These will remember and keep God's commandments and will bear testimony that Jesus is indeed Messiah. Perhaps this is the group of whom the two witnesses of chapter 11 are representative. The veil of unbelief has been or is being taken from before their hearts. So it is that Satan's malicious concentration will be absorbed with their destruction. But God will keep them; for "the testimony of Jesus" will never be allowed to be extinguished from the earth.

(To be continued, D. V.)

BOOK REVIEWS

RAY C. STEDMAN, *Editor*

The Kings of Judah and Israel. By Christopher Knapp. Loizeaux Brothers, New York. Cloth binding, 294 pages. Price, \$2.75.

In writing of the experiences of Israel in the wilderness after the nation's deliverance from Egypt, the Apostle Paul declared that "these things were our examples, to the intent we should not lust after evil things, as they also lusted" (1 Cor. 10:6). The same observation could be made concerning the lives of the kings of Judah and Israel, as recorded in the books of Kings and Chronicles.

The author of this excellent volume has presented a series of discerning studies of the lives, the motives, the hopes and ambitions, the temptations and weaknesses of the leaders of the divided kingdom from the time of Rehoboam until the captivities. After an introductory chapter presenting a brief examination of such matters as authorship, place of writing, and major emphases in Kings and Chronicles, one chapter is given to each king, each of which is headed by the name of the king and its meaning, the Scripture passages which relate the man's life, and the contemporary prophet or prophets. With spiritual insight, the subject's life is then followed chronologically as his points of strength and weakness, his special achievements, his spiritual progress or declension are brought into focus for the reader to see and reflect upon.

A brief chapter by H. A. Ironside sketching the history of the kingdom under Saul, David, and Solomon, and a chronological table giving the dates of each reign form a valuable part of the book. The reviewer warmly commends this volume to God's people as a helpful presentation of an important but often-neglected portion of God's Word.

—TED L. BRADLEY

Should you desire to purchase any of the books favorably reviewed in these pages, please send your order to our office, P. O. Box 146, Waretown, N. J. We can furnish these titles as rapidly as other sources of supply, and your business will help us in meeting our expenses.

Fifty-Two Complete Young People's Programs. By George E. Santa. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 226 pages. Price, \$2.50.

The author of this compilation of youth programs is well qualified to set forth helpful suggestions in the realm of young people's work, due to his many years of experience in counseling and teen-age program planning as Director of Christian Worker's Service Bureau.

The keynote to successful work with young people, which is constantly struck in the author's presentation, is variety. This is not to be misunderstood as merely for the sake of interest and entertainment, but for effective and convincing programs. There is a wealth of material in this volume. Besides incorporating programs for special occasions, installation of officers, missions, panel discussions and various series, many helpful suggestions on publicity, planning, procedure,

props, and presentation are given. The author has stated: "These programs are not untried theories . . . every one of these has been tested to prove its practical worth."

The book's greatest merit lies in the sensible and sane approach that the author takes in regard to the use of these programs. The individual programs are only suggestive in themselves and should serve as "pump-primers" to the youth leaders in helping and encouraging them to plan their own programs and stimulate creativity on their part.

—TED E. STONE

LETTERS

Timely

To the Editor:

The editorial on the subject "Unity, Not Uniformity," in the May issue, has been read with much satisfaction. The functioning of the various churches as one body is set forth clearly and charitably. And the article is most timely.

EMORY L. LENO

Santa Ana, Cal.

Alumnae?

To the Editor:

What do you think of a college that publishes in a bulletin, pictures of three quite well known

graduates, all male, and speaks of them as "alumnae" rather than "alumni"? Do you call that an educational institution? A certain Christian college recently did this.

EMILEY BARNETT

Denver, Colo.

¶ Since the name of the college is not mentioned we cannot give our personal evaluation of it. Doubtless the misuse of the word "alumnae" was due to a slip of the pen and hurried proof reading. At least we can give the institution the benefit of the doubt.—F.J.

The Silence of Christians

When one who calls himself a Christian is hesitant about speaking a word for the Saviour, one wonders how deep his faith is. In telling about a certain message that he gave, John Bunyan stated: "I preached what I did feel, what I smartingly did feel." Such was his conviction, in such a way did it burn in his heart, that he could not fail to proclaim it.

"We cannot but speak the things which we have seen and heard," Peter and John replied to their accusers (Acts 4:20). This must surely be the attitude of all of us who have had a heart-experience with the Lord Jesus Christ.


 The title "Our HOPE" is rendered in a large, stylized font. The word "Our" is in a cursive script, while "HOPE" is in a bold, blocky font. The letter "O" in "HOPE" contains a compass rose. To the left of the "H" is a globe. The background is dark with a starry pattern.

Our HOPE

Frank E. Garbelein, Publisher

E. Schuyler English, Editor

Editorial Notes

IT must have been a most impressive scene when our Lord stood before the cave in which His friend Lazarus had been buried. Before He approached the grave Mary, the sister of Lazarus, had fallen at His feet. At a previous visit to the hospitable home in Bethany Mary sat at His feet, listening to His words; she acknowledged Him as her teacher. But when her brother died she came to Him for comfort, to receive His priestly ministrations. What faith she exhibited when she said: "Lord, if Thou hadst been here, my brother had not died!" (John 11:32). She had learned that faith when she listened to His teachings.

Then came the question from His lips: "Where have ye laid Him?" And there He stood, the marvelous God-man. Just two words, "Jesus wept," but who is able to tell all they contain! What loving sympathy was behind those silent tears! And blessed be His name, He is still the same—our great High Priest, touched with the feeling of our infirmities.

We see Him at the cave giving command to remove the stone. And Martha was there, the sister who was so eager to serve in her home, who had said to Him during His first recorded visit to Bethany, when she saw Mary at His feet: "Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me" (Luke 10:38-42). His answer was that Mary had chosen the good part.

The best is not to be in service, careful and troubled about

many things, but to let Him serve us first. And so Martha, when she heard His word to take away the stone from the entrance of the cave, broke in with words which suggest doubt: "Lord, by this time he stinketh; for he hath been dead four days." He answered her quickly: "Said I not unto thee, that, if thou wouldest believe, thou shouldest *see the glory of God?*"

In a little while only, after a brief utterance addressed to His Father, He commanded with a loud voice: "Lazarus, come forth." Suddenly in the interior of the cave a figure arose, clad in the white linen grave clothes, bound hand and foot, soon to be freed to have liberty to walk and act in life once more. Martha, as well as her sister Mary and the companies of Jews who were present, saw the glory of God who has power to give life to the dead. This blessedly foreshadows the power and blessing of the Gospel, the quickening of the spiritually dead: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:25). Each time a sinner believes, accepts Him whom the Father has sent, we see the glory of God, the glory of His power in giving eternal life. Then follows the glorious power of the Gospel in setting free from the grave clothes, from the slavery of indwelling sin. And still in another way we behold in the raising of Lazarus the glory of God in the Gospel of our salvation. Lazarus is mentioned but once more in the New Testament. In the beginning of the twelfth chapter of John's Gospel, we see him at supper with the Lord whose power had brought him from the grave. It is a type of that blessed fellowship which begins on earth and will continue in all eternity, the fellowship with His Son, our Lord Jesus Christ. "If thou wouldest believe thou shouldest see the glory of God." How true it is in many other ways. All true faith, trust in the Lord, confidence in His promises, will ultimately bring forth the display of the glory of God in some way. We may not always see that glory at once. God in His infinite wisdom may hide that glory from our eyes. But beware acting a dictator towards God! Demanding of God, demanding and prescribing His actions, is far from being true faith; it is presumption. Humble faith, yet steadfast trust in the

Lord, faith without seeing, will lead to the manifestation of His glory. In that day when all will be manifest in His glorious presence, we shall see that glory that our imperfect vision failed to see. It will be His glory in guidance, in providence, in our preservation, in manifold deliverances in our little life's day as well as the glory of God in our service for Him.

That will be in that coming day of Christ when He gathers His believing people home. When that gathering shout, that assembling shout comes from the sky, when those who died in Christ, who fell asleep in Jesus as to the body, are raised first, followed by the literal translation of the countless thousands of waiting believers on earth, then we shall see the glory of God. Earthly things will disappear suddenly, in a moment, in the twinkling of an eye, and we shall see His glory, the glory of the Firstbegotten from the dead. And seeing Him in His glory will mean our own transformation, becoming like Him. How many steps more? Who knows? It is foolish invention when certain Bible teachers set dates and confuse themselves and others as well. Who knows? Only He. "Watch ye therefore . . . And what I say unto you I say unto all, Watch" (Mark 13:34, 37). It means, He may come at any time. So live day by day in the anticipation of that blessed hope. Look for Him each day. Pray for His coming and, while waiting, keep on trusting, serving, and remembering the goal—seeing the glory of God. "If thou wouldest believe, thou shouldest see the glory of God."

—From the writings of A. C. Gaebelin, 1939



The Hinderer

"And now ye know what withholdeth that he [the man of sin] might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (II Thess. 2:6-8). The question as to the iden-

tity of that which hinders the revelation of the wicked one, the man of sin, is a prominent one in the letters that come to the Editor's desk.

The words rendered "withholdeth" (vs. 6) and "letteth" (vs. 7) come from the same Greek root, the only difference between them being that the former, "withholdeth," is in the neuter, whereas the latter, "letteth," is in the masculine gender. The one refers to the power that withholds and the other alludes to the person who withholds: "ye know *what* withholdeth"; "*he* who now letteth." There is a power that withholds, hinders, or restrains the revelation of the man of sin; and there is a person who wields the power to withhold, hinder, or restrain the man of sin.

There is one view, the praeterist scheme, that teaches that all this was fulfilled centuries ago. It is all past history, these teachers say, accomplished at the fall of Jerusalem in A.D. 70 or at some later date during the dominion of the Roman Empire, perhaps when Constantine adopted Christianity. This is the rationalist interpretation of the Bible and need not be considered here.

Another view suggests that the hinderer was the Roman Empire—the power (neuter) was the empire itself; and the person (masculine), one of the emperors. Aside from any other consideration of this proposal which is submitted by many godly men, it appears to us to be wholly improbable on this basis: if a pagan power and a pagan ruler compose that which restrains the man of sin, we must conclude that Satan is divided against himself. He who is the father of evil is surely not, even for an instant, the restrainer of iniquity in its most heinous form.

It is not only sound exegesis of the Scripture itself, but logical and reasonable, to understand that the hinderer is the Holy Spirit who, during this present age, will continue to restrain iniquity until He is taken out of the way when the Church is translated. Observe, it is not said in the Scripture that the hinderer will "be taken away," but that he will "be taken out of the way." The Spirit will resume, during the Tribulation, His former relationship with Israel and the world, but as the indweller of the body of Christ and the restrainer of iniquity, He will "be taken out of the way."

The Holy Spirit is the *only power* and the *only Person* that can restrain the rising tide of iniquity, whatever may be the instrumentality that He chooses to employ to accomplish this purpose. "And now we know what hindereth that he [the man of sin] might be revealed in his time. For the mystery of iniquity doth already work: only He who now hindereth will keep on restraining, until He be taken out of the way. And then shall that wicked one [the man of sin] be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

When our God has completed His work of setting the members, every one of them, in the body as it hath pleased Him (I Cor. 12:18), then the Church, composed of those who "sleep in Jesus" and a living generation of believers, will be caught up to meet the Lord in the air. It is at that time that the Holy Spirit will be taken out of the way as the hinderer, through the Church, and He is next seen before the throne of heaven (Rev. 1:4; 4:5). Meanwhile the wicked one, the man of sin, is revealed, and awful judgments fall upon the earth. However, the Lord Jesus Christ will come in power to deliver Israel and demolish the anti-Christian hosts, at which time He will consume the man of sin with the spirit of His mouth and destroy him with the brightness of His coming. Then it will come to pass, as predicted of old, that God will pour out His Spirit upon all flesh (Joel 2:28; cf. Acts 2:17).



Opposition to the Preaching of the Second Advent, and the Reasons for It

With the exception of audiences composed of those who have had some contact with evangelical Bible conferences, evangelical Bible institutes, and evangelical theological seminaries and the like, the preaching of the second coming of our Lord Jesus Christ is met with strong disfavor and bitter opposition in the church as a whole. Anyone who has had any experience in a wide preaching ministry or who is possessed of spiritual discernment will echo this statement

wholeheartedly. For, in Christendom generally, he who is "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," is not only shunned as a fanatic but is slandered and ostracized, and is subject to malignant and rigorous opposition.

Why is this so? Why is it that there is such intense hatred of that which is Bible doctrine and which was believed in and taught universally during the first three centuries of Christianity? It is because men and women are blinded, as some of us were once deluded. To Titus, the Apostle Paul wrote: "For we ourselves were sometimes foolish, disobedient, deceived, serving diverse lusts, etc." (Tit. 3:3); and so are multitudes today. And here are some of the reasons behind this foolishness, disobedience, and deceit:

(1) There is great ignorance concerning the doctrine of the return of Christ. Many who reject this teaching have heard little of it and have themselves given scant attention to it. It is not uncommon for people to repudiate that concerning which they know little or nothing, and this is the case in regard to this important doctrine. The blame must be placed upon the church itself, for the truth has ever been written in the complete revelation of God.

(2) The doctrine of the return of Christ insists upon the absolute verbal inspiration of the Scriptures. No rationalistic interpretation of the Bible allows for second coming truth and thus this truth is hated by liberal scholars.

(3) The doctrine of the return of Christ crushes the idols that many professing Christians, yes, and some genuine believers in Christ also, make of the church as an organization; for this truth reveals that God's purpose for this age is to call out from among the Gentiles a people for His name, without regard to church organization or affiliation.

(4) The doctrine of the return of Christ shatters and proves as worthless the illusion that religion, or science, or culture, or progress can bring about an utopia on earth but teaches, rather, that the very things in which man takes greatest pride will be destroyed when Christ comes again.

(5) The doctrine of the return of Christ arrests worldliness and calls upon God's people to be holy rather than lovers of their own carnal desires and pleasures.

(6) The doctrine of the return of Christ puts to flight legalistic teaching. It points to the finished work of the Son of God at Calvary as the only means of salvation, the only basis of assurance, and the only foundation for hope.

And (7), the doctrine of the return of Christ calls upon men and women to forsake popularity and to join the minority; and there are so few, oh, so few, who have the courage to desert the crowd.

Yet the doctrine of the return of Christ *must* be preached by those who would be obedient to God's Word and the heavenly calling. To cite again Paul's letter to Titus, he said: "*These things speak, and exhort, and rebuke with all authority. Let no man despise thee*" (Tit. 2:15). What are "these things"? There are a number of them, and among them it is written: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and unworldly lusts, we should live soberly, righteously, and godly in this present world; *looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works*" (vss. 11-14).



The Bible in Brief

Years ago someone stated: "The Bible is the story of man's complete ruin in sin and God's perfect remedy in Christ." Certainly this epitomizes the message of the Word of God. But it is not entirely original, for its seed comes from one verse in the Bible itself, namely, Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

Isaiah 53 is the great prophetic chapter having to do with the sacrifice of the Servant-Son, the Lamb of God, our Lord Jesus Christ. All of us have gone astray as sheep. "All have sinned and come short of the glory of God" (Rom. 3:23). A righteous God must judge sin, and its wages is death (Rom. 6:23). But the Son of God took upon Himself our sins; on Him our iniquity was laid as God made Him to be

sin for us (11 Cor. 5:21), and thus there is forgiveness and life and cleansing for all who will receive God's gift.

What is our need? It is to enter in at the first "all," thus acknowledging our lack, our hopelessness: "all we like sheep have gone astray." Doing that in faith, we can come out at the second "all," which declares that our need has been met in Christ: "the Lord hath laid on Him the iniquity of us all."



Not Dead But Living

In his book, *Andrew Murray and His Message*, W. M. Douglas tells of a young artist who visited Antwerp's cathedral to view Rubens's great painting, "The Descent from the Cross." So realistic is this picture that this artist gazed upon it until it was time for the cathedral to close up for the night. When he was told by an attendant to leave, the young man said: "Sir, I was only waiting until those holy men had finished taking His body down from the cross."

Beautiful and striking as Rubens's masterpiece is, touching as was this young artist's experience, the viewpoint is wrong. For ours is not a dead but a living Saviour. We do not underestimate the value of the cross of Christ. Had He not died there, had He not shed His blood for sin, there would be no hope for us. All that we have, all that we are, all that we hope for was wrought for us by His sacrifice of Himself for sin. But it is the living Christ, risen and ascended to the right hand of God, dwelling within us through faith and by the Holy Spirit, whom we worship and adore. It is because He arose that we, too, live. Thank God for the cross of the Lord Jesus Christ, which is to them that perish foolishness but to us who believe the power of God. But praise God, Christ arose, He lives, He is coming again! Let us value in the highest degree His cross, but let us look up, waiting and looking for the coming of the living Son of God to take us to Himself.



You will lose no time if you wait on God.

Expedient

When our Lord was telling His disciples that He would leave them and go to the Father, He declared: "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).

It is well to observe the word "expedient." The Holy Spirit was not sent into the world to recompense believers in Christ for the fact that He, the Lord Jesus, is absent. The Comforter's presence in the hearts of Christians is not to counterbalance, as it were, the Saviour's departure. It was expedient that our Lord should depart in order that the Spirit might come in His place. The Comforter's presence is to the advantage of the Christian. It is far better that we have the Holy Spirit than that our Lord Himself should be here in the body.

How can this be so? A moment's thought uncovers the answer to this question. When our Lord was here on the earth in the flesh, even in His post-resurrection body, He could be *with some* of His followers *some* of the time. The Holy Spirit, whom the Father sent when the Son ascended, can be, and is, *within every* believer in Christ at *all* times. There is never a moment in your life, if you are a Christian, when you do not have the Comforter with you, residing within you to help you along the way, guide you into all truth, testify to Christ, and glorify Him.

So then, whenever you feel that it would have been a wondrous thing to have walked this earth when the Saviour Himself was here in person (and indeed it would have been), think how much more wondrously God has served us by sending the Holy Spirit to dwell within us until the day of redemption. Thus, by this very Spirit, Christ Himself dwells in our hearts and never leaves us. "Lo, I am with you alway, even unto the consummation of the age" (Matt. 28:20).



Requirement with Power

It is in accord with the character of God that, whatever He requires of man, He gives man the power to fulfil. This

is true in respect to the unbeliever as well as the believer. Such an assertion may appear, at first glance, to be erroneous in view of the fact that it is said of the unregenerate man that "there is none that doeth good, no, not one" (Rom. 3:12). But let us see.

What is it that God requires of the unbeliever? Some unbelieving Jews once asked a question of our Lord. "What shall we do, that we might work the works of God" (John 6:28). Christ's answer, contained in the next verse, was: "This is the work of God, that ye believe on Him whom He hath sent."

Of the unregenerate man, God does not require good works, since "they that are in the flesh cannot please God" (Rom. 8:8). Of what value would works of the flesh be on the part of him who disbelieves God, for "without faith it is impossible to please Him" (Heb. 11:6)? The one requirement that God makes for the unbeliever has nothing to do with works but with faith. It is required of the unregenerate that he shall believe God, shall believe on the Lord Jesus Christ. This is the only work of God that he can do. And God surely gives every man the ability, the power, to believe His Word about His Son. To all such, to any man who will believe in Him, God gives the gift of eternal life through Jesus Christ our Lord (Rom. 6:23). Any man has the power to believe God. "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

When a man has passed from death to life by faith, life that is imparted by the Holy Spirit, then it is the Lord Himself, in the Person of the Spirit, who dwells in the believer, giving him the new nature. Of such a regenerated man, God has a requirement: it is that the righteousness of the law should now be fulfilled in him (Rom. 8:4). What the natural man is unable to fulfil the new man has the power to accomplish, not in his own strength but "in the Lord, and in the power of His might" (Eph. 6:10; cf. Phil. 4:13). The righteousness of the law is fulfilled in the believer when he walks as Christ walked, when he is separated from the world and from sin unto holiness before the Lord.

Yes, what God requires of man He empowers man to do. That empowerment comes by looking away from self and looking to Him in faith. In such a way "I can do all things through Christ who strengtheneth me."

But what if the Christian fails? Gracious provision has been made for every child of God: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for the whole world" (1 John 2:1, 2).



Jewels

God speaks of His own people on one occasion as "jewels." Within a few verses of the last words of the Old Testament, this is written concerning those who feared the Lord and thought upon His name: "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:17).

Ponder these words a few moments. For although they were spoken concerning the remnant of Israel, they may be aptly used as symbolic of Christians.

(1) The value of any earthly possession is based upon the price that has been paid for it, and of all these, jewels are undoubtedly the most costly. The value of the Christian, in God's sight, cannot be computed by earthly estimates, but the most precious thing in the universe was the cost of his redemption. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19).

(2) Jewels are the least perishable commodity known to man. And so it is with the jewels of God, of whom our Lord said: ". . . and I give unto them eternal life; and they shall never perish" (John 10:28).

(3) Earthly jewels are carefully guarded by their owners, lest they be lost. The divine Guard will see to it that nothing

steals away God's jewels, as declared by the Apostle Paul: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12).

(4) Before earthly jewels are used for display, they must be put through harsh processes—corners cut, roughness smoothed away, and the like. So the new-born child of God, if he is to adorn the precious name of the Saviour to His honor, needs drastic fashioning and renewing that sometimes require him to pass through the fire of trial or to be cut deeply. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). "Every branch in Me [that is, in Christ] that beareth fruit, He [the Father] purgeth it, that it may bring forth more fruit" (John 15:2).

And (5) the purpose of earthly jewels is that they shall reflect the light and shine brilliantly, whether it be the light of the sun or of the candle. And is not the purpose of the Christian's sojourn on this earth that he will shine, reflecting the light of the true Light, the eternal Son of God, in a sin-darkened world? "I am the light of the world," our Lord said (John 8:12). But He also declared to His own: "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14, 16).

Yes, we who are Christ's are God's jewels, to reflect the glory of the Lord. But, as among earthly jewels there is an infinite variety—the brilliant white diamond, the glorious green emerald, the blood red ruby, the deep blue sapphire, and other lesser jewels, each having a beauty all its own—so there is variety among Christians, who differ from each other in many ways. But all have been redeemed by the same Saviour; all have a function to perform, to reflect the light; all are assured an eternal inheritance. Although the ministries may differ, each has a beauty all his own. And "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (II Cor. 3:18).



Prayer is not the last but the first resort.

The Lord Will End It

Modernism, modern infidelity which would destroy the very foundation upon which our faith rests—the Deity and atoning work of our Lord Jesus Christ—goes on apace. Apostasy is upon us and moves onward to its apex and its destruction. It is in evidence today as its Christ-denying infidelity is proclaimed from pulpits, on the printed page, over the air, in schools, colleges, and seminaries, and by new and ancient gnosticism in the form of the cults and isms of the day. In the face of the increase of such infidelity, the Christian needs to remember certain things.

First, we cannot destroy apostasy but we can stand against it. Organizations, leagues, councils, associations, societies, and movements of this kind and that can bear strong testimony to the faith, but they cannot end the onslaught of infidelity, which is to increase, and not decrease, as we approach the end of the age. Only God can destroy this anti-Christian activity. Once He said: "Not by might, nor by power, but by My Spirit, saith the Lord" (Zech. 4:6), and this is still true.

Second, we can do these two things: (1) refuse to compromise; and (2) contend for the faith.

The spirit of compromise is really the spirit of apostasy. He who refuses to take his position on the side of truth, for fear of offending someone, is ready target for the arrows of unbelief. An out-and-out stand for the Lord, and an uncompromising attitude in respect to God's Word, are essential to the Christian who would honor the Lord. Separation from evil, whether that evil be within or outside of organized religion, is the demand of obedience and a good conscience toward God.

To contend earnestly for the faith, we must proclaim and live out the whole counsel of God. We shall surely separate ourselves from infidelity and apostasy, and we shall also point out the evil and contend for the truth in love. There is demanded of us, as individual Christians, devotion to Christ and faithfulness to the Word. We shall fight against the enemies of the cross, but we shall not expect to destroy them; nor shall we be discouraged. It is God who will de-

stroy the wisdom of the wise (I Cor. 1:19). This is twice a promise: to the faithless it is a threat of doom; but to the faithful it is an antidote to discouragement and an incentive to fight on in the good fight of faith. It is not a losing battle but it will be won by the Lord and not by man. He will accomplish it in His time, and that will be the right time.



The "Only" Psalm

The sixty-second Psalm is frequently called, "The Only Psalm," because the word "only" appears in it so prominently. "My soul, wait thou *only* upon God; for my expectation is from Him. He *only* is my rock and my salvation: He is my defense; I shall not be moved" (vss. 5, 6).

It is a happy day when we come to the place where our only expectation is from God. Too long, perhaps, we have looked to things or creatures to supply our needs and satisfy our wants. To reach the pinnacle of faith and peace, do not expect anything from yourself; for you will falter and fail. Do not place your expectation in others either, even if they are fellow-heirs of glory; for they, too, will fail. Trust not in riches, nor in influence, nor in power. None of these will avail. Trust only in the Lord. He is our rock and our salvation. He is our strength and our power. Whether the needs be spiritual or temporal, whether the activities be secular or religious, whatever the exigency or circumstance, learn to say with David: "My soul, wait thou only upon God; for my expectation is from Him."



Skeptics No Longer

During the 18th Century a wave of skepticism swept over England, so that a great many of the truths of Christianity were openly denied and bitterly attacked throughout the land. Two of the leaders of the movement were Lord Lyttleton and Gilbert West. They determined that together they would destroy Christianity entirely, by proving two

things: (1) that Christ did not rise from the grave; and (2) that Paul was the victim of an epileptic fit on his memorable Damascus journey, and never saw the risen Christ.

For a full year the two scholars applied themselves assiduously to their appointed tasks. Then they met. West, who took upon himself to demonstrate the first proposition, was obliged to confess to his friend that investigation had convinced him beyond shadow of doubt that Christ was raised from the dead; whereas Lord Lyttleton acknowledged that he could come to no other conclusion than that Paul actually saw the Lord and was converted. Both investigators had lost their skepticism and become ardent Christians. Both men wrote books in favor of the very doctrines that they had sought earlier to destroy.

Those who scoff at the Bible and deny its truths are usually ignorant of its contents. They would no longer be skeptical if they would read it and investigate the difficult passages. Open-minded, open-hearted search of God's Word will bring faith and conviction, conviction and faith. For the Bible is indeed the Word of God.



Missionary Subscription and Book Funds

There is no more helpful gift to God's servants on the mission fields than a year's subscription to *Our Hope*. Not just a few but many missionaries write and tell us of spiritual blessing for their own souls that is brought by the magazine. Others inform us that, in the pages of *Our Hope*, they are able to get material that they can preach to others. The same is true of the books that we send out from time to time.

Our reader-family has been very generous in supporting these two funds. And new donors are added to the long-time contributors every once in a while. If you have never shared in this ministry, why don't you begin doing so now? The blessing that you pass along to others will bear fruit in your own life too.

With gratitude to our faithful contributors we acknowledge receipts for June of this year.

OUR HOPE MISSIONARY SUBSCRIPTION FUND, June, 1957; Nos. 57-43M, \$3; 57-44M, \$5; 57-45M, \$25; 57-46M, \$20; 57-47M, \$20; 57-48M, \$2; 57-49M, \$7; 57-50M, \$5. Total, \$87.00.

OUR HOPE MISSIONARY BOOK FUND, June, 1957; Nos. 57-13B, \$1; 57-14B, \$10; 57-15B, \$2. Total, \$13.00.



STAFF SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. E. Schuyler English:

- Sept. 6-8—**Northeast, Md.:** Annual Bible Conference of the Immanuel Baptist Church, Wilmington, Del. (at Sandy Cove Conference Grounds).
 Sept. 8—**Wilmington, Del.:** Immanuel Baptist Church (Dr. John M. Ballbach, pastor), Delaware Ave. at West St.; evening service.
 Sept. 29-Oct. 6—**Seattle, Wash.:** Pacific Northwest Congress on Prophecy, First Covenant Church.

Dr. Frank E. Gaehelein:

- Sept. 15—**West Point, N. Y.:** U. S. Military Academy, Cadet Chapel; 8:50 and 11 A.M.

Dr. Homer A. Hammonree and Paul Beckwith:

- Sept. 15-22—**Detroit, Mich.:** Calvary Memorial Church, 13660 Stansbury Ave.
 Sept. 29-Oct. 6—**Kankakee, Ill.:** Immanuel Baptist Church, Bourbonnais and S. Schuyler Sts.

John B. Marchbanks:

- Sept. 6-8—**Bryson City, N. C.:** Great Smoky Mountains Bible Conference.
 Sept. 11—**Asheville, N. C.:** Asheville Bible Church.
 Sept. 22—**Hendersonville, N. C.:** Faith Tabernacle.
 Sept. 24-27—**Whiteville, N. C.:** Whiteville-Brunswick Bible Conference.
 Sept. 29—**Charleston, S. C.:** Charleston Harbor Bible Church.

Uction Above Action

The place of intercession is the place of personal blessing. Prayer is not a promiscuous asking for things which I think I want, as a child petitions his father for toys. True prayer is intimate fellowship with God. It is the communion of the child with the Father. The Lord longs for my fellowship and my devotion far more than He covets my service and my activity. One precious lesson that the Lord taught me on a sick-bed was that I must do less and accomplish more. There must be less organizing and more agonizing, less action and more unction. If necessary, let me tear up my program of work and modify my plans in order to build an altar before the Lord.

—Reginald Wallis

"More nearness to God is what we need, more retirement, more prayer, more fellowship."

THE CHURCH AND THE CHURCHES

by DONALD M. HUNTER*

ON SUNDAY, July 16, 1843, Andrew A. Bonar wrote in his diary:

After preaching at home with much freedom upon "Nathanael," I rode down to Dundee, and was in time to serve the last table in St. Peter's, upon "drawing water from the wells of salvation," and then preached with extraordinary freedom in the evening upon "the pearl of great price." When the people were gone, I walked round with Islay Burns to Robert McCheyne's tomb, and when I saw the grass growing over it waving in the shade, while darkness was nearly hiding it from view, I felt most solemnly. It seemed to bid me go and do nothing else but live for God a little longer, and the text came powerful to mind, "His banner over him was love," for that was Robert's experience surely all his days! More nearness to God is what we need, more retirement, more prayer, more fellowship.

Andrew Bonar and Robert Murray McCheyne were great friends. They had studied together, had prayed often together, had served the Lord together. Two months earlier, at the age of 29, Robert McCheyne had died. Later in the year Andrew Bonar was to write the *Memoirs of Robert M. McCheyne*, a book that has been as influential in drawing men close to Christ as any the writer has known. These two brethren, eminent because of the fragrance of Christ which they so consistently diffused, were members of the true Church. And it was Andrew Bonar's brother, Horatio, a Christian poet, who wrote:

Not from Jerusalem alone
The Church ascends to God;
Strangers of every tongue and clime,
Pilgrims of every land and time
Through the well-trodden road
That leads up to the throne.

* Mr. Hunter returned to Japan in August after a furlough of some months in the United States. His ministry is among the Chinese in Tokyo.

The Church is like an endless procession of regenerated people whose journey begins at the cross and ends at the throne. The Church is the body of Christ (Eph. 1:22, 23). Loved by the Lord Jesus who gave Himself for it, it should certainly be the object of the affection of every member. It is encouraging at times to look away from the problems which press us, from the dissensions and divisions among churches, and to turn our gaze upon the ceaseless triumphant procession of pilgrims on their journey through earth to glory. We recognize a few hundred men and women, famous because of their graces or gifts; but the majority are unknown strangers and pilgrims of every land, all loved by God who called them. The greater part of the throng has already entered within the veil, into the immediate presence of God; but each day newly born-again souls are taking their places in the procession of the Church universal still on earth.

The writer can recall Christian fellowship in far away lands with believers of widely varying denominational backgrounds. There was Dr. Matthews, a Roman Catholic educator in Peking whose favorite hymn was: "Jesus, the Very Thought of Thee, with Sweetness Fills My Breast." Instructive and happy was a summer in Korea with William Hunt and William Blair, pioneer Presbyterian missionaries to that "hermit country." I am thankful for the hours of fellowship with John Hewitt, a Plymouth Brethren missionary from Ireland who died a Christian martyr in Japan during the last war. Never shall I forget the cultured Mary Tylee, an Episcopalian lady from Boston who, at the age of sixty, went to China as a missionary.

My fellowship in Christ has been sweet with Chinese, Japanese, Korean, British, German, Dutch, Scandinavian, and American believers; with Christians among the Presbyterians, Methodists, Pentecostals, Baptists, and Plymouth Brethren. Preaching in a Chinese coal-mining village with Shih T'ien Min, I did not think of him as a Chinese but as a brother in the household of God (Eph. 2:19). Sitting in a garden in Peking talking about the return of Christ with a Roman Catholic priest, a true follower of Christ, I forgot for the time that he was a Roman Catholic and thought of

him only as another living stone in the temple of God (I Cor. 3:16). And as I observed the Lord's Supper at a summer resort in Japan with five hundred Christian missionaries, I did not look upon them as representatives of various denominations or independent churches but as a flock of His sheep, sought and found by the One Shepherd (John 10:16).

Such is the Pilgrim Church.

1. The History of the Church

No type of reading is more fascinating than is church history. From volumes by Philip Schaff, Neander, Milman, A. H. Newman, and others we learn much concerning the faith and exploits of believers of the past centuries, and of the tribulations and persecutions which often confronted them. Books such as *History of the Reformation*, by J. H. Merle D'Aubigne; *The Pilgrim Church*, by E. H. Broadbent; and *Men of the Covenant*, by Alexander Sinclie give detailed accounts of stirring events and of outstanding personalities in the program of the kingdom of God. Every Christian should be familiar with such literature, for only then can we understand why other Christians may have a viewpoint different from our own. Not only does the reading of church history make us more sympathetic with others, but it also gives us a more intimate understanding of the family into which we have been brought by the grace of God.

It takes only a little reading of the history of Christianity to teach us that there have been through the years great multitudes of people who, though claiming recognition as professing Christians, were not in reality part of the true Church. The history of the professing church depicts not a flock of sheep, but a mixed flock of sheep and goats; not a temple of living stones, but a building constructed of precious stones plus much wood, hay and stubble; not a household of redeemed brothers and sisters alone, but one that includes many strange children; not a chaste virgin looking forward to the marriage day, but an unfaithful person constantly flirting with the flesh, the world, and the devil; not a body of living members under the headship of Christ, but a monstrosity of man's creation, many members of which seek to usurp the place of Christ as Head. Yet we are helpless to

separate the true Church from the false one. The wheat and the tares must continue to grow together until the end of the age. Nevertheless we can and must distinguish between the truly regenerate and those who are mere professors of Christianity. The former are Christ-centered; the latter are merely church-centered. One group trusts absolutely in the finished work of Christ; the other depends on the traditions of religion.

Much of the teaching of Christ was prophetic in that it predicted future events. Therefore, those who are familiar with the words of Christ are not astonished that the Church which was purchased by His blood is now outwardly identified with much that represents a mere profession of Christianity. On the contrary, that fact serves to vindicate Christ's own claim to be the Lord and owner of the Church. "Again the kingdom of God is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:45, 46). Our Lord paid the price, and can forever say, "... My Church" (Matt. 16:18).

Solemnly the infallible Teacher declared: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:47-51). This parable suggests that God's first act of judgment at the end of the age will be against the "wicked" who are members of the professing church. Paul substantiates this thought in II Thessalonians 1:6-10.

Again, church history has taught us that most of the severe persecution Christians have faced has come, not from pagan sources but from zealous professing followers of God. Stephen, the first martyr, was killed by those who professed to be the people of God. The covenanters were hounded by religionists. God's servant, Wang Ming Tao, and others in China, are suffering because of the machinations of false and compromising so-called "Christian leaders." The man of sin

himself will be occupied with things of the temple (II Thess. 2:4).

Furthermore, the Faithful Witness speaks: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7:21-23). So it is the Lord Himself who tells us that throughout this dispensation, among those who profess to follow Him, there are many whose hearts are far from Him.

Everyone who professes the name of Christ, regardless of how he classifies himself—whether as liberal, neo-orthodox, or evangelical—should pause to ask himself: "Am I a member of the true Church, or am I one of those to whom the Lord Jesus Christ will declare justly and finally: 'I never knew you: depart from Me, ye that work iniquity?'"

What is the distinguishing mark of a member of Christ's Church? It is a righteousness of life effected by the Holy Spirit in response to a yielded will. "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred . . . and overthrow the faith of some. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:16-20). "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous" (I John 3:7). "For the fruit of the Spirit is in all goodness and righteousness and truth . . . and have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:9-11).

Such is the Pilgrim Church.

2. Sectarianism and Denominationalism

By nature we are all prone to be self-centered. In the area of religion, to be self-centered is to be sectarian. Sec-

tarism manifests itself in an exaggerated, bigoted view of one's own particular denomination or local church, in a notion that it alone is correct and therefore is superior to other churches. This conception leads to exclusivism, to spiritual pride and arrogance. Sectarianism is found sometimes in independent churches as well as in denominations and movements. The only way to avoid a strong and bigoted devotion to the tenets and interests of a particular church or denomination is to transfer that devotion to Christ Himself.

Let us not confuse sectarianism with denominationalism. The former is always a wrong and sinful attitude; the latter is simply a group consciousness in matters of ecclesiology. A denomination may be highly organized, as, for example, the Presbyterian Church in the U. S. A. It may, on the other hand, be a circle of churches each claiming to be autonomous but, in reality, bound together by uniformity of tenets and practices, by traditions, or by the control of a man or group of men that usurps supreme authority over all the churches. In spite of their claim to be non-denominational, such circles actually constitute very closely-knit groups which, for the sake of their dealings with the government (in such matters as clergy certificates, passports and visas for missionaries, etc.) use a corporate name.

Unquestionably God works through people and churches in denominations of both kinds: those that take names and have well-known organizations and programs, as well as denominations such as the Little Flock of China (originally part of the Raven party of Exclusive Brethren), and the numerous circles of Plymouth Brethren. God's divinely placed lampstands are found within denominations as well as among strictly independent churches. Only a bigoted sectarian would dare to maintain that his church or his circle of assemblies alone is God's church. Yet the amazing fact is that a great number of groups make this very claim. The ridiculousness of such a viewpoint is apparent when there are three or four such churches in one community, each one certain that it alone is on scriptural ground, each despising the others. We once heard a certain preacher declare that the circle of churches to which he ministered was Christianity, whereas all other churches comprised Christendom!

3. The True Local Church

What then is a true local church?

One of the best definitions of a local church appears in a volume entitled *The Church* (p. 188, footnote), a symposium edited by the late J. B. Watson. The author of the statement, which appears to be from an old Christian writer, is not given:

A true-planted and rightly-established church of Christ is a company of faithful people, separated from unbelievers, gathered in the name of Christ, whom they truly worship and readily obey. They are a brotherhood, a communion of saints, each one of them standing in and for their Christian liberty, to practise whatsoever God has commanded and revealed unto them in His Holy Word.

I heartily agree that a local church has the liberty to practice whatever God has commanded and revealed in His Word. This principle explains why there are great differences in the forms and practices of various churches. It is a great mistake to think that churches must be uniform in their order of services and worship. We are commanded to maintain the unity of the Spirit, not a man-made uniformity of practice. The late A. T. Pierson once said that the two local churches that he considered the most scriptural and most spiritual of all those known to him were the assembly in Bristol, England, shepherded by George Muller, and the church pastored by A. J. Gordon in Boston, Mass. Outwardly these two companies of Christians were dissimilar. Their order of service was different, and their membership and leadership were unlike; nevertheless they were both local churches of the highest caliber, outstanding in their devotion to Christ and to all saints.

A simpler definition of a true church was given by John Calvin in his Institutes. This great scholar said that a company of believers who observed the two ordinances, baptism and the Lord's Supper, and preached the Word of God composed a local church.

While I was in Plymouth, Mass. a few weeks ago I observed with interest a number of Christian books used by the Pilgrims. Among them was *The Records of the First Church*. In these records the Pilgrims gave the substance of their local church position as follows:

IN THE NAME OF OUR LORD JESUS CHRIST & IN OBEDIENCE TO HIS HOLY WILL & DIVINE ORDINANCES.

Wee being by the most wise & good providence of God brought together in this place & desirous to unite ourselves into one congregation or church under the Lord Jesus Christ our Head, that it may be in such sort as becometh all those whom He hath redeemed & sanctified to Himselfe, wee doe hereby solemnly & religiously (as in His most holy presence) avouch the Lord Jehovah the only true God to be our God & the God of ours & doe promise & binde ourselves to walke in all our wayes according to the Rule of the Gospel & in all sincere conformity to His holy ordinances & in mutuall love to & watchfulness over one another, depending wholly & only upon the Lord our God to enable us by His grace thereunto.

How obvious it is that this statement of the church life of the Pilgrims is based squarely on the great principles of the *New Testament relating to the subject!* Notice some of these principles: the necessity of meeting in the name of the Lord Jesus Christ; Christ's headship over the church; mutual love and watchfulness over one another; and absolute dependence on God for His enablement.

Local churches are witnesses for God amid the darkness of a needy world (Rev. 1:20). Admittedly some are widely known because of their faith and their fidelity. Others give only a feeble witness. While new lights appear in some places, lights are going out in others and lampstands are removed. In the professing church we find that only a minority of the people are regenerated Christians and, therefore, members of the true Church. Likewise, though there is an increasing number of churches, only a small percentage of them are divinely-planted. How is it possible for Roman Catholic churches, which deny the cardinal doctrine of the Christian faith—salvation through faith alone—to be God's witnesses? How can modern liberal churches, which declare that the Gospel is inadequate to meet man's need, be considered lights for God?

God's churches are threatened by errors and delusions which necessitate constant vigilance on the part of every believer. God is patient with His people and often uses a church, even when individual members are tainted with some form of doctrinal error. However, when the leaders of a church accept false teaching and publicly propagate it, it seems to me that the only course for a believer is to leave

the church, trusting God to lead him into a Christ-extolling, Bible-believing church where he, with a good conscience, can worship and serve God.

There will always be a conflict between righteousness and unrighteousness, right and wrong, light and darkness, good and evil. The following words by Robert Haldane, written over a century ago, are equally appropriate in 1957:

When the canker of the principles of German Neology, derived from the Continent and from America, is perverting the faith of many, and seducing them into the paths of error; while a spirit of lukewarmness and indifference to truth is advancing under the mask of charity and liberality, there is a loud call on all Christians to "stand fast in one spirit, with one mind striving together for the faith of the gospel," to present a firm and united phalanx of opposition to error under every name, from whatever quarter it may approach, and not to "stumble in their ways from the ancient paths, to walk in paths, in a way not cast up, to make their land desolate" (Jer. 18:15). Should believers become unfaithful to their trust, and be seduced to abandon their protest against false doctrines, they may gain the approbation of the world, but what will this avail when compared with the favor of God? But if with prayer to God, in the use of appointed means, they contend earnestly for the truth, then they may expect the gracious fulfilment of that blessed promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

In our attitude toward any denial of the essentials of the faith, we are to be adamant. But in non-essentials, in the matter of those controversial teachings that do not have to do with the Person and work of our Lord, we are to allow conscience to those who differ with us.

Believers are to love one another even as they are loved by Christ. This love must be expressed by tolerance. It is not necessary to fight fellow-Christians. Disagreement there will be, but it need not be accompanied by disagreeableness. The chief function of a local church is to bear witness to Christ. That witness will be very ineffectual if the believers in the church are censorious in spirit and harsh in speech.

4. New Testament Churches

The New Testament contains references to a number of local churches. It is important to remember that Scripture nowhere commands us to set up any of these churches as a model. On the contrary, the purpose of many of these passages is to warn subsequent churches from making similar

mistakes. Take the church at Jerusalem, for example. That church "continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Yet it is also true that the Christians in Jerusalem continued the temple worship, observed the ceremonial laws and rites of Moses, produced false teachers who corrupted Gentile churches, did not witness to Gentiles, and were suspicious of Paul when they heard that he taught "all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (Acts 21:21). Imagine the chaos if Christians modeled their church life after the Jerusalem assembly!

Then, too, one needs only remember the Corinthian assembly to be convinced that, after all, the early churches were no better than a Spirit-led church in the twentieth century. The church at Ephesus left its first love; the church at Pergamos included in its fellowship those who held serious error; the church at Thyatira tolerated the teaching of an evil woman; only a few of the believers in Sardis had undefiled garments; and the saints at Laodicea were luke-warm.

It is folly for a church to claim to be in its manner of worship and service, exactly like the New Testament churches. We could not reproduce them if we tried. If such an attempt were made, first of all we should have to discard our New Testaments, for they had none. For the direction and care of the churches we would be compelled to find a special class of godly men known as apostles, men who received their commission directly from Jesus Christ (Gal. 1:1), men who had seen the Lord after His resurrection (I Cor. 9:1), men whose ministry was characterized by the distinctive signs, wonders, and miracles that were the proof of apostleship (II Cor. 12:12). Obviously such an office can have no modern claimants.

The early Christians observed not only the Lord's supper but the love feast. The early Christians possessed the gifts of healing and speaking with tongues, as well as the interpretation of tongues. The early churches possessed men and women who were prophets and, as such, gave revelations from God. The early churches had no Sunday schools, no church edifices, no missionary agencies. The believers as a

rule met in the evenings, often in a secluded spot for fear of the authorities.

God has not commanded us to be like the early churches but, through the men who were leaders in that era, He has given us His Holy Word. Our responsibility is to obey it. The New Testament assuredly is our textbook. But it does not follow that the imperfect churches of its day are to be our example. The Holy Spirit is our Guide and, in accordance with the great principles of the New Testament, He will lead every seeking group of Christians into a church life that will glorify the Lord Jesus.

5. The Marks of a Spiritual Church

A few New Testament principles that are to govern the planting and the functioning of a local church have been mentioned. In closing this article we shall deal with two of the most important of all church principles, namely: (a) *the oneness of all believers*, and (b) *dependence upon the Holy Spirit*. Unless these two scriptural principles are demonstrated, a church, however correct it may be as to doctrine and form, will be nothing but a travesty of the real thing.

(a) The Oneness of All Believers

Our relationship with Christ is right only when our relationship with other Christians is in accordance with the divine will. The New Testament makes it very plain that we are to love, esteem, and serve fellow-members of God's Church. Of course every Bible-believer recognizes the truth of the oneness of the people of God, but do we demonstrate and practice it?

On a Sunday morning some years ago an elderly Christian came to a city in New England from a nearby country town. He went to a local church and politely asked the leaders, who knew of him as a consistent Christian, if he could worship with them. This earnest request was denied on the ground that he was not affiliated with their ecclesiastical circle of assemblies. How grieved our Lord must have been as He saw one of His own members denied fellowship and treated as an unbeliever! It is not astonishing that today that church has no Sunday school, makes no impact upon the community,

and is attended by a mere handful of people who, for the most part, still refuse to practice the blessed truth of the oneness of the Church.

On the other hand we have been in churches where the believers, though loyal to their own local congregation, manifest in every possible way their love and esteem for other Christians regardless of the church which they attend.

When the great missionary Alexander Duff, of India, became seriously ill, he was compelled to return to England. Since he was not able to make the journey alone, that truly outstanding Christian, catholic-minded Anthony Norris Groves, volunteered to accompany him and to nurse him. On that long voyage Groves slept night after night on the hard floor of the cabin so as to be ready to respond to his esteemed brother's need. The fact that the sick man's church background and affiliation were not his own made not the slightest difference; they were brethren in Christ. So, too, on the mission field I have often enjoyed fellowship with certain brothers and sisters in Christ for months before learning with what local church or denomination they were affiliated in the homeland, or what views they hold on baptism or the Lord's coming.

○ We are dealing now with a mark of the spiritual church. Your church will not long be blessed of God if it is not characterized by a loving recognition of all His children. We can hardly imagine a sin so cruel and inexcusable in God's sight as that of slighting other believers because they differ on some non-essential doctrine or practice.

Perhaps the chief obstacle to a simple and sincere demonstration of the true oneness of the people of God is the notion of exclusive correctness as to church position. Earlier this year there died in England one of the choice Christians of the twentieth century, Harold St. John. Only two years ago Mr. St. John wrote the following faithful words on the subject:

There is no need to search far for arrogance in the Christian church. One might refer to the papal bull issued by Pope Boniface the VIII in the year 1302; it reads as follows: "There is but one Holy, Catholic and Apostolic Church; outside of her there is no salvation, nor is there forgiveness of sins." Further: "Every human soul is subject to the Roman pontiff, and we declare, de-

fine, and decree that this obedience is essential for human salvation." Descending from this lofty ecclesiastical height, we could visit any of the countless fragments of our Pentecostal friends, or of the splintered assemblies of the Plymouth Brethren. Everywhere we shall find sincere and convinced believers who affirm that their method of approach to God is along His chosen way, that their doctrines are pure, their practice and church order according to the New Testament pattern in short, their circle of fellowship is the favorite of heaven, and that within it the truth of the Church is exhibited in a fashion which is not found in other religious bodies. If such claims are true, those who make them are of all men most to be congratulated; but, unless they succeed in balancing the Spirit of Christ with their obedience to the letter of the law, they will inevitably be spued out of the mouth of Christ when they meet Him at His judgment seat. If our claims are false, where shall we hide our shame?

What kind of a church do you belong to? I do not ask whether you belong to a church of a well-defined denomination, to an assembly of a particular circle of Brethren, or to a simple, independent local church. Your choice may be due to preference, circumstances, family connections or convictions. The important question does not concern the name over the door (though such a name should be chosen with care), but the attitude toward other believers. Blessed is the church which can truthfully sing:

We would remember we are one
With every saint that loves Thy name;
United to Thee on the throne
Our life, our hope, our Lord the same.

(b) Dependence Upon the Holy Spirit

It is all too easy these days to carry on religious work in the energy of the flesh. We have the forms and traditions. In America, at least, there is money at our disposal. We understand the tricks of the professional entertainer. We have gifted speakers who know the contents of the Gospel. Some evangelists today will guarantee a successful campaign months before it begins, perhaps even give an estimate of the number of people who will make a decision for Christ. We have heard men on the mission field who, having a knowledge of psychology, can draw from their gullible audiences almost any response they desire.

The danger of the flesh manifesting itself in local churches is real. Christian men have told me that they no longer attend their church business meetings because they cannot

stand the distressing sight of men trying to do God's work in bitterness of spirit and with manifestations of jealousy and envy. Some places are so established in mold or form that, to act solely in response to the clear leading of the Holy Spirit, would subject one to the charge of disorderly conduct.

The Apostle Paul knew well the dangers of the flesh. "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3, A. 9 V.). "Worship" here includes all religious service and obedience, and such cannot be rendered acceptably or effectively apart from the Holy Spirit who has been given to us (Rom. 5:5). Our local churches will be controlled only in proportion to the extent that each individual member is controlled by the same Spirit. It is part of the Spirit's work to lead us (Rom. 8:14) in service (Acts 13:2), in prayer (Jude 20), and in the distribution and exercise of all spiritual gifts (I Cor. 12:4-11). The fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and temperance"—will fill the local church with its blessed fragrance if all the saints constantly live and walk in the Spirit.

Dependence upon the Holy Spirit in every attempt of soul winning, in words of edification to the believers, in exhortations to the young and the weak, in messages of comfort to the distressed and bereaved, in every prayer, be it ever so simple and faltering, is the great need of the churches throughout the world today. Such dependence will permeate every activity—the choosing of speakers, the handling of the offering, the meetings of the deacons, the deliberations of the elders, the reception of new members, and the preparation of church publications.

Have we not given the flesh a fair trial? It has not succeeded in producing vital Christianity in our churches. It has led to frustration in evangelism, to casualties on the mission field, and to divisions among the people of God. Let us return to a complete dependence upon the Holy Spirit. Let us be willing to do nothing apart from Him. When there is in us this dependence upon the Holy Spirit our hearts will be turned away from our miserable experi-

ences, from frail man to the Lord Jesus Christ Himself in all His beauty and power and blessing. He alone will become the center or heart of the local church.

G. K. Chesterton, in *Varied Types*, writes: "The typical Brontë character is, indeed, a kind of monster. Everything in him except the essential is dislocated. His hands are on his legs, and his feet on his arms, his nose is above his eyes, but his heart is in the right place."

We all like to see well-ordered churches, correct in every point of doctrine, scriptural in all practises. But if the heart of the church is in the wrong place--set on spiritual pride, or occupied with sectarian arrogance--its orthodoxy, its correctness only aggravates its pathetic condition. On the other hand, how precious to God are the "monsters" among the churches! The fine points of theology may be upside down, the members may have never heard of the "deep things" professed by so many self-styled Bible experts, perhaps they never have been introduced to "church truth." But there is nonetheless one thing that is in the right place: the heart. The heart of the Church is Christ, and when He is given His proper place as Sovereign and Head of the local church, there His presence will be manifested, and there will be the warmth, and love, and care of the beloved and exalted Christ.

His Compassions Do Not Fail

It is a curious and striking fact that of all the feelings experienced by our Lord when upon earth, there is none so often mentioned as "compassion." There is something very touching and instructive in this circumstance. Nothing is written by chance in the Word of God. There is a special reason for the selection of every single expression.

That word "compassion," no doubt, was specially chosen for our profit. It ought to encourage all who are hesitating about beginning to walk in God's ways. Let them remember that their Saviour is full of compassion. He will receive them graciously. He will forgive them freely. He will remember their former iniquities no more. He will supply all their need abundantly. Let them not be afraid. Christ's mercy is a deep well, of which we can ever find the bottom.

It ought to comfort the saints and servants of the Lord when they feel weary. Let them call to mind that Jesus is full of compassion. He knows what a world it is in which they live. He knows the body of a man and all its frailties. He knows the devices of their enemy, the devil. And the Lord pities His people. Let them not be cast down. They may feel that weakness, failure, and imperfection are stamped on all they do. But let them not forget that word which says, "His compassions fail not" (Lam. 3:22).

—J. C. Ryle

Helps to Your Prayer Life - No 5

by **LEHMAN STRAUSS**

A WORD TO THE UNWISE

"Wherefore be ye not unwise" (Eph. 5:17). Too often we have failed in understanding what the will of God has been for our lives in the making of some decision. The adjective "unwise" describes many an act and spoken word on our part. Dexterity and discernment are too frequently conspicuous by their absence among the best Christians. Oh, that we were skilled in exercising sound judgment!

Where have we failed? The answer to this question is astoundingly simple. We lacked wisdom because we just did not pray for it. The Bible says: "If any of you lack wisdom, let him ask of God" (Jas. 1:5). Many a tragedy in life might have been averted if only God had been consulted in prayer.

Possessing the quality of making the best use of knowledge is one of life's richest and rarest gifts, and like "every good gift and every perfect gift," it is "from above, and cometh down from the Father" (Jas. 1:17). There is no excuse for a child of God not being out in front with readiness of comprehension and exercise of right judgment. All of the best means for attaining the best ends are at his disposal. Indeed, they are ours for the asking. A word to the unwise Christian should be sufficient. Pray before you decide.

I could not do without Thee,
I cannot stand alone;
I have no strength or goodness,
No wisdom of my own;
But Thou, beloved Saviour,
Art all in all to me;
And weakness will be power
If leaning hard on Thee. ☉

We have no way of knowing how often our feet are directed in the right path or how frequently we are guarded from harm by

THE ANGELS

by ABRAM M. LONG*

Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation? (Heb. 1:14).

THE Bible opens with the statement, "In the beginning God created the heavens and the earth." In the second verse we read, "And the earth was without form and void; and darkness was upon the face of the deep." Between these two verses there is unfolded in Scripture a story of wonder and amazement.

In the beginning God existed alone in all the perfection and glory of His majesty. Before there were any worlds He had surrounded Himself with a vast host of created, spiritual beings far superior to man. They were called angels. Since they were of pure spirit, they were invisible and immortal but not immutable. They were endowed with intellect, and will, and beauty, and power far above the human level; and they worshiped God in the excellence of His holiness. But it was not to continue thus.

1. The Fall of Angels

When in the course of time the heavens and the earth were first created, they were beautiful beyond description; for when the foundations of the world were laid, "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

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Who these "sons of God" were is made clear. Eleven times in Scripture the phrase is used. Each time it refers to a being that is the direct result of God's creative activity. In the Old Testament these were the angels. In the New Testament it refers to the new creations that result when the Spirit of God regenerates the sons of Adam, creating in them a new spirit and giving them the right to become "sons of God" (John 1:12). When in the New Testament the word "son" is spelled with a capital S, "Son" of God, it refers of course to our Lord Jesus Christ.

To bring forth such a paean of praise from the angels, the earth must have been a place of wondrous beauty. It could certainly not have been the place of chaos and wild confusion the evolutionists would have us believe. God made it surpassingly beautiful because it was to be the sphere of the angels' dominion.

But the earth also became the scene of disaster. At the head of the angels was placed the noblest creature ever to come from the hand of God. In the perfection of his being he was called "Lucifer, Son of the Morning." He was given power and glory excelling that of the other angels and was made a sort of Secretary of State to represent God. His power over the earth was so great that our Lord refers to him three times as "prince of this world" (John 12:31; 14:30; 16:11). Paul calls him "the prince of the power of the air" (Eph. 2:2), and "the god of this world" (II Cor. 4:4). So great was his power.

But Lucifer was not content with his place of subordination to the divine will of God. His heart was lifted up with pride and he rebelled against the sovereign God. Self-will asserted itself in defiance to God's will; for he said within himself: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High" (Isa. 14:13, 14). Lucifer, in his pride, was simply exalting self above God. In the words of the great apostle, he "opposeth and exalteth himself above all that is called God" (II Thess. 2:4).

The Prophet Ezekiel describes the same iniquity: "Thou

hast been in Eden the garden of God. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness" (Ezek. 28:13-15, 17). While these words were addressed to the king of Tyrus, yet they go beyond him to the one who dominated him, Lucifer; for the king of Tyre never had been in Eden. In fact, since Adam was expelled no one has ever seen Eden. Furthermore, to walk up and down in the midst of stones of fire is beyond the possibility of creatures of flesh and blood; it requires pure spiritual bodies.

The result of Lucifer's (Satan's) rebellion and sin had a most profound effect upon the remainder of the history of the universe. "And the earth was without form and void." This is correct; but there is far more involved here than meets the eye. There is something interesting about this verb "was" in the Hebrew. The ordinary copulative verb in Hebrew is the word *hawah*, to be, from which comes the word for Jehovah, meaning the Eternally-Existing One. But this verb in Genesis 1:2 is not *hawah*; it is *hayah* which, according to the illustrious Hebrew lexicographer Gesenius, has the primary meaning of to come to pass, to happen, to become, to be made, with only a secondary meaning of to be, in the same sense in which the Greek *eimi* and the Latin *sum* mean to be.

Notice how this word *hayah* is used. For example, in Genesis 4:14, after Cain's punishment was meted out to him upon the death of his brother Abel, Cain said unto the Lord: "My punishment is greater than I can bear. . . and it shall come to pass that every one that findeth me shall slay me." In this passage the verb *hayah* is translated "it shall come to pass." In the book of Genesis alone, to say nothing about the remainder of the Old Testament, this translation occurs with sufficient frequency to arrest our attention. In Genesis 22:1, for example, this Hebrew verb *hayah* is again translated "it came to pass." The same is true of Genesis 26:1, 27:1. In this form, adds Gesenius, it has the same connotation as

the Greek *kai egeneto*, and it came to pass, "in historical narrative with a notation of time." By applying this same interpretation to Genesis 1:2, the meaning is that the formless and void condition of the earth "came to pass" after the beauty of the original creation! The thought is that "the earth became without form and void."

Nor is the Scripture silent about the reason for this condition. Such a state of the earth was associated, for example, by the Prophet Jeremiah with divine judgment: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man; and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger" (Jer. 4:23-26).

That Satan's act of pride and rebellion was followed by divine wrath is made clear from I Timothy 3:6 where Paul, in warning against electing untried men to important church office, counsels "not a novice, lest being lifted up with pride he fall into the condemnation of the devil." This is borne out also in II Peter 2:4. Here the apostle warns his readers about God's sure punishment of sin, citing such world catastrophes as the judgment of the angels, the destruction of the flood, and the overthrow of Sodom and Gomorrah. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," etc. Isaiah 24:1 and 19 further indicates that the earth, in some remote past, had undergone a cataclysmic change because of divine judgment. The reason given in verse 5 is "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." The only revealed source of so great wrath before the dawn of scriptural history is the fall of the angels.

The result of this fall of the created angels who sinned is absolute. They sinned without temptation and their estate is sealed forever. Never in all eternity will redemption be possible for them. The angels "which kept not their first estate" (Jude 6) are kept in condemnation "unto the judgment of the great day."

The effect upon the earth was profound. Everywhere in our solar system are the evidences of a giant catastrophe which occurred ages before man was placed here. Geology bears testimony that it might have been many millions of years ago. But though the earth was devastated, it was not destroyed. The first chapter of Genesis describes, therefore, not the original creation but the reconstruction of the earth after its first judgment. This will explain why after Genesis 1:1 there are but two creative acts mentioned, that of animal and human life in verses 21 and 27. For the remainder the verb "made," Hebrew *asah*, is used, carrying with it the idea of reconstructing out of the original creation. This will also explain why God's first instruction to Adam is to "be fruitful, and multiply, and replenish the earth" (Gen. 1:28). This was exactly the same charge as that given to Noah (Gen. 9:1) after the deluge. Even as Noah was to replenish the earth after the destruction of the flood, so was Adam to replenish the earth after its devastation and judgment following the fall of the angels. Without these prior angelic inhabitants such a command is unintelligible.

Satan's final doom has been announced. At the close of the millennial reign of our Lord he will be "cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). In the meantime, and during the course of the remainder of this present world's history, his primary purpose, together with those angels under him and who fell with him, is to defeat if possible the sovereign will of God and to cause the descendants of Adam to sin against the Most High God. Though Satan's power remains great, he will of course never defeat God's ultimate will and purposes. How many fallen angels there are who assist Satan we do not know. Scripture reveals they are "legion" (Mark 5:9). They are called evil or unclean spirits and demons; but they do Satan's bidding in his evil design of causing misery and sin.

2. The Ministry of Angels

While there were many angels who sinned with Satan in his rebellion against God, it was only a fraction of those who kept their first estate. How many holy angels remained there

is no way of knowing. It is one of those mysteries locked up in the secret counsels of God (Deut. 29:29). But we are given some idea. In Revelation 5:11 we are informed that the number of angels worshipping round about the throne were one hundred millions to begin with, and then millions upon millions on top of that. In Hebrews 12:22 we are told the number is so great that it is beyond our ability to count.

Like the other angels, these are pure spiritual beings far superior to man. Since they did not yield to sin, they are therefore now permanently incorruptible and immortal, just as the estate of the fallen angels is sealed unto doom. Scripture does not attribute bodies to any of them, although they are able at God's command to assume bodies and to appear in human shape. Witness, for example, the appearance to Abraham (Gen. 18 and 19) and their manifestation during the birth of our Lord (Luke 1 and 2). As spiritual personalities they are possessed of intellect and will, and the Scriptures represent them as being endowed with extraordinary wisdom and power which extend over men's minds and over matter. But they do not know future events and are ignorant of the mysteries of grace. They cannot create, change substance, alter the laws of nature, perform miracles of themselves, or search the heart. These prerogatives belong to God, and the angels act only as He directs. There are differences among angels in rank and dignity. There is an archangel, and there are those of ordinary kind (1 Thess. 4:16; Jude 9), a distinction that exists both among fallen and unfallen angels. There are thrones and dominions, principalities and powers (Eph. 6:12; Col. 1:16). There are cherubim and seraphim; and the names of several angels are mentioned, such as Michael (Dan. 12:1) and Gabriel (Luke 1:26).

Angels have been created for a definite purpose. As the aim of the evil angels is to hinder every good act and purpose, so the function of the good angels is to be of mighty help to God's redeemed children in their pilgrim walk and to carry out His will on their behalf.

The word "angel" comes from the Greek *angelos* and throughout the New Testament is translated mostly "angel," with here and there the translation of "messenger." The

Hebrew word for angel is *mal-akch*. Its translation throughout the Old Testament is about evenly divided between "angel" and "messenger." Angels, therefore, in the original meaning of the word, do not so much import the nature of their being as the office to which they are appointed. They are messengers between God and His creatures. They are "ministering spirits, sent forth to minister for those who shall be heirs of salvation" (Heb. 1:14).

This function is well illustrated by taking a hasty survey of their activity in the Old Testament. Angels appeared to Abraham (Gen. 18:1, 2) as he sat in the tent door in the plains of Mamre. Two angels appeared to Lot as he sat in the gate of Sodom (Gen. 19:1). Angels were seen by the fugitive Jacob at Bethel (Gen. 28:12), and they welcomed his return at Mahanaim (Gen. 31:1).

In the subsequent history of God's chosen people the angels are represented as both messengers of wrath and mercy. In the Book of Judges angels appeared to rebuke idolatry (2:1-4), to call Gideon (6:11), and to consecrate Samson (13:3). The prophetic office began with Samuel, and immediately angelic guidance was withheld, except when needed by the prophets themselves (1 Ki. 14:5; 11 Ki. 6:17). In the captivity, when the Jews were in the presence of foreign nations, then angels appeared to the prophets Daniel and Zechariah in fresh light, watching over Jerusalem and working out God's designs (Zech. 1:9; 4:5; Dan. 4:13, 23, etc.). They were God's ministers directing, guarding, and watching over the subjects of the Great King.

The incarnation of our Lord marked a new epoch in angel ministrations. Throughout the Old Testament the phrase "the angel of Jehovah," or "the angel of the Lord" appears with such frequency as to attract our attention. This angel is identified with Jehovah Himself, receives divine homage, and is none other than the Son of God manifesting Himself from time to time in that human nature in which He was later to appear. When the Son was manifested in the flesh, it was natural that angels should minister to Him in person. Their ministry now became more intimate and personal. They predicted the glory of His birth and were present at it (Matt. 1:20; Luke 1, 2), ministered to Him after His

temptation (Matt. 4:11), and declared His resurrection and triumphant ascension (Matt. 28:2; Acts 1:10, 11). They delivered the disciples from danger (Acts 12:8), rejoiced over a penitent sinner (Luke 15:10), were present in the worship of Christians (1 Cor. 12:10), bringing their prayers before God (Rev. 8:3, 4), and guiding the elect along the pathway of life (Acts 11:13). Now they are ministers of Christ's grace. They will be ministers of judgment hereafter (Matt. 13:39; 16:27; 24:31).

By what method they act we cannot know; nor are we told, lest we might worship them instead of their Master who directs their ministrations. Paul felt it necessary to warn the Colossian Christians not to be beguiled "in a voluntary humility and worshiping of angels" (Col. 2:18). The Apostle John was so astounded by the divine revelation of things to come that he "fell down to worship before the feet of the angel which showed [him] these things" (Rev. 22:8). But the angel forbade such worship, acknowledging that he too was a fellowservant, and directed John to "worship God" (vs. 9).

Perhaps the most intimate and comforting revelations about the ministry of angels are those Scriptures which assure us that each individual member of the body of Christ has a guardian angel for his spiritual guidance and aid. "For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa. 91:11, 12). The angels are all ministering spirits, "sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). This means each one of us. Especially is this so in the case of young, defenseless children. We are to be particularly careful of our actions toward them, for "in heaven their angels do always behold the face of our Father which is in heaven" (Matt. 18:10).

It is wondrously comforting to us to know that this angel ministry is not confined to ancient history. They are still ministering to us who are redeemed by the blood of the Lamb. We are in closer touch with heaven than we dream. And when the days of our earthly pilgrimage are ended and our warfare is accomplished, like Lazarus of old we shall be

transported to realms above by the angels (Luke 16:22).

To me personally the presence and ministry of angels has always been very real. We have no way of knowing how often our feet are directed into the right path or how often we are guarded from harm seen or unseen by our invisible companions. We only know they are here. If we had but eyes to see, what angelic forces might we not behold encamped round about us in times of stress and tribulation! When the eyes of the servant of Elisha were opened and the restraints of the flesh removed, he beheld the mountains "full of horses and chariots of fire round about Elisha" (II Ki. 6:17). Before dangers or evils can reach us, they must go through this protective shield. When once we fully grasp the significance of these mighty forces which, under the direction of God, are working on our behalf, then the fears of earth grow strangely dim. Our cares and anxieties will have a way of vanishing in the presence of God's marvelous provision for His beloved. We need never be afraid, because His angels have charge over us. And over and above them is our everlasting God and Father keeping watch over His own. Blessed are all they that put their trust in Him.

The Importance of Our Words

Our Lord tells us that "for every idle word that men shall speak, they shall give account in the day of judgment." And He adds, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37).

There are few of our Lord's sayings which are so heart-searching as this. There is nothing, perhaps, to which most men pay less attention than their words. They go through their daily work, speaking and talking without thought or reflection, and seem to fancy that if they do what is right, it matters but little what they say.

But is it so? Are our words so utterly trifling and unimportant? We dare not say so, with such a passage of Scripture as this before our eyes. Our words are the evidence of the state of our hearts, as surely as the taste of the water is an evidence of the state of the spring. "Out of the abundance of the heart the mouth speaketh." "The lips only utter what the mind conceiveth. Our words will form one subject of inquiry at the day of judgment. We shall have to give account of our sayings, as well as our doings. Truly these are very solemn considerations. If there were no other text in the Bible, this passage ought to convince us that we are all "guilty before God," and need a righteousness better than our own, even the righteousness of Christ (Phil. 3:9).

—J. G. Ryle

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

No Grace with Meals

Noble but Humanistic

The Unity We Seek

Moviedom's

Commercialism

*World Council and
Atoms*

Not the New Jerusalem

Of This and of That

New York Crusade Ends

Illegal Grace! Last month we mentioned a ruling pertaining to the posting of the Ten Commandments in the classrooms in the schools of the New Hyde Park School District (Long Island): the Decalogue is not to be publicly exhibited because such a display might "stir up bitterness and resentment."

Now it seems it is illegal in Edgewater Park, N. J. for school children to thank God, that is, say "Grace," before they eat their luncheon in school buildings. New Jersey State Attorney General Grover C. Richman, Jr. has ruled: "Grace invokes the divine blessing before a meal. As a religious exercise, it is barred from the public schools in this State."

Comment is superfluous. We can well understand the doctrine of separation of Church and State. But in a nation that calls itself Christian, that carries "In God We Trust" on some of its coinage, for some to object to their children thanking God for His provisions, is not only ridiculous but close to blasphemous. The "Grace" has not been a compulsory exercise in the two schools in Edgewater Park that the ruling affects. About ninety-eight per cent of the children

want to say it, and the two percent who do not want to do so are free from obligation.

America is very far away from a religious revival, and farther still from a spiritual one.

"The Law of Nature." In historic, 858-year-old Westminster Hall, London, 3,000 members of the American Bar Association thronged one day in July for welcoming ceremonies in connection with the A. B. A. annual convention. Before them the legal pageantry of Britain began to unfold as judges of the High Court of Justice, in ermine trimmed scarlet; Lords of the Court of Appeal, in black knee-breeches and gold-braided gowns; the Lord Chief Justice, wearing an S-shaped band of gold braid; and the Lord High Chancellor, draped amid flowing robes ascended the stone steps that formed a stage. These dignitaries were followed by train-bearers and bearers of the standard and the mace. All took their appointed places.

The main theme of the convention was what Britain's Lord Kilmuir, Lord High Chancellor, chose to designate as "the law of nature." Can all the perplexities of this era—cold war, nationalism, nuclear fission, democracy, prosperity, depression, oil, Hungary, Suez, etc.—be resolved and shaped into some essential law of nations? The major addresses were made by Britain's Lord Kilmuir, Lord High Chancellor, and U. S. Attorney General Herbert Brownell.

Both men gave stirring and eloquent addresses. Mr. Brownell's was said to be "worthy of Westminster Hall." The gist of their orations is summarized in the excerpts below.

Lord Kilmuir:

[We cannot forget the hard-fought past that led to the] free legal and political systems which are the heritage and pride not only of our two nations [Great Britain and the U. S. A.] but of the Western world, and of all those countries of Asia and Africa that have been nurtured in the noble and fruitful ways of the common law . . . I refer to the doctrine of the law of nature.

I quote Lord Bryce who said: "The law of nature represented to the Romans that which is conformable to reason, to the best side of human nature, to an elevated morality, to practical good sense, to general convenience. It is simple and rational, as opposed to that which is artificial or arbitrary. It is universal, as opposed to that which is local or national. It is

superior to all other law because it belongs to mankind as mankind, and is the expression of the purpose of the Deity or of the highest reason of man."

What we are seeing now in some parts of the world is, I am convinced, a spontaneous expression of that timeless longing, inseparable from the human condition, for justice, for the acceptance and fulfillment of the requirements of the natural law, which recognizes that man is born to die and has but a little time to fulfill himself and to care for those to whom he is bound by ties of kinship and love.

That the young in those countries, blinkered and intellectually constricted from birth, should nevertheless express these needs is, in my belief, yet another manifestation of the workings of the law of nature or, as it became known in medieval times, the law of God.

Mr. Brownell:

The keystones of government by law—due process, freedom of speech, jury trial, freedom of the press, fair trial and freedom of worship—have for us all a ringing appeal. And we have a serene confidence that all mankind, when allowed the choice, will claim these invaluable rights. . . . In many parts of this planet men of every color and background are awakening to the immeasurable worth of a free way of life. They are coming to know that through education and enterprise this free way of life can be possible for all. They are revolted by the brutal use of force to repress freedom under totalitarian dictatorships.

The current contest between ideologies for the minds of men has done us, too, a signal, if unexpected, service. It has cast in sharp relief what we have and support, against the backdrop of the terrible tyranny of totalitarian governments and their ruthless domination over the lives of human beings. In defending the ways of a free people we have been forced to compare our systems, so that all who are able to learn may make a choice.

As a result of this analysis of our way of life, we must inevitably conclude that our greatest deficiency is that we have not yet applied our knowledge of how men may govern themselves by law to the determination of all disputes between countries. The opportunity now presented for men and peoples skilled in the law is therefore the greatest of all time. What we need is the development of the law of nations in our age which will first bind the countries of the world into solemn voluntary pacts governing their great interests on the world scene, in contrast to unilateral exploitations by the mighty.

It has been well said that the emphasis in international life must shift from torts to contracts. And also we must perfect a machinery for a settlement of international disputes—not occasionally but on a total basis—under a tribunal or system of tribunals which will command general confidence as to the fairness of their judgments and whose procedures will be supported by a public opinion which will not tolerate a departure from them. We must establish an era where nations as well as individuals are subject to justice under law.

A civilization which has brought forth the methods of the

common law and developed the bill of rights should not shrink from this new command from a sorely troubled humanity. Creating a system of law for the nations of the world should not be beyond its competence.

These are noble thoughts from the lips of noble men. But they are entirely humanistic thoughts. The words, "Deity" and "God," are in Lord Kilmuir's speech, it is true, but there appears to be no awareness of the divine program of God Himself, nor any invocation of divine help and blessing in the thoughts of these giants of the law.

Wise Counsel from an Unexpected Source. *The Christian Century* is the voice of liberal Protestantism. Rather astonishing, therefore, is a warning that appeared in this journal in July—a warning by Theology Professor Walter Marshall Horton of the Oberlin Graduate School of Theology that Protestant unity cannot be had, and should not be had, simply by wishing for it. Said Dr. Horton:

"Luncheon clubs, convinced that 'the more we get together the happier we are,' and Hindu philosophers, convinced that all religions are routes to the same destination, can logically support a vague, diffuse type of unity, but Christians cannot. One perennial cause of misunderstanding about the ecumenical movement is that the lay public innocently supposes that this is the 'nature of the unity we seek,' and then cannot comprehend why we waste so much time 'negotiating' when we ought at once to fall on each other's necks and burst out together in Schiller's *Hymn of Joy*."

We might add that the only unity worth speaking about comes from above, the unity of the Spirit. This is a unity which is already given to believers in Christ, a unity which is to be guarded (Eph. 4:3). Only true Christians can experience and exercise such unity, in which we are one as the Son and the Father are one (John 17:22).

It is only too evident that, in practical experience, there is far less than perfect unity among God's people. Coherence and solidarity within the household of faith is fervently to be desired and sought after, but not by means of abandonment of or any compromise with the cardinal doctrines of Christianity.

Hollywood and Religion. Hollywood long ago discovered that a clerical collar or a sister's veil is good box office. Some script writers have used the Bible, very freely edited, as a textbook, and this has given birth to motion pictures that have emphasized lust and sex; for example, *David and Bathsheba*. Once in a while a film is released that is Protestant in its theme; e.g., *A Man Called Peter*. By and large, however, the pictures are basically Roman Catholic. There are two reasons for this, we suspect: (1) the Catholic Church encourages such pictures, supposing them to be good public relations for the church; and (2) a Roman collar looks rather fetching on Bing Crosby, Spencer Tracy, Pat O'Brien, Barry Fitzgerald, Gregory Peck, Charles Boyer, Henry Fonda, Humphrey Bogart, Frank Sinatra, etc.

It has become so commonplace for films to show priests as "real Joe's" and nuns as naive, dedicated "good eggs" that even one of Rome's penmen has expressed himself forcibly against more movies of this kind. In *The Voice of St. Jude*, the national magazine of the Claretian Missionary Fathers, Robert Brizzolara writes:

"The sum effect [of these films] is the equating of the Church with a stock character out of Central Casting to be trotted out at will and bedecked as a sort of ecclesiastical Liberace for crassly commercial purposes. In so doing not one jot is added to the stature of the Church or its mission in the world, a chore, incidentally, reserved not to Hollywood but to the Holy Ghost. Let us devoutly hope that the cassock and habit may enjoy eternal rest from moviedom's commercialism, and pray that they may never decide to shoot St. Augustine's *Confessions* with George Raft in the lead."

The World Church and the A-Age. Leaders in Protestant, Orthodox, and Anglican Christianity who gathered in New Haven at the annual meeting of the Central Committee of the World Council of Churches, are ready to appeal for a common front, by its own member churches and Roman Catholicism, to demand a ban on all A-bomb and H-bomb tests.

The World Council, said to be representative of 165

denominations in fifty nations, has member churches in five countries among the Russian satellites, but delegates appeared only from Hungary and East Germany. The World Council of Churches is, of course, controlled by the liberal wing of Protestantism.

Now n World Church City. Not related in any way, insofar as we are aware, with the World Council of Churches, is the proposed development of a World Church City in Ventura County, Cal., about forty miles west of Los Angeles.

The promoter is a Mr. O. J. Jagers, an evangelist and "faith healer" who is founder of the World Church in Los Angeles. He envisions a city of some 40,000 population in the reasonably near future.

As for us, we have a better hope, for we look for "a city which hath foundations, whose builder and maker is God."

Pot Pourri. It appears as though Khrushchev, winner of the day in the recent shakeup in the U. S. S. R., may be a prisoner, of a sort, of the Russian army. It was with army support that he took over control of the Presidium and, whereas the army has not taken any political responsibility in the U. S. S. R., Khrushchev can hardly hold his authority without it. Furthermore, there is no other controlled force that he could use against army chiefs . . . Russian Army leaders are strongly anti-Semitic. Their slogan is, "Beat the Jews and Save Russia." With the dismissal of Kaganovich from the Central Committee, the last Jew has been removed from the Kremlin. . . . Pastor Niemoeller, the enigmatic and Germanic Protestant "hero" of World War II, delivered a lecture in June at the East German University, at the invitation of East Germany's Secretary of State, Wilhelm Girma. The title of Niemoeller's address was, "What Does the Christian of Today Owe to the State?" According to *Intelligence Digest* Pastor Niemoeller followed faithfully the orthodox Communist line for indoctrination of the young, "that the obedience of the Christian to the State should be absolute." This is curious information. Niemoeller's great popularity in the West during and after the war, was based upon the belief that he strongly opposed the Nazi régime. But the man has always been a puzzle. . . . The Vatican is

said to be ready to approve the nomination of St. Clare of Assisi as the universal patron of television!

Not Anticlimactic. Many people were somewhat fearful that, if Billy Graham should extend his New York Crusade beyond the scheduled closing date of July 20, there would be an anticlimax. But Dr. Graham and his Executive Committee, after genuinely prayerful deliberation, decided to carry on for six weeks longer. The decision was based upon the fact that no consideration is ever given in the Scriptures to an anticlimax. For example, Peter continued to preach after Pentecost even though some might have supposed that a prolongation of his ministry at that time might have been anticlimactic.

Time has proved that Graham and the Executive Committee were right. Genuine interest bore up in the meetings at Madison Square Garden, with thousands professing Christ as Lord and Saviour. The Crusade was wonderfully blessed by God in answer to the prayers of multitudes. To God be the glory. Let it be our prayer now that those who made decisions for Christ will continue in the faith, grow in grace, and seek to lead others to the Saviour.

Something Practical

Mr. Moody was once asked by his host, as they drove to their evangelistic meeting, "What are you going to preach about tonight?" "Heaven," was Mr. Moody's reply. His host said, "Well, perhaps that is all right, but I was hoping that you would preach on something practical."

But can there be anything more practical for us to meditate upon than the eternal abode which God is preparing for those who love Him? Perhaps we can sing with new meaning:

O land of rest, for thee I sigh
 When will the moment come
 When I shall lay my armor by,
 And dwell in peace at home!

—William Ward Ayer

Not only did God foreknow us as His children but as we shall be in glory.

GREAT DOCTRINES RELATING TO SALVATION

XIII. FOREKNOWLEDGE

by JOHN B. MARCHBANKS*

THE biblical doctrines of foreknowledge, election, and predestination have a close relationship to each other. We can readily see this when we observe three passages, the first of which links foreknowledge and predestination; the second, election and predestination; and the third, election and foreknowledge.

For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren (Rom. 8:29).

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: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will (Eph. 1:4, 5).

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied (1 Pet. 1:2).

In spite of these similarities, however, each of the three doctrines is distinct from the others and presents a unique aspect of our salvation.

In dealing now with the doctrine of foreknowledge, we

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must remember "the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33). There are doubtless things which we would like to know about foreknowledge that are not explained in God's Word. Let us be very careful to heed attentively what Scripture says, and to honor its silences. This will keep us from vain speculations which are not profitable.

The Bible gives seven direct references to foreknowledge:

Him, being delivered by the determinate counsel and *foreknowledge* of God, ye have taken, and by wicked hands have crucified and slain (Acts 2:23).

Which *knew* me from the beginning [*foreknew* me], if they would testify, that after the most straitest sect of our religion I lived a Pharisee (Acts 26:5).

For whom He did *foreknow*, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren (Rom. 8:29).

God hath not cast away His people which He *foreknew* (Rom. 11:2).

Elect according to the *foreknowledge* of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ (1 Pet. 1:2).

Who verily was *foreordained* [*foreknown*] before the foundation of the world, but was manifest in these last times for you (1 Pet. 1:20).

Ye therefore, beloved, seeing ye *know* these things *before* [*foreknow* these things], beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness (1 Pet. 3:17).

Foreknowledge itself simply means to *know beforehand*, or to *have previous knowledge*. This can be seen from the use of the word in Acts 26:5. Paul is giving his defense before King Agrippa, and he says: "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which *knew* me from the beginning [*foreknew* me], if they would testify, that after the most straitest sect of our religion I lived a Pharisee" (vs. 4, 5). Paul testified that the Jews who were his accusers had known him beforehand, in the days of his youth, and that they possessed this previous knowledge about his life.

When we read about God's foreknowledge and its connection with our salvation, it does not simply mean that

God foreknew who would believe the Gospel and thus chose them. It means rather that God knew us, that He was personally acquainted with us as His own before we existed or time began. To be sure, God foreknew who would believe, for He is God, "declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10). But believers were foreknown to Him as belonging to Him by redemption, "for whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. 8:29).

Let us notice the first mention of foreknowledge in the Bible. Very often the first mention of a subject gives the key to its meaning throughout all the Word. Peter was preaching on the day of Pentecost to the Jews who had been brought together by the unusual happenings which accompanied the descent of the Holy Spirit: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:22-24).

Here Peter relates foreknowledge to God's "determinate counsel." This means His *determined, or appointed, or decreed, or specified counsel*. His counsel means His *volition, or purpose*. Thus God decreed that for the carrying out of His purpose toward man, His Son should be delivered up for us, for He "spared not His own Son, but delivered Him up for us all" (Rom. 8:32). Thus our Lord Jesus Christ was foreknown as God's Lamb from eternity past, "the Lamb slain from the foundation of the world" (Rev. 13:8).

We get practically the same message, and also the same meaning of foreknowledge, in I Peter 1:20 which, with its context, reads: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb

without blemish and without spot: who verily was fore-ordained [foreknown] before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead and gave Him glory; that your faith and hope might be in God" (vs. 18-21). The Lord Jesus Christ was known to God the Father as the Saviour even before the foundation of the world.

This brings us to the consideration of foreknowledge as it has to do with us and our salvation. Peter writes that believers are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1:2). We were chosen of God, then, because He foreknew us as His own. God's Word does not tell us why God foreknew us as His own, and thus chose us. It surely was not because of any goodness or loveliness in us, for there is none. "As it is written, There is none righteous, no, not one: . . . there is none that doeth good, no, not one" (Rom. 3:10, 12), and "the heart is deceitful above all things, and desperately wicked, who can know it?" (Jer. 17:9).

God foreknew Israel as a nation also and, because He did, He will yet bring them to Himself. In anticipation of that, His watchcare has been theirs through the centuries of their dispersion and sufferings, for "God hath not cast away His people which He foreknew" (Rom. 11:2). And just as God chose them in His love and grace, so did He choose us in this present age, and there is no other way to explain why He foreknew us as His own. He spoke thus to Israel: "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt" (Deut. 7:7, 8). God foreknew Israel simply because He loved her, and it is the same in our case.

Let us not fail, however, to notice another truth in 1 Peter 1:2. We were "elect according to the foreknowledge

of God the Father," but there is another side to this truth. "Through sanctification of the spirit," by His convicting work in our hearts, we were brought "unto obedience" to the Gospel message, which resulted in our cleansing and salvation by "sprinkling of the blood of Jesus Christ": the application of His shed blood to our hearts. Therefore, as we mentioned in connection with the previous study on election, we must always remember that the fact of foreknowledge, in which we Christians rejoice, does not alter the fact that God has a "whosoever will" Gospel for every unsaved person. The Lord Jesus said: "If any man thirst, let him come unto Me, and drink" (John 7:37). How blessed that we can with confidence tell any lost sinner that our Lord Jesus Christ "is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25)!

God not only foreknew us as His own, He foreknew us as we will finally be in glory. His purpose is to make us like unto His own dear Son, and "we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2). "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. 8:28-30).

As we rejoice in the fact that we are God's foreknown ones, let us heed the warning sound in connection with the word in 11 Peter 3:17: "Ye therefore, beloved, seeing ye know these things before [foreknow these things,] beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever" (vss. 17, 18).

God's Word has given us many warnings about the dangers of false teaching, about which Peter writes in his second epistle. To follow false teaching about the Person

and work of Christ will rob us of our joy, our testimony, and our reward at the judgment seat of Christ. We fore-know this, for God has plainly warned us. Let us therefore heed this prescribed remedy which is, by obedience to the Word, constantly to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

QUESTION BOX

JOHN B. MARCIBANKS, *Editor*

No. 1617. Please explain John 20:22 in terms of the significance it had to the hearers; and also explain what the relationship is between this event and the event recorded in Acts 2:4; e.g., between "breathed" and "filled."

John 20:22 tells us that when Jesus Christ appeared to the disciples on the evening following His resurrection, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." This was evidently an anticipative action on the part of the Lord Jesus, both to show that He was the Giver of the Holy Spirit and that, upon His return to the Father, He would send the Spirit. The Holy Spirit came upon the day of Pentecost (Acts 2). Peter declared at this time that He had been sent by the resurrected and ascended Christ: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear" (vs. 32, 33). "Breathed on" in John 20:22 simply means *to blow on*, and "filled" in Acts 2:4 means *imbue, influence, or supply*.

No. 1618. Commentators say that Zacharias (Lk. 1:13) was praying for a child to be born to himself and Elisabeth, his wife. I do not so understand it. I see Zacharias as a priest in God's temple, praying for the long hoped for Messiah. I see no reason for anyone saying that Zacharias was praying for a child. What is your opinion?

It is our opinion that Zacharias was praying for a child to be born into his family and not for the birth of the Messiah, for two reasons: (1) His prayer was heard (vs. 13), which means that it was answered. The answer was a child born to himself and Elisabeth by natural generation. (2) Both Zacharias and Elisabeth were of the tribe of Levi (vs. 5). The Messiah had been promised to the tribe of Judah (Gen. 49:10, etc.), a fact which was doubtless well known to Zacharias.

What will the second coming of the Lord mean to the world and its inhabitants, and to the Saviour?

THE RETURN OF CHRIST, AND ITS EFFECT UPON THE WORLD OF TOMORROW

by THE EDITOR

SOME FEW years ago there appeared, in one of the secular magazines, an account of a rather amusing incident which illustrates very aptly the apathetic attitude of a great many Christian people who seem to read their Bibles with their eyes but not with their minds or their hearts.

It seems that in the autumn of 1938, a man who lived on Long Island was able one day to satisfy a life-long ambition, by purchasing for himself a very fine barometer. When the instrument arrived at his home, he was extremely disappointed to find that the indicating needle appeared to be stuck, pointing to the sector marked "HURRICANE." After shaking the barometer very vigorously several times, its new owner sat down and wrote a scorching letter to the store from which he had purchased the instrument and on the following morning, on his way to his office in New York, mailed the letter. That evening he returned to Long Island to find, not only the barometer missing but his house also. The barometer's needle had been right—there was a hurricane!

We smile with incredulity, not only at the account of the incident itself but also at the thought that anyone would have so little faith in an instrument which he appraised valuable enough to purchase at considerable expense. Yet how many Christians there are who seem to regard the clear fingers of prophecy in the Word of God with like indifference and disdain! We realize full well that the coming of the Lord

may not take place for a hundred or a thousand years, yet we cannot help but believe that it may be very soon. The Word of God tells us definitely of certain phenomena which are to attend the second coming of the Lord Jesus Christ, and anyone who reads his Bible with any discernment must see that its prophecies regarding the movements that will be in evidence before the Lord comes are seemingly being fulfilled before our very eyes. It is necessary for us to enumerate but a few of these phenomena which are prevalent in our own times: wars and rumors of wars; nation rising against nation; the rise of dictatorships; Israel's return to the land of Palestine; earthquakes and pestilences; flagrant sin and immorality; and apostasy, unbelief, and blasphemy.

We believe, and we do not for a moment underestimate its importance, that the Lord's second coming will be in two phases. We are convinced that the Scriptures teach that He will come first for His own when, at the Rapture, "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:16, 17). Following that event there will be a period known as the Tribulation, of at least seven years' duration, after which the Lord will return to the earth in power with His own, when He will "smite the nations" and tread "the winepress of the fierceness of the wrath of Almighty God," before He establishes His throne to reign over the earth during the Millennium as King of kings and Lord of lords (Rev. 19:11-16).

We understand from the Word of God that the judgment of the wicked dead will not be until after the thousand years of Christ's earthly reign will have passed when, at the great white throne, all those who have died out of Christ will be judged according to their works, and whosoever is not found written in the book of life will be cast into the lake of fire (Rev. 20:11-15).

Our meditation on this occasion, however, is not concerned with the details of the second coming of the Lord Jesus and the order of judgments but, rather, with the consequence of our Lord's return to those who will be living upon the earth at the time of His appearing, and to those who will have died then in faith or in unbelief. What will be the effect of

the return of Christ upon the world of tomorrow?

1. The Return of Christ—
What It Will Mean to the World

One day, very suddenly, a cataclysmic event will disrupt a busy world. In a moment, in the twinkling of an eye, every believer in the Lord Jesus Christ will be taken away from the earth. A parent, a child, a husband or wife, a friend, a co-worker will disappear, and the world will be shocked into sudden fear and panic. All the living restraining influence for good having been removed, sin will be rampant and lawlessness will abound, for with the rapture of the Church, that is, the body of believers, the Holy Spirit will be taken out of the way as the restraining influence against evil. The only witness left will be the Word of God. Many who neglected it before will turn to its pages in despair and in hope. From all this confusion there will arise a man, the grand monarch of the new humanity, the ultimate man of the evolutionists, "the man of sin, the son of perdition" who, for a time, will appear to be the saviour of a distressed world but who, in the end, will oppose and exalt himself above all that is called God (II Thess. 2:3, 4). In that day, and before the Lord returns to the earth in power, some will turn to Him, amid persecution even unto death; but many more will harden their hearts against God. All those who before had heard the Word of God and had not received the love of truth that they might be saved, will not receive it now. "God shall send them a strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:10-12).

Not until after the rapture of the Church will the phenomena which will attend the coming of the Lord reach their apex. But then, nation will truly rise against nation, and there will be no peace. And these are only the beginning of sorrows! There will be increase of iniquity and of hatred, as brother betrays brother, and children destroy their parents; and many false prophets will arise. The unbelieving world will live in anxiety, men's hearts failing them for fear, and men will call upon the rocks and the mountains to

fall upon them and to cover them as the end approaches. But the power of the beast will be on the increase, who will grind the world beneath his feet; and were it not for the grace of God through whom those days will be shortened, no flesh would be saved.

Through all this destruction and death, however, the Gospel of the kingdom, soon to be ushered in, will be preached to the four corners of the earth. Here and there some will be found who will believe. Among this number there will be those who will need to die for the sake of their testimony to God and to His Christ. Slain for the Word of God and for the testimony which they will hold, they will be saved by the blood of the Lord Jesus Christ; and they will go to be with Him and the saints in heaven. Others who believe will suffer great persecution but will endure unto the end when, at the coming of the King of kings in power, they will inherit the kingdom blessing. There will be millions, however, who will not believe because of the deceitfulness of Satan and the beast, and because of delusion and hardness of heart. For them the end will be destruction and eternal judgment and darkness for evermore.

Surely there can be nothing to make you look forward to the coming of our blessed Lord, if you have not put your trust in Him. For the believer the sound of the trump of God to call him to be with Christ is a blessed hope; but to the unbeliever that sound is the harbinger of destruction. The Word of God is true and sure, and it testifies that "the heart of man is deceitful above all things, and desperately wicked" (Jer. 17:9), and that "there is none righteous; no, not one . . . for all have sinned, and come short of the glory of God" (Rom. 3:10, 23). "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23). God, in loving grace, has made provision for your sins. He so loved you that He sent His Son into the world and made Him who knew no sin to be sin for you, that you might be made the righteousness of God in Him. He is the Way of life. He alone is the Way of salvation.

2. The Return of Christ—What It Will Mean to Israel

The history of Israel is spelled p-e-r-s-e-c-u-t-i-o-n. There

is not space to tell of their buffetings and wanderings. No place has been home to them. No man has been their lasting friend. But what has gone on before in England, in Russia, in Germany--nothing can compare with the suffering and persecution that will be their lot when the Church has been taken away. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). They will be "the abomination of desolation, spoken of by Daniel the prophet," and all the wrath of Satan and his vice-regents will be directed against the chosen people of God.

In that day they will look on Him whom they have pierced; they will recognize that the Jesus whom they rejected and crucified was in truth their Messiah, the Son of God, and they will cry out in anguish at their greatest sin. They will know that His blood has been upon them.

But for Israel there is more hope than for the unbelieving world. For they will fall on their faces in repentance and confession, and a nation will be born in a day. And then, amid the greatest time of persecution that Israel has ever known, they will not sorrow but will, in the end, rejoice, knowing that the time of their redemption draweth nigh when Christ their King will reign and they will be liberated. So they will go forth to the four winds proclaiming the Gospel of the kingdom: "Repent: for the Kingdom of the heavens is at hand."

While the coming of the Lord means hope for the nation Israel, today is the day of salvation to the individual Jew. The Christ who will be revealed to God's people of old as Messiah in the Tribulation, is no less Messiah, the Son of God, today. His Gospel "is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile" in the twentieth century as it was in the first century. Jewish readers, do not turn from Him in coldness of heart and unbelief as did your brethren nineteen hundred years ago. He came to earth to seek and to save that which was lost, and you, one of the lost sheep of the house of Israel, may be saved and have life today by believing on Him and receiving Him as your Saviour and Lord. Who knows but what death may call you tomorrow? Today,

before it is too late, place your trust in the Lord Jesus Christ, for now and for all eternity.

3. The Return of Christ— What It Will Mean to Believers

One glorious day "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17). Every man and woman who ever lived, who have put their trust in the Lord Jesus Christ, whether they be in the grave or alive on the earth, will be numbered in that throng who will meet the Lord in the air. You will be there, if you believe on Him, and I shall be there—not because there is any merit in us, but by virtue of the blood of the Lamb of God shed on Calvary's cross. This is our blessed hope: "Wherefore comfort one another with these words."

What does the return of the Lord mean to the believer? It means, first of all, that we shall see His blessed face. Glorious as is our vision of Him today, now we see only darkly as through a glass; but then, face to face. We shall behold Him, and there will never be any separation but we shall be with Him forever. And when we see Him, we shall be like Him; for we shall see Him as He is (I John 3:2).

How wonderful! Yet this is not only a future hope but is a present stimulus also; for the Apostle John goes on to say: "And every man that hath this hope in Him purifieth himself, even as He is pure." Having this hope in our breasts, how can we do other than present our bodies a living sacrifice, holy and acceptable unto Him who, at His coming, will complete that which He has begun, by the redemption of our bodies for which we wait; and by the final presentation of us, faultless before the presence of His glory.

When the Lord Jesus comes for His own, it will be the time of rewards for the works in His name which abide. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

It is not sin that is to be judged there. Our sins are under the blood. They have been atoned for on the cross and will be remembered no more forever. But every believer's work will be made manifest in that day, and if it abides he will receive a reward (I Cor. 3:13, 14). That cup of cold water that was given in Christ's name; that patient suffering that you endured for His sake; that denial of self that you exercised so that He might be glorified; that persecution that you experienced because of your testimony for Him—these are works that abide. For them we shall receive His rewards. It may be that today yours is a very humble place. There may be no blare of trumpets for the work that you do. Your death may elicit no long obituary in the newspapers. But of what moment, if in that day you hear Him say: "I know thy works. Well done, thou good and faithful servant"?

Finally, what a joy it will be to fall down before His throne with that innumerable throng, to worship Him and to cast our crowns of reward before His throne, saying: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." And then again, we shall fall down before the Lamb, this time to sing a new song: "Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

4. The Return of Christ—What It Means to Him

Last, but more important than all the rest, what will His coming mean to our blessed Lord and Saviour?

Then He will receive His bride! The one for whom He gave up His riches and became poor, that through His poverty she might be rich, will share His eternal riches of glory. The one for whom He poured out His blood on the cross in shame, that she might have life, will share in His rejoicing. The one for whom He has waited since eternity will share His earthly throne and will be by His side forever. He is our Beloved; and we, as His bride, are His. His body will be complete and the work of redemption done.

Then He will come with His own, with mighty thunder-

ings, to smite the nations and to put His enemies under His feet. In judgment, His eyes as a flame of fire, He will tread "the winepress of the fierceness and wrath of Almighty God," and He will ascend the throne and reign, King of kings and Lord of lords. And because He humbled Himself, and became obedient unto the death of the cross, God will see that He receives His rightful due from every man. "Wherefore God also hath highly exalted Him, and given Him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of the God the Father" (Phil. 2:9-11).

For a thousand years He will reign. Then, after Satan has been loosed for a season, fire will come down from God out of heaven to devour the multitudes that will surround the devil, and the dead whose names are not written in the book of life, and death and hades, will be cast into the lake of fire forever and ever. Then there will be a new heaven and a new earth where God will dwell with men. He will "wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). And there will be no night there, for the Lamb of God, the Lord Jesus Christ, will be heaven's light and heaven's glory for evermore.

What does Christ's return mean to you? Have you received Him as your Saviour? If not, then stand in fear and trembling; for His coming can ~~then~~ mean only suffering, and disaster, and judgment. But it is not too late: receive Him now by faith, and know the joy of sins forgiven, of judgment that is past, and of hope in His appearing. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." If you believe on Him, that life can be yours. To us who believe His coming cannot be too soon. We love Him and long to see His face and to behold His glory. He has promised us that He will come quickly. "Even so, come, Lord Jesus."

BOOK REVIEW

RAY C. STEOMAN, *Editor*

Christian Personal Ethics. By Carl F. H. Henry, Th.D., Ph.D., Wm. B. Eerdmans Publishing Co. Cloth binding, 615 pages. Price, \$6.95.

No other century has seen the undermining of long-established moral values quite as devastating as that occurring in the twentieth century. When half the world now lies committed to the Communist philosophy, with its low moral content, it is imperative that new defenses be raised against the encroaching tide. Dr. Henry, former professor of Theology at Fuller Theological Seminary and now editor of *Christianity Today*, has raised a massive bulwark against the dangers that threaten our civilization with moral collapse.

Dr. Henry turns first to the speculative philosophies of man and analyzes and criticizes their ethical content. His familiarity with this field is very evident and lends authority to his exposure of the weakness of naturalistic, idealistic, and existential ethics. The major philosophers, both modern and ancient, find penetrating treatment here.

Section II, the remainder of the book, is a positive declaration of the Christian position on personal ethics. The author begins at the highest possible ethical level, the image of God in man; then he proceeds to outline the moral problems that arise out of the fallen nature of man, and draws continuing comparison between the answer of Christian ethics and those of speculative philosophy. The moral demands of God are reviewed from the standpoint of the Old Testament, the Sermon on the Mount, and the remainder of the New Testament. Special moral problems relating to law and grace, the atonement, and the regenerate life are handled in separate chapters, and then Christ Himself is presented as the ideal of Christian ethics. This is followed by chapters setting forth the New Testament principles of conduct, the Holy Spirit and His relationship to the moral life, and chapter studies on New Testament virtues, conscience, motives, and, finally, sanctions and the life of prayer. An extensive bibliography and three indexes complete the book.

Dr. Henry writes in the Reform tradition, but his approach is more philosophical than theological. His finest chapter, in the opinion of this reviewer, is that on "New Testament Principles of Conduct." Here the ever-present Biblical background comes to the forefront and some wise and helpful instructions are given on applying Biblical ethics to personal living. In this respect this section is in sharp contrast to his treatment of the Sermon on the Mount, which is primarily an eclectic summary of various viewpoints out of which the author chooses to defend the Reformed without facing some of the many ethical problems arising in that view. Unfortunately, also, he shows the usual misunderstanding of dispensationalism in maintaining that dispensationalists believe that salvation was by the law in the Old Testament and that the kingdom offer of Christ to Israel was an alternative to the cross.

On the more positive side, the author has done well to restrict his thesis to personal ethics rather than social. The very strength of this book lies in its emphasis on the individual's relationship to God. Dr. Henry clearly perceives that this is the thrust of revelation through and through and thereby he is able to expose the failures of a mere social gospel with unusual clarity. The book is far more than a clearly written textbook on ethics. It contains an underlying sense of urgency that reflects the moral crises of our day. In the words of the author, Biblical ethics become "the incisive and universal requisite for survival."

Henry's emphasis on the Spirit-filled life as the only possibility of achieving genuine ethical standards is surely much needed today.

Scripture says "As a man thinketh, so is he."

—R. C. S.

LETTERS

Fifty Years

To the Editor:

I have been receiving *Our Hope* as a subscriber for over fifty years and have always enjoyed it and have looked forward to its coming each month. When I get through with the issues I pass them along to others, for they are for the edifying of the saints.

JOHN J. F. WAARD

Skagway, Alaska

Disappointed, So Cancel

To the Editor:

For some time now I have been disappointed in you and the way *Our Hope* is going. I realize that God has not made me a judge, and in many ways I am very thankful. I also know that I am not perfect. My wife and I were grieved in your stand on the new version of the Bible. The modern-look cover on the magazine does not help. I don't go along with you on Seventh-day Adventism.

I knew A. C. Gaebelien and did enjoy him very much. I don't know just how long we have taken *Our Hope*, but for many years. We do know we shall miss it very much, but as we can't recommend it and pass it on to our friends without saying something critical about it, we want to cancel our subscription.

May God bless you in His serv-

ice and keep *Our Hope* true to our blessed Saviour.

W. E. STURDIVANT

La Habra, Cal.

Disappointed, But Renew

To the Editor:

Enclosed find my check for renewal of my subscription to *Our Hope*. If I have missed an issue, please start where the subscription expired. I have loved each issue and regard the messages second to none except the Bible itself.

However, the piece by Robert H. Hamilton on "Marriage and Divorce" (May issue) was extremely disappointing and should not have been allowed published. It is preposterous to say that our Lord used two different words having the same meaning as in Matthew 19:9.

I am looking forward to the next issue.

Mrs. R. J. NAVARRA

Harrah, Okla.

For God's Work

To the Editor:

I was reading in *Our Hope* that contributions to the Missionary Subscription Fund had fallen off to less than half. Please accept this small gift (enclosed) and use it to the best advantage for God's work. I hope to send more in the future.

A. C. KEPHART

Hollidaysburg, Pa.



Frank E. Gaebelstein, Publisher

E. Schuyler English, Editor

Editorial Notes

"**W**HEREFORE when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God. . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:5-7, 10). What a blessed and deep declaration this is! It is quoted by the writer of the Epistle to the Hebrews from the Fortieth Psalm.

The Psalm begins with praise. It is prophetically the praise of the risen Christ after He has gone into the horrible pit as the substitute for sinners. But there is an interesting change from the Psalm itself, in the Hebrews citation. The Psalmist writes it: "Mine ears hast Thou opened [or *digged through*]," while in the Hebrews passage it is said: "A body hast Thou prepared Me." This is not a discrepancy, however. It is the rendering of the Greek translation of the Old Testament (the Septuagint), and by its use in the New Testament the expression is sanctioned by the author of the Word of God, the Holy Spirit. For while there is considerable verbal difference, the sense of the clauses is identical.

The Lord Jesus came to be the obedient, willing servant; not to be ministered unto, but to minister and to give His life a ransom for many. And as a servant, He needed a body in which to serve. That body in which He served, with ears

opened (Isa. 50:5), always obedient, which He gave for faithful service, was foreshadowed by the servant of Exodus 21:6. That body that He took on in incarnation was a prepared body. It could not be otherwise. The Son of God, very God, absolutely holy, could never clothe Himself with anything but a holy, sinless body. Only such a body could be given as the great sacrifice for sin.

Perhaps the words put upon His gracious lips by the Spirit of God were spoken by Him when the hour of incarnation was at hand. He was about to come into the world. Sacrifices and offerings for sin were being presented on earth. But sacrifices and offerings God would not; in burnt-offerings and sacrifices for sin He had no pleasure. "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Then the Son's voice is heard, for the great hour of His manifestation in creature's form has come: "Lo, I come to do Thy will, O God!"

Sinful, lost man can never do the will of God. Man is helpless to do anything. It was God, before the foundation of the world, who willed our salvation, and the Son of God was the blessed instrument of it. He who is God, blessed forever, stepped forward and offered Himself freely to do the will of God. "Lo, I come to do Thy will, O God." That will was not accomplished when He was cradled in Bethlehem. Nor was it done in the holy, spotless life of never-ceasing obedience, a life which fully glorified God. He who came to serve, who made Himself of no reputation, did the will of God, the will of our complete, perfect, and eternal salvation, when He offered and gave His body in His death on the cross. "By the which will we are sanctified [saved, separated, justified, and glorified], through the offering of the body of Jesus Christ once for all."

And while He spoke thus before God the Father, an angelic visitor graced Nazareth with his presence. God sent Gabriel to this city of Galilee, to a virgin by the name of Mary, the virgin of whom the Holy Spirit had spoken seven centuries earlier to and through Isaiah: "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (Isa. 7:14). Who can describe and estimate the marvelous submission of that virgin, when in deepest worship she said:

"Behold the handmaid of the Lord; he it unto me according to Thy Word" (Luke 1:38)! And so a body was prepared for Him, that which the angelic message had revealed was wrought: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). In this unfathomable way the body of incarnation was prepared. Here reason falls behind and faith bows in worship, while infidels, modernistic inventors of a new theology, sneer and deny.

The denial of that prepared body, the denial of the virgin birth of Christ, is denial of His Deity. It is a denial of all the truth of God. It is denial which would rob us of everything, which annihilates the Gospel, which rejects the revelation of God and God Himself, and leads into the darkness and blackness of eternal perdition.

A body prepared! It had to be prepared thus, for a holy God needs a holy body. That body came into existence by the creative power of the Spirit of God. If the body which the Son took on were not that prepared body, His holy life, His perfect character, would be unsolvable enigma. If it had not been a prepared body, it would have been a body of sin in which the fallen nature of man would have been present, and "who can bring a clean thing out of an unclean?" (Job 14:1). And how could He have offered such a body, through the eternal Spirit, without spot unto God? Furthermore, the death of such a body would have been like the death of every other human body, the result of sin. Sin gives death a claim on our bodies, but on a sinless body it has no claim. Oh, the blindness of the blind leaders of the blind, who stab the heart of Christianity by the denial of the virgin birth of Christ! What a stupid invention to say that apart from Matthew and Luke no writers of the Scriptures speak of the virgin birth!

"A body hast Thou prepared Me." In that blessed body the Son of God toiled and served. In that body He glorified the Father. In that body He revealed the Father: "He that hath seen Me hath seen the Father." In that body God was brought down to man. Through that body He brought man back to God, by giving His body on the cross of Calvary.

Oh, the unspeakable greatness of the sacrifice of that body! Nor could that prepared body see corruption. Of old the Holy Spirit had thus spoken through the psalmist (Psa. 16:10), and on the third day Christ arose in that body, to be seen, before His departure to the Father's right hand, by His closest followers. And then, at Pentecost, the Spirit Himself came, so bearing witness to the fact that our Lord, in the body prepared for Him, and glorified, had passed through the heavens and is now with the Father in glory. And when He comes again, when His own shall see Him face to face, and when on earth every eye shall see Him, it will be in that prepared body, the body that bears the scars of Calvary.

"Lo, I come to do Thy will, O God." He did always those things that pleased the Father. He wrought His will when He wrought our redemption in the body prepared. Oh, the matchless, limitless, and everlasting grace of God!

—From the writings of A. C. Gaebelien, 1922.

His Mystical Body

Upon the throne of God and at the Father's right hand of power there is seated the One whom the Apostle John saw in a vision—not only as the Alpha and Omega, the living One who was dead but is now alive for evermore, but also as a Lamb as if it had been slain in sacrifice (Rev. 1:11, 18; 4:6).

There in the glory, the glorified Son of God and our Saviour now awaits in His glorified, prepared body, until His enemies shall be made His footstool (Psa. 110:1). More anxious than to see vengeance wrought upon His foes, however, must be His longing to bring into His presence His own. Waiting until the day of His vindication, He is seated upon the throne; but when His own, for whom He died, who have trusted in Him and have thus been made righteous, are to be caught up, He will rise from the throne and go forth to meet them. And those whom He will thus receive compose another prepared body of His—not physical but mystical.

This second prepared body of His, this mystical body, is the Church of which He is the Head and which is His fulness,

"the fulness of Him that filleth all in all" (Eph. 1:22, 23).

Whereas His body, the Church, is indeed a mystical body, yet it has certain characteristics reminiscent of the body which He took upon Himself when He left heaven's glory and was made in the likeness of men. For the Church is Spirit-born. Its birth began when the risen Christ ascended to the Father and the Father sent the Comforter, the Holy Spirit, to earth. On the day of Pentecost He, the Spirit, came upon and within Christ's own, and they received His life, divine life. Every component part of that mystical body received the gift of the Spirit, and thus the body itself is His residence.

Like His prepared body in which He walked this earth, so His mystical body is made up of many members. Each member is Spirit-born and Spirit-indwelt. Each member has its peculiar function, without which the body as a whole is not a sound body. "For as the body is one, and hath many members, and all the members of that body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body" (1 Cor. 12:12, 13).

But Christ's prepared physical body, formed first in the womb of Mary and brought forth as a babe, while it grew in stature to full manhood, was complete and perfect when it was fashioned. On the other hand His mystical body, the Church, was formed to grow numerically, to have new members through the years, the decades, the centuries. In its infancy it had but a few members. Through the Christian era it has had many thousands, yes, millions of members. Nor is it yet complete—but it may be at any moment!

Christ's prepared body which He wore on earth, which He wears even now in its glorified condition and position, was a holy body, a separated body. And so ought the Church of Christ to be, His mystical body. For Christ "loved the Church [His body], and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:25-27).

This divinely gracious and glorious destiny of the mystical

body of Christ is assured. It is God's fiat. For such a purpose the individual members of the body were chosen in Christ before the world's foundation, to be "holy and without blame before Him" (Eph. 1:4). It is a blessed expectation. But it is also a practical challenge. The portion which is ours in Christ as an inheritance that cannot fade away is a charge and an impulse for today, that as members of that body we should walk now in a way that will match our eternal characters. It is not hopeless. Not that we expect perfection while we are on this earthly sphere, for the flesh is too weak, however willing the Spirit. Yet it is not hopeless to long to measure up to our heavenly and eternal destiny; for the mystical body of Christ is the Spirit's abode, as is each member of that body (I Cor. 3:16, 17; 6:19, 20). He, the Spirit, is our enablement to live holly and in a separated way. He is our strength.

The Spirit continues His work of preparing the body for its ultimate end, its reunion with its Head, which is Christ. One day the mystical body will be complete, with every member added. Then, fully prepared for His presence, it will be caught up to be with Him in the place prepared for His own, "and so shall we ever be with the Lord."



The Believer's Body

While we walk in the pilgrim pathway here on earth, we dwell in these bodies of flesh and blood which are the vehicles of our personalities, in which and by which we are known to our fellows. For better or for worse, we cannot change them or exchange them. They are, indeed, bodies of humiliation, subject to death because of sin; vile bodies, subject to corruption when earthly life ceases, on the same account. Nevertheless, they are temples of the Spirit of God who takes His abode in them when we are born anew by the incorruptible seed of the Word of God.

Apart from the redemptive work of the Lord Jesus Christ there would be no more hope for our bodies than for our souls. But, because of His death and resurrection, there is future redemption for the body as there is present redemp-

tion for the soul. The moment we are born again by divine grace and through faith, we receive new life, life that is eternal, divine life that will never end. The human body, however, remains a mortal body. The mark of sin is not erased and, day by day, that body sets its steps toward the inevitable end--death and the grave. Inevitable? Yes, for the unregenerate man; and inevitable, too, to all except one generation of believers whose bodies will never go into the grave. That twice-blessed generation, composed of believers living on earth in the day of Christ, the glorious day when the last trump will sound, when the shout of the Lord with the voice of the archangel will be heard by believers in Him, will be caught up instantly, in a moment, in the twinkling of an eye, with the dead in Christ who will be raised then. And together we shall all spend the ages upon ages with the Lord (cf. I Cor. 15:51ff; I Thess. 4:13ff).

So then, a living generation will not see death or corruption but will be changed instantaneously, in a flash, as quickly as an eye winks. This corruptible body will put on incorruptibility, this mortal will put on immortality. In the same instant that living believers are changed, the dead in Christ, whose bodies have already seen mortality and corruption, will be raised, incorruptible and immortal physically as well as spiritually. That is the day for which the body waits. The soul of the child of God is already immortal and everlasting, fit to be in the presence of God entirely by His grace, because of Calvary. The body, too, will see its redemption consummated. "Because creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. . . . And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:21-23).

In that day, wonder of wonders, not only will our bodies become incorruptible and immortal but we shall be like the Lord Jesus. "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). "Now we see through a glass darkly; but then face to face" (I Cor. 13:12). We shall be like Him! Like Him in purity.

Like Him in holiness. Like Him in beauty. What a day it will be! And as we wait, ought we not be more like Him day by day? It ought so to be and will be so as we present our bodies living sacrifices, holy and acceptable unto Him; not conformed to this world but transformed, by the renewing of our minds, proving the good, and acceptable, and perfect will of God.



Half-Hearted Christians

In the reading of several secular books dealing with conditions in Russia and Communist activities outside of the U.S.S.R., we have been impressed by the tireless zeal and unquenchable enthusiasm of the devotees and missionaries of the Communist philosophy. No task is too hard, no place too distant, no hour too early or too late, no entrance too forbidding for the fiery fervor of these men and women who, however mistakenly, sincerely believe in an ideal and whole-heartedly press it upon others.

The average Christian is put to shame when his activity in the Lord's name is contrasted with the indefatigable enterprise of the exponents of Communism. There is too little Spartan spirit within us. Many tasks appear to be too hard, many places too distant, most hours too early or too late, most barriers too forbidding for a multitude of Christians to undertake their God-ordained and God-empowered witness for Christ. The Holy Spirit has spoken to tell us: "If any man minister [that is, *serve*], let him do it as of the ability which God giveth" (1 Pet. 4:11), and it appears that a majority of us delegate such service to the pastors of our churches or the leaders of our organizations. At the same time not a few shepherds apply this truth to God's flock as a whole rather than to themselves individually. All in all, we are guilty of half-hearted service in Christ's name.

Granted that the power is of the Lord, and granted that without Him we can do nothing, for in Him is all our strength—if one half of the effort that many of us put into business, or housekeeping, or recreation were devoted to the cause of Christ, multitudes of unsaved men and women who do not

now hear the Gospel of salvation, would hear it, and many more Christians would be built up in the most holy faith.

Are you serving Christ as of the ability which God has given you? You know the answer to this question, and you know the cure.



Why?

Those of us who live in the eastern part of the United States have been appalled at the serious crimes that are being committed by the youth of America, particularly in the city of New York and surrounding areas. News of the teen-age brutality has reached Europe and Asia, and the reason, by a certain amount, is being made of it behind the Iron Curtain.

It is to use to bury our heads, like ostriches, in the sand. Facts cannot be dissolved by our refusal to heed them, and it is a fact that a serious crime is committed in the United States every forty seconds, and a murder every three hours. In addition there are, of course, astonishingly high divorce figures, and numerous immoral activities that are not counted as crimes, plus drunkenness, disregard of decency and law, strike excesses, and other abuses.

Why do these horrible conditions exist? Here is an old question but one that many are asking today: "Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" (Psa. 77:9). Why is there no release from terror? It appears as though God is withholding His aid while waiting for something. What is it that seems to be hindering His laying bare His arm for His people's sake?

There were three critical times in the history of the nation Israel when God, hearing the pleas of His servants, responded in a remarkable way. Strangely, each of the experiences to which we refer is told in the ninth chapter of one of the books of the Bible, namely: Ezra 9, Nehemiah 9, and Daniel 9.

In the first instance the people of Israel, and the priests and the Levites, had gone contrary to God's command—they had mingled with the peoples of other lands that were inimical to God: the Canaanites, the Hittites, the Jebusites,

and so on, and were doing according to their abominations. It was then that Ezra, hearing of these things, prayed.

The second case has to do with the return to Jerusalem of a remnant of the people who had been captive. They rebuilt the wall of the city, though under great opposition and amid treachery. At length they gathered themselves together and the law was read to them by Ezra, and the feast of tabernacles was restored. It was then that the priests and Levites prayed.

The third instance is that of Daniel who, having understood that there were to be seventy years of desolations for Jerusalem, set his face to the Lord God. And Daniel prayed.

Each of these prayers is a model of confession, humiliation, and petition. These servants of the Lord confessed their own sins as well as that of their people, they cast themselves into the dust before the Lord, and they besought His mercy. And what happened? God heard them and He answered.

We are reminded, too, of another day, a day when Sennacherib, the king of Assyria, threatened with defiance and blasphemy against God to destroy the city of Jerusalem. He even pretended that God had ordered him to go against Judah, for by the lips of his messenger he declared that the Lord had told him to conquer and destroy the land.

Hezekiah was then Judah's king. He sent for Isaiah but, even before doing so, he did something else. "And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord" (Isa. 37:1). Later he prayed, and here again we find a servant of the Lord, humiliating himself before Almighty God and pleading his own cause and that of his people in deepest contrition. What happened? God heard his prayer and delivered Judah from the hand of the enemy.

God can answer prayer. God does answer prayer. Perhaps He waits today until His servants shall come to Him in like confession, humiliation, and petition. It is not necessary that all the inhabitants of a land shall pray, in order to gain the ear of the Lord. For after all, would He hear at all those who do not own Christ as Saviour and Lord? In the records we have reviewed it was, once, only Ezra that prayed; another time it was the priests and Levites; another, but one

man, Daniel; and still another, Ulezekiah. But God heard them as they petitioned Him in faith on behalf of their people. What God may be waiting for today is that one, or a few, or a multitude of His blood-bought saints shall prostrate themselves before Him, on their own behalf and for our land, confessing our sins, humbling ourselves before Him in sincerity, and pleading His mercy—for the overthrow of wickedness in America, in the world; for revival among His people; and for a great ingathering of souls.

It may be that we are at such a time in human history and in God's program that it is too late. Perhaps the Church may soon be taken! Perhaps the time of trial that is to come upon the earth is at our very doors! But this may not be so. In his long suffering God may be waiting, waiting to hear our voices raised as were those of His servants of long ago.

To Solomon the Lord promised: "If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (11 Chron. 7:14). He is "the same yesterday, and today, and for ever." His hand is not shortened. May we act so as to gain His ear, and may He bare His arm for us in this evil day.



In Thy Mouth

In I Kings 17 the record is written concerning Elijah's experience of being fed by the ravens and then by the widow of Zarephath. Furthermore, it is in this same chapter that it is shown how, in the power of God, the prophet raised the son of this widow, "and delivered him unto his mother." Thereupon, it is declared: "And the woman said to Elijah, Now by this I know that thou art a man of God, and that the Word of the Lord in thy mouth is truth" (vs. 24).

In this present age we do not see such miracles as the raising of the widow's son; yet we may see, and have a part in, greater miracles than this. It was after our Lord had brought Lazarus and two others back to life that He said to His disciples: "Believe Me that I am in the Father, and

the Father in Me; or else believe Me *for the very works' sake*. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; *and greater works than these shall he do; because I go unto My Father*" (John 14:11, 12).

All power has been given to Him and He has endowed us with such power. Thus it is that many times, as the truth of the Word of God is in our mouths and upon our lips, we may be the instruments through which the message is given whereby those in spiritual darkness may see the light, those who are dead in trespasses and sins may be quickened, passing from death to life through faith in the Person and work of the Son of God. For "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

May it be true of every one of us that we shall so live, in the Spirit's power, that others will say: "Now by this I know that thou art a man [woman] of God, and that the Word of the Lord in thy mouth is truth."



John Bunyan on Prayer

All of us can afford to learn more about prayer. At least, this is so in the case of everyone who is at all like the Editor. For it seems to us that we have not even scratched the surface of the power and growth that prayer afford.

We have run across a few lines on the subject of prayer, written by John Bunyan, whose *The Pilgrim's Progress* has long been the world's second "best seller," the Bible being first, of course. Here is what Bunyan wrote:

"When thou prayest, rather let thy heart be without words, than thy words without thy heart.

"Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

"Prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan."

Praying is something that all of us could do more. It is exercise for the soul and should be as natural to the spiritual man as breathing is to the natural man. Too many of us cease without praying, when we should pray without ceasing. May God help us to pray more—with more heart than words, but with both directed to the Father through Jesus Christ

Not I, But Christ

It is told of the great nineteenth century musician, Charles Francois Gounod, whose *Faust* and other compositions are known to music lovers the world over, that he acknowledged of himself: "I used to say, 'I'. Then, when Mozart got into my blood I would say, 'I and Mozart.' Later it became, 'Mozart and I.' But now I simply say, 'Mozart.'"

It is a salutary experience when one comes to the place where he knows that the "I" is helpless alone, that he needs Christ. It may be that at first his Christian life takes on the "I and Christ" attitude. But as he goes on with the Lord and begins to behold His perfection and grace, it becomes, next, "Christ and I," and finally, surely, "Christ alone." Like the three disciples on the transfiguration mountain, spiritual perception and growth bring us to see "no man any more, save Jesus only."

The greatest of Christians declared, "Not I, but Christ" (Gal. 2:20). And he of whom our Lord said, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11), gave this testimony: "He must increase, but I must decrease" (John 3:30). This ought to be the desire and experience of all of us.



Missionary Subscription and Book Funds

Thank you very much indeed for your generous contributions to our Subscription and Book Funds in July. They are acknowledged below, but we cannot let the opportunity pass to tell you how grateful we are for your faithful stewardship in the ministry of sending sound literature to God's servants abroad. So again: Thank you.

OUR HOPE MISSIONARY SUBSCRIPTION FUND, July, 1957: Nos. 57-51M, \$12; 57-52M, \$3.50; 57-53M, \$7; 57-54M, \$50; 57-55M, \$10; 57-56M, \$31.56; 57-57M, \$7; 57-58M, \$2; 57-59M, \$7; 57-60M, \$3; 57-61M, \$20; 57-62M, \$27; 57-63M, \$15; 57-64M, \$10; 57-65M, \$3; 57-66M, \$7. Total, \$215.06.

OUR HOPE MISSIONARY BOOK FUND, July, 1957: Nos. 57-16B, \$10; 57-17B, \$1. Total, \$11.00.

True ministry seeks no lordship for itself and no authority, but points only to Christ. The soul stands in His presence self-emptying but filled, and saved with the light into which it has itself been brought.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler Ziglish:

Sept. 30-Oct. 4—Seattle and Tacoma, Wash.: Pacific Northwest Congress on Prophecy (Sponsored by American Association for Jewish Evangelism); see local papers.

Dr. Homer A. Hammontree and **Paul Bockwith:**

Sept. 29-Oct. 6—Milford, Mich.: First Community Church of Mandon Lake.

Oct. 13-21—Danville, Ill.: First Baptist Church, 102 N. Williams St.

John B. Maxwelloaks:

Oct. 6-9—Asheville, N. C.: Asheville Bible Church.

Oct. 11-13—Bryson City, N. C.: Great Smoky Mts. Bible Conference.

Oct. 20-23—Hinkie, Ga.: Hinkie Baptist Church.

Oct. 24-27—West Brow, Ga.: West Brow Presbyterian Chapel.

Accepted of Him

(II Cor. 5:9)

To please the Lord—
Let this our motto be,
The thought that rules
Beyond what we can see.

This reaches deep
To motives and desires,
The reason why
We burn ambition's fires.

We can be sure
Almighty God will know
That service, too,
May be for outward show.

If pleasing Him
Becomes our highest gain,
We shall be used;
And peace and joy will reign.

—Edna Sorrell Kruse

Was our Lord's purpose of creating the Church unknown before the ministry of the Apostle Paul? Was Church-truth hidden entirely from the eyes of the Eleven?

PAUL OR CHRIST?

by RAY C. STEDMAN*

How it would have grieved the heart of the great apostle to the Gentiles to have seen the question raised that appears in our caption: "Paul or Christ?" How vehemently he would have replied: "Paul? Who is Paul? He is a mere nothing. Christ is everything!" This is in essence what he does say in I Corinthians 3:5-7. Yet there is abroad today a teaching that subtly suggests that when God began to bring forth in the earth that new thing called the Church, the body of Christ, it was not to His own beloved Son that He committed the work but, passing over Him, He gave this supreme task to the Apostle Paul instead. We are being told that Paul, not Christ, is the human instrument to which the Church must look for its message, its purpose, and its guidance.

We must speak plainly here. Whenever the Person and work of Christ are in question, it is no time to mince words. There is a fast-growing line of doctrine today that identifies itself as "The Grace Movement," or uses such titles as "The Bereans," "Grace Churches," etc. Their major tenet is to assert over and over again "the absolute distinctiveness of Paul's apostleship." They make bold to declare that none of the twelve apostles knew anything at all of the Lord's purpose to create the Church until Paul told them about it. And they even go so far as to imply that the Lord Jesus

*This is the first of two articles by Mr. Stedman on this general subject. The author, who is the editor of our Book Reviews department, is the pastor of the Peninsula Bible Church in Palo Alto, Cal.

Himself had never given the slightest hint of this purpose during His days in the flesh, but everything concerning the Church was left for Paul, and Paul alone, to reveal. Hence they draw a sharp distinction between Paul's Gospel and the Gospel preached by the Twelve. They will have nothing to do with the Great Commission, as recorded in Matthew 28, Mark 16, Luke 24, and Acts 1, which the Church has followed for centuries. Water baptism is most abhorrent to them, as belonging to quite another dispensation than ours.

The supreme error of these people, however, as mentioned above, is to belittle the words and work of Christ in favor of the words and work of Paul. When confronted with this they will quote Paul by the yard to show how his ministry exalts Christ. But, of course, there is no question about whether Paul magnified Christ or not; the question is: "Do these modern, self-styled 'Bereans' magnify Him when they credit Paul with the work only the Lord Himself could do? Was Paul or Christ the one first entrusted with the work of building the Church? Did Paul, a mere man in the flesh, or, did the Son of God Himself first unveil the great mystery of the body of Christ? There is no doubt, of course, that Paul was the instrument of the Spirit of God to say a very great deal about the Church, but the question before us is: "Who was first, in point of time, to speak thus?"

In many ways it seems strange that these questions should ever arise, for the Scriptures are so plain. Our "Berean" friends make much of Paul's statement in Ephesians 3:8-9:

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Here, they say, is clear proof that none before Paul had ever known or uttered the truths involved in the mystery of the Church. But the passage states no such thing. It does say that this mystery was hidden in God since the beginning of the world until, as the 10th verse adds, "now unto the principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God." That is, until the Church began, no man knew this truth. But the question then arises: "When did the Church begin?"

If it began before Paul's ministry began, then surely he was not the first to know this mystery. And it is noteworthy that he never anywhere states he was the first but simply that he was one of those who now declared these great truths once hidden.

But we need not quibble over this. For the Spirit of God, evidently foreseeing that this question of "who first" would become an issue, has given us the answer in a most incontrovertible manner. It is no mere coincidence that in connection with the very passage which is almost universally acknowledged as the first reference in the New Testament to God's purpose to build the Church, are found these remarkable words:

All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them; that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables, I will utter things which have been kept secret from the foundation of the world.

And right here, in the great parables of Matthew 13, is found the story of the pearl of great price and the One who gave "all that He had" that He might purchase it for Himself. Can anyone fail to see in this a preview of the coming Church? How fully this is in agreement with Paul's words: "Christ also loved the Church and gave Himself for it."

In Matthew 16:18, our Lord continues His revelation of the things once hidden in God by declaring to Peter: "On this rock I will build My Church, and the gates of hell shall not prevail against it." It may come with some degree of amazement to those who read this to learn that the modern "Bereans" blandly dismiss this statement by maintaining that our Lord did not have in mind the present-day Church, the body of Christ, but another church which they call "the Pentecostal Church" or "the Messianic Church," and that this church existed only during a portion of the period covered by the book of The Acts, and then, to use their own words, "it could not go on to completion . . . and even today, lies in ruins." What a sad and strange ending to the Church against which our Lord declared the gates of hell itself would not prevail!

All such talk is absurd, of course, and finds not the remotest support in the pages of Scripture. How much simpler it is

to believe that our Lord here meant to declare to Peter that He would be the great Builder of the Church to come, and how fully this agrees with Paul's words in Ephesians 2:20-21 where, after declaring that Christ is indeed the great cornerstone on which the Church is built, he adds: "In whom [or by whom, that is, by Jesus Christ] all the building, being joined together, groweth unto an holy temple in the Lord."

Surely it is obvious that this is the Church which the Lord had announced that He would build and which He intended should carry the glad good news of salvation throughout the earth. We have the flat statement of Scripture that He was the first to announce this, both in Matthew 13:35 to which we have already alluded, and in Hebrews 2:3:

How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him.

But we move quickly on to the greatest proof of all. There is a lengthy and detailed portion of one of the four Gospels in which the Lord Jesus is shown gathering the eleven disciples about Him and telling them in plain and simple language, with precise detail, all that He had in mind concerning the Church which is His body—as to its nature, its destiny, its resources, its work, its message, and its hope. It is a passage that contains, in condensed form, every single doctrine of the Church, that is, every doctrine which Paul was later to take and expand into detailed form and which made up what he loved to call, "the mystery which from the beginning of the world hath been hid in God." It seems passing strange that in all the hundreds of pages of "Berean" literature that we have read, there is scarcely a mention of this great discourse of Christ. We refer, of course, to the Upper Room Discourse found in John 13-17.

Before we begin a comparison of the Upper Room Discourse with the words of the Apostle Paul, let us remind you that the "Berean" ultra-dispensationalists stoutly maintain that not one of the twelve apostles ever knew anything about Church truth until the coming of Paul. If it can be demonstrated that they had heard these truths before Paul was even converted, their whole house of cards will fall to the

ground. Let us now set side by side our Lord's words to the eleven in John 13-17, and Paul's preaching of the mysteries of God, so that true Bereans may be encouraged to search the Scriptures daily to see whether these things be so.

In John 13 we find the touching scene of our Lord gathered with His own and demonstrating to them His humility and love by washing their feet. The whole picture is an acting out in deeds of Paul's words in Philippians 2, where he speaks of Christ as being equal with God, and yet laying aside His robes of glory when He "took upon Him the form of a servant" and humbled Himself unto death. Having finished this, the Lord said: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." That He did not intend this to mean literal foot-washing is shown, we believe, in verse 7; but can any deny that Paul had this very action in mind when he wrote in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted"?

Now it may be granted that our friends can justly point out that so far the Lord has not yet revealed to the Eleven anything other than what God's people in any age should know. He has not yet touched upon distinctive Church-truth. But what about John 14:16-21? Here are several things which had been kept secret from the foundation of the world until they were first uttered here by our Lord in the hearing of the Eleven.

John 14:16: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." Compare with this Paul's words in Ephesians 1:13b-14:

In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

John 14:17: "Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you." Here the Lord reveals the distinguishing mark of the believer in the Church age—the indwelling of the

Holy Spirit. Furthermore, he states specifically that "the world cannot receive" Him. Is this not exactly the same truth stated by Paul in I Corinthians 2:14: "But the natural now receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned"?

John 14:19: "Yet a little while and the world seeth Me no more, but ye see Me: because I live, ye shall live also." Our Lord plainly states that when the world can no longer see Him, His own shall still hold Him in view. What else is this than the truth of Hebrews 2:8-9: "But now we see not yet all things put under Him, but we see Jesus, etc." Also, Christ made it clear to the Eleven: "Because I live, ye shall live also." Is this not exactly the argument of Paul in I Corinthians 15: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished, etc."?

John 14:21: "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Also verse 23: ". . . My Father will love him, and We will come unto him, and make our abode with him." Is it not clearly evident that it is on the basis of this very promise that Paul prays in Ephesians 3:17: "That Christ may dwell in your hearts by faith, etc." Does he not declare this same truth in Colossians 1:27: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" Observe that Paul calls a mystery what had clearly been stated to the Eleven in the Upper Room.

John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, etc." Here the Lord foretells the teaching ministry of the Spirit when He should come. Again this agrees exactly with what Paul told the Church, in I Corinthians 2:13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Before we leave the wonderful fourteenth chapter of John, let us look at the first revelation in the entire Bible of the distinctive truth of the rapture of the Church. John 14:3 reads: "And if I go and prepare a place for you, I will come

again, and receive you unto Myself, that where I am, there ye may be also." It is only necessary to turn to 1 Thessalonians 4:14-18 and read that passage thoughtfully to see that both passages speak of one and the same event. In fact, Paul's words in 1 Thessalonians 4:18, "and so shall they ever be with the Lord," seem almost an echo of Christ's words, "that where I am, there ye may be also." Be it further observed that this event, the rapture of the church, is called a mystery in 1 Corinthians 15:51 and is, therefore, among those things hidden in God from the beginning of the world. Surely God the Son had the right to be first to declare it.

Space does not permit us to compare all the verses in the Upper Room Discourse that set forth distinctive Pauline teaching. We can only point out a few of the most obvious. But there are at least two in chapter fifteen that must not be passed over.

John 15:3: "Now ye are clean through the Word which I have spoken unto you." All through this wonderful discourse our Lord seems to view the Eleven as already on the other side of the cross. To Him Calvary is already an accomplished thing and He can speak freely of the results of it in their lives. Now place this verse along side Paul's word in Ephesians 5:25-26, ". . . Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word." It is incredible that one is but the expanded statement of the other.

John 15:5: "I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing." It almost seems superfluous to say that here is the clearest possible statement of the most distinctive truth of the present Church age—the indwelling of Christ, the identification of the believer with Him. How obvious it is that the Lord's words, "without Me ye can do nothing," are but the negative expression of Paul's, "I can do all things through Christ who strengtheneth me"! How clear it is that the fruitbearing of which our Lord speaks is that same "fruit of the Spirit" that Paul defines in Galatians 5:22-23.

When we move on into chapter sixteen of John's Gospel, there are still more clear statements of what the ultra-

dispensationalists love to term "Pauline truth."

John 16:11: "When He [the Spirit] is come, He will reprove the world . . . of judgment because the prince of this world is judged." This is an unquestioned declaration of the judgment of Satan resulting from the cross. Yet, in point of time, it was made before the cross. See how precisely it agrees with Paul's words in Colossians 2:14-15:

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross, and having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.

These "principalities and powers" are the same "rulers of this world's darkness" referred to in Ephesians 6 and associated with the now judged "prince of this world" in influencing the affairs of men.

John 16:33: "These things I have spoken unto you, that in Me ye might have peace." The "things" to which He refers are mentioned in the previous verse: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone." What is this, if not the cross when the Shepherd was smitten and the sheep were to be scattered? Yet the result is to be peace. Is not this the exact declaration of Paul in Romans 5:1: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ"? We leave it to the reader to judge.

As we turn to the matchless prayer of Christ, recorded in John 17, we find so much Church-truth that it seems incredible that it should be overlooked. Four times in this great passage the Lord, in speaking to the Father, identifies His disciples as "those whom Thou hast given Me." Surely this is the very truth to which Paul directed the Ephesians when he prayed: "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." There is a further expansion in Paul's writings, but the germ of the truth is plainly set forth in our Lord's words.

Who can fail to see the relation between John 17:16, "They are not of the world, even as I am not of the world," and Paul's reference to the Lord Jesus in Galatian: 1:4; "Who

gave Himself for our sins, that He might deliver us from this present evil world"? Surely John, who heard these words of Christ, knew after the cross what they signified; for he wrote in I John 3:1: "... therefore the world knoweth us not, because it knew Him not."

In John 17:18, when our Lord said to the Father, "As thou hast sent Me into the world, even so have I also sent them into the world," is there any real difference between this and Paul's declaration in II Corinthians 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in *Christ's stead*, be ye reconciled to God"? Christ plainly declared: "For God sent not His Son into the world to condemn the world but that the world through Him might be saved." Now He just as plainly commissions His disciples to the same task, the preaching of remission of sins and reconciliation to God through Jesus Christ. It was doubtless to this very word that Peter referred when, in the household of Cornelius, he declared: "And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins."

From John 17:20 to the end of the chapter there are the most intimate revelations of all of "the things which hath been hid from ages and from generations." What could be a clearer statement of the oneness of the body of Christ than verses 20 and 21?

Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou has sent Me.

Or what greater statement of the truth of identification and glorification of the believer in Christ could be required than these words, in verses 22-23?

And the glory which Thou gavest Me I have given them; that they may be one, even as We are One: I in them, and Thou in Me, that they may be made perfect in one."

Again, the blessed hope of the believer is made crystal

clear in the words of verse 24: "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou hast given Me."

In this whole tremendous passage, then, are found in germinal form all the truths that are commonly identified as "Pauline" or "Church-truth" by the ultra-dispensationalists. To the Eleven the Lord plainly declared the coming of the Spirit, His indwelling, sealing, baptizing, and teaching ministry; the identification of all believers in Himself, their sanctification and ultimate glorification; the work of worldwide witnessing they were to undertake; the oneness of all believers together in one body, sharing one life; and the specific promise of the coming rapture. Is there anything Paul develops later that is not found here?

There is no use contending, as our "Berean" friends do, that though the Lord may have revealed these to the Eleven, they did not understand what He meant. The question is not whether they fully understood or not. The question is: "Who first began to utter the mysteries of God, the things hidden from the foundation of the world; Paul or Christ?" The inescapable answer of Scripture is: "Christ!" There in the Upper Room, before the astonished gaze of His disciples, He unrolled the blueprints of the Church which He had announced He would build and for which He laid the foundation when He went out into the darkness of the night, His face set toward the awful cross.

It seems very likely that none of the disciples did understand what He meant that night. As concerning His repeated declarations of His death and resurrection, "their eyes were holden that they could not see." But that those words burned themselves unforgettably into their memory is seen, not only from their actions after Pentecost but from the fact that almost sixty years later, when John sat down to record them, they were still fresh and vivid in his mind. Obviously, scarcely a day had passed in all those intervening years that he had not thought and talked of that wonderful scene and the wonderful things he and the others had heard.

The ultra-dispensationalists try to make much of the slowness of the Twelve in carrying out these newly revealed

truths during the early period of The Acts. But when we see the complete failure of the disciples to accept the Lord's clear revelations concerning the cross and the resurrection until those great events had occurred, we can understand also their slowness to proclaim a totally new and different message to Israel. The events of Pentecost and following brought a dawning recognition to their minds of something of the full meaning of the strange and wonderful words they had heard in the Upper Room. It is evident that as the Spirit of God ministered through them in their public utterances, He sometimes led them to state truths that were somewhat beyond their own personal apprehension at the time, yet which were fully in accord with the great outline of Church-truth given in the Upper Room.

For instance, on the very day of Pentecost itself, Peter was led of the Spirit to reveal to Israel the distinctive sign of the new age—the indwelling of the Holy Spirit in Jew and Gentile alike without distinction:

For the promise [of the Spirit] is unto you, and to your children [Israel], and to all that are afar off [Gentiles], even as many as the Lord our God shall call.

This agrees precisely with Paul's words in Ephesians 2:17-18 when he recounts how Christ, by the Spirit:

came and preached peace to you which were afar off [Gentiles], and to them that were nigh [Israel], for through Him we both have access by one Spirit unto the Father.

Yet after Peter had declared this bit of Church-truth so plainly on the day of Pentecost, he still found it difficult to accept personally the idea of carrying the Gospel to the Gentiles on the same basis as to the Jew, and it was necessary for God to give him the great vision of the sheet let down from heaven, containing both clean and unclean foods, before he thoroughly comprehended God's purpose. But in the house of Cornelius he came to a personal acceptance of what he had himself declared to be true at Pentecost, and in his characteristic way made a prompt and complete about-face:

Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him . . . is accepted with Him.

Then, he plainly preached unto Cornelius and his house the Gospel of the grace of God, pointing out how Jesus of Nazareth had been crucified, buried, and raised again, and how all who believe in this risen One shall receive remission of sins. The Holy Spirit then fell on these Gentiles as He had on the Jews at Pentecost, and Peter, afterward recounting the matter to the church at Jerusalem, said:

Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Immediately following this verse, in Acts 11:18 we read how certain of the church in Jerusalem went abroad to Phoenicia and Cyprus and Antioch, "preaching the Word to none but unto the Jews only," while others went to the same places and "spoke unto the Grecians [Gentiles], preaching the Lord Jesus, and the hand of the Lord was with them, and a great number believed, and turned unto the Lord."

Thus, as the Spirit of God filled in by words and actions the great outline of Church-truth given in the Upper Room, the Twelve, and the many whom they had reached for Christ, became more and more aware of the new thing that God was doing in the world. So fully in accord was this with what the Lord Himself had revealed to their then uncomprehending minds that when, at last, the time came for God to call on the scene the man of mighty heart and understanding that He had been preparing to send forth as the apostle to the Gentiles, the leaders at Jerusalem were fully prepared to receive him as one with themselves and to give to him the right hand of fellowship in the ministry of the Word.

If Paul had suddenly burst upon the Church with a new and completely different message from that of the Twelve, as the "Bereans" would have us believe, it is inconceivable that the cautious leaders of the church at Jerusalem would or could ever have believed that he was sent by the same Spirit of God who guided them. God does not so act in contradiction to Himself. But when it became evident to them that, though Paul had received the Gospel of grace independently from them, still it was the same Gospel, and

that God had given to him the major task of expanding and filling in the details of that great all-encompassing Gospel, they gladly welcomed him to the apostolic band.

We shall discuss in full, in a second article, the question of whether Paul's Gospel was different from that of the Twelve. But we believe enough has already been cited from the Scriptures to show to the honest-hearted Berean of today that when John wrote, "The law was given by Moses, but grace and truth came by Jesus Christ," he did not mean to leave the impression that Paul was really the first to sound forth the Gospel of grace. And surely Paul himself would have protested most fiercely at the idea that he should have preempted from the Lord Himself the honor of being the first to reveal the things hidden in God from the foundation of the world. To Paul there was never any question but that, where Christ is concerned, "in all things He should have the preeminence!"

"I WILL COME TO YOU"

By HELEN I. NEEDHAM

"I will not leave you comfortless," Christ said,
 My weary spirit needs these promises;
 For there are days when heart and flesh grow faint,
 Frustrations, disappointments press my soul;
 My tired, strained eyes search out the precious lines,
 And, though I fail to fathom all His will,
 The hurt gives way to peace ineluctable,
 Through these best words: "Child, I will come to you."

"I will not leave you comfortless." What grace!
 What condescension that the Advocate,
 Another like the Person of our Lord,
 Dost dwell in this frail structure made of clay!
 When, beaten by the stern whip-lash of life,
 My wavering heart almost forgets my Lord,
 That Comforter performs His office work
 And brings to my remembrance all God's words.

"I will not leave you comfortless." This truth
 Stands out, inerrant as it is sublime;
 Hath He not said? Will He not make it good?
 He'll make it more than good; for some day He,
 In glorious light, will visibly appear;
 And then, these tears forgotten, I shall sense
 The ecstasy of all He meant by this:
 "A little while—and I will come to you!"

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Zionist vs. Zionist

Arabs vs. Israel

The Flesh vs. the Spirit

Protestants vs. Catholics

Council vs. Christ

Russia vs. the West

Were the Essenes the Hebrews?

Which Group Composes Zionism? For nearly 2,000 years pious Jews have repeated these words thrice daily, often at the Wailing Wall in Jerusalem:

Blow the great trumpet for our freedom and raise the banner for the ingathering of the exiles and gather us together from the four corners of the earth, and may our eyes behold the return to Zion in mercy.

The Old Testament has much to say about Israel's return to her ancient land. One citation will suffice to prove the point:

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land (Jer. 23:5-8).

The 2,000-year lament and plea of the Jews might appear, at first glance, to have been answered in the establishment of the Israeli nation some few years ago, as though it were

in fulfilment of the last portion of the cited prophecy of Jeremiah. But observe the initial part of the quotation, concerning David's Son, the righteous Branch, the King in whose day Judah and Israel will be saved. His name is "The Lord Our Righteousness," and this is our Lord Jesus Christ. Nothing in the modern return to Zion suggests any acknowledgement of Jesus as Israel's Messiah and Saviour.

Yes, in Palestine a few years ago there was a great "ingathering" of Jews, and it has continued to this time. It was accompanied by the sound of the trumpet at first but recently it has become a dissident sound, the jarring sound of discord. For a major conflict is taking place between the Jews of the United States, who have been supporting the new state in the amount of about \$100 million a year, and the Jews of Israel.

The Israeli had expected that from the United States a stream of Jews would flow into Israel who would use their education and industrial know-how to help immigrants from Eastern Europe and Africa to rebuild the ancient land or, as the Israeli express it, the new state. But the Jews in America, even the most zealous of the Zionists, preferred to send their money rather than themselves or their children. And for that money many U. S. Zionists have felt that a voice should be given them in Israel's affairs.

Israeli Premier David Ben-Gurion stands opposed to such a concession. "There can be no rights without duties," he has told the Zionist Congress. "What is a Zionist and what is simply a Jew wishing to assist the state? A Zionist must come to Israel himself as an immigrant. Today's Zionists have not met their test."

Next to Ben-Gurion, perhaps the most influential man in world Jewry is Nahum Goldmann, the President of the World Zionist Organization and a scholar who, it is said, reads fifteen books a week—mostly on history, philosophy, astronomy, and religious mysticism. Goldmann feels that U. S. Jewry is entitled to greater recognition for its contributions to the new state, although he supposes that eventually all Jews will migrate to Israel. But he does not think that there is any hurry about it. Recently he made the suggestion that an observer from the World Zionist

Organization should be permitted to sit in on all Israeli Cabinet meetings.

Late in August an incensed Premier Ben-Gurion had this to say, to the astonishment of some seventy Jewish writers and philosophers gathered from all over the world for a discussion of the ideology of Zionism: "The difference between Goldman and me is that he is a Zionist and I am not. There seems to be general agreement that a Jew can live in America, speak and read English, and bring up his children in American culture, and still call himself a Zionist. If that is Zionism, I want no part of it."

Nahum Goldman hastily rose to plead with Ben-Gurion for compromise and some sort of working partnership between the Jews of Israel and the Jews of other lands before both should die "spiritually" (not used in its Biblical sense) and calamity should strike the Israeli nation and the Jews of the dispersion. Said Goldman:

Israel must counteract by its existence the silent process of assimilation. What made Eastern Jewry so powerful and creative was not its theoretical adherence to Jewish religion and Jewish culture but the fact that it had implemented the Talmud in its daily life. Such reality of ideas can now be provided to Diaspora Jewry only by Israel. Rabbis may preach the theory of the chosen people and believe in it, but the Jewish member of an American golf club does not believe in it. If Jewish people in the Diaspora cannot find a new source of pride and self-respect, they will collapse psychologically. That is where Israel comes in. But it is dependent upon real partnership.

David Ben-Gurion met the proposal with silence, an attitude he maintained to the time when these pages were written, in early September.

Most noteworthy in this debate, as in virtually all of the councils of the Israeli state, is the entire omission of any reference to God or the Holy Scriptures. Yet Nahum Goldman is correct in his supposition that eventually all Jews will migrate to Israel, but it will be under God rather than under Zionism.

Slow Consciences. In 1929 John Dudek of Wilmington, Del. lost a wallet containing \$51.62. Imagine his astonishment recently when, upon answering his doorbell, a woman

handed him his wallet with its full contents! "It was like a God-sent gift," she explained. "But we're good Christian people and for twenty-eight years we thought, on and off, of the money. So we finally decided we'd better return it."

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). For twenty-eight years the conflict between the flesh and the Spirit raged, and the Spirit won it. The "good Christian people" had slow consciences but triumphant ones.

Not the Christ of the Bible. At the close of its annual meeting, held this year in New Haven, Conn., the 131 delegates, consultants, and guests of the Central Committee of the World Council of Churches united in this prayer: "We commit ourselves to Thee [God] confident that Thou art working more wisely and more powerfully among us than we understand."

One of the decisions of the Central Committee, however, was an agreement not to change the criterion of membership in the World Council "from simple belief in Jesus Christ to include more complex credos, e.g., the doctrine of the Holy Trinity."

A doctrine of our Lord Jesus Christ that does not embrace Him within the Holy Trinity is not the doctrine of the Christ of the Bible but unitarian theology. Therefore it is not Christian in any sense of the word.

The Middle East. When Christ comes to reign, Palestine will be the center of the world's peace. Today it is in the center of conflicting ideologies and the possible target of new Communist advances.

Within striking distance of Israel are Syria, Turkey, Lebanon, Iraq, Saudi Arabia, Jordan, and Egypt. What is going on in these six countries?

Syria. Major General Afif Bizri, Chief of Staff of the Russian-equipped Syrian Army, though he disclaims full allegiance to Communism, is known to be an ardent leftist. Bizri runs the Army and the Army runs Syria, a country in

which Red gains have been phenomenal in recent weeks. It is thought by some news commentators that, through Syria's land forces, the Communists hope to get control of the Nazareth area of Israel.

Turkey. This country is the strongest opponent of Russia in the Eastern Mediterranean. The Turks, because of Syria's strong leanings toward the U.S.S.R., suddenly find themselves outflanked by Communist arms. In view of the fact that Turkey is a member of the North Atlantic Treaty Alliance, border trouble with Syrian troops could involve not only Western Europe but the United States also.

Lebanon. Since Syria was taken over by the pro-Communist coup, the Lebanese have observed an increase of Syrian troops along their mountain borders. The Syrians consider Lebanon to be a historic part of Syria. On the other hand, any push by the Syrians across the line into Lebanon would bring some of the other Arab countries to Syria's aid.

Iraq. Danger here is that the oil pipelines that cross Syria to the Mediterranean might be blown up by the Communist element in Syria. This could bring about a war between the two nations.

Saudi Arabia. King Saud's oil pipelines also pass through Syria. But Saud has troops that would move quickly against Syria should there be any interference with his oil production and distribution.

Jordan. King Hussein does not trust the Syrians but sits reasonably easy in view of the fact that both Iraq and Saudi Arabia are committed to protect his country.

Egypt. Both Egypt and Syria were allies of the Soviet Union and friends with each other, declaring that they were committed to the doctrine of neutralism between the U.S.S.R. and the West. But the Syrian leaders with whom President Nasser dealt have been stripped of their power. Nasser is seemingly unsure whether he should allow himself to be a puppet of the Reds or try to make some other alliance.

This summary is not a prediction of war but simply an analysis of conditions in the Middle East and what to look for. The Arab nations generally are united against Israel and against colonialism, and Russia is making the most of it.

Church Membership. According to figures released the first week in September by the National Council of Churches, sixty-two per cent of the nation's population claims church membership; that is, 103,224,954 persons. In 1956 there was an increase in Protestantism of 2.9 per cent; in Roman Catholicism, 3.5 per cent; in Jewry, none.

At Least Five Years. Russia's announcement of a successful test of an intercontinental ballistic missile is probably authentic. But there is a vast difference between testing a missile and employing it successfully as a means of attack. It is estimated that at least five years will elapse before such a weapon can be perfected and manufactured for war. Meanwhile (1) the Lord may come; (2) the U. S. may develop a better weapon than Russia's; (3) a defensive counter-weapon may be discovered; and (4) as Christians we are in the Lord's hands. "Let not your heart be troubled."

More on the Dead Sea Scrolls. In August, at the World Council of Jewish Studies in Jerusalem, General Yigael Yadin, eminent archeologist, advanced a new theory relating the Dead Sea Scrolls to Christianity.

General Yadin who, in common with many others shed his European name for a Hebrew one, is the son of Dr. Eleazar Sukenik of Hebrew University, one of the men who first suspected the importance and value of the seven precious scrolls discovered by a Bedouin shepherd in what is now known as Cave 1. Through the persistence of father and son the scrolls were purchased by the Israeli Government.

It is Yadin's suggestion that the Epistle to the Hebrews was addressed to converted members of the Dead Sea sect, the Essenes. Scholars have long wondered who the "Hebrews" were, says the general. The answer is to be found, he proposes, in the similarities between the theology of the Epistle to the Hebrews and the theology of the Dead Sea sect. The Essenes believed in the ascendancy of the priestly over the royal Messiah, Yadin says, and Hebrews emphasized Jesus' priestly qualities. The Essenes set great store by the apocalyptic role of the angels, and the epistle lays emphasis on Jesus' superiority over angels. Moreover, the

epistle is filled with quotations from and references to Pentateuchal material, mainly in connection with the sojourn in the wilderness and the tabernacle—material especially dear to the Essenes.

Says General Yadin:

When we review all the material in the Dead Sea scrolls literature, we cannot help feeling that the Dead Sea sect organized itself in an exact as possible replica of the life of the tribes of Israel in the wilderness. . . . considered the "period of Belial" similar to the forty years' wandering, and hoped and believed that in the very near future they would "re-enter" the "new Land of Promise." There could be no stronger appeal to the hearts and minds of the people descending from the Dead Sea sect than in those metaphors which are so abundant and characteristic of the Epistle to the Hebrews.

If you would like to have a great deal of light on the Dead Sea scrolls, see the back cover of this issue and act upon its announcement.

BREAD CAST UPON THE WATERS

Selected by J. A. BOFFIN

The only claim you have on God is that of a sinner in need of a Saviour.

If you want to know what love is, do not look into your own heart to find it. Look into the heart of God in Christ and you will not be disappointed.

Heart attachment to Christ is the principle of separation from evil. The soul is kept by its new affections to Jehovah.

There cannot be two master affections. When the heart is single to Christ He lifts us up above personal feelings so that we are free to care for Him and His interests.

The joy of the Christian is that Christ is entered into heaven and has Himself destroyed all that could have hindered us from entering there.

Some men will follow Christ on certain conditions, if He will not lead them through rough roads.

Christ's summons to courage embraces not only life but death also.

A CALL TO COURAGE

by FREDERICK A. ASTON*

And when I saw Him, I fell at His feet as one dead, And He laid His right hand upon me, saying, Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of hades (Rev. 1:17, 18).

NEVER before in historic times has fear overtaken so large a portion of mankind. Never was courage needed more than now, and nowhere can be found greater incentive to courage than in this clarion call sounded centuries ago.

The background against which this Scripture was written was, in many ways, similar to our own. An arrogant military despotism was enthroned. For forty years the Roman emperors had been worshiped as divine and, in thus claiming the complete allegiance of its subjects, the totalitarian state had set a precedent revived in our own times. Only a quarter-century before John's vision on Patmos, the Jewish people had seen Jerusalem destroyed with the loss of nearly a million lives. The Arch of Titus, still standing in Rome, portrays in marble the humiliation of Jewish prisoners who were forced to march in the triumphal procession of their pagan conquerors. Titus probably thought he had solved the Jewish problem by destroying the Holy City, as did Hitler much later, by massacring some six million Jews.

Canada's Chief-of-General-Staff Lieutenant-General Simonds, addressing the graduating class of the Royal Military College at Kingston, Ont., a few years ago, declared: "There will be a difficult, dangerous, and unstable world for years to come. . . . Every nation of the Western world must be pre-

*Dr. Aston, who resides in Scarsdale, N. Y., has been known for many years as a servant of Christ who is especially an apostle to the Jewish people.

pared to spring to arms. No nation can do this, unless it trains men."

In this atomic age, when a great city could be wiped out by a single hydrogen bomb in a matter of minutes, the hearts of God's saints are not free from grief and fear. But the Lord Jesus, who holds the solution to the world's problems, bids His own, His Church which is also involved in the great conflict with the forces of evil: "Fear not." This summons of the Master to courage embraces both life and death.

1. Courage to Live

The unbeliever knows nothing of a plan of God for his life; likewise is he ignorant of the divine plan for the world and, therefore, he fears the unknown future.

When sickness enters the home, it robs us of joy, chills us with fear, lest it be the foreshadow of the dark angel. How few are spared this experience! Taking risks in life, attempting some difficult and daring task, is frequently accompanied by fear. In the crisis of life the hearts of men are apt to fail. Sin, when remorse sets in, produces fear.

But why did John, the beloved disciple of the Lord Jesus, fall at His feet stricken with fear and as one dead? Since he had belonged to the inner circle of the Twelve and had been on terms of exceptional intimacy with the Master, should he not rather have been inspired with confidence and joy at the vision of his Lord?

Between the outward appearance of the Master whom John had followed along the dusty roads of Galilee and Judaea, and the glory he now beheld, the contrast was so great that John was stricken with mortal fear. But when the Lord laid His nail-pierced hand upon the well-loved disciple, his fears vanished. The awe-inspiring glorified Christ is also compassionate. What a heavenly synthesis of majestic power and infinite compassion! Today Christ brings the same comfort and reassurance to every believer whose heart is burdened with sorrow.

Our Lord revealed Himself to John as "the First and the Last." In Scripture this expression is used only of God. "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts; I am the First, and I am the Last . . ."

(Isa. 44:6). "Hearken unto Me, O Jacob, and Israel My called; I am He; I am the First, I also am the Last" (Isa. 48:12). The name, "the Living One", likewise is an epithet of God often used in the Old Testament (Deut. 32; Isa. 49).

The expression, "I am the First and the Last," then, means that Christ is synonymous with God—God at the beginning and God at the end. Christ not only created the world (John 1:3) but He also upholds all things by the Word of His power (Heb. 1:3) and will judge the world at the last day (John 5:22; 12:48). "The Living One" means more than that Christ is alive. His life differs from that of the creature in that it is absolute—underived and independent. "For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself" (John 5:26).

"Courage is the thing. All goes if courage goes." Thus declared James M. Barrie in a rectorial address at St. Andrews University. Nowhere in the Scriptures does the Lord promise His own people freedom from trouble and sorrow. On the contrary, He distinctly asserts: "In the world ye have tribulation; but be of good cheer; I have overcome the world" (John 16:33 R.V.).

When Christ, the Creator of all things and the Fountain of life declares, "Fear not," it must inspire faith and carry absolute conviction. David Livingstone once said: "Nothing earthly will cause me to give up my work in despair. I encourage myself in the Lord God and go forward." He who would find courage to live must ally himself with Christ, the Creator and Sustainer of life, whose promise to His own is: "I came that they may have life, and have it abundantly" (John 10:10).

2. Courage to Die

There is a fear, perhaps the strongest and most universal, deep hidden in the human heart, the fear of that inevitable visitor to every home—death that breaks the strongest family tie. The Duke of Wellington stated: "That man must be a coward or a liar who could boast of never having felt a fear of death."

W. Wyeth Willard, a classmate and dear friend of the writer in Princeton Seminary days, served the Lord as a

naval chaplain in the last war. In a letter to his wife, printed in *The Boston Globe*, October 18, 1942, Willard wrote thus of his landing experience in Guadalcanal: "In a certain sense everyone was afraid. With bombs bursting around you, with bullets whizzing by your head, too close for comfort, with men falling by your side, the man who is not afraid is either crazy or a liar." But Christ bids us have courage not only to live but also to die. "I was dead, and behold, I am alive for evermore." This assertion is unique in history and has meaning only on the lips of the Lord Jesus Christ. It means that He has power over death. He can, therefore, say with authority acknowledged even by His enemies: "Fear not."

But is not an abhorrence of death consistent with a love of God-given life? The divine injunction, "Fear not," does not mean that we should have no instinctive fear of death, a fear which helps to sustain life. Rather does the Lord mean to deliver us from the crushing terror of death.

To the unbeliever death is the end of all things. It is said that the death-bed of Voltaire was one of horror. Anyone who has witnessed a Jewish funeral, even if the deceased had been pious, knows how filled with despair is the Jewish heart in the presence of death. But it is not so with the Christian. After Christ had Himself passed through the experience of death and emerged victorious over man's last enemy, He could offer His disciples that comfort He could not give before. "I am with you *always*," in all conditions and circumstances of life, even in the hour of death.

Through faith we are united with Christ; we are made one with Christ, partakers of His life and of His death, which is imputed to us. "One died for all, therefore all died" (II Cor. 5:14). Therefore in Christ we also are victorious; the sting of death is gone, the fear of death is overcome.

It is told of Leonardo da Vinci that, on his death-bed, Francis I of France came to comfort him. He had one confession to make to the king—that He had sinned against God and man by his shortcomings in art. Suddenly he was seized by paroxysms and, as the king took him in his arms to comfort him, Leonardo breathed his last. Courage, then! For no sooner shall death close our eyelids than we shall be safe in the arms of the King of kings.

3. Courage to Face Eternity

"If a man die, shall he live again?" is the great riddle of the universe. Renowned philosophers have searched in vain for a solution, even as the psalmist and the prophets of the Old Testament failed to penetrate the mystery of death. But the Christian faces eternity with courage and looks forward to the joy of union with departed loved ones.

When for the dead, I will not bind
My soul to grief—
Death cannot long divide,
For is it not as though the rose
That climbed my garden wall,
Had blossomed on the other side—
Death doth hide,
But not divide!
Thou art with Christ
And Christ with me.
In Him united still are we.

Only Christ dared to say: "I have the keys of death and hades."^{*} The Jews taught that all the dead, after departing this world, remained in hades for a certain period of time. But Christ has abolished this intermediate state for the believer and has wrested from Satan the authority over death, "that through death He might destroy him who hath the power of death, that is, the devil" (Heb. 2:14). The shadow, feared by man, is the warden who keeps the portals, but it is Christ who has the keys—symbols of authority and order. The gates of the grave are not opened by chance but by keys in the hands of the King. It means that Christ, in having the keys of death and hades, knows the problem and the solution, what death is and what follows it. He suffered the agony of death and, therefore, knows the secrets of the unseen world. Now Christ is sitting on the judgment seat and holds the keys. He ". . . shutteth, and none openeth" (Rev. 3:7).

Again, Christ predicted that "the gates of hades shall not prevail" against the Church. Neither have the prison gates of hades power over the saints who, upon their death, immediately enter heaven to be with Christ. "We know that if

^{*}The reading of the Revised Version, "death and of hades," since it follows a better text in the original, is to be preferred to the Authorized Version rendering, "hell and death."

the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens" (II Cor. 5:1). The joy of eternal peace and blessedness will be their portion. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them (Rev. 14:13).

Let us heed the call of our Lord to courage—courage to live, courage to die, and courage to face eternity.

The weary child, the long play done,
Wags slow to bed at set of sun;
Sees mother leave, fears night begun,
But by remembered kisses made
To feel, tho' lonely, undismayed,
Glides into dreamland unafraid.

The weary man, life's long day done,
Looks lovingly at his last sun;
Sees all friends fade, fears night begun,
But by remembered mercies made
To feel, tho' dying, undismayed,
Glides into glory unafraid.

WHERE ARE THEY?

Where are the men of vision today? Where are the men of enduring vision? Where are the men who have seen the King in His beauty, by whom henceforth all else is counted but refuse that they may win Christ? Where are the adventurers, the explorers for God who count one human soul of greater value than the fall or rise of an empire, or their own reputations? Where are the men who glory in God—in loneliness, difficulties, persecutions, misunderstandings, discipline, sacrifice, death? Where are the men who are prepared to pay the price of vision? Where are the men of prayer? Where are the men who, like the Psalmist of old, count God's Word of more importance to them than their necessary food? Where are the men who, like Moses, commune with God face to face as a man speaks with his friend, and unmistakably bear with them the fragrance of that meeting through the day? Where are God's men in this day of God's power?

—Howard Guinness.

"What think ye of Christ? Whose Son is He?"

JUDGES, LAWYERS AND THEOLOGIAN INTERROGATE JESUS

by ROSCOE G. SAPPENFIELD*

AFTER having spent the night outside Jerusalem, probably at the home of Lazarus, Martha, and Mary in Bethany, Jesus returned to Jerusalem. While He was walking near the temple, He was approached and questioned in the presence of a multitude of people, by men who were regarded as proficient in law and religion (Mk. 11:27). These men were the prominent leaders in the professions which today are referred to as the Bench, the Bar, and the Cloth. They are spoken of in the Scriptures as the chief priests, the scribes, and the elders.

Our Lord was by this time (and it was nearing the close of His ministry) attracting a great deal of attention; for He had been teaching, not only in the synagogues but on the highways and wherever He went as "One that had authority and not as the scribes." He had cured Simon Peter's mother-in-law of a fever and, while He was at Peter's house, the sick were brought until, as Mark says: "All the city was gathered together at the door." Our Lord healed many there and cast out demons. He had cleansed lepers, healed the sick of palsy and the man with a withered hand, and had ordained the Twelve "that they should be with Him, and that He might send them forth to preach." He had rebuked the wind and had caused the sea to be calm. He had raised from the dead the daughter of the ruler of the synagogue. He had fed the five thousand and the four thousand. Multitudes were following Him from place to place, so much so

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that it was necessary for Him to resort to desert places, and to a ship on the Sea of Tiberias to escape the pressure of the crowds.

These men of influence—the chief priests, the scribes, and the elders—asked the Lord Jesus: "By what authority doest Thou these things? And who gave Thee this authority to do these things?"

Not in the least intimidated by his questioners, Christ responded: "I will also ask you one question, and answer Me, and I will tell you by what authority I do these things." Then He put the simple question: "The baptism of John, was it from heaven, or of men?"

They did answer immediately. They acted precisely as a committee of lawyers would act today. The Scriptures say: "They reasoned with themselves." They likely withdrew and talked privately. Their reasoning was logical. They said: "If we shall say, From heaven; He will say, Why then did ye not believe him?"

They had not believed John, who had testified to the Deity of Jesus Christ, because if they had they would not now have been questioning His authority. And they reasoned: "But if we shall say that John's baptism was of men and that he had no authority from God, what will the multitude do to us? They may rise up and destroy us; for all men counted John that he was a prophet indeed." Under these circumstances what could they answer Jesus? As weak, sinful men usually do in situations like this, they evaded the question with an untruth; they said to the Lord Jesus: "We cannot tell." They could have answered correctly. Their answer would have been unpopular; so they preferred what seems the expedient thing. They indicated a lack of decision. And Jesus answered: "Neither do I tell you by what authority I do these things."

That was the last open encounter our Lord had with the organized experts in the law until His illegal trial and conviction which resulted in His crucifixion. But indirectly they continued to try, as Mark says, "to catch Him in His words." They sent certain Pharisees and Herodians to question the Lord Jesus as to whether it was lawful to give tribute to Caesar; and then came the Sadducees to inquire as to whose

wife a widow, who had married successively seven brothers, would be in the resurrection. Our Lord's replies to these interrogations seems to have silenced at least some of the questioners, for we are told that they reasoned together.

But when the Pharisees heard that Jesus had put the Sadducees to silence they conferred and selected a lawyer to tempt Jesus (Mk. 12:28ff). This man, trained in the science of debate and the use of diplomacy, began by calling Jesus, "Master," and by commending Him for His having answered the Sadducees, not only correctly but in a manner deserving praise. Then the lawyer put his question: "Which is the first commandment of all?"

The Saviour answered by quoting from Deuteronomy 6: "Hear, O Israel, The Lord our God is one Lord: And thou shalt love the Lord Thy God with all thine heart, and with all thy soul, and with all thy might." He did not stop there although that was, apparently, a complete answer to the question. He continued by saying: "This is the first commandment, and the second is like it, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

That the lawyer was fully satisfied with that answer is indicated in his response: "Well, Master, Thou hast said the truth; for there is one God; and there is none other than He . . ."

I do not think that the lawyer meant to disagree with the teachings of the Lord Jesus as to the Trinity, when he repeated: "There is one God" and when he stated that "there is none other but He." It is, rather, that what the lawyer said was in opposition to the many idols and fictitious deities of the Gentiles. For the scribe's reiteration is perfectly in agreement with the Christian doctrine of three Persons in the Godhead. Though the Father is God, the Son is God and the Holy Spirit is God; yet there are not three Gods but one God. The Trinity, although it is more clearly revealed in the New Testament than in the Old, was not necessarily concealed from the ancient Jews. It could be discovered in the Old Testament. For instance, God, in relating the facts of His creative work as recorded by Moses in Genesis, speaks in the first person plural.

Whether or not others of the Pharisees there assembled were scheduled to speak in an effort to ensnare our Lord is not stated. However, they did not speak and Jesus, knowing full well that He had an interested though doubting audience, asked: "What think ye of Christ? Whose son is He?" (Matt. 22:42).

They answered: "The Son of David"; thinking, as many do today, of the creature rather than of the Creator.

Their thoughts fixed upon men rather than upon God, they doubtless expected that that answer would satisfy Jesus. He responded, not with an approval of the answer, however, but with another question which He directed not only to the lawyer but seemingly to the multitude: "How then doth David in spirit call him, Lord?" Then He quoted from the 110th Psalm:

Neither the lawyer nor anyone answered Him. Perhaps they remained silent because their answer would have tended to incriminate them. The Holy Spirit, speaking through Matthew, tells us: "And no man was able to answer Him a word, neither did any man from that time forth ask Him any more questions." The important thing is that by their silence they rejected Him.

There is a disposition even today to be silent, to make no decision for or against Christ. The reason for it is closely related to that which was behind the philosophy of Pontius Pilate when he was hearing the charges against the Lord Jesus. Torn between alternatives, Pilate vacillated, not wanting to crucify Him because he found no fault in Him, and not wanting to release Him because of the fear of criticism of the leaders of the Jews. And to this day it is quite the thing, even for some professing to be Christians, to say: "There is no need of taking a position one way or the other on such doctrines as the atonement, salvation, and regeneration." Yet many, some active in church work, who have such an attitude, in discussing their activities, refer to Him as "the Lord." Others speak of Him as a great philosopher and teacher. Still others quote His sayings and cite Him as an authority, at the same time declining, either expressly or by silence, to accept Him as Saviour. They deny or ignore His true Person and the redemptive power in His blood shed for sinners.

Anything but an unconditioned acceptance of Jesus Christ as God and Saviour is a rejection of Him. He Himself stated it simply: "He that is not for Me is against Me."

QUESTION BOX

JOHN B. MARCHBANKS, *Editor*

No. 1619. Hebrews 9:27 says that "it is appointed unto men once to die, but after this the judgment." Does this not prove that there will be a universal judgment, where both saved and unsaved will be judged?

When Adam sinned in the Garden of Eden, he brought death and judgment upon all his posterity, the whole human race, as Romans 5:12 and 5:18 clearly point out. However, when the Lord Jesus Christ died on the cross, He took the judgment that was due us, as the same chapter declares. Therefore those who trust Him as Saviour will never have to face the judgment of God upon their sins, for that judgment has been borne by God's Son, who said: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation [judgment]; but is passed from death unto life" (John 5:24).

No. 1620. Who are the "overcomers" mentioned in chapters 2 and 3 of The Revelation?

These two chapters contain the messages of our glorified Lord Jesus Christ to the seven churches of Asia, given through the Apostle John (1:4). Each of the messages mentions something in the closing part about "him that overcometh" (2:7, 11, 17, 26; 3:5, 12, 21). Different promises are given to overcomers in each of these passages.

The overcomers do not compose, in our opinion, some extra-spiritual class among God's people, but are all those who are truly saved, as contrasted with those who merely profess to be saved but give no fruitful evidence of true faith in their lives. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5).

No. 1621. In Paul's Second Epistle to Timothy he speaks of certain false teachers by name, and says that by their teaching they "overthrow the faith of some" (11 Tim. 2:18). It would seem that only true believers have faith. Are they meant here?

Only true believers have real faith, but many others have a professed faith, the kind that James had in mind when he wrote: "Even so faith, if it hath not works, is dead, being alone" (James 2:17).

When Paul wrote that false teachers and teaching "overthrow the faith of some," he did not mean saved people, for in the very next verse we read: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (11 Tim. 2:19). Our Lord said to Peter: "I have prayed for thee that thy faith fail not" (Lk. 22:32). Christ is now in heaven carrying on just such a prayer ministry for all His own.

No. 1622. What distinction is there in the Bible, if any, between the heathen and the Gentiles?

The "heathen" and the "Gentiles" compose the same people in God's Word, and have reference to all nations and peoples who are not of the Jewish race. The word "heathen" in the Bible does not necessarily carry with it the thought of uncivilized and brutal people. Any unsaved Gentile living in America, for example, is a heathen.

There are three different English words used by the Scriptures to designate the non-Jewish peoples of the world: "Gentiles," "heathen," and "nations." When the Lord Jesus returns to this earth, "before Him shall be gathered all nations" (Matt. 25:32). The Lord told Ananias that Paul was "to bear My name before the Gentiles" (Acts 9:15). And Paul writes that God called him "to reveal His Son in me, that I might preach Him among the heathen" (Gal. 1:16). Here we have three different English words which are all translated from the same Greek noun, *ethnos*.

No. 1623. What is the difference between the so-called Gospel of the kingdom and the so-called Gospel of grace?

When our Lord was on earth, He "went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people" (Matt. 9:35). It is not difficult to see what this Gospel of the kingdom was, for we read that our Lord "began to preach, and to say, Repent, for the kingdom of heaven is at hand" (Matt. 4:17). The Gospel of the kingdom was the good news that God was ready to set up the long-awaited Messianic kingdom on earth. This is not the message that we preach today, but it will again be preached in the future, by the Jewish preachers of the Tribulation period, after the Church has been taken home to glory (see Matt. 24:14, etc.).

The Gospel of grace, which we preach today, is "how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3, 4). This blessed "Gospel of Christ . . . is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

"Take us the foxes that spoil the vines" (Song Sol. 2:15). The first necessity for a fruitful Christian life is separation from evil and a holy consecration to God. The field that bears it must be fenced off from all that would intrude from the world around. There must be faithfulness to Christ and to the narrow way in which He has called us to walk.

Not only if I confess my sin, but if I sin, immediately

HE PLEADS FOR ME

by GORDON CHILVERS*

JOHn, in his first epistle, urges us by various motives to keep ourselves pure before God. He addresses the Church of God in a most affectionate manner: "My little children," he says, "these things write I unto you, that ye sin not."

The whole teaching of John has this for its object. We are not to regard sin as inevitable and so to be expected. Rather it is to be regarded as an emergency—something which is as out-of-place as an enemy in the arsenal. Instead our fixed and settled aim must be to be free from sin. "All the divine purposes, words and judgments have for their aim either to prevent its commission or to destroy it" (Bengel).

In spite of all these pleas there are still individual sinful acts and thoughts. The root of sin is there but there must be no fruit in our lives. We are no longer slaves to sin, for Christ has made us free. But, the apostle says: "If [in spite of this] any man sin, we have an Advocate."

Although the word "advocate" is used specially in the law courts, "it denotes any friend called upon to give help, either by pleading or giving evidence, or in virtue of his position and power" (A. E. Brooke). "The advocate was no hired pleader connected with his client for the occasion by his brief and his fee; he was his patron and standing counsel, the head of the order or the clan to which both belonged, bound by the claims of honour and family association to stand by his humble dependent and to see him through when his legal standing was imperilled; he was his client's natural protector and the appointed captain of his salvation. . . . Any grave necessity or liability to which a client is exposed,

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constitutes a claim upon him for counsel and aid" (G. G. Findlay).

The Jewish high priest, on the day of atonement, entered the Presence of God with the blood of the bullock which had been slain. He interceded for Israel as a nation, and that only once a year. Christ intercedes perpetually for each child of God as an individual. Our Lord's work on earth is finished; now He intercedes in heaven. Christ is entered "into heaven itself, now to appear in the Presence of God for us" (Heb. 9:24). The distance of the place does not prevent His intercession from being as real as it was, while He was on earth, for Peter; for distance makes no difference to Christ or His pleading.

How great is our need of an advocate! There are always sins of ignorance and accidental falls by the way. Even the Apostle John needed the services of an advocate. It seems that John goes out of his way to stress this. After the words "any man" we should have expected the pronoun "he"; instead John uses "we."

Further, we have an adversary in heaven—Satan (Rev. 12). He is the one who accuses God's children to their Father day and night. Many of the accusations brought by him are false but, true or false, Satan accuses.

God said: "Hast thou considered My servant Job, that there is none like him in the earth, a perfect man and an upright man, one that feareth God, and escheweth evil" (Job. 1:8).

Satan answered: "Put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face."

Satan's insinuation was that Job only served God because of what he got out of it. Job, in spite of Satan's opposition, remained true to God.

Once more God praised Job: "Still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause."

Satan replied: "Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone, and his flesh, and he will curse Thee to Thy face."

But Satan was wrong. In answer to these accusations we

have an Advocate who pleads day and night.

Now we learn an astonishing fact. "If any man sin, we have an Advocate with the Father." It is not, "If any man confess his sin and repent of it, he has an Advocate." No! The fact of the Christian's sinning at once brings into play the services of the Advocate.*

Christ pleads our cause even before we pray to Him. Let us take a typical example. On the eve of His betrayal, our Lord said to Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31, 32). Christ knew that Peter would fall so low that he would even deny his Lord with oaths and cursings; He also knew that Peter would repent of his sin. But He did not wait for Peter to commit the sin, let alone repent, before He prayed for him. Before Peter conceived the awful deed in his heart Christ had been his Advocate with the Father. Both Judas and Peter sinned grievously, yet there was a vast difference between the two a few hours later. Christ prayed for Peter.

John now points out how Christ's work stands in regard to our relationship with God. Christ is our Advocate with the Father. We are sons of God and our sins are now the offences of children. What we need is to be restored to favor. We cannot appear in heaven and present our case or make an appeal. Even if we could, our appeal would not be valid because we are sinners; nor do we have knowledge or wisdom for stating our case. Christ, being without sin, can enter heaven and appear in God's Presence. He comes along and makes the appeal on our behalf.

It is essential that we should know the worth of our Advocate before we can be confident in placing our cause in His hands. First our Lord is both Man and God. John couples together both the human and divine names of our Advocate: "Jesus Christ." He can plead for man because He is Man. He can plead before God because He is God. "As true Man, He can state the case for men with absolute knowledge and real sympathy. As God's anointed Messenger

*This intercession does not, of course, make repentance unnecessary but, rather, leads to it.

to men, He is naturally fitted for the task and acceptable to Him before whom He pleads" (A. E. Brooke).

Second, He is Jesus Christ "the Righteous." He is One who came to fulfil the law in every detail, with not one jot or one tittle overlooked. He says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). Being righteous, He will not be too severe or too lax. He admits evidence of the sin. He agrees to the righteousness of the law and also the justice of the penalty. As He is righteous, we may be certain that He will never take up a bad cause. As righteous He will not flatter the Judge, misrepresent the case, or try to evade the law. He will not try to defeat justice by maneuver or plausibility, but He will "have the whole controversy sifted to the bottom and all hidden causes of offence laid bare, and every just demand of the claim met or by relating to our right standing adjusted and not by any compromise or subterfuge, but upon the terms and according to the principles of perfect righteousness" (Candlish).

Christ is a most acceptable Advocate because He is appointed by God Himself and is highly esteemed by the Judge who describes Him as "My beloved Son, in whom I am well pleased" (Matt. 3:17). That being so, the Lord Jesus is a most successful Advocate. He has never yet lost a case. He says to the Judge: "I know that Thou hearest Me always" (cf. Jn. 11:42). That is because of His unwavering obedience and knowledge of the will of God. Not being subject to death, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25, 26). Could we have a better advocate? We may safely leave our case in His hands.

What a great blessing it is to have an advocate in time of need! J. Wilbur Chapman once related the story of one of his friends who was a boyhood companion of Robert Lincoln, the son of Abraham Lincoln. Dr. Chapman entered the Civil War and went to the front. When Robert Lincoln found that his former companion was a private soldier, he said to an acquaintance: "Tell him to write to me, and I will intercede with father and get him something better."

Years later the young soldier said: "I never took advan-

tage of the offer, but you do not know what a comfort it was to me. Often after a weary march I would throw myself on the ground and say, "If it becomes beyond human endurance, I can write to Bob Lincoln and get relief; and I would rather have his intercession than that of the cabinet, because he is a son." Every Christian knows that he has the best possible Friend at the court of heaven.

How is it the Lord is successful? "He does not plead our ignorance, for we may not have been ignorant; nor our insufficient grace, for our grace may not have been insufficient; nor the power of the temptation, for we have never been tempted beyond our power. He pleads something utterly disassociated from ourselves—the inexhaustible sacrifice that never grows old and never grows less, which covers all sin and therefore any sin" (D. M. Panton). That is the answer. "He is the propitiation for our sins." Christ's propitiation is the ground of His advocacy. A propitiation is usually a sacrifice by which anger is turned away. Christ's sacrifice is the solution of man's sin problem. God's holiness can only be approached when sin has been put away by the sin offering. It is not, "God is love and therefore needs no propitiation." No, the propitiation, the provision of the proper sacrifice, is the expression of that love. Christ is the propitiation chosen by God Himself. "His advocacy is valid because He can bear witness that the only conditions on which fellowship between God and man can be restored has actually been fulfilled, i.e. the removal of sins by which the intercourse was interrupted" (A. E. Brooke). He "pleads our cause with the propitiation as His brief." He does not plead our deserts, for we have none, but He pleads His own sacrifice.

An advocate might use means outside Himself in his advocating. Christ Himself is the propitiation. An ancient historian records the history of two brothers, one of whom was a gallant hero and had lost his arm in the defence of his native country. The other was an infamous profligate who, for capital crimes, was condemned to die. The hero appeared before the court as the advocate for his brother. He did not speak but only held up his arm. This act pleaded so powerfully that the guilt was forgiven on account of the services

rendered by his brother. Christ presents not His life or any part of it, nor even His death, but Himself. It is as if Christ goes to God and says: "In response to Thy love I have suffered all this for them." Can it be worthless?

This advocacy is for the Church alone. In His last prayer before Gethsemane, He specifically exempts the world from His intercession. "I pray for them; I pray not for the world, but for them which Thou has given Me; for they are Thine" (John 17:9).

How comforting is this thought in times of temptation! Whether we wake or sleep, Christ is watching us and interceding for us.

The Love of Money

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God (Mt. 19:24).

Few of our Lord's sayings sound more startling than this. Few run more counter to the opinions and prejudices of mankind. Few are so little believed. Yet this saying is true, and worthy of all acceptance. Riches, which all desire to obtain—riches, for which men labor and toil and become gray before their time—riches are a most perilous possession. They often inflict great injury on the soul. They lead men into many temptations. They engross men's thoughts and affections. They bind heavy burdens on the heart and make the way to heaven even more difficult than it naturally is.

Let us beware of the love of money. It is possible to use it well and to do good with it. But for one who makes a right use of money, there are thousands who make a wrong use of it and do harm both to themselves and others. Let the worldly man, if he will, make an idol of money and count him happiest who has most of it. But let the Christian, who professes to have "treasure in heaven," set his face like a flint against the spirit of the world in this matter. Let him not worship gold. He is not the best man in God's eyes who has most money, but he who has most grace.

—J. C. Ryle

Nowhere does the Bible teach that God has predestinated some to be saved and some to be lost.

GREAT DOCTRINES RELATING TO SALVATION

by JOHN B. MARCBANKS

XIV. PREDESTINATION

PERHAPS no teaching of Scripture has suffered more at the hands of men than has the doctrine of predestination. It has been made to mean many things that are foreign to the teaching of God's Word. As we have already remarked in our studies of election and foreknowledge, we must not go beyond that which God has revealed to us, and we must respect the silence of Scripture as well as that which it declares.

Predestination is mentioned only six times in the Bible, and two of these references are translated by other words in our Authorized (King James) Version. The occurrences of the words are as follows:

For whom He did foreknow, He also did *predestinate* to be conformed to the image of His Son, that He might be the firstborn among many brethren (Rom. 8:29).

Moreover whom He did *predestinate*, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified (Rom. 8:30).

Having *predestinated* us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will (Eph. 1:5).

In whom also we have obtained an inheritance, being *predestinated* according to the purpose of Him who worketh all things after the counsel of His own will (Eph. 1:11).

For in do whatsoever Thy hand and Thy counsel determined (*predestinated*) before to be done (Acts 4:28).

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But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained [predestinated] before the world unto our glory (1 Cor. 2:7).

The word "predestination" means *to mark out beforehand, to decree beforehand, or to specify beforehand*. Thus it has the thought of marking out the destiny. This marking out of the destiny beforehand is exactly the thought that the English word "pre-destinate" suggests.

It will be observed that none of the above references has to do with the unsaved. One of them (Acts 4:28) refers to our Lord Jesus Christ, whereas the others speak of believers, the saved. Predestination is never mentioned in connection with the unsaved. Nowhere does the Bible teach that God has predestinated some to be saved and some to be lost, some to go to heaven and some to go to hell.

The doctrine of predestination has to do with the bringing to pass of certain things which God has before determined for His own, namely: our being conformed to the image of His Son; our sharing of His (Christ's) glory; our manifestation as the sons of God; and our entrance into the inheritance which Christ has purchased for us.

Therefore the doctrine of predestination does not lessen man's responsibility toward God. Neither does it in any wise detract from the fact that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Nor does it affect God's gracious invitation: "Whosoever will, let him take the water of life freely" (Rev. 22:17).

An excellent illustration of what predestination means is found in Acts 4:28. The apostles had been imprisoned because "they taught the people, and preached through Jesus the resurrection from the dead" (vs. 2). After the Jewish council had threatened them, they were released:

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with

the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined [predestinated] before to be done (Acts 4:23-28).

God had marked out beforehand the means by which His dear Son would go to the cross, and the fact that "both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together," was simply that they might do "whatsoever Thy hand and Thy counsel predestinated before to be done." They were but instruments in bringing to pass that which God had decreed and specified beforehand for His Son as the Sin-Bearer. He was "the Lamb slain from the foundation of the world" (Rev. 13:8), "who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God" (I Pet. 1:20, 21).

It is interesting to observe that just as the believer is foreknown, elected, and predestinated, so the Lord Jesus Christ, in His redemptive work, was foreknown (I Pet. 1:20), elected (Matt. 12:18), and predestinated (Acts 4:28).

The Scripture reveals that God has marked out beforehand certain things for those who have believed in His Son. As believers, we are predestinated to these things. They constitute "the wisdom of God in a mystery, even the hidden wisdom, which God predestinated before the world unto our glory" (I Cor. 2:7). Before the foundation of the world, God decreed for our glory that believers of this present age would have certain things destined for us, simply because we are in Christ, who is "the wisdom of God" (I Cor. 1:24).

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren" (Rom. 8:29). Here, incidentally, is revealed the very close link between foreknowledge and predestination. God foreknew us as His own children and, therefore, "He also did predestinate us to be conformed to the image of His Son." This is God's eternal purpose for every believer; and though we will not be fully conformed to the image of God's Son until He comes for us, even now our loving Father uses all the varied circumstances and trials

of our lives to bring us more and more into conformity with His Son. For, as the preceding verse (Rom. 8:28) assures us, "we know that all things work together for good to them that love God, to them who are the called according to His purpose."

God's delight is in His Son, and He desires to see Him in us. One day this glorious purpose will be fulfilled, at the time when our Lord Jesus Christ, who is "bringing many sons unto glory" (Heb. 2:10), will come for His own. "For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20, 21). We shall have immortal bodies of flesh and bones like unto our Lord's own resurrection body, and not subject to pain, sickness, death, or any earthly limitation of time or space. "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2).

"Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. 8:30). Those whom God foreknew as His own and who, therefore, had a destiny of glory marked out for them, were by the Gospel called unto Him and justified, pronounced righteous in Christ. All who have been thus justified have this destiny of glory assured them by God Himself, for "whom He justified, them He also glorified." Certain glory is predestinated for all the saved, and nothing can change this decree of our God. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (vs. 31, 32).

So certain is glory for the believer that the Lord Jesus Christ Himself, speaking of the glory which the Father gave Him because He "endured the cross, despising the shame" (Heb. 12:2), said: "And the glory which Thou gavest Me

I have given them; that they may be one, even as We are One" (John 17:22).

Regarding the next reference to predestination (Eph. 1:5) observe the close connection between election and predestination. "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: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved" (vs. 4-6). (This Scripture, like the others already considered, points to the destiny which God has marked out beforehand for those who have trusted Christ. Already, here and now, we are "holy and without blame before Him," and the reason for this is that "He hath made us accepted in the Beloved," our Lord and Saviour, of whom the Father declared: "This is My beloved Son, in whom I am well pleased" (Matt. 3:17). We are therefore "predestinated . . . unto the adoption of children by Jesus Christ to Himself."

As believers in Christ we are already adopted into God's family with all the privileges and responsibilities belonging to this exalted position. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). But though this be true, we have not yet received all that belongs with our adoption. Adoption alludes to the son-place or the place as sons, and in our case it means our sharing the glory of God's Son. So, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). It is for this that God has predestinated us.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. 1:11). Here is revealed again the destiny of glory which God has marked out for Christians. God has appointed His Son, as the Son of man, the Heir of all things (Heb. 1:2). And we shall inherit with Him: "The Spirit Himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ;

if so be that we suffer with Him, that we may be also glorified together" (Rom. 8:16, 17).

"The God and Father of our Lord Jesus Christ, . . . according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:3-5).

God then has predestinated that every born-again one shall be conformed to the image of His own dear Son; that we shall be brought into the glory of His Son; and that we shall share all our Lord's inheritance with Him. "Oh how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" (Psa. 31:19).

THE CLEAN AMID THE UNCLEAN

By Eva Gray

Flowers of the purest white,
 That sweetest fragrance bear,
 Bloom in the midst of darkness and decay;
 The water lily, clothed in light,
 And fair, doth yet appear
 Fromm out the filth and mire, and grace portray.
 E'en so our Lord did walk
 Amid the unclean world;
 Our Saviour, God, the Holy One, 'twas He,
 Though clean and holy 'mid the shame
 And sin of earth, who walked
 Amongst unholy men, and righteously.
 So may we also walk
 Amid the sin of earth,
 As luminaries, bearing heaven's light,
 And hold the torch of Him, our Lord;
 For where is righteousness
 More needed than in drear and darkest night?

Helps to Your Prayer Life - No. 6

by **LEHMAN STAUSS**

"BE STILL . . ."

These words are found in that blessed and beloved Forty-Sixth Psalm, verse 10. The Psalm was obviously written out of the experience of one who had passed through much trouble but who learned, in his trial, that God was his refuge and strength (vs. 1). This gladdening discovery of the psalmist is too little known in our times. It began with stillness of soul before God. It must begin there for us.

We are living in a day marked by unprecedented noise: the "souped-up hot rods" on our streets and highways; the din of that yelling crowd of "rock 'n' roll" fans who shout themselves hoarse at the sight of their crooning idol; the drivel of the semi-intoxicated crowd in the entertainment world who never listen to anyone talk but themselves. All of this bears heavily upon the inner spiritual life of the Christian.

An essential principle of prayer, as taught by our Lord, is almost forgotten today. "But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

Stillness of soul before God is almost a lost art in our day. Cease from the rush and routine of your merry-go-round way of life. Enter into your closet. Be still that you may know Him, the Refuge, and Strength, and Help that you need. It is not easy but God commands it.

Sitting at the feet of Jesus,
Oh, what words I hear Him say!
Happy place—so near, so precious;
May it find me there each day.

Sitting at the feet of Jesus,
I would look upon the past;
For His love has been so gracious,
It has won my heart at last.

There is a reason why the early Church prospered spiritually and in growth.

DAILY DUTIES AND DELIGHTS

by KENNETH O. BOUTON*

WE Christians are continually being urged to return to the simplicity, sincerity, and spirituality of the early Church. Let us look in the Book of Acts at some of the early Church's daily habits.

On the day of Pentecost the Holy Spirit descended to fill and indwell the believers who then became the nucleus of the Church. Peter preached a powerful sermon in Jerusalem with striking results. About three thousand souls were added to the Church. The response to the preaching was that men and women gladly received the Word, were baptized, continued steadfastly in the apostles' teaching and fellowship, in breaking of bread, and in prayer (Acts 2).

This daily routine of Christian life caused them to be of one accord and of singleness of heart with gladness (vs. 46). While there is nothing common-place about our Christian walk, it is to be continuous and consistent. Nothing will make so great an impact upon the world as to see believers walking in unity of the Spirit and in love.

The result of this is seen in the Church finding favor with the people and bearing fruit for the Lord. He added to the Church *daily* those that were being saved (vs. 47 R.V.). The testimony of their lives gave credence to the words of their lips.

Problems were solved and progress was made through prayer. On their way to a prayer session, Peter and John performed a notable miracle (Acts 3:1-9). The persecution that followed only led to greater unity and increased prayer

*Mr. Bouton, pastor of the First Baptist Church, Elmhurst, Ill., is one of our book reviewers who has also written a number of short articles for us.

(Acts 4:23-31). Praise and prayer brought a fresh infilling of the Spirit and boldness to speak forth the Word. The witness to the resurrection of the Lord Jesus Christ was given with great power because of the great grace resting upon all believers (vs. 33).

The teaching and preaching ministry of the Church was that Jesus is the Christ (Acts 5:42, R.V.). This was proclaimed *daily* and in every place, temple and home. The heart of the message was Christ; and His life, the resurrection. Early Christians served a living Saviour, God's anointed and appointed One. He had died for sinners upon the accursed tree. His body had laid in the tomb for three days. He arose triumphant over sin and death and hell. The apostles had seen Him; touched Him; and had eaten with Him. Nothing could dissuade them from their task or divert them from the truth.

The early Church was not visionary and ephemeral but practical and constant. It cared for the needs of its own. There was a *daily* ministrations to widows (Acts 6:1). The first officers appointed by the Church were deacons who served tables but who were Spirit-filled men of faith and action (vs. 3-5).

Churches were established in the faith and were vigorous in the promotion of the Gospel leading to their *daily* increase (Acts 16:5). There was nothing static or stagnant about the early Church. Persecution may have been the means of scattering them abroad but, everywhere they went, they preached the Word (Acts 8:4). There was a sensitiveness to the Spirit of God for which we should long and of which we should learn. Notice the quick responses of Philip (Acts 8:26), Ananias (Acts 9:10), and Paul, (Acts 16:10). In the poem, "The Charge of the Light Brigade," it is said:

What though the soldiers knew someone had blundered,
 Theirs not to reason why
 Theirs but to do and die
 Into the valley of death rode the six hundred.

Our obedience and response must be the same since ours is the added incentive of knowing that our Leader cannot blunder.

In the early Church there were *daily* Scripture searchers,

Bible students with ready minds to receive the Word, being assured of its truth in their own hearts (Acts 17:11).

Thus we can say that the success of the early Church stemmed from its dependence upon the Spirit and the Scriptures, its diligence in prayer and preaching, and its devotion to our Lord and Saviour Jesus Christ.

BOOK REVIEWS

RAY C. STEDMAN, *Editor*

1000 New Illustrations. Compiled and Edited by Al Bryant. Zondervan Publishing House. Cloth binding, 254 pages. Price \$3.95.

Illustrations that make truth live are valuable finds for any public speaker or teacher. Many of the current books available are reprints of older books and are filled with archaic and pointless stories. This new compilation contains the best of the older volumes with at least 1000 (as the title claims) illustrations taken from modern life. These have never before appeared in book form and will, therefore, be fresh and up-to-date.

The Index lists the stories by titles, some of which seem to have little connection with the story following. Fortunately, however, the Table of Contents groups various stories in a subject listing, thus greatly aiding the reader in locating an appropriate illustration.

Pastors and teachers who are not content merely to impart truth but who want to see it strike with impact will find this book a most useful tool.

Summing up: A quiver of arrows.

—R. C. S.

Messianic Prophecy in the Old Testament. By Aaron Judah Kligerman, D.D. Zondervan Publishing House. Cloth binding, 155 pages. Price, \$2.95.

Christ in the Old Testament is a theme of endless fascination. The figure that gradually emerges from the shadows of types and sacrifices and finally, in Isaiah and the other prophets, bursts forth in clear and lucid detail is none other than "this same Jesus" who walked the hills of Galilee. Dr. Kligerman, an eminent Jewish Christian, proves to be an accurate and experienced guide in tracing out the inspired fore-views of the Messiah.

The plan of the book is simple. Messianic passages from seven divisions of the Old Testament are analyzed in as many chapters. These divisions follow time periods rather than the chronological order of the books: viz, the Pentateuch, the Historical Books, the Psalms, the Pre-exilic Prophets, Isaiah, the Assyrian and Babylonian invasions, and the Post-exilic Prophets. A concluding chapter is entitled "We Have

Found the Messiah," and presents a strong argument, slanted to the Jewish mind, for acknowledging the claims of Jesus of Nazareth. A Chronological Table, a Glossary of Jewish Terms, a Bibliography, and an Index complete the book.

Dr. Kliggerman's Jewish upbringing and years of scholarly study enable him to open new vistas and insights into many little-known aspects of Messianic expectation on the part of the Talmudic rabbis and others. This is an authoritative book in its field, though it is to be regretted that its brevity prohibits anything but the barest commentary on the Messianic passages quoted.

Summing up: "All that the prophets have spoken concerning Me."

—R. C. S.

The Church Secretary. By Virginia S. Ely. Moody Press, Chicago. Cloth binding, 190 pages. Price, \$3.00.

From a background of specialized study, leading to a B.A. degree, and master's degrees in Religious Education and Library Science, and of experience in public school teaching, serving as secretary in a large church in Texas for ten years, and teaching church secretaries at a seminary, Miss Ely shares material helpful to church office personnel. There is a vast difference in duties and personal qualifications of a church secretary as compared with one in the business world. In the church office, Miss Ely points out, "techniques which are often employed in the business world cannot be tolerated." A church secretary must possess Christian character, an attractive personality, capability, and many other essential qualifications.

Miss Ely cites instances where a church secretary must sometimes be able to counsel, encourage, and comfort; she must serve the members of the congregation always in love and patience, no matter how busy she is with her multitudinous duties. Such demands necessitate that her personal life be centered around the Person of Christ and the Word of God. There must be not only academic and business fitness but the spiritual plus.

There are chapters which offer guidance to the church secretary in her relationship with visitors in the office, her co-workers on the staff, and her supervision of the office routine. Filing, record systems, and church publicity are dealt with. The aspects of secretarial work treated in this volume are basic but rather briefly and generally developed. The more specific suggestions seem to apply to a church served by a rather large staff. Perhaps in a sequel Miss Ely may give more detailed information as to initiating a complete system in smaller churches where there is but one office employee. However, everyone on the church staff, from the custodian to the pastor, could benefit by this book. It reveals the need for harmonious cooperation of each one, toward the establishment of an efficient and truly Christian office organization that will command the respect of the congregation it serves.

—CALLIE B. WILKINSON

The Lord went in obedience to the death of the cross and was raised up to the Father's right hand where we see Him above the range of everything. He says to us: "You are risen with Me and are one with Me, and if you walk in the power of this you also will be above everything."

LETTERS

Likes It

To the Editor:

Our Hope gets better and better and better all the time. It's terrific . . .

(Rev.) FLOYD GARNING ELLIS
Binghamton, N. Y.

Austerity?

To the Editor:

The August issue of Our Hope carries an abbreviated "Question Box" and a very shortened page of "Letters to the Editor."

Shall subscribers expect this austerity program to continue in future issues?

D. T. E.

Riviera, Cal.

¶ No. Sometimes space is lacking. Furthermore, during the summer months readers write less, the reason for so few "Letters" this month.—Ed.

The Sabbath Day

To the Editor:

It is not often that I take issue with any article that is printed in your wonderful magazine, Our Hope. But your stand on the Sabbath Question I consider far from Biblical, and as a firm believer in the Holy Word of God and in Jesus Christ the Son of God I feel that I must stand up for the truth which is revealed in the greatest of all Books, The Holy Bible. . . . There is not one mention [in the Bible] of the first day of the week, called Sunday, as a Sabbath day of rest to be kept in honor of our Lord's resurrection. . . .

ROBERT H. WALKER
Deer Park, N. Y.

¶ As the early Church evidently met on the first day of

the week to observe the Lord's Supper, etc. (Acts 20:7; I Cor. 16:2), so do we, as a testimony to Christ's resurrection. Thus one day in seven is explicitly set apart to God. If Subscriber Walker has the conviction that he must observe the seventh day, we shall not quarrel with him. "One man esteemeth one day above another; another esteemeth every day. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it . . ." (Rom. 14:5, 6).—Ed

Request Received and Granted

To the Editor:

I happened to get hold of a very old copy of Our Hope and, as I read its pages very carefully, I really found a treasure of wonderful expositions and splendid articles.

I cannot afford to pay for a subscription and inquire if you have a "Gift Subscription." If so, I would be very happy if I could be among the recipients of this generous ministry.

GAUDENCIA BARRA
Baptist Church,
Compostela, Davao

¶ We hope new Subscriber Barra is helped by the magazine which is sent him by means of the OUR HOPE MISSIONARY SUBSCRIPTION FUND.—Ed.



Frank E. Gaebelrn, Publisher

E. Schuyler English, Editor

Editorial Notes

"I HAVE set the Lord always before me" (Psa. 16:8). This Psalm gives a prophetic picture of Him who existed in the form of God, who made Himself of no reputation and took on the form of a servant, who humbled Himself and became obedient unto death, even the death of the cross. In this Psalm we hear Him giving expression to His trust in God and the certainty of His victory over death and the grave.

Our blessed Lord walked constantly in the path of obedience. The path that He has gone through He has graciously left for His redeemed people to follow. His own grace, and the power of His Spirit whom we have received as one of the blessed results of His finished work on the cross, make this following after Him possible. Thus all believers should be able to say: "I have set the Lord always before me," and live daily and constantly with the Lord before the heart. Such a life is a life of blessing and victory, a life unto the praise of His name, which yields abundant fruit.

We must have the Lord, first of all, before our hearts in His redeeming love. We were lost and He came to redeem us. "He loved me and gave Himself for me" is the song of worship of all who have been washed in His blood. All who know the price which was paid for redemption, remember daily that He loved us and that, in His own body on the tree, He bore our sins. That this might be so He left that blessed request before He went to the cross: "Do this in

remembrance of Me." The Lord's Supper was instituted by Him that we might keep Him before our hearts in a practical way. Each time we gather according to this request, and worship in spirit and in truth, the Holy Spirit puts Him afresh before our hearts. We then taste His love again and receive new and blessed assurance that we belong to Him and He belongs to us. We need to get fresh glimpses of His great love so that we may increasingly appreciate Him and live out the salvation we have in Him. How it does melt the heart when we remember the fact that He bought us with His blood!

Centuries ago, in Boston, the leading of praise in song was given to a Judge Sewell. The "Bay Psalm Book" contained only a few tunes. But the good man found even the few tunes bewildering. In his diary, which is in existence, he reports his successes and his failures. Occasionally he thinks that he "set a psalm well"; at other times he complains that the people ran away with the tune. But, on a certain Sunday, he says: "The song of the fifth of Revelation was sung. I was ready to burst into tears at the words, 'Bought with Thy blood.'" Such loving remembrance of Him refreshes His heart and becomes a source of blessing in our own lives.

We must have Him before our hearts as the One who walked on earth in humiliation, meek and lowly of heart. How blessed it is never to lose sight of Him in this character! His life is our pattern; to walk even as He walked is God's call to His redeemed people. Are there sorrows and trials? He passed through them too, as the perfect One, in perfect submission and perfect patience. Are we misunderstood and wrongfully treated? This was His lot among a crooked and perverse generation. Are we in want and distress? He knows all about this. Well may we have His life down here as the object of meditation before our hearts. And as we do we shall receive help, and by the power of His Spirit reflect His image. How blessed it is to look back to His path on earth and thus receive courage and strength to follow after Him!

But we also have Him before our hearts as the One who is now crowned with glory and honor upon the Father's throne. He is there for us. His love is unchanged; His

power is on our side. While we have Him before our hearts as the glorified and living One, He has us upon His heart. He knows us, knows our needs, and will supply them in His own way. To step on daily through this quickly passing age with the Man in glory before our hearts, telling Him our troubles, looking to Him for help, expecting all from Him and Him alone, and accepting all that comes into our lives as from Him—that is the life we are called to live, as His redeemed ones.

We must have Him before our hearts as the coming One. Every night, when we retire, our last thought ought to be of Him and that, before another morning comes, we may meet Him. Every morning's first thought should be of Christ and that, before another evening appears, He may come. If He is before us in this way, in reality, it will be a great blessing in our lives. Sorrows and trials will become insignificant. The future will then be left in His hands, while every day He gives us, while waiting for Him to come, will be marked by untiring service and by doing good. Soon He will come and we shall meet Him face to face. Having the Lord before our hearts as the coming One, whose glory we shall share and whose image we shall bear in all eternity, will result in never losing sight of the Lord. Wherever we go, we look to Him to guide. Whatever we do, His honor and the glory of His name become increasingly the desires of our hearts. In all we do—in our work, in the household duties, in service, in anything and everything—we shall have but one object, and that object will be to please Him. The Lord grant to us all such a walk in these last days. There is little time left to be faithful to Him. May we use it. Satan's power will hinder as never before, in a life closely linked with Him, but He has conquered Satan. If we are willing, His sufficient grace will meet all our need. "I have set the Lord always before me."

—From the writings of A. C. Gaebel, 1929



A reserved compartment in your heart, however small, provides room for Satan to work havoc in your soul and rob you of victory.

A Lesson from a "Dry Chapter"

God has never made a mistake and He made none in recording for us the varied genealogies and catalogues of names to be found here and there in His Word. The reading of these lists may be dry for us, but this is not on account of divine error but because of lack of spiritual perception on our part.

The fourth chapter of First Chronicles contains a list of the descendants of Judah. The delineation is interrupted, at about one quarter of the way through the catalogue, by a comment concerning one who is mentioned only here in the Bible—Jabez, a man of distinction. Of him it is written "Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Ob that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested" (vs. 9, 10).

The name "Jabez" means *sorrowful*, or *he will give pain*. It is not revealed why Jabez's mother so named him, but it seems evident that her fears on his behalf must have been happily disappointed in subsequent years.

Jabez's title as a man of distinction above his brethren was not due to anything that the world would acclaim. If he was a man of wealth, or talent, or business prestige, or social recognition, the Holy Spirit makes no note of it but alludes to one characteristic only—he called upon God in prayer. His title to nobility, as far as heaven is concerned, was bestowed upon Jabez because he was a man of prayer.

Although the prayer of Jabez, dispensationally, was addressed to the God of Israel, it assuredly has a lesson for our own need in this present age. The God of Israel is the God of the Christian today, and we are told that "all these things happened unto them [the Israelites] for examples: and they are written for our admonition, upon whom the ends of the ages are come" (I Cor. 10:11). So suppose we seek to discover what it is that makes one honorable in God's estimation

(1) He is honorable in God's sight who desires earnestly

His blessing. "Oh that Thou wouldest bless me indeed" cried Jabez. Such a petition denotes immediately that he who offers it possesses faith, a sense of dependence, and sincerity of purpose. And since purity of motive is implied in all these attitudes, it must be assumed that the petitioner is ready to submit wholly to the will of God. God honors him who honors Him.

(2) He is honorable in God's sight who earnestly desires spiritual growth. "And enlarge my coast," Jabez requested. It is not pleasing to God when His people are satisfied to settle down in their initial Christian experience—saved from condemnation by divine grace but indifferent to spiritual progress. They are constantly in need of milk when the time is long past when they ought to desire strong meat. He cannot be honorable in heaven's estimate who ignores the solemn exhortation of the Scriptures: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

(3) He is honorable in God's sight who desires earnestly the sense of the abiding presence of the Lord. "And that Thine hand might be with me," pled Jabez. It is quite evident that the lover longs for the presence and fellowship of his beloved. We love God because He first loved us (I John 4:19), it is true; but we do love Him. And it should result that we long ardently for the consciousness of His presence and the assurance of unbroken fellowship with Him. That desire is expressed in more than words; it is signified by obedience. Thus our Lord declared: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (John 14:23). He is honorable in the divine estimate who yearns for the comfort and communion of uninterrupted fellowship with the Lord.

(4) He is honorable in God's sight who earnestly eschews evil. "And that Thou wouldest keep me from evil," Jabez prayed. While we walk this pilgrim pathway we come into daily contact with the world, the flesh, and the devil. Each of them is sinful, and evil surrounds us at all times. How important it is that we should be guarded from it and strengthened to resist the attacks of the evil one. Thus the Lord Jesus taught His disciples to pray: "Deliver us from

evil" (Matt. 6:13). Divine provision has been made, by the written Word and the indwelling Spirit, to guard us. But He is grieved with him who does not recognize sin's attraction to the flesh and, consequently, take pains to guard himself against it. The man is honorable in the Lord's sight who honestly shrinks from evil and genuinely hankers after holiness.

(5) He is honorable in God's sight who desires earnestly to experience fulness of joy in the Lord. "And that it may not grieve me," concluded Jabez. The heart of the believer in Christ is not to be troubled. On the other hand our Lord declared to His own: "These things have I spoken unto you, that My joy might be in you, and that your joy might be full" (John 15:11). Not only is evil to be avoided, in the Lord's strength, so that we shall not be grieved by falling to its onslaughts, but we are so to live, Spirit-empowered, that the joy of the Lord will be our portion. He who desires with a whole heart to know such fulness of joy is pleasing to God, for the honest longing after it bespeaks a willingness to live obediently and in yieldedness to the Lord. The man is honorable in God's estimate who courts the joy of the Lord for himself.

"And God granted him [Jabez] that which he requested." So will He grant it to all of us today who pray as Jabez prayed—in sincerity and truth.



The Christian's Position in the World

The position of the believer in Christ, in so ungodly world, is like that of his Lord. In His great intercessory prayer for His own, the Saviour spoke to the Father, saying: "They are not of the world, even as I am not of the world" (John 17:14, 16). And to His disciples the Lord Jesus declared: "The disciple is not above his Master; but every one that is perfect shall be as his Master" (Luke 6:40).

Our Lord Jesus Christ, the Son of God, was a holy Being who dwelt for a comparatively short time among sinful creatures in a world dominated by Satan, its prince. However, had our Lord withdrawn Himself entirely from all

contact with sinful men and retired to some monastery until the hour when He should sacrifice Himself for sin, it is very doubtful whether He would have fulfilled the will and purpose of God.

So it is that, in our own times, it is not for believers in Christ to think that they can follow Him by seeking a life of solitude. God honors the desire for holiness on the part of His people; at the same time we must remember that He does not place us in situations in which we cannot live in a holy way. There are occasions when believers find themselves in such circumstances, but they are there of their own wills rather than of God's will.

When, therefore, one of us is disposed to desert the earthly place in which he finds himself, because of the obstacles that it presents to his Christian principles, he must ask himself whether these obstacles be impossibilities or merely difficulties. If they be impossibilities, then it is certain that he is not in God's place for him and he must depart from that situation immediately, cost what it may. If, however, the obstacles are difficulties rather than impossibilities, he must remember that our Lord did not shun difficulties or opposition.

Having said this, let us remind ourselves that our Lord, although He did not hide Himself from mankind, never wilfully exposed Himself to temptation. He did not go of His own choice into the wilderness to be tempted by the devil: "Then was Jesus led up of the Spirit into the wilderness" (Matt. 4: 1); "the Spirit driveth Him into the wilderness" (Mk. 1: 12); and, "Jesus being full of the Holy Ghost . . . was led by the Spirit into the wilderness" (Lk. 4: 1). Even the Lord Jesus did not go voluntarily to meet the age-long enemy of God and listen to his seductive words. This being so, how can we—disposed as we are toward sinning and without strength in ourselves to resist temptation—go willingly and unnecessarily into the domain of Satan's blandishments? However high our principles may be, there is still great risk to them if we sit in the courts of sinners or walk with the enemies of God. Our blessed Lord was never so bold, sinless though He was. Much less should we take one step into the wilderness of temptation

apart from the direct leading of the Spirit (which will never be contrary to the written Word of God) for the accomplishment of some purpose that will glorify God. If God takes us into such a place, it will be that we may be victorious, just as He led His Son there by the Spirit so that He, our Lord and Saviour, might be more than conqueror.

The answer to the whole problem is for us to be within the will of God wherever we are or wherever we go. If it be for His sake, we must be ready to depart from any situation, whatever the cost. If it be to glorify Him, we must be willing to remain within any circumstance, whatever the price. His will and His leading will always be in conformity to His Word. May that Word dwell in us richly.



If the Walls Could Speak

Years ago an aged Scottish saint, lying on his death-bed with his loved ones gathered around him, whispered to them: "Could these curtains or these walls speak, they would tell you what sweet communion I have had here with my God." If the walls of your room could speak, what would they say?

Communion with the Lord is maintained through reading the Bible and praying. In the former, God speaks to our souls; in the latter, we talk with Him. There can be no understanding of the mind and will of God unless it is had from His Word. There will be no prayer, that is, earnest, heart-opening, effectual prayer unless there is regular reading of the Bible and meditation upon what has been read. There the heart is cleansed. There the soul is refreshed. There the child of God is driven to his knees.

And how needful is prayer? Prayer is very normal for the Christian. It brings and keeps God and man together—raising man up into the presence of God, and bringing God to man. We are told to pray always with all manner of supplication, to pray and not to faint, to watch unto prayer. Prayer is a very important and noble article of the Christian's spiritual armor and it ought not to be neglected. It is slighted to our own spiritual loss.

O Christian, let us be much in prayer! Let us pray

faithfully—in secret and in set prayer. And while we are going about the tasks of the day, let us be in an attitude of unceasing prayer. Furthermore, in the busy hours, let us often pray spontaneously, sending messages from our hearts on the very wings of faith to the throne of grace. They will surely reach another heart, the heart of God, and will return again filled with spiritual blessings.



Gold, Silver, and Precious Stones

While looking through an old volume of *Our Hope* in search of a Memorial Editorial, we ran across an editorial by Dr. A. C. Gaebelain, entitled "Lessons from Pompeii," in which the former beloved editor remarked about a discovery that was unearthed while archeologists were digging around the walls of that Roman city that was buried beneath the volcanic lava from Vesuvius some nineteen hundred years ago.

The body of a woman was found in a petrified condition, and the hands of this woman were filled with jewels of all kinds—bracelets, necklaces, amulets, rings, and unset stones. Evidently, as she fled from the eruption of Vesuvius, she gathered her most precious possessions. But she was too late and was overtaken by the sea of lava that poured down upon the city.

Dr. Gaebelain, in recounting this discovery, fittingly called attention to the fact that multitudes in our own times, like that woman of Pompeii, count the things of earth as the most valuable possessions and neglect the things of the Spirit. With their minds set upon temporal treasures and pleasures, they have no time for the eternal riches that God graciously offers in His Son, and they reject the Lord Jesus Christ and all that He provides. One day, however, the judgment of God will fall upon this earth in catastrophic proportions. Then it will be too late. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. 1: 18).

The application that Dr. Gaebelain made of the tragic discovery of Pompeii is very true. We recall having visited

the partly restored ruins of the city some few years ago. The guide showed us such jewels as were found in the hands of the woman who was turned to stone. And we, too, thought of a spiritual parallel. It was that the jewelry survived the scoria and fire that destroyed Pompeii because the jewelry was composed of gold, silver, and precious stones. All else perished. There have never been discovered any remains of wood, hay, and stubble, for these things were burned up and completely eradicated in the heat of the catastrophe.

In such a way, when the believer in Christ stands before the *bema*, the judgment seat of Christ, to receive the things done in the body (II Cor. 5: 10), according to what he has done since he received Christ as his Saviour, his work will be made manifest (I Cor. 3: 13). If it is found to be gold, silver, or precious stones, then the testing fire will not consume it but will, rather, purify it. If, on the other hand, it be as wood, hay, or stubble, it will be burned and nothing will be left of the work. In such a case the believer will indeed be saved, but so as by fire and apart from reward.

Even the rewards that the child of God will receive in that day are entirely through divine grace. But they are offered. How tragic it will be to find that much has been lost because our service in this earthly life has been for self rather than for the Lord. Let us search our hearts and our works that we may not be ashamed in that day. The gold, the silver, and the precious stones will rejoice the heart of our ever-loving Lord even more than the rewards will please us.



The Communion Table

Prior to the hour when our Lord Jesus Christ poured out His precious blood on the cross on our behalf, He sat down with the Twelve to partake of the passover feast. And there He instituted the new feast, the ordinance of love that we know as the Lord's Supper. Later, when Pentecost was come and the Church was born, our blessed, glorified Lord revealed to the Apostle Paul concerning the commemoration of His death in this new feast. "For I have received of the Lord

that which also I delivered unto you," the apostle writes, "that the Lord Jesus, the same night in which He was betrayed, took bread . . ." (I Cor. 11:23). He who knows our hearts so well, knows that our spiritual sensibilities are such that we need, day by day, divine assistance if we are to keep His redemptive work constantly before us. So He has given us the symbols of the bread and the wine to stir our memories concerning Himself.

As wonderful as this feast is, it is necessary that we, as Christians, guard against certain dangers which surround it. On the one hand, there is the peril of indifference toward it or carelessness in its observance. Such an attitude betrays spiritual ignorance as to the mercy, love, grace, and suffering for which it stands. On the other hand, there is the danger of superstition in regard to the feast, whereby so much reverence is paid to the symbols themselves that thoughts are turned away from the Host, Christ Himself, and the sense of personal communion with Him is lost. Thus the shadow receives the adoration that belongs to the Substance, and He who is the pre-eminent One is given the secondary place.

The church at Corinth was guilty of the former dangerous spirit. Believers there had become indifferent to the meaning of the communion feast and careless in its observance. They partook of the feast in an unworthy manner, as if it were a banquet to satisfy their fleshly appetites. As a result the Father in heaven found it necessary to chasten some of them.

Such indifference and carelessness concerning the Lord's Supper are not wanting in the Church today. These attitudes may not take the same form as they did at Corinth, it is true, but whenever the feast loses its precious significance to a Christian because of familiarity with it, or whenever something other than Christ and His cross intrudes into the hour, that which was designed to be an act of worship becomes an exercise that dishonors the Lord and is utterly without profit to the partaker.

Many of you will recall with fond memory your earliest experiences in commemorating this love-feast, directly after you first knew of a surety that you had passed, through faith in the Son of God who gave Himself for you, from death to life. What a glorious and soul-satisfying thing it was to sit

down at the Lord's table with the saints whom you had come to love deeply in Him! And yet that early fervor may have escaped you—until the day came when you broke the bread and partook of the wine in a matter-of-fact way, out of habit or a sense of duty, "not discerning the Lord's body."

Then, too, there are those today who fall into the second peril, that of superstition. The Roman Catholic doctrine of transubstantiation is responsible for this to a great degree. That Romish dogma, wherein the bread becomes the actual body of Christ and the wine His actual blood, spreads its fingers into Protestantism also in the so-called "consecration of the elements," so that it becomes the elements rather than the exalted Lord to which worship is given. The symbols are indeed sacred and sanctified, since they represent the body and blood of the Lord Jesus Christ. It is He, however, and not they who bore our sins in His own body on the tree, who is coming again, and who spreads the table for us in the wilderness.

The Lord's table is a love-feast for Christians only. It cannot be for those who are not Christians, who do not believe in the Host of the feast. It is the supper of His providing, a table where His own may commune with Him and with each other.

In retrospect, we think of His death. "This do . . . in remembrance of Me." The bread that is broken there is to remind us of His body that was given for us. The wine that is served there is to bring to our memory afresh the precious blood that was spilled at Calvary for us. There, at the Lord's table, the reality of the cross and its shame—and its wondrous effectiveness on our behalf—is known.

In anticipation, the table looks forward to our Lord's return. "Ye do show the Lord's death till He come." The Lord's Supper is a link between what He did for us at Calvary and what He is going to do for us in the air and in the glory. As we commemorate His passion at His table "till He come," so we also look forward to that which is the Church's blessed hope, His coming for His own, and also to that for which this poor world and all creation groan, His coming in power and glory.

There is, too, in the breaking of the bread and the partak-

ing of the wine, the marvelous present satisfaction of feeding upon Christ, and the joy of infinitely close fellowship with Him and with the Father. There we are strengthened for the pilgrimage which will end, we know not when, in our being taken into His glorious presence to see our blessed Lord and be like Him forever.



There Is A Cost

Salvation is a gift to the sinner, the free gift of God. "God so loved . . . that He gave . . ." "By grace are ye saved through faith . . . it is the gift of God" (Eph. 2:8). "Being justified *freely* by His grace through the redemption that is in Christ Jesus" (Rom. 3:24). "And whosoever will, let him take the water of life *freely*" (Rev. 22:17).

The forgiveness of sins, salvation, and life eternal cannot be purchased by any man but must be received freely as a gift. This fact is so well established in the Scriptures that it should not need re-emphasis, yet there are still those who would seek to add something to, or pay something for, that which a loving and merciful God offers without money and without price.

Equally true but perhaps not stressed as much is the fact that, while salvation is offered freely to the sinner, it was not purchased freely. It cost God something, yes, it cost Him everything. It demanded that the Son should lay aside for a time the glory that He had with the Father before the world was (cf. John 17:5; Phil. 2:6, 7). It caused the Father to forsake the Son when our Lord Jesus Christ was made sin on our behalf (Matt. 27:46; II Cor. 5:21). Nowhere is the Father's paternal heart revealed so fully in this respect, we suppose, as when the angel of the Lord called unto Abraham, after Abraham had offered his son Isaac to God. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, *for because thou hast done this thing, and has not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon*

the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; *because thou hast obeyed My voice*" (Gen. 22:5-18). God the Father knew what it cost Abraham to offer up "his only begotten son" (Heb. 11:17), for He Himself was to do the same in the fulness of time. The salvation that is freely offered to us cost God more dearly than we can ever know.

It is not these things, however, of which we wish to speak here, but of the fact that the life of obedience and abandonment to God will cost the believer something.

In the final chapter of II Samuel is written the record of David's sin in numbering the people. When the census was completed, the king recognized that he had sinned and, in true humiliation, confessed to God: "I have sinned greatly in that I have done: and now, I beseech Thee, O Lord, take away the iniquity of Thy servant; for I have done very foolishly" (II Sam. 24:10).

True confession brings true forgiveness. However, forgiveness does not always eliminate the consequence of sin. So it was that, while the Lord forgave David, certain chastening had to fall.

God gave David three choices: famine in the land, or flight from his enemies, or pestilence in the land (vs. 12, 13). Again David's magnificent heart revealed itself in his decision: "I am in a great strait," he said to Gad, the prophet, "let us fall now into the hand of the Lord; for His mercies are great: and let me not fall into the hand of man" (vs. 14). "So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-shebs seventy thousand men" (vs. 15). David's sin was costly, not only to himself but to his people; yet they, the people, were only receiving the just punishment of their own sins, for it is recorded that "the anger of the Lord was kindled against Israel" (vs. 1). This was on account of their earlier disloyalty to the throne.

"And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented Him of the evil, and said to the angel that destroyed the people, It is enough: stay

now thine hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite" (vs. 16). Again David spoke: "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let Thine hand, I pray Thee, be against me, and against my father's house." The king did not want others to suffer on account of his own sins.

God commanded David to build an altar and to offer a sacrifice in the threshing-floor of Araunah, where the judgment had been stayed. So David went to Araunah to buy the threshing-floor from him. "And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him; behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of oxen for wood" (vs. 22). David, however, would not accept these gifts from Araunah, but said: "Nay, but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." So David bought the threshing-floor and the oxen, and "built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel."

This threshing-place of Araunah was a fitting spot for mercy upon Israel. It was here that Abraham offered up his only son, Isaac. It was here that the temple was later built, after David had bought the ground (I Chron. 21:25, 28; 22:1). And in this act of David's he was himself a type of our Lord Jesus Christ who purchased us at great price and offered Himself to meet the just claim of God against sin.

What we should observe particularly, however, is the fact that we, the Lord's people, dare not offer to the Lord that which costs us nothing. David knew that truth. Of what value would his burnt offering have been had he accepted the threshing-floor freely from Araunah, and the oxen as well? David's forgiveness was by God's grace, freely received; his obedience to God's command, and the offering that he made, cost him something. And so it must be with us. Our salvation is God's gift but our offering of ourselves to Him in service is at a price.

There are so many who would be ready to yield themselves

to the Lord if they could only be sure that nothing would be expected of them, if they could only know that it would not cost them money, or fame, or popularity, or time, or strength! Let us learn from David's deed that he who would offer worship and service acceptable to God, and his obedience as a sweet savor unto Him, must be willing to pay a certain price for it.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).



Truth Is Unchangeable

The truth that has been given us in God's Word is positive truth and it is unchangeable. God Himself does not change and, therefore, His Word does not change. Thus it is that they are mistaken who state that there are two sides to this truth or that truth. There may be two views as to what a certain Scripture means but there cannot be two contrary truths. We must, therefore, be extremely careful how we treat the truth that God has entrusted to us, for truth that is rejected is likely to deliver us up to flagrant error.

It is a dangerous thing to accept the product of fallible, human reason in place of the revelation of God. While it is predicted in Scripture that "the time will come when they will not endure sound doctrine" (II Tim. 4:3), this has to do with mere professing Christians and not with members of the household of faith. To believers in Christ the Apostle Paul wrote this injunction: "Hold fast the form of sound words, which thou has heard of me, in faith and love which is in Christ Jesus" (II Tim. 1:13). And our risen and exalted Lord and Saviour spoke these words to the church at Philadelphia, words that we, having ears, are enjoined to hear: "Hold that fast which thou hast" (Rev. 3:11).

Christianism, made up in part of unbelievers who profess a name that they do not possess, has abandoned in large measure the sound doctrines of Holy Writ, turning to fables that blind leaders are offering them so as to please their itching ears. Let not the real Church, the body of Christ,

cast before the winds any portion of divine truth. For to take any "side" of the truth other than the clear revelation of God is to follow men rather than God and will bring division within the Church. God's truth does not divide but unites His people.

The truth can be known only by diligent and prayerful reading and studying of the Bible, and, following this, obedience to the truth, expressed by a holy walk. "Hold that fast that thou hast."



The Time That Remains

When John Wesley was at the height of his glorious ministry, a friend asked him: "John, suppose you knew that you were going to die by midnight tomorrow! How would you spend your time until then?"

"I would spend it," Wesley replied, "exactly as I expect to spend it now. I would preach tonight in Gloucester, get up early tomorrow morning and proceed to Tewkesbury, where I would preach in the afternoon. Then," he continued, "I would go to the Martins' house in the evening, as they are expecting me, talk with Mr. Martin, pray with the family, retire, putting myself in the Father's care, and wake up in heaven."

To live in such a way that we would not need to change a single engagement or plan, if we knew that the Lord would come tomorrow or would take us Home by the gateway of physical death within the next twenty-four hours, is to be living for God in truth.

What are you doing with the time that remains? Are you living for self or for Christ? Is there anything that you would do differently if you were sure of His coming today or tomorrow?



Appointment

Our esteemed friend, Howard A. Hermansen, who was for some years Associate Pastor of the Moody Memorial Church, Chicago, has accepted an appointment as Executive Secretary of the Oriental (formerly South China) Boat Mission, effective October 1, 1957. As an administrator

and speaker who has a heart for souls and for missions, Mr. Hermansen is ably fitted to undertake his new calling. His headquarters are at 1220 N. Ridgeland Ave., Oak Park, Ill., where he may be addressed in connection with any phase of the work of the O. B. M. Your prayers on his behalf and that of the mission will be appreciated.



Missionary Subscription and Book Funds

Your faithfulness and generosity in the support of these two funds is, as always, deeply appreciated. May the Lord enrich your own lives in the giving as He enriches those who are the recipients of your benevolence. Contributions received in August are listed below with genuine gratitude.

OUR HOPE MISSIONARY SUBSCRIPTION FUND, August, 1957: Nos. 57-67M, \$10; 57-68M, \$3; 57-69M, \$3; 57-70M, \$2; 57-71M, \$5; 57-72, \$6; 57-73M, \$1.25; 57-74M, \$4; 57-75M, \$15; 57-76M, \$1.30; 57M-77M, \$9. Total, \$59.75.

OUR HOPE MISSIONARY BOOK FUND, August, 1957: Nos. 57-18B, \$10; 57-19B, \$15. Total, \$25.00.

STAFF SPOKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. B. Schuyler English:

Nov. 10-15—Thomaston, Ga.: First Methodist Church (W. H. Ruff, Pastor); mornings (except Monday) and evenings.

Dr. Homer A. Hammontree and Paul Beckwith:

Nov. 3-17—Wabash, Ind.: South Side E. U. B. Church, Adams and Columbus Sts.

Nov. 18-24—Flint, Mich.: Rescue Mission of Flint.

John B. Marchbanks:

Nov. 7-9—Chattanooga, Tenn.: HiWay BiWay Christian Crusade.

Nov. 10-12—Grayville, Tenn.: Brayton Baptist Church.

Nov. 13—Asheville, N. C.: Asheville Bible Church.

Nov. 17-20—Winston-Salem, N. C.: Twin City Baptist Church.

Nov. 24—Hendersonville, N. C.: Faith Tabernacle.

A Single Thread

It is said that there are some looms upon which as many as hundreds, even thousands, of threads are woven at one time to make a highly-patterned fabric. And, if one of those threads breaks, the loom must stop, else the whole pattern will be destroyed.

So it is with our lives. If one sin or one act of disobedience enters, the pattern that God has made for us is marred. Not until the thread is mended, that is, not until the sin is confessed and fellowship with the Lord is restored, can we experience again the full joy of the Lord or fulfil His full purpose for us.

Did the Twelve preach one message and Paul another?

WAS PAUL'S GOSPEL DIFFERENT?

by RAY C. STEDMAN*

In a previous article we have attempted to answer some of the strange and extravagant claims, concerning the ministry of the Apostle Paul, which have been advanced by a sect of fast-growing churches which style themselves, "Bereans," "the Grace Movement," "Grace Churches," and other similar names. These maintain, among other peculiar views, that the Apostle Paul was the first human being ever to have knowledge of God's intent to form Jew and Gentile into one body, the Church. In the article referred to this claim was thoroughly examined in the light of the Scriptures and found to be utterly untenable. We examined many, many Scriptures, including an entire section of the Gospel of John (the Upper Room discourse, chapters 13-17), that unmistakably prove that the Lord Jesus deliberately and carefully revealed to the eleven disciples, even before His death, what He had in mind to bring forth in the startling age of the Spirit that was soon to dawn.

The claim is further made by the self-styled "Bereans" that the Gospel which Paul preached was radically different both in content and intent from that preached by the Twelve after the cross. In fact, one writer among the "Bereans" goes so far as to list at least three different and distinct gospels preached by Paul at one time or another during his ministry. All this, despite the fact that the apostle himself stated in the most vigorous language at his command:

*Mr. Stedman, who is Pastor of the Peninsula Bible Church, Palo Alto, Cal., is editor of our Book Reviews department and also a contributor of special articles. This is the second of a series on ultra-dispensationalism.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed (Gal. 1:8, 9).

Every Christian knows that during the forty-day period between the resurrection of Jesus and His ascension into the heavens, He met with His disciples on a number of occasions and gave to them what is often referred to as "The Great Commission." This commission is not recorded solely in Matthew 28, as some seem to think, but is mentioned by several Gospel writers in various forms. It appears also in Luke 24, Mark 16, and Acts 1, and a very brief statement of it is made in John 20:21; for by the time John wrote, the Great Commission had been acted upon by the Church for some sixty to seventy years.

We have already seen, in the previous article, how the early Church began to proclaim the good news of Christ's death, burial, and resurrection immediately after the day of Pentecost, and it was rapidly spread abroad to both Jew and Gentile far beyond the borders of Palestine. When God, in His sovereign wisdom, foresaw the need for a specially-prepared instrument to disseminate this Gospel of grace throughout the Gentile world, He separated Saul of Tarsus, even before his birth, for that purpose and, then, in the fulness of time, transformed him from a young Jewish radical into an humbled and dedicated apostle, and gave him a separate and distinct revelation of the Gospel He intended him to preach. All this Paul tells us himself in the opening chapter of his letter to the Galatians. He plainly let it be known that he had not learned his Gospel from any of the twelve apostles, or from any man, but obtained it by direct revelation from Jesus Christ. These are his words:

But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ (Gal. 1:11, 12).

There can be no doubt that Paul obtained his Gospel separately from the Twelve; but the question now arises: Was the Gospel he received the same as the Gospel then being preached by the Twelve and others, in obedience to the Great Commission? Nothing is more abhorrent to the modern-day "Bereans" than to suggest that these two Gos-

pels were the same! They became almost apoplectic at the thought. Yet Paul himself answers the question in the clearest manner possible, *and in the very same chapter!* He goes on to relate how, after his conversion, he went away into Arabia for a time; then, after three years, he made a brief visit to Jerusalem where he saw *only* Peter and James. Then he went away again to Tarsus, his home city, where he remained, as we learn from comparing references, for from seven to ten years. During all this time, as he himself states, he—

... was unknown by face to the churches of Judaea which were in Christ: but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed (Gal. 1:22, 23).

Here, from the mouth of the apostle himself, we learn that the message he preached after his conversion and which he received by direct revelation from the Lord Himself was the same Gospel proclaimed by the Twelve and others after Pentecost, and which he had so fiercely sought to eradicate *from the face of the earth.* It is crystal clear, from this direct statement, that though Paul received his Gospel separately, he did not receive a separate Gospel. What the Lord Jesus had personally revealed in outline form to the Eleven in the Upper Room, He had now personally revealed in even greater detail to Paul, commissioning him to preach these unsearchable riches throughout the Gentile world.*

This is confirmed by other references in Paul's writings. Where did he learn the details of what happened at the institution of the Lord's Supper in the Upper Room? Some may think that perhaps he had asked Peter about this when he visited him on the occasion referred to in Galatians 1. But he himself tells us this was not the case. Writing to the Corinthians (I Cor. 11:23) he says: "*For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread, etc.*"

Though this was a matter he could easily have learned from asking one of the other apostles, still the Lord chose

*It appears that this personal revelation of Christ is what constitutes an apostle, for Paul writes to the Corinthians, "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?"

to relate this personally to Paul during one of those periods of "visions and revelations of the Lord" which Paul mentions in II Corinthians 12:1. Again, Paul writes to the Corinthians.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures (I Cor. 15:3, 4).

This is again a plain and forthright statement of the Gospel which Paul preached. And as we compare it, for instance, with the words of Peter to the household of Cornelius, in Act 10, we can see immediately that it is the same simple, wonderful message of the grace of God, forgiving and reconciling sinners unto Himself on the basis of the death and resurrection of Christ. Paul could have learned this from the Twelve but, in order that his apostleship might stand on the same basis as theirs, the Lord imparted it to him in a personal manner.

Further proof that Paul considered his apostleship to be no different from that of the Twelve is seen in his many references to the apostolic band in which he obviously included himself without distinction from them.

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men (I Cor. 4:9).

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? (I Cor. 9:5).

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God (I. Cor. 15:9).

For I suppose I was not a whit behind the very chiefest apostles (II Cor. 11:5).

... for in nothing am I behind the very chiefest apostles, though I be nothing (II Cor. 12:11).

Neither went I up to Jerusalem to them which were apostles before me (Gal. 1:17).

How that by revelation He made known unto me the mystery which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit (Eph. 3:3, 5).

This last quotation is particularly significant in view of the constant claim of the "Bereans" that to Paul and to Paul alone was the revelation of the mystery of the Church

made known. In the most uncomplicated language the apostle states that it was revealed to him and it was revealed to them: two separate revelations, but the same message in each case. In fact, he includes others whom he designates as "prophets," i.e. New Testament prophets, as also being recipients of this revelation.

Still further proof that the Gospel which Paul received in a separate revelation was precisely the same Gospel as that preached by the Twelve in obedience to the Great Commission is found in the attempt to answer the question: Where did Paul get his authority to baptize in water?

Again we are touching on an issue that makes the ultra-dispensationalists see red. They would like nothing better than to be able to prove from Scripture that Paul never baptized in water. Despite their determined ignoring of the context of Paul's well-known statement in I Corinthians 1:17, "For Christ sent me not to baptize, but to preach the Gospel," and their refusal to accept his own stated reason for not baptizing many, still it lies beyond the realm of controversy that Paul did baptize in water. He names certain ones whom he had personally baptized and, though he was reluctant to perform the rite himself lest some would use his name for self-glorification, it is apparent from several references that he habitually encouraged the baptism of his converts, leaving the actual performance to lesser-known personalities.

Now the question must be answered: Where did Paul get authority so to baptize? True, the twelve apostles baptized their converts regularly in obedience to the Great Commission but, as we have seen above, Paul categorically states that he did not receive any authority, commission, or message from them or any other man. Then did he simply take upon himself the authority to baptize, adding it to the revelation he had received, without permission from the Lord to do so? Such a thing is unthinkable for the man who could write: "Be ye followers of me, even as I also am of Christ."

Why then did Paul baptize? There is only one other alternative. He baptized in water because he was told to do so by the same Lord who had said to the other apostles:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And writing to the same Corinthians to whom he had first brought the Gospel and of whom we read in Acts 18:8, "...and many of the Corinthians hearing believed, and were baptized," Paul says in I Corinthians 11:2: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." He goes on to speak of one of those ordinances or more properly, traditions, in the same chapter, correcting their behavior at the Lord's Table. And what other tradition has been a part of the Church from its very beginning but that of water baptism?

It was very natural, of course, that when the apostles at Jerusalem heard reports from time to time of Paul's work, they would listen carefully to see whether this man, whom they had scarcely met, was preaching the true Gospel or not. Doubtless they wondered where he learned details concerning Christ's Person and work that they alone had witnessed, and surely they must have longed for an occasion to sit down with Paul and compare notes. At last such an occasion came and Paul gives us the account of it in Galatians 2. There he relates how, fourteen years after his brief visit with Peter, he went up to Jerusalem "by revelation," i.e. at the express command of the Lord Jesus, and there "communicated unto them that Gospel which I preach among the Gentiles." In a private conference with the Jerusalem leaders, including James the Lord's brother, and the Apostles Peter and John, Paul unfolded to them the whole wonderful story of how God had called him and how the Lord Jesus had personally appeared to him and given him the message that he preached. So complete had this revelation been that Paul could write to the Galatians concerning the conference: "But these who seemed to be somewhat . . . in conference added nothing to me!"

Surely nothing could be clearer than that Paul's Gospel was exactly the same as the Gospel given unto the other apostles. Had there been the slightest difference the leaders at Jerusalem would certainly have disowned Paul. But when they saw that he fully knew the same wonderful truths that

the Lord had shown them in the Upper Room, they not only could not add anything to it but, as Paul goes on to say:

But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter . . . and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision (Gal. 2:7, 19).

It will perhaps seem unbelievable to many that anyone could read these verses and come to the conclusion that the "Gospel of the uncircumcision" and the "Gospel of the circumcision" are two drastically different messages. Yet Peter himself warns of those who read Paul's letters "in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (II Pet. 3:16).

It is bad enough when men wrest or twist the things "hard to be understood," but what can be said in condemnation of the modern "Bereans" who twist this plain and obvious passage to make it say that Paul and the Twelve preached entirely different Gospels? Can anything be plainer than that the two phrases in question are explained by the words, "that we should go unto the heathen, and they unto the circumcision"? This is exactly the same division of labor that we find recorded in Acts 11:19, 20, when some from the church at Jerusalem went north to Phenice and Cyprus and Antioch, "preaching the Word to none but unto the Jews only," while others, "when they were come to Antioch, spake unto the Grecians [Gentiles], preaching the Lord Jesus."

It is further evident that, when Scripture distinguishes various aspects of the Gospel, it uses a qualifying phrase that invariably means "about." For instance, the Gospel of the kingdom means the Gospel *about* the kingdom, never *to* the kingdom or *for* the kingdom. The Gospel of the grace of God means the Gospel *about* the grace of God. The Gospel of peace means the good news *about* peace, etc. But the phrases, "the Gospel of the circumcision" and "the Gospel of the uncircumcision" certainly cannot mean the good news about the circumcision, or uncircumcision! They can only signify, "the Gospel *to*, or *for*, the circumcision or

uncircumcision. Therefore, again, this is obviously not intended to be a distinction in the message but a distinction in the hearers. As Paul writes to the Romans, "For I am not ashamed of the Gospel of Christ [about Christ], for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." Whether circumcised or uncircumcised, the message all men need is the Gospel of good news about Christ!

We saw, at the beginning of this article, that the Great Commission which was given by the Lord Jesus during the forty days of His post-resurrection ministry, was recorded, with variations, by Matthew, Mark, and, in his Gospel and The Acts, by Luke. This is in accord with God's principle of revelation "line upon line, precept upon precept, here a little, there a little." Yet as we gather up these bits of related truth concerning the Gospel that Christ gave to the Twelve we can see how completely Paul's Gospel agrees.

In Luke 24:47 the *content* of the Gospel is given us, "that repentance and remission of sins should be preached in His name among all nations." Compare this with Paul's summary of his ministry, made to the elders of Ephesus toward the close of his life: "Testifying both to the Jews, and also to the Greeks [Gentiles], repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). Notice how specifically Paul mentions repentance and the name of the Lord Jesus and the fact that he proclaimed these to both Jews and Gentiles wherever he went. See also Acts 14:38 for an instance of Paul preaching remission of sins.

The *order* in which this Gospel was intended to go out to the whole world is given by the Lord Jesus in Acts 1:8, "... ye shall be witnesses unto Me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The early chapters of The Acts are given over to the account of how the Twelve and others faithfully followed this schedule. But evidently Paul knew of it too, and likewise labored in obedience to it; for in Acts 13:46 he says to the unbelieving Jews of Antioch in Pisidia:

... it was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

The *method* of the Gospel is particularly emphasized in Matthew 28:19, 20:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

Twice here the Lord lays stress upon teaching. It is by this means that the Gospel will be promulgated throughout the world. And in exact accord with this Paul writes in Colossians 1:28: "[Christ] whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Again, in I Timothy 2:7, he says: "Wherunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity." We have already observed how Paul obeyed the Great Commission in baptizing his converts; but now it is also apparent that he stressed the teaching of the truth in his ministry in full agreement with the same commission.

Finally, in Mark 16:15-18, the stress is laid upon the *extent* of the Gospel and the *signs* which were to identify its accredited initiators:

Go ye into all the world, and preach the Gospel to every creature. He that believeth shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in My name shall they cast out demons, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover.

It is clearly indicated here that the Lord's purpose was to reach the entire world for Christ. As knowledge of the extent of that world has grown, each generation has become responsible to reach the world of its day. Paul obviously felt the weight of this, for he writes to the Colossians:

Praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, wherof ye heard before in the word of the truth of the Gospel, which is come unto you as it is in all the world; and bringeth forth fruit as it doth also in you since the day ye heard of it, and knew the grace of God in truth (Col. 1:4-6).

This is particularly interesting in that we know that the Colossians were one Gentile church which had not been founded by Paul. Epaphras, Paul's fellow-laborer, had evi-

dently been the one used of God to establish this church; but when Paul writes to them he reminds them of the Gospel they had heard "in the Word," evidently a reference to either Matthew's or Mark's Gospel which were widely circulated then, and which he further calls, "the grace of God in truth." Even at this early date he declares this Gospel of the grace of God had gone out into all the world known to that generation. That this message, which was brought to Colosse in obedience to the Great Commission, was the same that Paul preached is made evident by his words in verse 23:

If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

Surely nothing could be more self-evident than that Paul had received from the Lord Jesus the same Great Commission which had previously been given to the Twelve and others.

Nothing disturbs our "Eresos" friends quite as much as any attempt to associate the signs mentioned in Mark 16:17, 18 with the ministry of Paul. They try to bottle up the fulfillment of these into the early chapters of The Acts, and they foam with indignation at the thought of identifying them with Paul. Yet Paul himself is quite calm about admitting that he had manifested "the signs of an apostle," that is, "signs, and wonders, and mighty deeds" (II Cor. 12:12). Since he specifically says that these were the signs that indicated a true apostle, they obviously were identified with the Twelve as well as himself; for they, too, were true apostles. And it is right here in Mark 16 that the Lord informed the Twelve what those signs would be.

It should be observed that the Lord did not say that these signs would follow all believers in the Gospel but, rather, it is indicated that the signs would follow those among the disciples who believed. Believed what? Believed, of course, that the Lord was really risen from the dead and believed it strongly enough to go out and preach it to others even at the risk of their own necks. That there was still much doubt

among the disciples at this time is very evident from the immediate context, Mark 16:11-14:

And they, when they had heard that He was alive, and had been seen of her, believed not (vs. 11).

And they went and told it unto the residue: neither believed they them (vs. 13).

Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen (vs. 14).

Now the Lord was going to leave them and they would not see Him physically again. He well knew the doubts that would still assail them and the pressures they would be subjected to, to make them recant. So He encouraged their faith with these words:

And these signs shall follow them that believe. In My name shall they cast out demons, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover (vs. 17, 18).

Who were these referred to by the constantly repeated pronoun "they"? We believe verse 20 makes it clear beyond all doubt that it was the very ones to whom the Lord was speaking: "And *they* went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following."

It will be seen from this that these signs were given, not so much as a sign to the unsaved to stimulate their faith, though undoubtedly they did that, but more as an encouragement to the faith of the disciples themselves who must face a hostile world with a message that carried with it the offense of the cross. As the Word of God took hold in human hearts and the churches multiplied and spread, the need for such signs lessened and the sovereign Spirit of God ministered through this means less and less frequently, as the book of The Acts records. This is borne out by Hebrews 2:3, 4:

How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will.

Yet, when contact was made with primitive people where such signs would be particularly effective and where special encouragement was needed, you find them manifested. The account of Paul's miraculous deliverance from the poisonous bite of a viper (one of the signs of Mark 16) is recorded in the very last chapter of The Acts, but it occurred when he was among a simple and primitive people. Such signs are still testified to by modern missionaries who must work in backward areas or where special encouragement to faith is greatly needed. It is well to remember that Paul informs us concerning these sign gifts: "All these worketh that one and the selfsame Spirit, dividing to every man severally as *He will!*"

Now we must draw our study to a close. There are many other passages we might point to in proof of the oneness of Paul's ministry with that of the Twelve, but we believe those already examined are more than sufficient to convince any but the most obdurate and wilful. True Bereans, who search the Scriptures with an honest and open mind, will find much more to confirm what we have written here. But it should now be evident to all that, though the Apostle Paul did receive a separate revelation from that given the Twelve, he did not receive a separate Gospel. Paul was called of God to be an apostle to the Gentiles; and through him was given a far more detailed and specific development of God's truth for the Church of this age than is found in any other part of the New Testament. But it is simply not true to maintain that he received a revelation about which none of the other apostles knew anything. To insist that this is so, in the face of plain scriptural proof to the contrary, is to teach error instead of truth.

Knowing what a serious matter it is for anyone to be guilty of rending and dividing the body of Christ by false teaching, we can only pray in sincerity and earnestness that those who love to call themselves "Bereans" may have the grace and humility to search the Scriptures with diligence, not to find isolated proof texts to support a dispensational castle in the clouds but to seek honestly to prove all things and hold fast to that which is good.

The Lord of Life is too great to pay much attention to many of the little things by which we often test one another.

THE THRONE-ROOM OF THE KING

by J. STUART HOLDEN*

Where is the guest chamber? (Luke 22:11).

THIS story with which we are all familiar, and the significance of the guest chamber in an Eastern house, of which we are all aware, are full of tender meaning. The story itself is characteristic of Christ's method, for He prepares His disciples for the coming storm by bringing them into a quiet haven of peace. He prepares them for the coming conflict by establishing them afresh in His grace and in the consciousness of His power and ultimate victory. Or we might gather from this story, and especially from Christ's method of making known to His disciples the place where He would have them prepare the Passover, the fact that He thus hides His plans from the one who would later betray Him into the hands of His enemies, lest His great hour should come on prematurely. It is just another evidence of the truth of His own Word—that He lays down His life of Himself; that no man takes it from Him; and that even the very hour is predetermined.

This story sheds a wonderful light upon the relationship of Christ with an obscure and anonymous man, a man with whose name we are never made familiar, a man obviously unknown even to the disciples of the Lord Jesus who were in closest fellowship with Him. To this anonymous man

* This message was delivered by the late Dr. J. Stuart Holden when he was vicar of St. Paul's (Anglican) Church, Portman Square, London. It was stenographically recorded by Miss Eva Beatley and has been transcribed by her especially for Our Hope.

Christ committed a responsible and important work, the worth of whose practical service to the Lord is only appreciated now as it is seen in relation to all the vast issues of which it forms a part. It was a service that was unappreciated and unapplauded, possibly unrecognized by the very men who were sharers and partakers in that which he offered.

It is not too much to say that of all rooms that the skill of man has ever builded, from the earliest day until the King Himself comes back, there is no room which has become invested with any more significance than this room, no single chamber which has become any more filled with the glory of God than the guest chamber of this house in Jerusalem.

"Where is the guest chamber?" This query comes to each one of our hearts. For Christ claims in the lives of those who profess faith in Him the right—and that, the right of redemption—to the highest place, the guest chamber. What place in our lives are we assigning to Him? The answer we give to this query determines everything in life; it determines the entire quality of all our subsequent living, and thinking, and doing which, in turn, determines our eternal destiny. Therefore the importance of this heart-searching query cannot be over-stated.

What are some of the lessons that come to us as we meditate upon this record? First, that the impulse of that service which is open to every life, and which alone redeems it from the sordid and commonplace, is a personal relationship with Jesus Christ. Behind the fact that there was such a man in Jerusalem, in such a house, and that there was such a room in that house willingly given to the Saviour, there lay an unrecorded history of devotion to Jesus Christ. This man, whoever he was, knew Christ, knew Him as the Master. So that when the disciples came to his door and said: "The Master saith, 'Where is the guest chamber?'" he knew whom this meant. The surrender of his possessions for Christ's use had long been determined.

Oh, the wonderful things that Jesus did when He was here among men, of which we have no record! We are told by one of the evangelists that had they all been written, the world could not have contained the written books. And one, at least, of the recorded incidents would have been His deal-

ing with this anonymous man. He knew Christ as his Master; and our Lord Himself well knew all the ways of that man's household. That is the secret of the water-pot. "There shall meet you a man bearing a pitcher of water," said Jesus to His disciples.

It was customary in the East for women to draw water, but our Lord knew that there was a man-servant there in that household whose duty it was to go to the well to fetch the water. It all tells of close intimacy between this man and the Master. The inference, too, is that in that sweet devotion which is unrecorded, this man had said something like this on one occasion: "Master, I have a room here. If at any time you should want it, it is at your disposal. You have only to send a message, and it will always be ready." And when Christ did ask for the use of this guest chamber, love recognized in the messengers who were sent its opportunity for ministry to the Master.

"The Master saith, 'Where is the guest chamber?'" To every soul who professes His name, who has come into saving relationship with Him, this query comes again and again. "I want now the use of that which you vowed to Me sincerely and honestly when I told you of My redeeming grace, when My love enveloped your life, when your burden of sin was lifted and your soul was liberated. You said, 'Master, all that I have is Thine.' I want the use of your time, your strength, your money. Parent, I want the use of your son, your daughter, for My service in the regions beyond, in the place of danger, and hardship, and difficulty."

The answer to such query from the Lord Jesus tests and attests the sincerity and reality of our love to Him. Blessed is the man who, like this unknown disciple, has the best room furnished and ready for Him. And for ever to be pitied is the man who has only a small room, crowded up with useless lumber and rubbish, neither furnished nor prepared, with nothing to offer the Lord save the crusts and candle-ends of a life that has been spent for its own gratification.

The second lesson that comes to us from this story is this: that the true Church of Christ is larger than our ordinary conception of it, embracing, as it does, all those who love Him sincerely and are seeking to serve Him. For it is evi-

dent (it must be to each one of those whose minds have been cleansed from prejudice by the illuminating vision of the Saviour's grace) that He knows very many disciples whom some of us do not ever recognize.

The Lord of life and glory is too big in His conceptions, and too earnest in His desires for men, to pay much attention to the little things by which we test each other. The fact is that there are many who would pass His test who would not pass our tests. And the contrary is true—there are many who would pass our tests but who would not pass His tests. For our tests are fallible and liable to error. How easy it is to believe a creed and yet to betray the Lord! It is possible for a man to be called an apostle and yet to become an apostate. The whole history of the Christian church is strewn with such wrecks and calamities as these.

On the other hand, we learn from this anonymous disciple of Christ that it is possible to be a believer without being a devotee of any particular Church. The Church of Christ is a great fellowship of loving hearts. All who love Him in sincerity and truth, whose yearnings after holiness of life He understands, and whose devotion is as sweet incense to Him—these are of the true Church of Christ. The first and last test of membership in the Church of Christ is the test of the guest chamber. Men so often are tested by their creeds, and yet the words change their value so readily and easily that a mere formula is of little value as a test of real standing before God.

The third thing that we learn from this story is that Christ accepts and uses all that love puts at His disposal. This is a message for those who feel that their offerings to the Lord Jesus are necessarily small, though their love for Him cannot be expressed. One wonders how long was the time that intervened between this anonymous disciple's offering to Christ and His acceptance of that offering. Day may have succeeded day, and yet the Master did not come to claim the room which had been made His own. But when the day did eventually come, it declared this above everything else—that Christ believed him and depended upon him in the hour when He most needed the hospitality that had been offered to Him. It is this which will steady us

amid all the temptations and fluctuations of life—the knowledge that Christ depends upon us. How glad this anonymous disciple must have been that he had not used this room for himself! How glad he was that it was ready and prepared for the Lord, a room where the Master and His disciples could rest!

The Lord Jesus had not long taken possession of that upper room before it became manifest to those present that it was the very throne-room of the King. Here it was that He said to His disciples gathered around Him: "I am the true Vine; ye are the branches. I go back unto My Father; but I will send the Holy Spirit unto you." What transformation of that guest chamber! And more than that; for Christ used the common household vessels that had been provided for the meal and inaugurated that great feast which was to bind His people down through the ages into one, in loving remembrance of Him. It was also the basin and towel provided by the same goodman of the house that Jesus used to wash the feet of His disciples, thus manifesting His Kingship.

It is always so. When He receives from us the response that His heart seeks, He takes the common things of life and uses them as the means of conveying His truth, and grace, and love through us to other lives. For Christ condescends to use that which love places at His disposal. This anonymous disciple was content to be the serving man; content to prepare the way for the Lord, content that his yielded possessions should be made available for the communion of other lives with Christ. And that is the miracle which Christ will work in each one of our lives, if we have given the best room, furnished and made ready for Him.

"Where is the guest chamber, a large room, furnished and made ready"—will that be your response?

"Who redeemeth thy life from destruction; who crowneth thee with loving kindness, and tender mercies" (Psa. 103:3, 4). The Lord can, and does, release the human spirit from its troubles and fears, and inspire it with new strength and courage.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

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Three Uneasy Heads

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Jewish New Year. There are about 3,000,000 Jews in the United States that practice religion. They are about equally divided between Reform Jews, the liberal wing of Judaism; Conservative, the middle-of-the-road body; and Orthodox, the right wing. All three branches of U. S. Judaism celebrated, on September 25th, the arrival of Rosh Hashannah, the Jewish New Year. In the Jewish religious calendar this is the year 5718, the time being calculated from their traditional year of creation, 3761 B.C.

Even among liberal Jews solemn ceremony was observed. On the table in Reform households on the evening of September 25th there was placed a bottle of red wine, two brass candlesticks holding white sabbath candles, a round loaf of bread, a bowl of golden honey, and some freshly cut wedges of apple.

The ceremony would begin when one member of the family, probably the wife and mother, would light the candles, after which, both in Hebrew and English, this blessing would be spoken:

Praised be Thou, O Lord our God, King of the universe, who has sanctified us by Thy commandments and commanded us to kindle the festival lights.

Praised be Thou, O Lord our God, King of the universe, who hast kept us alive and sustained us and brought us to this season.

The head of the household would then pour a little of the red wine into his silver kiddush, or sanctification cup, and into the glasses of other family members. In response to this would be chanted, in Hebrew only and in plaintive tune:

Praised be Thou, O Lord our God, King of the universe, who has created the fruit of the vine.

The wine would be taken and a portion of the bread eaten. In Hebrew and English all those present would then say:

Praised be Thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

Finally the bowl of honey would be passed around the table, into which each member of the family would dip a piece of apple. The eating of this honeyed apple is a symbol to designate that the new year will be sweet.

A regular meal might follow, not related in any way to the age-old ritual. Thereupon the family would go to the local synagogue for a two-hour service.

During the following ten days, the Ten Days of Penitence, self-contemplation was supposed to be engaged in even though business and domestic activity might proceed in a more or less normal way. But at sundown on October 5th, which marked the beginning of Yom Kippur, that is, the Day of Atonement, the religious climax was reached. Here was a day calling for total abstinence, repentance, and reconciliation with God and men. A long service in the synagogue, from about 10 a.m. to 5:30 p.m., is the order for Yom Kippur. And finally, after sundown, the head of the household would go outside his house and, in the presence of his family, drive a stake into the ground—the first part of the booth or tabernacle that would be used five days later to celebrate with thanksgiving the Festival of Sukkos.

All this ancient ritual speaks a solemn message but a tragic one. For in Christ, Israel's rejected Messiah, the shadow has been done away. He is the Substance of worship, the fulness of the Godhead. The bread and the wine today speak, not of ancient and outmoded ceremony but of the body given for us, the blood shed for us on the cross. That body and blood were offered for the sins of Israel as

well as for those of the Gentiles. But "blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). One day, however, "all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away the ungodliness from Jacob" (vs. 26).

From among these people individuals are finding the Saviour, our Lord Jesus Christ. May God hasten the day when the Lord will come and Israel will find true national repentance and faith.

Intercontinental Destruction. The United States now has ballistic missiles that can span oceans and continents in 3600-mile flights. While the new weapon is still in its testing stage, it has been announced by the Defense Department that these rockets can travel at the rate of 1200-1500 miles per hour. In fifteen or twenty minutes after it is launched, therefore, one of these missiles can explode across an ocean.

On the defensive side, radar has been developed by U. S. scientists that can detect an enemy's intercontinental ballistic missile up to 3000 miles away.

"Peace on earth to men of good will" will come when Christ comes. Until then, sometimes in an effort to maintain a semblance of peace but sometimes in an effort to conquer nations, the best brains in the world are at work inventing ways to destroy their fellow men and to keep from being destroyed by them.

Not So Popular. Pope Pius XII's popularity among Roman Catholic circles has suffered a lapse, especially among widows and widowers, since his statement in late September that he prefers widows and widowers to remain unmarried. Admitting that the Roman Church does not condemn second marriages, the Pontiff declared that the Church "shows a preference for the souls who wish to remain faithful to their mates."

In certain quarters of the United States, young R. C. widows who have favored the Pope by having a lot of children are troubled as to how to support them if they themselves are not to remarry. And some widowers wonder why

their Pontiff wants them to eat in restaurants the rest of their lives!

Kidnaped by the Communists. The Israeli Foreign Office has charged, according to a report from Tel Aviv, that Soviet security police kidnaped and mistreated Elishu Chazan, an Israeli attaché in Moscow, early in September. The diplomat is said to have been questioned for many hours in the glare of blinding lights, and told that he was to spy for Russia or he would never see his wife again. When he was finally released Chazan left the Soviet Union.

This is but one step in a new campaign of anti-Semitism in the U. S. S. R. Things are heading up toward the greatest persecution of Jews the world has ever seen, the time of Jacob's trouble.

Increase in Church Membership. According to the 1958 *Yearbook of American Churches*, in 1955 major religious groups in the U. S. increased by 3%, a gain of 3,000,000 over the preceding year. Here are the figures for 1955 and 1956:

	1955	1956
Protestant.....	58,448,567	60,148,980
Roman Catholic.....	33,395,647	34,563,851
Jewish.....	5,500,000	5,500,000
Eastern Orthodox.....	2,386,945	2,598,053
Old Catholic and Polish National Catholic	367,370	351,068
Buddhist.....	53,000	53,000

There can be no question that, within the one and three-quarter million increase in Protestant church membership there are many persons who have been genuinely converted—multitudes, we hope. But the figures are not as encouraging as they might appear, since they hardly keep pace with the population gains in the same period of time.

Not a Prophecy but an Analysis. Do not be astonished if you read in the newspaper in the not distant future that one of the kings of the pro-West Arab states has been either assassinated or that an attempt has been made on his life. Intelligence reports suggest that extremely drastic action may be taken by the Soviet-Syrian axis to dispose of Jor-

dan's King Hussein, Saudi Arabia's King Saud, or Iraq's King Feisal.

Doubtless these monarchs have been made aware of their unenviable danger, but the Communists are deliberate and persistent in gaining their ends, and they want a termination of the alliance of these Arab rulers with the West.

No specific Bible prophecy is involved in these paragraphs. But power politics is; and every link forged in the chain of the Soviet's rise to power brings the world nearer to the time when the Great Northern Confederacy of Ezekiel's prophecy will become a reality, with Russia holding its satellites in line with a chain of steel.

New Seaport in Israel. A \$500,000,000 seaport city, to accommodate 150,000 or more persons, is to be built on the ruins of the Biblical city of Ashdod, mentioned in Isaiah 20:1; Amos 1:8; Zeph. 2:4, etc. The construction of the city, about twenty miles south of Tel Aviv, is being undertaken by American and Israeli private promoters: Philip M. Klutznic, founder of Forest Park, a Chicago suburb having a population of 30,000; and Oved Ben Ami, founder and mayor of Nathanya, an Israeli coastal resort of 40,000 inhabitants.

The Israeli Government has given the promoters a concession of 10,000 acres of sand dunes.

Hollywood Again. Hollywood never misses an opportunity to capitalize on any popular movement that grips the nation. It is not a complete surprise, therefore, to learn that, in the afterglow of Billy Graham's New York Crusade, a motion picture is in the making starring Errol Flynn as a handsome evangelist who makes a fortune in his "business." The movie will be called "The Spellbinder."

Thank God, Billy Graham's financial set-up is so well known that none but the most uninformed and skeptical can possibly suspect him of making a fortune out of his calling. His treasure will be found in heaven. Shame on Hollywood!

Strange Unity. In mid-September at Oberlin, Ohio, 300

representatives of thirty-four Protestant and Eastern Orthodox groups met to confer on the subject: "The Nature of the Unity We Seek." Twenty Southern churchmen wisely warned the assemblage that desire for unity should not be based simply on "rivalry to Roman Catholicism."

At the close of the conference there was general and very broad agreement that the unity longed for should "possess rich variety in worship, life, and organization." But the classic decision of the convention fell to the members of Eastern Orthodox (Greek Catholic) churches: "True unity can come only through Eastern Orthodoxy."

Is it not amazing that so many churchmen are seeking so earnestly for that which is already Christianity's possession in Christ—"the unity of the Spirit"? What is needed is that this Biblical unity be exercised among those who are the Lord's blood-purchased people.

Bread Cast Upon The Waters

Selected by J. A. BOFFIN

Christ crucified and Christ glorified before us as our hope are the two centers around which our whole life should turn.

If God sets you down in the path of obedience *with* Christ, He will supply all your need according to His riches in glory by Christ.

In the temptation Christ would not leave the perfect, dependent, obedient place of unquestioning trust in Jehovah.

The Christian's backsliding begins with little things and, but for the grace of God, ends in his complete overthrow.

True repentance is when the new life and standing in Christ takes possession of the judgment and will, and rejects and judges all that the flesh delighted in and by which it had been misled.

While we are going through this world which is always enticing us to forget the Lord Jesus, the Holy Spirit is in us to keep Him before us as the object supreme to our hearts.

Helps to Your Prayer Life - No 7

by LEHMAN STRAUSS

"GOD FORBID THAT I SHOULD SIN . . ."

The question immediately arises: "What is the one sin that Samuel, a prophet of God, feared lest he commit?" Burdened for God's chosen people, Israel, he cried: "God forbid that I should sin against the Lord in *ceasing to pray . . .*" (I Sam. 12:23). Whatever else this passage is intended to teach, one lesson silhouettes itself against the rest, namely: prayerlessness is a sin against God.

The deadening blight resting upon many a local church would be replaced with the divine blessing, once its members stopped committing this horrible sin against the Lord. Did the thought ever occur to you that in your failure to pray you were living in sin?

Prayerlessness is the one transgression of the commands of God's Word which leads Christians to commit every other sin known to us. Our Lord said to those prayerless disciples who chose to sleep rather than to go to God in prayer: "Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak" (Matt. 26:41). God will never charge us with being morally wrong merely because we are tempted to do wrong; but He will charge us, and justifiably so, when we fail to appropriate the armor He has provided against temptation.

Life on a low spiritual plane is the natural result of continuing in the one sin that keeps open the door to all other sins. Beloved brethren in Christ, "pray without ceasing" (I Thess. 5:17).

"What shall it profit a man if he gain the whole world and lose his own soul?"

THE GREAT DECISION

by ABRAM M. LONG*

OF ALL the decisions which you are called upon to make in this life, have you ever asked yourself which one is the most fateful of them all? Suppose you ask yourself that question now. It is not easy to answer on the spur of the moment. One would quite naturally say that the greatest of all decisions is simply the one that is most far-reaching in its consequences. That is true. But such an answer takes us out beyond the limits of this life into the reaches of eternity; and it leads us to an answer to our question.

The most fateful decision you will ever make in all the world is this: "Where will you spend eternity?" This is not to say that there are not many other vital questions which confront you in this life. There are, and they are extremely important.

Marriage is one of these. Many lives are made or marred by the hurried or improper choice of a helpmeet. The Word of God tells us: "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14), and this means marriage as well as business or social ties. When I see fine young Christian men and women going out into the world of the ungodly to choose a life partner, I feel like asking with the parents of Sampson: "Is there never a woman among the daughters of thy brethren, or among all thy people, that thou goest to take a wife of the uncircumcised Philistines" (Jud. 14:3)? Many a Christian life has been hindered in its usefulness for Christ and the church because of such an unscriptural union.

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And yet, as important as is this question of choosing the right partner in the home life, it is as nothing compared to the question of where you will spend your life beyond the grave.

What you do for your livelihood is also important. God has a special place and a special work for every boy and girl and for every man and woman, for "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Many young people make the mistake of rushing too hastily into their life choices without seeking the Lord's guiding hand. If you wait upon Him in earnest prayer, He will direct you into that field of service, whether it be in full-time Christian work or whether it be in fully-devoted life service. Important, however, as this matter of what you will do in this life really is, it is minor when compared to what you will be doing in the life which is to come.

Many other things are equally momentous, such as the choice of your daily friends, your preparation for life work, your recreations, etc. All of these draw you nearer to Christ or further away from Him. They make it easier or harder for you to live out the kind of life God wants you to live. And yet, compared to the question of where you will spend your eternity, all of these are trivial.

Eternity is far different from now. For one thing, in eternity everything is sealed permanently. There you can make no more choices. Here you can still choose. And if you have made a mistake, you can still correct it and do better. But in eternity you cannot do this. There it is too late. If you come into eternity unrighteous or filthy, you will remain filthy forever (Rev. 22:11). If you have made a mistake about hell, it remains a mistake for all time. In eternity there is no more change.

Then, too, eternity is a long time. If, for example, a bird were to come to this earth once every hundred years to carry away a grain of sand to some distant universe, by the time the whole earth would have been carried away by such a tedious process, eternity would just have begun!

In view of all this, the question once asked by our Lord becomes doubly significant: "For what shall a man be

profited. If he shall gain the whole world and lose his own soul" (Matt. 16:26); Truly, the great decision you are making in this life concerns where you will spend eternity.

II

A second important consideration to bear in mind in this decision is this: where you will spend your eternity is determined on this side of the grave exclusively by your personal relationship to Jesus Christ. You may think pretty much as you please about anything else. You may be a Republican or a Democrat. You may still hold to the old Ptolemaic or Geocentric astronomy of the Middle Ages and affirm that the heavens are a solid firmament and that the earth is the pivotal point around which the heavens revolve. You may believe that certain types of mental illness are caused by phases of the moon and that snake oil is the only sure remedy for many bodily ailments. These beliefs will not change your status in eternity and are absolutely inconsequential when compared to what you believe concerning Jesus Christ the Son of God.

One can quote almost at random from the New Testament to see the significance of this truth. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

This is very plain language that everyone can understand. It means simply that whether you are saved to spend your eternity with the redeemed in the presence of God and His glory, or whether you will spend eternity with the lost souls in the punishments of hell depends entirely on the personal relationship you sustain with the Lord Jesus Christ, the divine Son of God.

III

Let us go a step further and make a third declaration. This personal relationship with Jesus Christ is determined by the manner in which you believe in Him. Our Scripture text reveals that if we believe on the Lord Jesus Christ we shall be saved. Obviously there are certain attitudes toward Him which do not count for salvation.

1. We are not saved by believing that there is a God. There are those who seem to think that it is a profound confession to the Almighty, to admit that there is such an Individual in existence; but this is not saving faith. "Thou believest that there is one God: thou doest well: the demons also believe and tremble" (Jas. 2:19).

2. Nor are we saved by believing that Jesus was a good man. In a former generation Colonel Robert Ingersoll was lecturing in Pittsburgh on the "Mistake of Moses." During the course of his remarks he made a number of disparaging references to the Christian faith. After the lecture was over, an old friend of the colonel's went up to him and said, "Boh, do you believe that the One who saved me from a drunkard's grave, who made a good husband out of me, a good father to my children, and a good citizen of this community—do you actually believe He is such a bad man?"

"Against your Christ," he replied, "I have nothing to say. No one can accuse Him of any wrong."

Yet this did not save him. It is possible to believe that Jesus Christ is the purest and noblest type of individual who ever walked on the face of the earth and yet be finally lost.

3. Once more, we are not saved by believing that Jesus Christ had divine power so that He could do miraculous works. Look at the case of Nicodemus. This ruler of the Jews came to Jesus one night with a noble confession. "Rabbi," he said, "we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him" (John 3:2). Nicodemus was a member of the Sanhedrin, the ruling body of the Jews most actively opposed to Christ. When such a man comes voluntarily to our Lord to confess His divine origin and His miracle-working power, then it is time for those to hang their

heads in shame who are within the church and who deny His Deity and His miracles.

Notice, however, what our Lord replied: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). It is not enough to admit that Jesus came from God and that He was able to do all these wonders on earth. We may confess all that and still be unsaved.

What, then, does it mean to believe on the Lord Jesus Christ in the sense that we are saved for all time and eternity? If believing that Jesus is a good man or a great teacher or a worker of miracles does not save us, what then does save us?

The Westminster Shorter Catechism gives us a good working definition of such a faith. It defines it as "a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospels" (*The Shorter Catechism*, Q. 86).

This answer has two elements in it: We believe in Jesus Christ in the sense that we receive Him into our hearts as our personal Saviour; and this faith must be based on the Christ that is offered to us in the Gospels.

Look, for a moment, at that second element. How is Jesus Christ offered to us in the Gospels? This question is not difficult to answer. When John the Baptist, for example, presented Jesus Christ to his own followers beyond Jordan, he said: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

We must, first of all, realize that the Lord Jesus Christ came into the world to solve the problem of sin. Sin was such a heinous thing in the sight of a holy and just God that nothing less than a blood sacrifice would do to remove it from the human heart. There was good reason for this. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

Even as under the Mosaic law the lamb was sacrificed on the altar as a sin offering, just so was our Lord the Lamb of God offered for the sins of the world. He lived a life of perfect holiness and satisfied every righteous requirement of

the law. Then He took our sins in His own body, shed His precious blood on the cross to make an end of the believer's sins, and satisfied every claim of God against us as sinners. He paid the full redemption price and accomplished our full salvation.

With this sacrificial death of the Saviour on the cross for our sins, God's way of salvation was sealed forever. "There remaineth no more sacrifice for sins" (Heb. 10:26). Any other method or any other name is not recognized in heaven. Now all that remains for the sinner to do is to appropriate that work to himself, receive it as a gift by faith, and account the salvation completed.

But all this must be *received* by faith. That is what it means to believe on Him. We must be so fully convicted of our sin, so ready to accept His finished work on Calvary on our behalf, that we gladly take Jesus Christ into our hearts and lives, resting upon Him alone as our Saviour.

The force of this can readily be seen in a simple illustration. Let us suppose that you are crossing the ocean in a huge steamer when, for some reason or other, you are thrown overboard. You are unable to swim and you cry for help. Immediately a life preserver is tossed to you but you refuse to accept it and continue to struggle frantically.

"Why don't you accept it?" I ask from deck; to which you simply make no reply.

"Don't you believe it is a life-preserver?" I call.

To this you answer in the affirmative, readily admitting that you know perfectly well that it is a life-preserver.

"Don't you think it can save you?" I add.

"Yes." You also admit that you believe it is able to save you. And yet you refuse to take it. If, knowing all these things, you still insist on your own wilful way, whose fault is it if you perish in the waters?

The same is true of our relationship to Jesus Christ. It is not enough to know that there is a God above, that He has revealed Himself in His incarnate Son, that Jesus died at Calvary to save us from our sins. We may know these facts and still go to hell. It is when we put this knowledge to use and actually receive the Lord Jesus Christ as our own

personal Saviour that the knowledge has practical value and we are saved from our sins.

Have you made this greatest of all decisions? If you have not, what can you hope to gain by putting it off? You may gain riches, you may make for yourself a name, and you may gain an enviable position among the wise of this world. Yet of what value is it if, at last, you are lost forever?

God calls you today. "Today if ye will hear His voice, harden not your heart" (Heb. 3:7, 8). If God wants to save you, should you not be more than willing to let Him do so? Why do you not make the decision right now?

QUESTION BOX

JOHN B. MARCHBANKS, *Editor*

No. 1624. Please give me some help on verses 2 and 5 of Galatians 6. One says: "Bear ye one another's burdens, and so fulfil the law of Christ"; whereas the other says: "For every man shall bear his own burden."

The word "burden" in verse 2, where we are told to "bear . . . one another's burdens, and so fulfil the law of Christ," means a *weight* or *burden*. It has special reference to the preceding verse which declares: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted" (Gal. 6:1). If a brother is weighted down with sin, we are to feel our responsibility for his restoration; if he has a heavy load or burden upon him, we are to stand under that load with him.

The word "burden" in verse 5, which says that "every man shall bear his own burden," is another word that means primarily a *task* or *service*, in which we have our individual responsibility toward God.

No. 1625. I need enlightenment on I Corinthians 11:24, where Paul writes that the Lord Jesus said, in connection with the Lord's Supper: "This is My body, which is broken for you." How can we reconcile this with John 19:36: "For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken"? (See also Ex. 12:46; Num. 9:12; and Psa. 34:20.) A preacher told me that I Corinthians 11:24 was not in the original.

As far as I Corinthians 11:24 is concerned, it is certainly in the original Scriptures. However, the word "broken" is not found in the best manuscripts. It simply reads: "This is My body, which is for you," in fulfillment of the prophecy of the Old Testament which declares: "He keepeth all His bones; not one of them is broken" (Psa. 34:20).

No. 1626. In II Chronicles 36:9 it is recorded that "Jehoiachin was eight years old when he began to reign." In II Kings 24:8 it says that "Jehoiachin was eighteen years old when he began to reign." How do you reconcile the difference in these two places?

This difference is doubtless due to a scribal or copyist's error. The scribes among the Jews were the custodians of the Holy Scriptures, which they copied by hand. Note 2 on page 1220 of the *Scotfield Reference Bible* gives an excellent comment on this subject: "Some discrepant statements concerning numbers are . . . found in the existing copies of the Hebrew Scriptures. These are most naturally ascribed to the fact that the Hebrews used letters in the place of numerals. The letters from *Koph* to *Tau* express hundreds up to four hundred. Five certain Hebrew letters, written in a different form, carry hundreds up to nine hundred, while thousands are expressed by two dots over the proper unit letter; e.g. the letter *Teth*, used alone, stands for 9; with two dots it stands for nine thousand. Error in transcription of Hebrew numbers thus becomes easy, preservation of numerical accuracy difficult."

No. 1627. Since Roman Catholics believe in a purgatory, do they think that Christ established it?

The unscriptural and Christ-dishonoring doctrine of purgatory, as taught by the Roman Catholic Church, began to be taught by Gregory the Great in about A.D. 593. It is based largely on a passage in the apocryphal book of II Maccabees. The Roman catechism says: "What is Purgatory? Purgatory is a place where souls are detained for a time and purified. . . . Can we help souls in Purgatory? Yes, we can help souls in Purgatory by our prayers, by indulgences, and especially by sacrifice of the Mass. Making a gathering, Judas Maccabeus sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (II Macc. 12:43-46)."

All this, it goes without saying, denies Christ's finished work on the cross.

John's witness was to Christ: "Behold the Lamb of God." Hearts were touched and they followed Jesus saying: "Rabbi, where dwellest Thou?" And then we have love's answer: "Come and see."

Men have always been redeemed by faith in the Gospel, in Old Testament times as well as now.

GREAT DOCTRINES RELATING TO SALVATION

by JOHN B. MARCHBANKS*

XV. THE GOSPEL

NO STUDY of the great doctrines relating to salvation would be complete without a consideration of the Gospel itself, which is distinctly called "the Gospel of your salvation" (Eph. 1:13). Belief of the Gospel message is absolutely essential to salvation, for "the Gospel of Christ . . . is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

The word "gospel" itself means *good news* or *glad tidings*, and carries in it the thought of the proclamation of this good news. Thus the root meaning of the word is closely akin to our word "evangelize," so that we sometimes speak of the Gospel as "the Evangel."

The Word of God is filled with good news for those who hear and heed it, but the Gospel is God's good news concerning the way of salvation. The Gospel message is explained to us in I Corinthians 15, where Paul writes: "Moreover, brethren, I declare unto you the Gospel which I preached unto you . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures"

* This is the fifteenth article in a series on doctrine, written by the editor of our Question Box page. Mr. Marchbanks, who lives in Greenville, S. C., is Secretary of the Southern Bible Testimony, Inc., Bryson City, N. C.

(vss. 1, 3, 4). The Gospel message, then, declared the vicarious death of Christ and His bodily resurrection: the fact that He "was delivered for our offences, and was raised again for our justification" (Rom. 4:25). Therefore if we from the heart "believe that Jesus died and rose again" (1 Thess. 4:14), we are saved.

The Gospel tells us that "Christ died." We are not saved by the righteous and perfect life He lived upon earth and our imitation of that life; we are saved rather by His death. "We were reconciled to God by the death of His Son" (Rom. 5:10), for "Christ died for our sins." Thus we have interwoven into the Gospel message the fact that, "all have sinned, and come short of the glory of God" (Rom. 3:23), and that God "hath laid on Him the iniquity of us all" (Isa. 53:6).

1 Corinthians 15:3 says that "Christ died for our sins according to the Scriptures." In prophecy and type the Old Testament Scriptures set forth the truth of the Gospel message, both that "Christ died for our sins" and that "He rose again the third day." Isaiah wrote prophetically of Him, that God would "make His soul an offering for sin," and, in the same verse, declared: "He shall prolong His days, and the pleasure of the Lord shall prosper in His hand" (Isa. 53:10). This fact necessitated His resurrection.

In the instructions given to the priest for the cleansing of the leper, "two birds alive and clean" were to be taken, "and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, . . . and shall dip . . . the living bird in the blood of the bird that was killed over the running water . . . and shall let the living bird loose into the open field" (Lev. 14:4-7).

Here was a picture of the Gospel message of the death and resurrection of our Lord Jesus Christ, the fact that we have been redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him

glory; that your faith and hope might be in God" (1 Pet. 1:19-21).

"Christ died for our sins," says the Gospel message, and "He was buried." His death was no farce; it was real. "And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead" (Acts 13:29, 30). "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:24). "He rose again the third day according to the Scriptures."

The only way by which anyone can be saved is by the Gospel, "the Gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Faith in this good news about God's Son is the only condition, for we are assured here that salvation comes "to every one that believeth; to the Jew first, and also to the Greek [Gentile]." The message must be believed and, thus, received. The writer of Hebrews speaks of Israel in the wilderness, and says: "For unto us was the Gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

The Hebrews passage reveals that men have always been saved by faith in the Gospel message concerning the death and resurrection of God's Son, our Lord Jesus Christ. It is true that our Lord's death and resurrection were not accomplished facts in the days when Israel was in the wilderness, or in the days of Abraham. Nevertheless they were sure facts in the mind and plan of God and, therefore, men could be saved by the Gospel as they looked forward to that coming One. "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen [Gentiles] through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:6-8).

In contrast to those who are not profited because they do

not believe the Gospel, we see the blessedness of those who believe, illustrated by the Thessalonians, to whom Paul wrote: "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. 1:5). When we believe the Gospel, we are saved by God's power. The Holy Spirit comes at once into our hearts to dwell forever, and assures us of our salvation, for "the Spirit himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

Parenthetically, let us notice that there are also other forms of the Gospel which have been or will be preached in other ages. "The Gospel of the kingdom" is mentioned repeatedly in the record of our Lord's ministry upon earth. He "went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people" (Matt. 4:23). This "Gospel of the kingdom," preached by our Lord and His disciples, and by His forerunner John the Baptist, was the good news that God was ready to set up upon earth the long promised and long awaited Messianic kingdom, and the message itself was: "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). The message was rejected by the Jews but will again be preached in the coming tribulation period, after the Church has been translated. Our Lord spoke of this coming announcement by the saved Jewish remnant of that day, when He said: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

We read also of "the everlasting Gospel" (Rev. 14:6) which will be given by angelic proclamation just before our Lord's return to this earth in judgment.

It is our purpose now, however, to consider the Gospel which is preached in this age, by which we are saved and which is "the power of God unto salvation to every one that believeth." This is "the Gospel of the grace of God" (Acts 20:24), for it tells of God's grace in giving His dear Son to die for us, "the Just for the unjust, that He might bring us to God" (1 Pet. 3:18).

These glad tidings of salvation through the death and

resurrection of our Saviour are variously spoken of as "the Gospel of God" (Rom. 1:1); "the Gospel of His Son" (Rom. 1:9); "the Gospel of Christ" (Rom. 1:16), and "the Gospel of our Lord Jesus Christ" (II Thess. 1:8).

It is also called "the Gospel of peace" because, when it is believed, it brings peace between a holy God and sinful man. As we believers clothe ourselves with the armor of God in order to stand against Satan and his wiles, we are to have our "feet shod with the preparation of the Gospel of peace" (Eph. 6:15). We are to stand ready always to go to others with the good news of the Gospel, and this readiness is a part of our armor against Satan. "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things" (Rom. 10:13-15).

The good news of salvation is also spoken of as "the glorious Gospel," or, "the Gospel of the glory" (A. S. V.). "But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4). Again, Paul says that his doctrine is "according to the glorious Gospel of the blessed God, which was committed to my trust" (I Tim. 1:11).

It is "the Gospel of the glory" because it speaks of our Lord's glory and also because all who believe it are sure of glory. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13, 14).

This passage from II Thessalonians shows how Satan blinds people to the truth of the Gospel. He seeks to corrupt men's minds "from the simplicity that is in Christ"

(II Cor. 11:3), and to veil the fact that salvation is wholly dependent upon acceptance of the Gospel message, "how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." All who believe this are saved eternally. All who refuse to believe it will come into judgment "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (II Thess. 1:7-9).

Let us, then, hold fast "the truth of the Gospel" (Gal. 2:5) and, with Paul, be "set for the defence of the Gospel" (Phil. 1:17), standing fast "in one spirit, with one mind striving together for the faith of the Gospel" (Phil. 1:27). Thus will our manner of life be "as it becometh the Gospel of Christ" (Phil. 1:27). Satan's hatred is directed toward the Gospel, and those who faithfully proclaim it will be persecuted; but God's grace will enable us uncomplainingly to be partakers "of the afflictions of the Gospel according to the power of God" (II Tim. 1:8).

"The bonds of the Gospel" (Philemon 18) bind us to all who are in Christ and ought to fill our hearts with love toward them, as we together wait for "the hope of the Gospel" (Col. 1:23), which is the "hope of the glory of God" (Rom. 5:2,) when we shall see our Lord and be like Him.

From an Old Lady's Bible

The Christian life is like the dial of a clock. The hands are God's hands, passing over and over again—the short hand of discipline and the long hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke. But over and over passes the hand of mercy, showering down a twelvefold blessing for each stroke of discipline and trial. Both hands are fastened to one secure pivot: the great unchanging heart of our God of love.—
Selected.

Are you only half awake? Do not slumber when the Saviour calls.

THE CHRISTIAN'S COMA

by KINGSLEY G. RENDELL*

I sleep but my heart waketh (Song Sol. 5:2)

BUNYAN tells us, in his great epic of the pilgrim pathway, that as Christian clambered his way up the steep slopes of the Hill Difficulty, he rested in a pleasant arbor. There he took time to review his garments and read the roll he received as he left Interpreter's house. Soon he fell asleep and, as he slept, the roll fell from his hand. When he was aroused by a voice saying to him, "Go to the ant, thou sluggard, consider his ways and be wise," he hastily continued his journey without acknowledging his carelessness and apathy. It was not until he met Timorous and Mistrust running down the hill, that, feeling in his bosom for the roll of assurance, he found it was missing and realized that he had lost it in the arbor while he slept.

So often we find that, after experiencing the joy of receiving Christ as Saviour, we suffer the sorrow of losing Him as companion. It is tragically easy, by reason of our carelessness and apathy, unintentionally and even unconsciously to lose touch with the Lord and to lack assurance as Christian did as he climbed the Hill Difficulty. In our spiritual semi-consciousness we may faintly hear His call and dimly see His Person, but we make no response until it is too late. That is what happened to the Shulamite, the girl who in her native northern vineyard was wooed and won by the king. This may have been a dream, or perhaps it would be more accurately described as a nightmare. As she sleeps in her humble home, dreaming of his return to make her his bride, she imagines that he comes at dead of night, travel-

*Mr. Rendell is the pastor of the Cathcart Baptist Church near Glasgow, Scotland. He has contributed to our pages on other occasions.

worn and weary. She knew him as the shepherd, for he was disguised as such. She hears him say: "Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night." He comes as the shepherd who has been seeking the lost in the darkness of the night. The tragedy is that she is too slow to respond to him. While she delays, he departs; and she searches frantically for him. There are four features of this girl's experience deserving our notice.

First, we do well to mark her *failure* in ignoring him. It was dead of night when he came. It did not seem a convenient time to call her. Our Lord does not come according to our convenience but according to our need. It was night when He was born into the world. The stars were shining in the firmament and the shepherds were silently watching their flock on the hills of Bethlehem. It was night spiritually when He came, darkness reigned. He came to bring light to the darkened souls of men.

In Christ's parable of the ten virgins, our Lord declared: "At midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him." Spiritually it will be night at His second advent. He will come to usher in the God's day of peace and righteousness. The wise will be prepared for His coming; the unwise will be taken unawares by His advent.

Inevitably the question arises: What is the nature of our failure? It is primarily a failure to awaken at His call to us. "I sleep," the maiden said, "but my heart waketh." She was but partially awake. She recognized His voice but, being drowsy, did not respond. She is not alone in this. Others have heard but not responded.

Jonah was asleep in "the sides of the ship." The disciples were asleep in the Garden of Gethsemane. "He cometh unto the disciples and findeth them asleep and saith unto Peter, What! could ye not watch with me one hour?"

How many Christians are asleep, not deeply so but somnolent enough not to respond at His call to us! Is not this failure also a failure to appreciate His compassion for us? The fires of love were not burning at that moment as fiercely as they might have been. So often, where once there were

flaming coals, there are but glowing embers. Our love changes; His love knows no change. Still He calls us His "sister," indicating His relationship to us; His "love," indicating His free choice of us; His "dove," indicating His grace in us; His "undefiled," indicating His sanctification of us. The Shulamite, it is true, recognized him as her beloved, but it was a mere profession. She did not act immediately upon the profession she made. The proof of our testimony is not what we say but how we react to Him. The Lord Jesus made it plain that "not everyone that saith Lord, Lord, shall enter into the kingdom of heaven."

As the risen Saviour stood at the door of the Laodicean church, so He stands at the door of every church. "Behold, I stand at the door and knock," He says, "if any man hear My voice and open the door, I will come unto him and sup with him, and he with Me." The operative words are "if any man will." The condition is willingness; the scope, any man.

Second, we must mark her *folly* in delaying her response to him. She had every intention of arising and opening to the one she loved but was dilatory in her response. When at last she did open the door, she found that he had gone. The reasons for her delay are significant.

(1) *There is what she said* (vs. 3). Her words constituted an excuse. It was not convenient for her to arise from her bed and open the door. In the East, where sandals are worn and where there are but earthen floors, much care is taken to wash the feet. The Shulamite contended that to respond to the bridegroom, would mean the defilement of her feet. How often we in our folly fail to respond to Christ's call because we maintain we are too busy, or too tired!

(2) *There is also what she felt* (vs. 4). It appears that she deliberately kept him waiting in order that she might have the satisfaction of seeing his hand through the hole in the door. The allusion is, of course, to the Eastern door and the Eastern manner of courtship. When the maiden did not respond to his wooing, the lover would leave flowers or perfumes by the hole through which the arm is inserted to unlock the door from the inside.

Every girl enjoys the experience of being wooed. The

Shulamite delayed her response too long. Sad to relate, there are many who enjoy being emotionally excited in evangelistic meetings but remain unresponsive. They come and go undecided for Jesus Christ.

And (3) *there is further what she did.* When, at last, she did arise, she did not hasten directly to the door but sought to make herself attractive for him, anointing her hands with myrrh. Precious moments were lost and, when she opened the door, the one whom she loved and wanted was not to be seen. Many today foolishly delay their response to Christ till they are better, or until they are older and are more mature, or have more time, only to discover that Christ has eluded them. They seek but do not find.

Third, we must mark her *frustration* in searching for him. If she had responded immediately to his call and opened to his knock, she would have been saved the frustration of searching for him. In this connection there are two observations we may make. We may observe the plight we encounter in losing Christ. It is generally not until we have lost contact with the Lord that we realize just how much He means to us. "My soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer." Like the Shulamite we may, in such circumstances, read His Word, but His voice is but an echo; we may pour out our souls in prayer, but there is no consciousness of God's reply. We should observe, too, the pain we experience in searching for Christ. Out into the streets the Shulamite went at dead of night to search for the one she had lost. It is little wonder that she was mistaken for a woman of the streets and treated as such by the watchmen who found her. When our testimony is gone, then we are accounted as unbelievers by the world and are treated as such, and we have only ourselves to blame.

Finally, we may mark her *futility* in longing for him. It is futile for a man to bewail his lost soul when he has spurned God's Word to him. It is futile to profess our love when we have failed to receive Him as He came to us. As our Lord bore His cross to Golgotha, weeping women lined the route. But the Saviour said: "Weep not for Me, weep for yourselves." Shortly before He had wept for them. The

city to which they belonged did not know the day of its visitation. It is imperative to "seek the Lord while He may be found" and to "call upon Him while He is near." We cannot come to Christ just as we desire but only as He calls. Innumerable cases could be quoted of those who, having heard and delayed, later desired to come to Christ but found salvation is to be secured not according to men's whims but God's will. It may be fateful, too, for the soul to slumber as the Saviour calls. It is always dangerous to delay when He asks admission to the heart.

BOOK REVIEWS

RAY C. STEDMAN, *Editor*

How to Study Your Bible. By Lloyd M. Perry and Walden Howard. Fleming H. Revell Company. Cloth binding, 218 pages. Price, \$4.00.

Among the many how-to-do-it books on Bible study available today, this one is superb. Its genius lies in its demand for practical application of the truth learned through study. There is little of the merely mechanical or academic here.

The authors are men of much experience in this field. Lloyd Perry is the professor of practical theology at Gordon Divinity School, and Walden Howard is the dean of the Young Life Institute, Colorado Springs, a graduate school for youth workers. Both happily combine thorough training with wide experience and this doubtless explains the common-sense practicality of this book.

After a foreword by Billy Graham, the authors divide their work into but four chapters. Chapter One outlines general rules for Bible study. This is good in its presentation and comprehensive in scope, but perhaps a little too brief for thorough-going conviction. Chapter Two is an enlightening look at the Bible study habits of such current Christian leaders as Bob Cook, George Cowan, Dr. V. Raymond Edman, Charles E. Fuller, Dawson Trotman, Eugenia Price, and others. The third chapter is devoted to the main theme of the work: specific methods of Bible study. By a process of explanation and presentation of examples, this covers methods ranging from the study of Bible books, chapters, and paragraphs to Bible doctrine, prayers, biographies, miracles, parables, poetry, and writers. The last chapter presents general methods of Bible study, featuring largely the comparison of various ways. This is an area not usually attempted in works of this type, and will prove helpful. An annotated bibliography is possibly the most valuable feature of this work for the advanced student.

Anyone who is searching for help on mastering the Scriptures will be aided tremendously by this volume. It may prove slightly beyond the mere beginner but is packed with solid stuff for the one who wants

to work a bit. The price seems a bit exorbitant for a work of only 218 pages.

Summing up: The truth about Truth.

—R. C. S.

A Bride for His Son. By Thomas A. Lambie, M.D. Loizeaux Brothers. Cloth binding, 188 pages. Price, \$2.50.

Two great missionary doctors have won eternal fame for their work in the pioneer trails of Africa, counting not their lives dear unto themselves. One was David Livingstone, the Scotsman, the other was Thomas Lambie, an American. Livingstone lived in another century, but Dr. Lambie was a twentieth-century pioneer who went to be with the Lord while resting in the Garden Tomb near Jerusalem, in 1954. Both manifested the same spirit of devoted enthusiasm for Christ, and engaging kindness to all they met.

This book, the last from the pen of Dr. Lambie, illustrates well the charming simplicity with which he could open Western eyes to wonderful truths hidden under Oriental dress. Here are many of the familiar figures of the Bible—the fig tree, the river of life, the lamb without spot, a root out of dry ground, etc.—so presented as to make the reader exclaim: "Oh, now I see what it means!"

Dr. Lambie's last years were spent in Palestine and in that changeless land he saw lived out before his eyes the meaning of many Bible figures and phrases. The book takes its name from the first story illustrated—the journey of Eliczer, the servant of Abraham, to take a bride for his son.

Summing up: Illustrations illustrated.

—R. C. S.

Outline Studies in the Old Testament. By William G. Moorehead. Zondervan Publishing House. Cloth binding, 363 pages. Price, \$3.95.

Those owning a copy of The Scofield Reference Bible will notice that Dr. W. G. Moorehead, President of Xenia Seminary, was a Consulting Editor. The object of *Outline Studies in the Old Testament* is in the same devoted spirit and concise style as the Bible notes he helped edit.

Graduate Bible institutes and evangelical colleges will probably recognize Dr. Moorehead's works as the source of many ideas repeated in Bible study and Bible synthesis courses. Reading Moorehead's studies brings to mind a number of ideas written or spoken by G. C. Morgan, J. M. Gray, B. R. Sutcliffe, their fellows and successors. This indicates that Dr. Moorehead's book is not technical or erudite. Quite to the contrary, it is most readable. The vocabulary is neither ostentatious nor scholastic. The style is interest-inducing. On almost every page one will find spiritual applications or discussions of types which will warm the heart and enrich the soul. It is significant that the only excursus apart from the discussion of the Bible itself, after the introductory remarks on the Bible as a whole, is the excellent chapter considering "Scripture Types."

Students interested in using the sources quoted by Moorehead will be disappointed to find that some quotations indicate no source (as the last paragraph on p. 181), whereas others give only the author quoted, without title, date, publisher, or page (as the quotation from Milton, p. 267).

Only two statements would be questioned by the reviewer. On

page 16, Jukes is classed with Origen, Jerome, and Ambrose in his use of typcs. Jukes, however, was scrupulously careful to confirm every typical interpretation by corroborative Scripture, whereas the early church fathers mentioned seemed to feel no such constraint to their imaginative interpretations. On page 29, Moorehead expresses a common legalistic tendency of believers at the time this book was first published (1893) by crediting the Decalogue as the summary of "all human duties whether toward God or man." Compare Romans 3:20; 6:14; 10:4; Galatians 3:24-25, etc.

Moorehead is a worthy champion against higher criticism in his proof of the Mosaic authorship of Deuteronomy 1-33 (pp. 57-58), his seven-part proof of the unity of Isaiah (pp. 226-229), his six-part proof of the authenticity and early date of Daniel (pp. 276-278), etc. The documentary hypothesis of the Hexateuch, authenticity of Jonah, and some other critical questions are not discussed.

Miracles in the Old Testament are not explained away but are accepted by faith as works of our omnipotent God which contain rich lessons for us.

Without hesitancy this book is recommended for every person interested in finding spiritual gems in the pages of the Old Testament and improving knowledge of this part of God's eternal revelation.

—ROGER D. CONDON

Trust

by GEORGE B. HOSEACK

My soul, lean hard on God;
He ever cares for thee:
Nor anxious, gaze abroad
In dire perplexity.

The things thou dost not understand
Are veiled by love's decree.

My soul, lean hard on Him;
Thy God is at the helm:
Though skies be grey and grim
And billows overwhelm,

The elements are in His hand,
And all the world's His realm.

My soul, lean harder yet;
His breast thy pillow free:
He never can forget
The price He paid for thee.

Thy surety and salvation grand
Is glorious Calvary.

LETTERS

Like a Scalpel

To the Editor:

I cannot tell you how much your editorial in the June issue, "Separation from the Word," has meant to me since then. Like a scalpel it cut into my heart and tore out an inner workfulness that God and I alone knew about. . . Thank you.

W. T. R.

Atlanta, Ga.

Worthy of Consideration

To the Editor:

This letter comes to express thanks first of all for the excellent article appearing in *Our Hope* this month [September] entitled "The Church and the Churches," by D. M. Hunter. Mr. Hunter is a personal friend of mine and we have not seen each other for years, but it is good to see his gifts being used by *Our Hope*. His article is indeed timely and worthy of profound consideration by many of the Lord's dear people who hold exclusive ideas of fellowship.

The Pilgrim Bible is highly recommended by the writer and is used freely in his study of the Word. . .

SAMUEL ELLIOT

Pastor,
Long Branch Baptist Church,
Toronto, Ont.

For Twenty-Seven Years

To the Editor:

"The Sinless Human Nature of Christ" by Donald M. Hunter, in June *Our Hope* is timely and most helpful. The modern sects of Hinduism propagate denial of His Deity. They take Him simply as a great man. They deny the virgin birth, of course. But this is a part of the faith once for all delivered to the saints. . . Modernistic churches also doubt and deny [these things]. . . and none can understand the unique Christ. . .

I can testify to help derived from *Our Hope* since about twenty-seven years ago. May the Lord keep me in fellowship with this as long as I continue in this tabernacle.

(Dr.) E. K. RAZ

Vizianagram,
Vizag Dt., Andhra
(India)

A Needed Spark

To the Editor:

It is good to see that the Editor is able to undertake "Current Events" once again. Especially did I like them in the September issue. They give *Our Hope* a much-needed spark. More power to you, that is, the power of the Spirit.

HOMER VESLAGE

Indianapolis, Ind.

Jacob's Ladder

To the Editor:

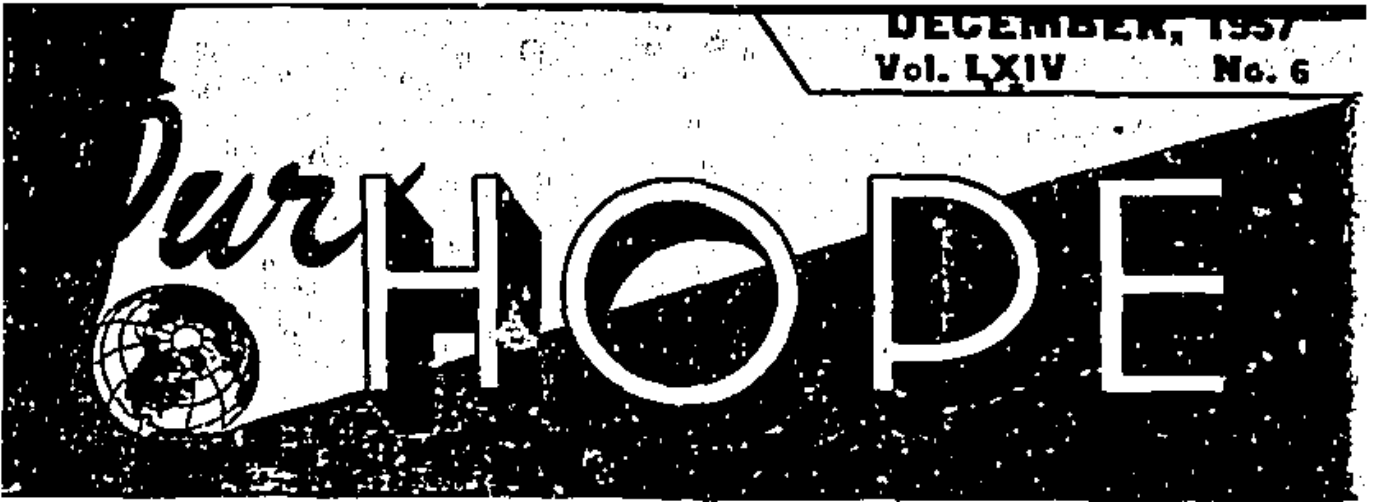
In teaching the Sunday School lesson about Jacob some weeks ago I brought out the ladder as being a picture of Christ. It was with peculiar interest, therefore, that I read the article on Jacob's ladder, by Dr. Northcote Deck, in the June issue of *Our Hope*.

I was so impressed with Dr. Deck's emphasis on stepping on the ladder that I wrote a few verses to send to a friend of mine whom I have been urging to make a decision for Christ. Thinking that perhaps Dr. Deck might be interested in receiving a copy of the verses, I enclose one to be forwarded to him, if he is still living.

J. E. McMANAWAY, Jr.

Greenville, S. C.

[Northcote Deck entered the presence of Christ at about the time the article appeared in the magazine.—Ed.]



Frank E. Gaebelcin, Publisher

E. Schuyler English, Editor

Editorial Notes

"THE Father loveth the Son, and hath given all things into His hand" (John 3:35). Our Lord is the Son of God who ever was, and is, in the bosom of the Father. He is very God. The opening chapter of John's Gospel, the Gospel of Christ's Deity, bears a most wonderful testimony to this foundation rock of the Gospel. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only Begotten of the Father), full of grace and truth" (John 1:1-3, 14).

The witness of John, that the Father loves the Son and has given all things into His hand, refers to Him as the incarnate, virgin-born Son of God. As He was in the bosom of the Father and one with Him in all things, and as He was the creator of all things, created by Him and for Him (Col. 1:18), the Son did not need the Father's gift of all things. But "being in the form of God, He thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name"

(Phi. 2:6-9). This tells the wonderful story. The Father always loved the Son. The Son came and appeared in creature's form on earth. He came in a body prepared for Him by the Holy Spirit, to do the Father's will; and that blessed life glorified the Father, from Betlehem to Calvary, until He bowed His blessed head, having finished the mighty work that the Father gave Him to do. In perfect obedience and holiness He walked this earthly sphere. On the cross He glorified God in maintaining His holiness and exalting His righteousness. And the Father, who always loved Him, was always with Him (John 16:32).

Then the Father bestowed upon the Son a reward for His great work as the Sin-Bearer. He gave all things into the Son's hand. This is made clear in the holy Record, for when it became evident to all that the Son of God was rejected of men, He lifted His eyes to heaven and, in anticipation of the coming cross—the finished work, the triumph, and the coming glory, He said: "All things are delivered unto Me of My Father" (Matt. 11:27). So also in His high-priestly prayer, just prior to the cross, He spoke to the Father of "the glory which Thou gavest Me" (John 17:22). It was the reward He was to receive from the Father, of which Peter wrote that God "raised Him up from the dead, and gave Him glory" (I Peter 1:21).

We who have received the Son in faith, wonder of wonders, are heirs of God and joint-heirs with His Son, our Lord Jesus Christ (Rom. 8:17). When He spoke of the glory which the Father gave to Him, He did not stop there but added the precious words: "I have given them"—"And the glory which Thou gavest Me *I have given them*; that they may be one, even as We are one." So, while He waits for what belongs to Him in glory—for we do not yet see all things put under Him (Heb. 2:8)—while He waits to receive the promised kingdom and power and glory, we wait with Him. And as we walk down here and serve Him, we know the Father's love in Him, and look forward in blessed and holy anticipation to the coming glory.

—From the writings of A. C. Gaebel, 1916



The Father and the Son Love Us

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (I John 4:9). "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:23). These, and many other Scriptures, declare the love of the Father for us.

And what of the Son's love for us? Who can doubt it? "This is My commandment," He said, "That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you" (John 15:12-14). And how He proved that love! He went willingly to the cross and gave His life there as ransom for us. He besought the Father, who Himself loved us so much that He gave His only begotten Son on our behalf, to sanctify His own, to keep them, to assure their presence with Himself evermore, that they might behold His glory, and share it also. For "when Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory" (Col. 3:4, R. V.).

It is love, the love of the Father and the Son, that will bring to pass this glorification of Christ's own with Him. This is an enormous and marvelous truth. We must not, however, suppose that the glory that we shall share with the Son of God is the glory that He had with the Father before His incarnation, that glory that He laid aside to come to earth in humiliation, His essential glory as God the Son. No! No mortal can share that glory, for in it the Son is the image of the invisible God (Col. 1:15) and the brightness, the ~~radiance~~ *effulgence*, of God's glory (Heb. 1:3). This is the glory of Christ's Deity; it is His eternal glory, the glory which He possessed with the Father before the world was (John 17:5). We can never share this glory, nor can finite mind comprehend its majesty and magnitude. Christ's essential glory is uncommunicable.

The glory that we shall share, that glory which He has

given us, is the glory which the Father gave to Him as a reward for divesting Himself, for a time, of His eternal glory, and for His earthly submission and sacrifice. This is His acquired glory. It is the glory which He earned by His obedience, and which He received when God exalted Him and gave Him a name above every name (Phil. 2:6-9). This is the glory to which He is heir and to which, in love and grace, He has made us joint-heirs. It is the glory that will be revealed in us and through us when He comes again to be glorified in all His saints. It is the gift of His love.

May the Spirit of God give us the faith and the power to enter into this great truth. His highest and best for us is that we shall participate in the acquired glory of the Son of God. With such a destiny before us, what manner of men and women we should be, who bear His name! What do trial and suffering matter today when tomorrow promises such a portion? With Paul we can exclaim with unbounded joy: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).



Work Out Your Own Salvation

There is nothing that man can do to effect his own salvation. Were it otherwise, then Calvary was superfluous and there was no occasion or necessity for the Son of God to empty Himself of His eternal glory and heavenly station for thirty-three years and to undertake the humiliation and suffering which He endured for our sake, that He might bear our sins, atoning for them by His righteous sacrifice of Himself. Man cannot save himself. It is grace, the grace of God, that saves (Eph. 2:8).

Neither is there anything that a saved man can do to keep himself saved. The cross of the Lord Jesus Christ, by which man's salvation was wrought, was not incomplete. The work wrought there by the Son of God is a finished work. The same grace that saves, keeps and sustains. He who died for *all* our sins took every one of them upon Himself in His passion. He paid the penalty for our future sins as well

as for those of the past; in fact, they were all future when He poured out His life's blood for them.

There are some people, however, who are confused, and not a few of them are in such a state because of one clause in Paul's Epistle to the Philippians, namely: "work out your own salvation with fear and trembling" (Phil. 2:12). They know that man is powerless to save Himself in the first place, but they think that he has power to keep himself saved, once the initial act of faith has given him life eternal in Christ. They seem to forget that the life spoken of and received through the new birth is *eternal*, that is, without end.

The meaning of the clause that we have cited is not difficult to understand. It is an exhortation to service and holy living. That which has been wrought for us on Calvary and in us through faith is to be worked out of us into godly results. This salvation that we have received by God's loving grace is referred to by the apostle as "your own salvation." It belongs to us; for it was given to us, and we have received it. It is therefore our own. And this salvation which is, in truth, new life, divine life imparted by the Spirit's power, is not to be kept as though chained within our hearts, but is to be worked out. Faith that is real will issue in works, as James deposes (James 2:14, 20).

"Work out your own salvation" is, like other exhortations to live the life that we profess to have, a call to service for Christ and holy conduct. Elsewhere the child of God is invited to "walk worthy of the vocation wherewith ye are called," "walk worthy of the Lord unto all pleasing," "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Eph. 4:1; Col. 1:10; Rom. 12:1), etc. As the artist works out upon canvas the love of beauty that he has received as a gift, and as the woodworker expresses in word and loving acts the passion of his heart, so the child of God, the recipient of the gift of divine and eternal life, demonstrates his love for Christ and newness of life in speech, service, and practical holiness.

This salvation is worked out "with fear and trembling"—not the fear of losing it, nor the fear of any man or any thing on earth, but the fear of displeasing the Lord and of losing God's best for oneself. Thus the Apostle Paul held forth

the Word of life, that he might rejoice in the day of Christ because he had neither run in vain nor labored fruitlessly (Phil. 2:16). For such a reason he brought his body under subjection, lest he himself should be found "a castaway," that is, disapproved and put on the shelf. And thus we ought to work out our own salvation with fear and trembling, in loving response to the matchless grace of God, who first loved us.



Denial of the Faith

As far back as the year A.D. 60, certain men began to deny some of the truths of God's revelation, particularly in regard to the Person and work of the Lord Jesus Christ. That falling off on the part of some who professed to belong to Christ has not decreased, as the age has run its course, but has become more pronounced in generation after generation. This should astonish no one, for the Spirit of God, who sounded warning against the spirit of denial and negation, predicted that this condition would intensify as the age would near its end.

Three Scriptures seem to be particularly pertinent to the matter under discussion. "For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3, 4). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons" (I Tim. 4:1). "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world" (I John 4:3).

Are these predictions true or false? Who can deny that they are true and that there is increasing evidence of their accuracy in the increscent demonstration of their fulfilment? For in spite of nearly two millenniums during which the light of the glorious Gospel of Christ has shined on the earth, there

has been and continues to be prodigious departure from the truth as it is in Him and in the revelation of God's Holy Word. Denial is not confined to avowed infidels and atheists, by any means. It is to be heard among those who make profession of Christianity. It will be found even among those who call themselves evangelicals. It begins by doubting or disregarding the inspiration of the Scriptures. Men who consider themselves to be too intellectual to accept God's account of the creation, as found in the early chapters of Genesis, will substitute their own ideas as to how the world began or man came into being. Others will relegate what the Old Testament tells about Jonah, which was confirmed by our Lord Himself, to the status of myth or allegory. Step by step they move backward, away from the truth of God, until they begin to deny everything that is miraculous, including the virgin birth of our Lord, His Deity, the atoning value of His death on the cross, His bodily resurrection, His coming again, etc.

It is no wonder that false cults, such as Jehovah's Witnesses, Christian Science, Theosophy, Baháism, and the like, flourish! Those who underestimate the importance of the whole revelation of the Scriptures are easy prey to seducing and demoniacal spirits and their fables. And so we find in Christendom an astonishing host of people who call themselves Christians, who have not the slightest conception of what Christianity is.

What is the attitude of the child of God toward this growing apostasy? He is to contend earnestly for the faith once delivered to the saints (Jude 3), witnessing against error. And he is to separate himself from those who deny the verities of God's Word. The Apostle Paul, writing of the conditions that will pertain in the last days, tells of some who will have a form of godliness but will deny the power thereof, concerning whom he says, in the Spirit: "From such turn away" (II Tim. 3:5). And the loving Apostle John, toward the end of his life, declared: "If there come any unto you, and bring not this doctrine [the doctrine of Christ, which embraces His Person and work as they are made known in the Scriptures], receive him not into your house, neither bid

him God-speed: for he that biddeth him God-speed is partaker of his evil deeds" (II John 10, 11).

We who are truly Christ's dare not have fellowship with the enemies of His cross. We dare not support men or institutions that deny our blessed Saviour and Lord. To do so is to be disobedient to the Word of God and dishonoring to Him who loves us and has washed us from our sins in His own blood.



The Answer

One day the mail brought us a despairing and heart-broken letter from a man who confessed that his faith was about gone and that he was ready to "discard Christianity and its Christ as unavailing and fallacious." His complaint was about the illness of a certain member of his family for whom all of the household had been praying for several years, who was yet steadily and surely going into a decline that must end in death. It was not for the salvation of the afflicted one that they were calling upon God, for he was a true believer, but for his physical recovery.

The letter-writer told us that he had always believed that ours is a prayer-hearing God, that he himself had experienced more than one demonstration of the fact; but in this instance, having prayed with assurance for a long time, he saw no answer forthcoming and was ready to give it all up.

The communication was a sincere cry from an earnest child of God who simply did not understand God's dealing with him in this instance. The very fact that he was so stricken, so desolate, so sick-at-heart vouched for his faith. Trial and disappointment caused him to speak, we believe, more strongly than he would ordinarily express himself.

What our friend failed to realize was that God's answers are not always in the affirmative. He hears the pleas of His children but, sometimes, it is best for them that He responds with a "no" instead of a "yes," which is doubtless true in this instance. We cannot always understand His ways but we can believe in Him, assured that His appointments are for our own eternal benefit. "And we know that all things

work together for good to them that love God, who are the called according to His purpose" (Rom. 8:28).

We cannot help but recall the experience of the Apostle Paul. Certainly he was one of the greatest Christians who ever lived. He trusted in God and in His Christ. He served the Lord ardently, faithfully, and unceasingly, and suffered for Him with rejoicing. He counted all things but refuse, for the excellency of the knowledge of Christ. Who could better expect, from the human viewpoint, an affirmative answer to his prayers? And Paul had an affliction which surely, it must have seemed to him, hampered his labors in the Saviour's name. He does not tell us what it was, except to call it "a thorn in the flesh." Concerning it he says: "For this thing I besought the Lord thrice, that it might depart from me." Paul prayed for the removal of the infirmity, whatever it was. Did God answer that prayer? Not in the affirmative; but He did answer it, for the apostle writes: "And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness" (II Cor. 12:9). This answer was better for Paul than the one he sought, and he responded: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

His grace sufficient?—surely. Charles Haddon Spurgeon, going home once after a heavy day's work, felt depressed and despondent when, suddenly, it seemed as if a voice spoke to him, saying: "My grace is sufficient for thee." He said that he burst out laughing, saying: "I should think it is, Lord!" And concerning this experience, he later commented: "It was as if some little fish, being very thirsty, was worried about drinking the river dry; and Father Thames said: 'Drink on, little fish, my stream is sufficient for thee.'"

Have faith in God. His grace is surely sufficient for every one of us, for all time and eternity. Little faith reaches up to heaven. Great faith brings heaven down to us. Let us be big in our belief, in our trust in the Lord.



Myrrh and Frankincense

"Until the day break, and the shadows flee away, I will get

me to the mountain of myrrh, and to the hill of frankincense" (Song Sol. 4:6). The love of Christ is the theme of the Song of Solomon, that beautiful portion of God's Word that John Albert Bengel, the saintly scholar of two centuries ago, spoke of as "the touchstone of our spiritual state." Said he: "When I come to the Song of Solomon with a cold heart, it has no voice for me; but when I come to it from my knees and with communion with Him whom my soul loveth, then it breathes the very breath of divine life for me in the closest and holiest of possible relationships."

The Song of Songs (1:1) depicts Messiah's love for Judah and Jerusalem and tells how, in a future day, the believing remnant of Israel will respond to His love as they behold Him as the One who is altogether lovely. But His people of this age, the Church, His bride, can also go to this Song and discover there His gracious love for us, and behold his matchless beauty.

The portion cited in our opening paragraph speaks of the daybreak, when shadows will flee away. The daybreak has to do with Christ's coming again. But before the dawn of the day, before the sun appears, the morning star is seen. To the Church, Christ Himself is the Bright and Morning Star (Rev. 22:16). To the Church He will first appear, to take His bride to Himself. Then the day will dawn, the Sun of righteousness will arise with healing in His wings (Mal. 4:2), and all shadows will flee away for evermore. The shadows of sin and sorrow and all that defiles or saddens will be taken away, never to appear again, when He comes in glorious majesty.

What will His bride do until then? The Song of Solomon tells us: "I will get me to the mountain of myrrh, and to the hill of frankincense." Myrrh souaks of suffering and death; frankincense suggests fragrance and worship. Waiting for the coming of the Lord, let His own remember His death on the cross for them, the beauty of His Person, and His dying love. And let them lift up their hearts in worship, a sweet-smelling savor to the Lord. This is pleasing to Him, surely, and keeps us near to Him who speaks to His people thus: "Thou art all fair, My love; there is no spot in thee" (Song Sol. 4:7).



Communication with the Dead

There are several forms of what we may term "Spiritism," wherein those who practise or follow it believe in and teach communication with the dead. Seances are held, usually in the presence of a medium, and a loved-one is called to speak from the grave—to advise the earthbound seeker concerning some mundane problem, or to reveal to the citizen of this world the secret things of the unknown world. Demonstrations of this sort are numerous. They seldom fail to impress some groping souls who pay their money to communicate with the dead.

Inasmuch as the truth about the spirit-world rests in the knowledge of the Creator of all, and since He has spoken in the Bible, His infallible Word, what does the Bible have to say about communication with the dead and the mysteries of the unseen world?

There is no place in the Bible where anyone who has been brought back from the unseen or spirit-world ever communicates anything about the mysteries of that which he has visited. It will be asked immediately: "Is there any place in the Bible where record is given of anyone being brought back from the dead?" Indeed, there is more than one instance of it.

For example, apart from our Lord Jesus Christ, it is told of eight people in Bible history that they were raised from the dead. Three such records are found in the Old Testament, all in the books of the Kings. In two instances, those who died and were raised again were children. Elijah was God's instrument to raise the son of the widow of Zarephath (I Ki. 17:17-24); and Elisha raised the son of the Shunamite woman (II Ki. 4:18-37). The third case has to do with a man who was buried in Elisha's grave and was revived (II Ki. 13:21).

In the New Testament, records are given of two women who were raised—one a little girl, the daughter of Jairus (Mark 5:22-24, 35-43), whom the Lord Jesus raised; and the other, an adult, Tabitha, or Dorcas, whom Peter raised (Acts 9:36-42). The Lord raised the son of the widow of Nain (Luke 7:11-16), and His friend, Lazarus (John 11:1-46).

Paul raised Eutychus, the young man who fell asleep while the apostle was preaching (Acts 20:7-12).

In addition to these identified persons, at the time of our Lord's passion "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52, 53). Further, Moses and Elijah, the latter never having died (cp. II Ki. 2:11), appeared on the Mount of Transfiguration with the Lord Jesus (Luke 9:27-36). But there is not one instance wherein any of those brought back from the spirit-world to the earth revealed a single thing about the unknown world from which they were transported.

Still another, the Apostle Paul, was taken into paradise, though he still had some years of earthly ministry. Did he make known what he had seen or heard? No; rather, he said that he "heard unspeakable words, which it is not lawful for a man to utter" (II Cor. 12:4).

There is one witness to the horrors of the place of those who have departed this life in unbelief, namely: the rich man (often called "Dives") of Luke 16:19-31. He testified to the fact that he was "tormented in this flame." But he did not tell that to anyone on earth; he spoke to Abraham, who was also in the spirit-world. In fact, quite evidently he was absolutely unable to communicate with his five brothers on the earth, for he asked Abraham to send Lazarus to earth to speak to them. Dives thought that if one went from the dead to testify to his brothers, they might believe. He himself could not communicate with those still living on the earth. Nor was Lazarus sent back to do so.

One notable instance in the Scriptures, in which one is called back from the grave to deliver a message, stands. That is the case of Samuel, whom God permitted to come up from the grave to proclaim a message of judgment (I Sam. 28:7-20). So astonishing was the circumstance that the witch of Endor, who was used to necromancy and other forms of wizardry, cried out in fear. This is the great exception in the Bible. It in no way establishes divine approval of divination, seeking knowledge of hidden things from those who are in the spirit-world. It is satanic and not of God.

Several citations from the Scriptures will substantiate that necromancy is an abomination to the Lord. "Thou shalt not suffer a witch to live" (Ex. 22:18). "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death . . ." (Lev. 20:27). "But . . . sorcerers . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Here is the counsel of the Word of God: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead? *To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them*" (Isa. 8:19, 20).

When some "voice" is brought out of the unknown, it is not the dead speaking to men and women on earth. In a great many cases it is undoubtedly bald imposture. But in the other instances, we believe, it is the demons. That Spiritism should flourish at this time in the world's history should not astonish us. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; speaking lies in hypocrisy . . ." (I Tim. 4:1, 2).

King David loved his child, but the Lord took him from him. What did David say? "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? *Can I bring him back again? I shall go to him, but he shall not return to me*" (II Sam. 12:22, 23).

Spiritism and Spiritualism are of the devil and must be left alone, being contrary to the Word of God. We know of no movement in this general classification that does not deny the Deity of Christ, the fall of man, the atonement, and the judgment to come.



Christian Joy

In the cluster of the fruit of the Spirit is "joy" (Gal. 5:22), and constantly throughout the New Testament epistles we

find the joy of believers in Christ alluded to, or exhortations to rejoice.

"We also joy in God through our Lord Jesus Christ" (Rom. 5:11). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). "Rejoice evermore" (I Thess. 5:16). "Ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

On the night in which He was betrayed the Lord Jesus spoke of His joy and our joy. He said that He had spoken the very intimate things of that final pre-Calvary fellowship with His disciples in order that "My joy may remain in you, and that your joy might be full" (John 15:11). For although our Lord was "a Man of sorrows, and acquainted with grief" (Isa. 53:3), He was also a Man of joyfulness. He set His face like a flint to go to Jerusalem where He knew He was to suffer and die; yet His divine joy remained in Him because of the joy that was set before Him.

In days of uncertainty and fear the child of God will have peace, the peace of God which passes all understanding. But he will also have joy. And why not? Not only is there nothing to fear, since nothing can touch the Christian apart from God's permissive will, but there is nothing to be despondent about. There will be sorrows, of course. These come to everyone. There will be trials, for these are to be expected in the world. There may be persecution, but the Lord Jesus suffered more than we can ever be called upon to face, and He is our strength. But beyond these things, and above them, is our standing in Christ. And ahead is eternal glory. Paul writes it in this way: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18).

Do you have His joy, the joy of Christ? And is it full? Such joy is the fruit of the Spirit. It must exist where the Spirit is, and the Spirit is in your heart if you are a child of God. "Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). We are not only to rest in the love of Christ but are to rejoice, whatever the temporal circumstance may be. "Rejoice, because your names are written in heaven" (Luke 10:20). "Rejoice evermore"

(I Thess. 5:16). "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).



Looking for Results

It is a perfectly normal thing for those who are serving the Lord, to look for results. They labor hard and faithfully in their calling and they want to see something of the fruit of their labors. But as we read the wonderful eleventh chapter of Hebrews, we are more and more impressed with the fact that testimony for the Lord is wholly and completely by faith and not by sight. When the seed, which is God's Word, is sown, we have confidence that it will fulfil God's purpose. For it is written: "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). His servants are His mouthpieces, and as they proclaim His Word, by lip, or pen, or deed, or life, they can be assured that it will not return to God void. We can, therefore, have confidence that there will be results. We can and ought to pray for results. We can expect results. But we do not expect that we shall always *see* results. For we witness by faith and not by sight.

The Servant of servants, the perfect Servant, is the Servant-Son of God. If ever a servant of the Lord should have seen results, it should have been He. But the divinely-perfect results of His ministry were not always visible.

In Matthew 11:25, 26, one of the prayers of the Lord Jesus is recorded. Speaking to His Father, He said: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." Our Lord was thanking the Father for the results of His ministry. But what were they? What visible sign was there of His success?

In the same chapter it is recorded, first of all, that the forerunner, John the Baptist, was so unsure, at that particular period in Christ's ministry, as to its genuineness that

he sent messengers to the Lord Jesus, asking: "Art Thou He that should come, or do we look for another?" (vs. 3). Again, it is told of that generation that they were so little moved by the witness of the Son of God that they spoke of Him as "a man gluttonous, and a winebibber" (vs. 19). Then it is stated that our Lord began "to upbraid the cities wherein most of His mighty works were done, because they repented not" (vs. 20). Yet it was at that time that our Lord prayed, saying: "I thank Thee, O Father . . . for so it seemed good in Thy sight."

There is little of that spirit in evidence today. Who among us thanks God for apparent failure? But the work is not ours; it is His. The Word is not ours; it is His. If the numbers to whom we speak are small, if these who receive our ministry—by spoken word, by tract or larger writing, over the air, by our gifts, by our prayers, by our word in due season—if such seem unresponsive, is it for us to fret or complain? Ought we not, rather, to emulate our blessed Lord, lifting up our eyes to heaven, and saying: "I thank Thee, O Father . . . for so it seemed good in Thy sight."

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). In the gracious providence of God, so that our hearts might be encouraged He sometimes permits us to see results in our lifetime. Yet the "many days" may not be during our sojourn here on earth but after this life's course has run out and we are in the glory. Faithfulness is that which is required of a steward (I Cor. 4:2). Our loving heavenly Father will not let go unrewarded any act of love performed in Christ's name. Neither will His Word return unto Him void.



Not Always an Elisha

We are accustomed to thinking that, when a gifted servant of the Lord is called Home to be with the Lord, God always will have someone else to take his place, to carry on the work of the Lord that has now been left without a spiritual leader. But examination of the Scriptures reveals that

this is not always so. // The mantle of Elijah fell upon Elisha (II Ki. 2:13). *But there is not always an Elisha.*

Noah was "a preacher of righteousness" (II Pet. 2:5), but he was succeeded by the flood. Eli was a priest of God, but his sons were cut off in one day (I Sam. 2:34; 4:11). "King Solomon exceeded all the kings of the earth for riches and for wisdom" (I Ki. 10:23), but his son, Rehoboam, was the victim of foolish pride and avarice (I Ki. 12). The Apostle Paul, although he spoke of himself as "nothing" and "the least of the apostles" (II Cor. 12:11; I Cor. 15:9), was nevertheless outstanding in the early church, "not a whit behind the very chiefest apostles" (II Cor. 11:5). Yet he was followed by "grievous wolves" (Acts 20:29). Yes, after Moses came Joshua; after Elijah, Elisha; and after David, Solomon. But there is not always a Joshua, an Elisha, or a Solomon.

This we must bear in mind today. Some gifted servant of the Lord establishes and directs work. Then the time comes when the Lord calls him Home. The work may indeed have been owned of God. But it is not God's plan, of necessity, to continue that work for a long period or even briefly. Of course, great care should be taken to seek a successor if the way seems clear; but if there be not one definitely called of God to carry on, if the mantle of him who has been taken does not manifestly fall upon another, it may be that God has finished with that particular testimony. Sometimes there is an Elisha, but not always.

Man works and plans. God rules and overrules. A man's work may cease when the time of his departure from this earth comes. God's work will go on, but not necessarily along any established pattern, that is, as far as we are able to see. So, if the Lord raises up one servant of His to do a particular work, we need not take it for granted that that work will be perpetuated by a successor, either within the family or by means of an organization. For God has many works for men to do. Let each child of God seek God's place for himself. Then he will be in the right place, and the work of the Lord will continue in our utmost to His highest.



From The Publisher

This is the last issue of OUR HOPE. See page 341. Founded by my father, Dr. Arno C. Gaebelein, and edited by him for over fifty years, this magazine has had a wide and deep ministry. For nearly sixty-four years it has stood for the truth as set forth in the inspired Word of God; during this time its central emphasis has been upon the Person and work of the Lord Jesus Christ. OUR HOPE, in keeping with the long ministry of my father, has constantly stressed the exposition of the Scriptures, especially in relation to pre-millennial and prophetic truth. Thus it has through the years brought spiritual nourishment and enlightenment to many.

As the son of Dr. Arno C. Gaebelein, I know how close this magazine was to his heart. Its publication was for him a special ministry from God. That God honored that ministry, and that He has continued to honor it during the distinguished editorship of Dr. English, is undeniable.

But the sovereign God sometimes leads through circumstances. And, as the announcement on page 341 explains, both Dr. English and I have been brought to the reluctant conviction that the work of OUR HOPE as a separate publication is concluded. The merger with *Eternity* means that both the name of OUR HOPE and its Bible-teaching ministry will be continued, although in a new context. The Publisher joins with the Editor in asking of our readers their prayerful and open-minded acceptance of the merged publication. May it be a source of great blessing to them.

—F. E. G.



Faith and Hope

Faith and hope, though distinct, are vitally united. They come from the same source, are sustained by the same evidence, are exercised on the same realities. Faith is the perceiving; hope the anticipating faculty. Faith sees heaven opened; hope says you are on your way to it. Faith comes by hearing; hope by experience. Faith has respect to the truth of the Word; hope to its fulfilment. Faith looks to doctrine and promise; hope to reward. Faith is founded on what is in the Bible; hope on what is in heaven.—*Selected.*

The Editor's Farewell

To part with a reader-family that he has served for approximately eighteen years brings to an editor, we suspect, a feeling somewhat akin to giving a daughter in marriage. At least this is the Editor's reaction as *Our Hope* unites with *Eternity* magazine. See page 341.

It has been not only a God-given privilege, but a genuine delight to minister to you, our beloved reader-family, throughout nearly two decades, and to pray for you and with you from time to time. You have not always agreed with what we have written, yet the relationship between us has been a happy one and, we trust, mutually beneficial. Now, as this distinctive testimony ceases, we commend the merged publication to you with the hope and expectancy that you will find it helpful.

The Editor will always count it a Christian responsibility and a favor to himself to serve you in whatever way he can—to help with spiritual problems or share your prayer burdens. You may keep in touch with him and his writings and activities by being placed on his mailing list of his little publication, *The Pilgrim*.

The Pilgrim is a 4-page home and missionary paper that is issued monthly and is sent free upon request. You may obtain it by sending your name and address on a postcard to *The Pilgrim*, 1201 Chestnut St., Philadelphia 7, Pa.

Thank you for your letters of encouragement and criticism through the years, and for your prayers. We were especially touched by the many kind and loving expressions of sympathy that you sent at the time of Mrs. English's Home-call.

Now we bid you good-bye, at least insofar as the ministry of *OUR HOPE* is concerned, in the words of another:

Finally, brethren farewell. Be perfect, be of good comfort, be of one mind, be in love, and the God of love and peace shall be with you (II Cor. 13:11).

—E. S. E.



A reserved compartment in my heart, however small, into which Christ is not welcome, provides room for the enemy to work havoc and to rob me of victory.

December Thirty-first

As has been his custom, the Editor expects to spend the last day of the year in prayer on behalf of our reader-family and others in this fellowship. Send your prayer requests to our Warrenton office, marked for the Editor's attention. They will be treated in confidence, of course, and will be remembered, not only on the last day of the year but from time to time thereafter. It will be a privilege to intercede on your behalf at the throne of grace.

**Missionary Subscription and Book Funds**

Thank you very much for your donations to these funds over the past several months. As always, we are deeply grateful for your interest in the Lord's servants abroad. The merged magazine will be sent to these missionaries until the term of the subscription expires.

Contributions received in September are gratefully acknowledged below:

OUR HOPE MISSIONARY SUBSCRIPTION FUND, September, 1957: Nos. 57-78M, \$7.50; 57-79M, \$2; 57-80M, \$10; 57-81M, \$7; 57-82M, \$4; 57-83M, \$3; 57-84M, \$3; 57-85M, \$3; 57-86M, \$2; 57-87M, \$3; 57-88M, \$5; 57-89M, \$3; 57-90M, \$4. Total, \$54.50.

OUR HOPE MISSIONARY BOOK FUND, September, 1957: Nos. 57-20B, \$7.50; 57-21B, \$10. Total, \$17.50.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Homer Hammontrée and Paul Beckwith:
 Dec. 1-18—West Terre Haute, Ind.: First Baptist Church,
 5th and Poplar Sts.
 Dec. 31-Jan. 5—Evansville, Ind.: Evansville Rescue Mission.

John B. Marchbanks:

Dec. 1—Knoxville, Tenn.: Berean Baptist Church.
 Dec. 5-8—Cosby, Tenn.: Liberty Church.
 Dec. 11—Asheville, N. C.: Asheville Bible Church.

The Holy Spirit claims you for the Lord Jesus and His purposes. The usurper has been dethroned and has no right to a particle of your spirit, soul, or body. All you possess is God's property. All your faculties and members that once served sin and Satan are now to be yielded to live only for Him who died for you and rose again. This is to be the constant and uninterrupted attitude of faith through the enabling love and grace of the Holy Spirit.

AN IMPORTANT ANNOUNCEMENT

For sixty-three and one-half years OUR HOPE has had an uninterrupted monthly ministry of supplying "meat in due season" to thousands of God's people. This issue, the 772nd, will be the last of the magazine's distinctive testimony for our Lord Jesus Christ; because beginning in January, OUR HOPE is to be merged with *Eternity* magazine, a publication that is ably edited by Donald Grey Barnhouse and Russell T. Hitt.

One of the reasons for this merger is the fact that, in these days when publishing costs have soared to their highest level in history, a magazine that has a small circulation and does not accept advertising finds it almost impossible to make ends meet. The organization is not in debt. However, for several years it has been able to carry on only through the financial help of interested friends of the work. It now appears to be the part of wisdom, as God has led through circumstances, to make a change.

In the next place, both the Publisher and the Editor have found themselves so involved in other Christian work demanding their attention—the Editor as Chairman of the Revision Committee of the Scofield Reference Bible; the Publisher with duties at the Stony Brook School and as Vice-Chairman of the Scofield Revision Committee; and both with enlarged writing commitments and speaking appointments—that it has become more and more difficult to devote the needed time to OUR HOPE.

The Publisher, who has been one of the consulting editors of *Eternity* for several years, will continue in that capacity, so that the union of the two periodicals will have his interest in providing readers the kind of biblical fare they desire and to which they are accustomed. The name OUR HOPE will appear in the combined publication, and there will be leading articles from time to time from the writings of OUR HOPE's founder, Dr. Arno C. Gaehelein. Furthermore, some of the regular contributors to these pages will be invited to contribute to *Eternity*.

Every subscriber to OUR HOPE will receive the January

issue of *Eternity*, to become acquainted with it.

The following arrangements have been made in connection with our reader-family: (1) If you are not at present upon *Eternity's* subscription list, you will receive the magazine for the unfulfilled period of your OUR HOPE subscription. (2) If you already subscribe to *Eternity*, the subscription will be extended for the additional period of your unfulfilled OUR HOPE subscription.

Unpublished manuscripts that are now in the Editor's hands will be returned to their authors at an early date.

It is not without regret that we conclude this ministry that God has used these many years. OUR HOPE's discontinuance in its present form and the merger with *Eternity* were given very prayerful consideration for many months. The conclusion to which we were urgently led was that God would have us enter upon the arrangement here announced.

Thank you for your loyalty and fellowship through the years.

FRANK E. GAEBELEIN, *Publisher*

E. SCHUYLER ENGLISH, *Editor*

Be Still And Know

by EDNA SORRELL KRUSE

Be still and know that I am God;

In confidence and quietness accept My rod.

Rebel not, neither cause thyself to fear,

For, as I mold thy life, I shall be near.

My rod falls not in anger but in love;

I am not of the earth but from above.

I am the great omniscient One, you know,

And I can see the way your feet must go.

Although each dream you cherish drifts away,

And every plan you ever made gives way,

In humble faith accept My chastening rod—

Be still and know that I am God.

It was the King Himself, rather than one of His servants, to whom the privilege belonged to cast aside his people for a season.

WHEN WAS ISRAEL SET ASIDE?

by RAY C. STEDMAN*

NO one can read the book of The Acts without being confronted with the problem of God's relationship with Israel as a nation. The Acts begins in Jerusalem, the center of Judaism; and ends in Rome, the center of Gentile culture. It begins with the Twelve preaching almost entirely to Jews alone, and ends with Paul reaching out to the uttermost parts of the earth. At the beginning the early disciples are still attending the temple and holding meetings in its courts; at the end the Church is established in a dozen Gentile centers and the Word of the cross is carried everywhere. This strong Jewish flavor at the beginning of The Acts period has caused many to feel that, even after the cross, God had not finished His dealings with Israel and that He was making them a second (or some say, third) offering of the kingdom to the nation.

Certain extremists in dispensational matters have carried this idea to the point of imagining that they can see indications of a separate dispensation intervening between that of the Law and that of Grace during The Acts period. They call this the Pentecostal or Messianic Age. So uncertain are these fancied distinctions that they disagree much among themselves as to just where the lines should be drawn. Some feel that the intervening dispensation covers the entire Acts period, while others include in it only the early part of the book, through the initial ministry of Paul. Still others feel no positive time limits can be determined but still stoutly

* This is the third and final article of a series on ultradispensationalism by the pastor of the Peninsula Bible Church, Palo Alto, Cal.

insist that there was a separate dispensation somewhere within the limits of The Acts.

It is understandable, perhaps, that these mistaken ideas should arise, especially when we consider the all-too-human tendency to think in compartments of thought. Far too often we confine our thinking to divisions which others have made before us or which have been rather artificially contrived and, as a consequence, fail to observe important relationships that transcend our thought boundaries. A common example is the tendency to follow chapter divisions in Bible study, ignoring preceding or following matter. Thus the point is often utterly missed in some of the Bible stories. This can be done with Bible books as well. The latter is the case in the matter at hand; for the question of when God set Israel aside and began His work with the Church is not answered in the book of The Acts at all, but in the four Gospels preceding!

A moment's thought should surely suggest that nothing could be more fitting than that a matter of such great importance and far-reaching results as the setting aside of the nation Israel from the place of covenant privilege should be handled only by the King of Israel Himself.

Jesus Christ had come presenting Himself to the nation as their rightful King. He had exhibited all the proper credentials and had supported His claims with staggering miracles of power and love. But the nation, through its rulers, rejected His claims and made it clearly evident that, instead of crowning Him, they were intending to crucify Him. It was in the face of this gathering hostility that He made His official presentation of Himself as King. We call this, quite mistakenly, the Triumphant Entry! Though He was received gladly by the common people, the rulers and priests met Him with scowls and harsh words. Once again He found the temple filled with avarice and extortion and greed and once again He cleansed it, driving out the money-changers. Then, standing in the midst of the cleansed temple and in the quiet dignity of His kingliness, He removed the nation officially from its place of blessing.

He began His offer to them by eight times repeating the word, "Blessed" (the Beatitudes); now He ends the offer:

with an eight-fold repetition of the word, "Woe"! Then He pronounces the official sentence of rejection: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

It seems incredible that any should imagine that Israel could have national standing before Him after this. True, He would ever be ready to hear the call of any *individual* Israelite who would turn to Him; but can He possibly offer Himself as King to fulfil their national promises after this clear-cut and official act of rejection? There is no doubt that these national promises will indeed be fulfilled, but it will not be on the basis of law but of pure grace. His incisive words of rejection leave no doubt that Israel had lost completely her chance for kingdom blessing before the second return of her rejected King.

But we have even more proof than His words that this was so. Mark's account of the triumphal entry tells us that, when He entered the temple and cleared it, He also did a most peculiar thing. It is recorded that He "would not suffer that any man should carry any vessel through the temple." What is the meaning of this strange action? Recall the arrangement of furniture in the temple, and the significance will be seen.

The temple was arranged exactly like the tabernacle of old. There were the two divisions into the holy place and the Holy of holies, surrounded by the outer court of sacrifice. All animal sacrifices were slain at the brazen altar, which was located in the outer court. But the blood of the sacrifice must be presented before the golden altar before the Holy of holies. This necessitated a constant procession of priests, bearing vessels of blood through the temple courts.

Now we can see the meaning of our Lord's strange action. Because the nation would not have Him as its King He, the King Himself, officially stopped the offering of sacrificial blood which had been flowing for centuries. Within a few hours He would become the true Sacrifice to take away the sins of the people in His own blood. Though the Jews soon resumed the animal sacrifices, His action indicates clearly that, in God's sight, they no longer had the slightest value;

for the nation, as such, was set aside from its covenant relationship and must now be dealt with individually as sinners without one claim upon Him, even as the Gentiles. Grace would pay the price for them, just as for the rest of the world, but no slightest shred of national standing before Him remained.

Yet the greatest and clearest proof of all that Israel was finally set aside at this time remains to be presented. It seems unbelievable that those who hold to a second offer of the kingdom to Israel, that is, after the cross, should have forgotten that God Himself gave to the nation a time-table that precisely indicated when their national cutting-off should occur! I refer, of course, to Daniel's great prophecy of the Seventy Weeks.

Space prohibits a thorough exposition of this prophecy, but it was made unmistakably clear to Daniel that God had marked out, or cut off, a period of time 490 years in duration (70 weeks of years) that would be counted only while Israel remained in national standing before Him. If we accept Sir Robert Anderson's careful accounting of those years, 483 of them were completed on the very day when the Lord Jesus rode into Jerusalem to present Himself as King to the nation. Then there follows an indefinite period of time, a "gap" or "parenthesis" of years during which the Messiah would be "cut off, having nothing," and the city of Jerusalem would be destroyed, the people of Israel suffering wars and desolations unto the end. During *all* this gap period the people of Israel have no national standing before God. This has already stretched out for over 1900 years, nor will the clock of Jewish time begin to run again until a covenant is made between the people and the anticrist. Then the last seven years of the 490 will run their course.

The point of interest in all this is that the prophecy precisely indicates the time when the nation was cut off from national relationship. It was on the very day that the King had stood in the temple and said: "Behold, your house is left unto you desolate." There could not be another offer of the kingdom after that.

How, then, shall we account for the strong Jewish flavor in the opening chapters of The Acts? If Peter was not of-

fering the kingdom again on the day of Pentecost, what was he doing? The answer is both simple and conclusive. He was proclaiming the death and resurrection of Jesus Christ to the believing remnant of Israel who were specially gathered in from the four corners of the earth for that purpose. To them would be given the distinctive sign of the new age—the indwelling of the Holy Spirit—when they accepted God's Christ as their own. In the Old Testament sense of that term, they were already "saved," already believers in a covenant relationship with God. But now they were to form the nucleus of the one body, formed by the baptism of the Holy Spirit, to which only a short time later the first Gentile believers were also added.

In Peter's message there was not one word about presenting Christ as King to the nation. On the contrary, he addressed himself to the individuals before him, saying, "Repent and be baptized, *every one of you*," and his declaration concerning Jesus was that God had made Him "both Lord and Christ." Though God had officially cast the nation aside, yet in grace He still saw to it that the good news of life in Christ should be declared to individuals in Israel first, before it went out to the Gentiles. This is why Paul, in the Epistle to the Romans, declared that the Gospel was "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Historically that was the order in which it went forth; that having been accomplished at the beginning, there was no further need of maintaining the priority. Today, as in the intervening centuries since, Jew and Gentile hear the Gospel on exactly the same basis, without priority of time and place.

Thus we can see that the true "transitional period" between the age of the Law and the age of Grace was not during the time covered by the book of The Acts but, rather, was the closing days of our Lord's ministry until the descent of the Spirit on the day of Pentecost. The Acts appears to be transitional only because it records the slowness with which men grasped the significance of the changes which had been introduced by the Lord, and allowed them to affect their thinking and their lives. It took many years before the full meaning of the new thing God was doing penetrated

their habit-dulled minds. Even among the Twelve there was a certain slowness in becoming aware of the full importance of many things that the Spirit of God was doing, but in the divine thinking the cross was the Great Divide: the old wine of Judaism had been cast out just before it, and the new wine of the Church was introduced immediately after. Here is a dividing line that is clear and sharp. To attempt to find it anywhere else is to plunge oneself into the maze of vague and hazy distinctions, without scriptural basis, which so thoroughly characterizes ultradispensational thinking.

Bread Cast Upon The Waters

Selected by J. A. BOFFIN

God will not force the citadel of the unyielded life; but when it is voluntarily handed over to Him, He will use it in His service and for His glory.

It is a common experience that, looking out from the gloom of some personal experience of pain and affliction, men have seen for the first time beyond the earth plane and caught glimpses of heaven, the homeland.

You cannot quench your thirst at Mt. Sinai; the water of life never flowed there. Go to Calvary.

Abraham refused the gifts of the King of Sodom. How could he think of delivering Lot from the power of the world if he himself were governed by its lorded favors? The only way that I can deliver another out of the mire of this world is by being thoroughly out of it myself.

There are no disappointments to those who love God's will better than their own.

Christ's forgiveness is not the reward for kisses, and tears bathing his feet; these things are the thank-offerings of the soul which has already been forgiven and eteroally saved through Him.

If you have only a little ray of light, show out distinctly that you belong to Christ and are for Him.

Through the eternal ages God the Son will bear the form and carry the scars of His humiliation.

THE INCARNATION

by E. SCHUYLER ENGLISH

And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and truth (John 1:14, A. S. V.).

THAT "the Word" (*ho Logos*) refers to our Lord Jesus Christ is so well established to need demonstration in an article of this nature. Jesus Christ is called "the Word" in John's Gospel because He is the express image of the Father, the expression of Him (Heb. 1:3). That the Son of God, the Second Person of the Trinity and eternally the Son, became flesh, that is, walked this earth in a human body, is here set forth as it is disclosed throughout the Gospel records.

The most noteworthy passage having to do with the incarnation of the Son of God is, perhaps, in the Epistle to the Philippians:

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not a thing to be grasped after to be equal with God: but emptied Himself, taking the form of a servant, becoming in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him the name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and in earth, and under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:5-11, *free translation*).

In these concise and beautiful words the Apostle Paul, under the Spirit's guidance, declares the divine phenomenal wonder of the condescension, humiliation and exaltation of God the Son. We must not forget that the Second Person of the Godhead did not empty Himself and take the form of a man simply for the term of His earth-work, some thirty-three years, but that in His exaltation He is the *Man* in the glory

at the Father's right hand, and that through the eternal ages He will bear that form and carry the scars of His humiliation for the sons of men, the nailprints and the mark of the spear's thrust at Calvary.

In our examination of the doctrine of the Incarnation, a subject to which the great theologians have devoted pages upon pages, we shall limit our consideration of it to four relative themes.

1. The Condescension of God the Son

It would have been condescension beyond condescension had the Son of God divested Himself to become an angel or an archangel. How much more that He emptied Himself to become man! Even had He come to earth in the form of a great ruler, to receive the homage of all the world in a palace glorious, His condescension would have been beyond superlatives to describe. But He who is equal with God emptied Himself, taking the form of a servant as He assumed the likeness of men. It is not strange, then, that His name is called "Wonderful."

It was not a sudden decision that God the Son did this. From eternity it was foreknown and determined that the Second Person of the Godhead should divest Himself and become flesh for the salvation of men (Lk. 22:22; Acts 2:23; Rev. 13:8). He, co-equal with the Father and ever in the Father's bosom (John 1:18), thought this equality not a thing to be held on to, but He "emptied Himself." Just how did the Son of God empty Himself? He did not lose His Deity when He became man. God is immutable. God is God, and He cannot cease to be God; and of the Son it is written: "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8). He always was God the Son; He continued to be God the Son in His earthly garb as man; He remains God the Son, as He will always be, in His heavenly exaltation.

In some mysterious way the Son of God laid aside His glorious heavenly form, His heavenly appearance (shall we say?), His heavenly glory, the glory which He had with the Father before the world was (John 17:5), and took upon Himself human form; that of a servant. It was a voluntary act of greatest grace, comprehensible and possible only to

God, in order that righteousness and love might effect reconciliation for sinful men. Without understanding all that is embodied in the expression, "emptied Himself," we accept it in faith and marvel at God's wisdom and grace.

Nor did the Son of God, in this divine condescension, simply take upon Himself in an instant's time the form of adult humanity. He entered His earthly existence as all mankind has entered it since our first parents, through His mother's womb. He lay as a babe upon His mother's breast, the helpless Son of God!—an expression which is paradoxical to the highest degree but true because He willed it so. Yet His was no natural birth. No earthly father was His progenitor, for He was born of the virgin Mary in accord with Old Testament prophecy and New Testament revelation (Gen. 3:15; Isa. 7:14; Lk. 1:30-35). He was the Seed of the woman. Thus His natural overshadowing He was conceived; by natural process, as it were, He was delivered—the God-Man, divine and human; perfect in His Deity, perfect in His Humanity. Never for one instant did He cease to be the Son of God. "And the Word became flesh, and dwelt among us."

2. The Union of Deity and Humanity in the God-Man

Our Lord Jesus Christ possessed two natures, divine and human. Now the Christian has two natures; the old, with which he is born; and the new, the Spirit implanted within him at his regeneration—human and divine. But our Lord had no old nature and no new nature. His humanity was perfect and sinless humanity. He did not inherit it from His father, for He had no human father but was conceived by the Holy Spirit. His Deity was always His, the perfect Son of God.

God the Son, divesting Himself of His heavenly glory and position, became flesh. As a man He walked this earth. His humanity was evidenced daily—as a babe He was voluntarily dependent upon others; as a child He was subject to His parents (Luke 2:51); as a Jew He was made under the law (Gal. 4:4; cf. Matt. 3:18). In His humanity He became tired, He hungered, He thirsted, He groaned, He wept, He was grieved, He submitted to arrest and trial and death. As a

man He was tempted, He was smitten, He was ministered to. But perfect man though He was, He was also perfect God. As God He knew men's thoughts, could over-ride nature, command demons, heal diseases, give sight to the blind, make the dumb to speak, raise the dead, foretell the future. While as a man He was made under the law, as God He was not subject to any law made for sinful men. While as man He was tempted, He, the God-man, holy in His birth (Lk. 1:35), could not sin. True, He was tempted in all points like as we are, but that temptation was *apart from sin* (Heb. 4:15). The Holy Son of God could never have sinned. And while as man He was crucified and died, as God He could not die.

It is an oft-asked question: "When did Jesus first become conscious that He was God?" The mystery is beyond our understanding, but He was always conscious of His Deity, for He is God. God cannot be in a state of unconsciousness. In the months that He lay in Mary's womb the Son of God could have departed from that state, had He so willed. As a child He could have confounded the wisdom of the world. But He voluntarily assumed the place of an unborn babe, a child, a youth, a man, and (perhaps—we do not know) veiled to His humanity that which in His humanity He did not wish to dwell upon. Thus, He said concerning certain prophecies: "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mk. 13:32).

The Son of God was not, in His earthly ministry (nor is He now) two persons. He is one Person with two natures, divine and human, both indissolubly linked together now and for evermore in perfect union. It is an enigma but no more so than that God the eternal Son could take on human form and walk among men, no more so than that the Man, Jesus, is now eternally exalted in the glory. "The Word became flesh and dwelt among us . . . full of grace and truth."

3. The Humiliation of the Son of Man

We are not endeavoring to make a fine distinction between the condescension of Christ and His humiliation. We have used the terms merely for the sake of an outline, headings under which to deal with two phases of the same subject.

For it was humiliation as well as condescension for our Lord to divest Himself and become flesh; it was condescension as well as humiliation when He suffered the death of the cross. We have applied the word "condescension" here to that aspect of His humiliation said to attend upon His emptying Himself and taking the form of a servant, becoming in the likeness of men. We use the word "humiliation" here specifically relating to His humbling Himself and becoming obedient unto death.

It was humiliation for the Son of God to become flesh—to be born in a stable, to be carried a fugitive into Egypt, to dwell in a humble home, to be subject to human "parentage," to have nowhere to lay His head, to suffer the taunts of men, to be spat upon and smitten. But His humiliation was made complete when He subjected Himself to the cruel death of a criminal on the cross. There the sinless Son of God, the spotless Lamb of God, took our sin upon Himself, was made sin for us. There He was forsaken of God (Mk. 15:34)—God's righteousness and holiness demanding that the Sin-Bearer be abandoned in view of that very fact that He was the Substitute for sin. He was *made* sin for us (II Cor. 5:21). It was not His sin, it was ours. He knew no sin. But it was not our blood but His that poured forth as sin's expiation. There at Calvary the Son of God, who spoke of Himself as the Son of man, took man's place in suffering His greatest humiliation. He who was rich, for our sakes became poor, that we through His poverty might be rich (II Cor. 8:9).

This humiliation of the Son of God was necessary in God's plan of salvation for men. Unless man were to die for his sins, someone else had to die in his place, for "the wages of sin is death" (Rom. 6:23) and "without shedding of blood is no remission" (Heb. 9:22). Now God cannot die and, since He is a Spirit, He could not shed human blood. So in His wisdom God ordained that the Second Person of the Godhead should become flesh. By so doing the Son of God became to mankind the express image of His Person (Heb. 1:3). He became the revelation of God to mankind (John 1:18; 14:9). He became the Mediator between God and mankind, the *Mao* Christ Jesus (I Tim. 2:5). He became the Lamb of God to mankind, the one sacrifice for sin, the

Servant who gave His life a ransom for many (John 1:29; Heb. 10:7-10; Mk. 10:45).

It is important to recognize and confess the Deity of Christ: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I John 4:14). But it is likewise important, without detracting from His Deity, to recognize and to confess the perfect humanity of God's Son: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come" (I John 4:2, 3).

4. The Exaltation of the Son of God

"Wherefore God also hath highly exalted Him, and given Him the name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and in earth, and under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

From eternity the Son had been in the bosom of the Father (John 1:18). But now, because of His humiliation and obedience, even to the death of the cross, God highly exalted Him. The Son's earth-work was finished when He dismissed His spirit at Calvary (Lk. 23:46; John 19:30). Henceforth there was no humiliation for Him. His blessed body was placed in the virgin rock-hewn tomb of a rich man. No enemy hands touched it. And by His mighty power God the Father "raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:20-23). "Wherefore" because He was obedient unto death, God highly exalted Him. His place at the Father's right hand is glory earned, acquired glory, the reward of the Father for the work accomplished on earth.

There in heaven He sits—our Intercessor and Advocate (Heb. 7:25; I John 2:1)—the *Man* Christ Jesus. It is "*Jesus*,"

the name of Christ's humanity, that is above every name. It is to *Jesus*, the God-Man, that every knee will bow. It is *Jesus* that every tongue will confess, as Lord, to the glory of God the Father. He who emptied Himself and became flesh, who humbled Himself and was obedient unto death, was indeed the Son of God and the Son of man, perfect in His Deity, perfect in His humanity, the perfect Sacrifice, the perfect Example (I Pet. 2:21).

The incarnation of the Son of God was God's wisdom by which was brought to pass man's salvation, God's vindication, and Christ's exaltation. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! . . . For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

The Cleansing of The Temple

by JEREMY TAYLOR

Lord, come away;
 Why dost Thou stay?
 Thy road is ready; and Thy paths, made straight,
 With longing expectation wait
 The consecration of Thy beauteous feet.
 Ride on triumphantly: behold we lay
 Our lusts and proud wills in Thy way.
 Hosanna! welcome to our hearts. Lord, here
 Thou hast a temple too, and full as dear
 As that of Sion; and as full of sin:
 Nothing but thieves and robbers dwell therein:
 Enter, and chase them forth, and cleanse the floor;
 Crucify them, that they may never more
 Profane that holy place
 Where Thou hast chose to set Thy face.
 And tho' if our stiff tongues shall be
 Mute in the praises of Thy Deity,
 The stones out of the temple-wall
 Shall cry aloud, and call
 Hosanna! and Thy glorious footsteps greet.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Revolved Roman Empire? World-wide Conditions

Earth Satellites Thursday Church Service

Satellites on Earth Archeological Discovery

Religion in Schools

A New Roman Age. The French historian and scholar, Amaury de Riencourt, gives a preview of his book, *The Coming Caesars in America*,* in a copyrighted article in *U. S. News & World Report* for October 25, 1957. No quotations from the article are permitted without permission. In view of the fact that the time element has prevented our obtaining such permission, these paragraphs are bound by comments rather than citations.

Mr. de Riencourt believes that America and Europe are threatened with dictatorship on a scale larger than anything of its kind since the old Roman Empire. This will take place in the form of a democratic-imperialistic Caesarism. The author defines this as being different from dictatorship in that it does not come into being through the personal ambition and brutality of one man, but as a result of an unconscious and yet voluntary and constitutional surrender of a free nation or nations to a political autocrat. This, on a small scale, was what America experienced during part of the term of office of President Franklin D. Roosevelt.

America has great power and prestige today in the minds

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of a major portion of mankind, even though many among the world's population are inimical to the United States. But especially in Western Europe there is respect for America's material wealth and strength. Thus a day will come when Caesarism will arise as a force against Russia and the East, headed by a strong man in Washington rather than any of the capitals of Europe; and a new Roman Age will be instituted.

It has been shown again and again in these pages that the Roman Empire will be revived in the last days and that this league of ten nations will be one of the identifying marks of the coming Tribulation. The beast out of the sea will be its political head; and the beast out of the earth, the religious head, the latter doubtless identical with the anti-christ (Rev. 13; 17; etc.).

Generally it has been supposed that the head of the revived Roman Empire will have his seat in Rome, and this may be the case. Yet we have insisted for some time that *Scripture does not fix the boundaries of the revived empire by those of the old empire.* It is the Editor's view that both North and South America will definitely form a part of the predicted ten-kingdom power of the last days. This is suggested clearly in Revelation 17:3, where a woman is depicted sitting upon a scarlet colored beast. The woman is the apostate church (vs. 5) and the beast is the revived Roman Empire (vs. 8 ff.).

If the woman rides the beast, both must go together. Where the beast is the woman is; where the woman is the beast is. Now the apostate church will be composed of the people of the lands to which Christianity has spread. It will embrace all of Christendom. Assuredly North and most of South America are so-called Christian lands today and must, therefore, form a part of the apostate church of the Tribulation. If the woman is the apostate church, as she is; and if the woman, sitting upon the beast, enters North and South America, as she does; then it follows that the beast must also have power in North and South America. And the beast is the revived Roman Empire.

Amoury de Riencourt's book which, insofar as we are aware, makes no claim to association with Bible prophecy,

does not follow the scriptural pattern relating to things to come. But it throws light upon the trend of power politics in 1957 and supplies the Bible student food for thought.

Sputnik. The launching and movement in outer space of Russia's earth-satellite is no longer news but a matter of historical record. Moscow beat Washington in the race for a major scientific accomplishment. Sputnik's flight is experimental but there is no sense in the people of the West hiding their heads in the sand and denying the military importance of the project. To do so is to be childish. Earth satellites are intended to have military value and we can be certain that the leaders of the Soviet Union are not lax in making the most of their scientific victory.

How smug some of God's little creatures are! Joseph Lewis, the president of the Free-thinkers of America, made this statement when the launching of the first satellite was announced: "The new earth satellite . . . broadcasts no discovery of God in the heavens. What a mockery does this great scientific achievement of man make of the petty religions of the earth."

Yes, the successful exploration of outer space is a notable scientific achievement. But who arranged that there should be outer space and who created the atom in the first place? Who gave to man the breath of life? And who endowed him with the mind that is able to delve into scientific secrets? He who sits in the heavens must laugh and hold in derision those who imagine vain things and set themselves against the Most High and His Anointed.

Satellites on Earth. The Soviet Union is not forgetting its satellites on earth while its earth satellites span outer space. Moscow would like Syria to become one of its serfs and is bending every effort to that end. Certainly Syria is lost to the Western powers and Turkey, a strong ally of the West, has been considerably weakened. On three exposures Turkey sees Reds—Russia at the back door, Bulgaria at the front door, and now Syria on the flank. The Russians have won a large but cheap victory without a war.

Whether border incidents will provoke a war is in the unknown future. A conflict of world proportions could develop,

for American Secretary of State Dulles declared, on October 11th, that if Turkey should be attacked by either Russia or Syria, American help to Turkey will be forthcoming and will not be a purely defensive operation.

We suspect that the U. S. S. R. does not want things to go that far, so an unsettled period of peace seems likely.

And an Unsettled World. Not only wars and rumors of wars, but other conditions also throughout the world give credence to the thought that "the beginning of sorrows" is near (see Matt. 24:4-8). Apart from Russia and the Near East, which have already been mentioned, what do we see today? Here is a quick summary of world conditions:

Poland: scarcity of food. France: financial disaster. Hungary: unrest and a spirit of hatred. Jordan: needing outside help for survival. Algeria: rebellion. England: threatened with inflation. United States: racial trouble. China: famine. Korea: famine, helpless apart from U. S. aid. India: internal violence. Cuba: political turmoil and violence. Indonesia: revolution. Argentina: political strife. Thailand: economic troubles. Spain: political uncertainty.

But why go on? This is the world as it is being run by man in his pride and general rebellion against God.

No Time for God. Several years ago we mentioned in these pages that, with the increasing popularity of long weekends, the time might come when the churches would decide to hold their Sunday services somewhere in the middle of the week. Now *Time* (10-28-57) reports that a Dr. W. A. Welsh, pastor of the East Dallas Christian Church, proposed a solution to the emptiness of churches on Sunday, in speaking to the International Convention of Disciples of Christ (2,000,000 members) in Cleveland in mid-October. Suggesting that the formal worship service of the church should be held on Thursday night, and the Communion services on Monday morning, Dr. Welsh said: "There is nothing scriptural or essential about scheduling church services at 11 a.m. on Sunday."

We will agree with Dr. Welsh about 11 a.m. but nothing else. Sunday, the first day of the week, is the Lord's day, the day on which the early church assembled for worship

and the breaking of bread, the day the majority of Christians sets apart particularly to God. Are we too busy with our own amusements to give Him one day of the week, the day of Christ's resurrection, the day the early church observed? And if, as some predict, America will have a 4-day work-week by 1970, then will the Thursday night service have to be changed to Wednesday night? The creature appears to be too busy to worship the Creator at any time.

Gibeon Unearthed. Since about 600 B.C. the biblical city of Gibeon and its pool have been virtually lost to history alone. This past summer, however, after two years of excavation at a site called El-Jib several miles north of Jerusalem, Archeologist James B. Pritchard, who in 1951 discovered the palace of Herod at Jericho, unearthed Gibeon. In addition to the pool of Gibeon and the city's elaborate water system (cf. Jer. 41:12), Dr. Pritchard found pottery of great historical value. Wine jars bearing the names of wine-makers (such as Hazaiah, Azariah, and Amariah) offer scholars one of the largest finds of Hebrew writing of an era approximately 500 years prior to the Dead Sea Scroll period.

Religion in Schools. It is not with the United States but Israel that this item has to do. For at the opening of the schools in Israel in October, a new course of religious teaching was introduced in government-operated secular schools. Students reacted with curiosity, enthusiasm, anger, or boredom as they were told about *tefillin* (phylacteries) and *tallith* (a prayer shawl), with demonstrations being given as to how to use them.

A generation ago Orthodox Jews would have been horrified that a child should grow up in Israel without knowing the words of a single prayer or the uses of cradles on the Sabbath. At that same period socialist-minded Zionists, who refuse to look upon the Bible except as history, would not have permitted their children to be exposed to religious rites which, to their minds, are symbols of the ghetto.

But now, finding the Israeli children both ignorant and contemptuous of all Jewish tradition and any Jewish history prior to the turn of the century, the Zionists give grudging

assent to religious instruction and the Orthodox Jews greet it with joy mingled with disappointment as to its shallowness. An official of the Ministry of Education stated: "Even the non-religious among us are beginning to appreciate what we [Israelis] owe to our religion."

The new program carefully avoids the use of the word "religion." One teacher remarked: "Sacred matters are being treated as if they were small change. The children will be confused and unimpressed." Yet it is noteworthy to observe that, whereas religion is being harred from public schools in America, it is being introduced into public schools in Israel.

One Faith and Hope

by HORATIUS BONAR

Only one Cross!

And to that cross He leadeth all His own;
They gather round it, and its healing falls
Upon each sioful one.

Only one Flock!

And to that flock the Shepherd brings His sheep;
In the green pasture there, to feed them all,
And with His staff to keep.

Only one Way!

One way for all the many wanderers
Returning from a thousand various parts,
Through earth's long stormy years.

Only one City!

And to that city His beloved come,
Brought by Himself—to find in it forever
Their safe and blessed home.

Only one Christ!

And to that Christ the Father draws all eyes,
Bidding them look, and in that looking live,
That they oo more may die.

Only one Heaven!

Into whose glory He His own doth call;
Where all is sinless, sorrowless, and bright—
Where Christ is all in all.

The church that has no vision of God is a perishing church.

A VISION OF GOD

by J. STUART HOLDEN*

Where there is no vision, the people perish (Prov. 29:18)

This is more than a mere maxim or statement on the part of the writer of this inspired Book of Proverbs. It is, rather, a summary of Jewish history. The nation to whom these words were first addressed had, as its national record, the benefit of a life of vision. This nation was chosen from among all people, that they might know God, know His will, walk in His ways, follow in His leadership, and fulfil His purposes. Indeed, the whole of the ministry of the prophets was directed towards the cultivation and production of this vision in the national soul. Hence, the constant reiteration of the fact that material prosperity for the nation, and for the individual, must be based upon moral issues.

In the summary of the whole spiritual history of Israel there is to be found, in all the prophetic utterances, the prevalence of the Messianic hope. The nation is constantly being educated to live, not according to the things that are seen—for so to live is to perish—but according to the things that are not seen, the eternal, the unchanging principles of God. We need thus to understand the true setting of this word: "Where there is no vision, the people perish." By no means has it fulfilled its mission when it is applied to the Jewish nation; for this word comes with a two-fold significance to us today, both directly and indirectly.

First, it applies directly to the individual Christian whose life is entirely governed by this vision. The church which

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has no vision of God, which is blinded by its prejudices, which has no quick ear to catch the whispers of God's will, which has no sensitive heart and conscience to adjust its life in every department to the ever-increasing knowledge of His will—that church is perishing. It may be popular, it may be prosperous as the world counts prosperity, but in the sight of God that church is dead. As for the individual, that man alone is of the company of heaven who sees his Lord and, recognizing Him day by day, adjusts his life not, as so many do, to the prime concern of getting on and getting rich, not to any considerations that are earthly in their tendencies and aims, but to the doing of God's will, seeking first in his life the kingdom of God, and His righteousness.

Second, there is its indirect significance; and, though indirect, it is none the less important that "where there is no vision" on the part of the church, or on the part of the individual Christian, the world outside, that is, the people, perishes. For the world fails to recognize the reflection of Christ when the church fails to receive the radiance of Christ. If we, as Christians, have no vision, then we shall have no ministry. If we have no vision of God, then we shall have no generous heart of love flowing out in a self-forgetful service to a world which lies in the wicked one. It is this vision which God waits to impart to every beholding and believing soul.

The greatest glory of human life is its capacity to behold the redeeming vision of God. The greatest glory of our lives is that we have been made to apprehend God. Our faculties are never employed in nobler use and higher purpose, are never so completely fulfilling the purpose of their creation, as when we are beholding "the glory of God in the face of Jesus Christ."

If this is true, then the contrary is true also—that the greatest tragedy, the greatest failure in any human life, is to fail to see God. Yet how many there are of whom these words are sadly and sorrowfully true. How many there are who are just concerned with the external things of life, forgetting that these things perish with the using; and if we are living in them, and for them, we perish with them too. So many men live for a mere getting and gaining of things, for

which they spend life and treasure and soul. That is to toil in a land which becomes increasingly barren, and to travel down a road which becomes increasingly narrow as the end comes into view. It is to cultivate a soul which becomes increasingly mean and meager, and to ensure deterioration of power which can never be measured.

There are so many professed Christians who are living with a downward look all their days. They are respected by their fellows for obvious qualities of sincerity, and uprightness, and honesty, but they are at the same time quick to take advantage of situations for their own enrichment and enlargement. But there is no real sense of God in their lives. Oh, it is not enough for a man to be a regular church-goer. It is not enough for a man occasionally to turn his face toward Zion. It is not enough to have a mere form of godliness and then, in the daily life, to deny the very power of it. For, mark you, if you look down at your feet, a very small circle will contain everything you can see. But lift your gaze from the ground to the skies, and you will never be able to measure the scope of your vision, for vision broadens as it elevates.

Every elevation of a man's vision and ideals adds to his life some of those qualities which can never be taken away because they are eternal. I went one day into the room of a young man who was studying at the university. He was by no means rich as the world counts riches. His room was small and was not, in any sense, elaborately furnished. There was nothing very striking about it. As I looked round I saw on his writing-table a bowl of fresh flowers, and I said to myself: "This room is bigger than I thought; nature is in this room." I looked round the walls, and I saw two reproductions of the old masters, and I said: "This room is getting bigger; art is in this room." In the corner I saw a case which I recognized to be a violin case, and I said: "This room is bigger still; music is in this room." There was a small bookcase. I found there a number of cheap editions of choice biographies, and I said: "This room is bigger still; it has got windows out on to the past, and there are inspirations here for the future." On the mantelpiece I saw a photograph of a beautiful girl, and I said: "This room is bigger still; there

is love here." Again I looked on the table, and I saw an open, marked Bible, and I said: "This is a large room indeed; God is here." Then I turned to another part of the wall which I had not examined before, and there I saw a missionary map of the world, and I said: "This is one of the biggest rooms I have seen; this man has got a vision!" It is only a parable, but it will serve to illustrate this truth: with every elevation of a man's ideal there comes a moral addition to his life, which is the very antithesis of this word which sounds like a funeral knell, the word "perish."

Now a true vision of God alone affords a man interpretation of life's mysteries. Every vision of God will interpret to him the otherwise perplexing and baffling things of life; for to know the Lord's choice will make life seem to be part of the divine pattern. To know the Lord's companionship will make life seem to be full and glowing with His presence. To know God's will will enable one to see life as programmed by divine wisdom and power.

Let us ever remember that the greatest responsibility of the redeemed life is in its saving reflection of this vision of God to the world. It is here that we can discern the true from the false, for every real vision of God brings with it moral and spiritual power. There is no man who is so original in his thinking and working as the man who has a vision of God; for God is always doing new things and saying new things, and the ear that is attuned to His voice will catch His commands. Life for that man will always be independent of what other people may think, or say, or do. The man who has got a vision of God will be inspired to moral heroism, and that heroism will express itself in generous, unstinted service to a world which lies in the darkness of its spiritual need. If we have, indeed, had this vision of God, we shall hear the angels say: "Why stand ye gazing up into heaven?" And we shall hear the Master bidding us to "go into all the world, and to preach the Gospel to every creature." Where he who professes to be a Christian lacks vision, there will be no passion for souls, no evangelistic zeal. Men and women who have never themselves seen God will never help anyone else to see Him, and they will never have any desire that they should. If you have no passion for the

saving of souls, it means that you have never had a vision of God.

Can we whose souls are lighted,
With wisdom from on high?
Can we to men benighted
The lamp of life decay?

Yet we do it, and in the doing of it write ourselves down as those who have never seen the King in His beauty.

What is the cause of this failure and self-deception? Is it not selfishness? Selfishness will blind a man to the vision of God. We must be "willing to count all things but loss for the excellency of the knowledge of Christ Jesus [our] Lord."

There is also that unrighteousness of life, that hidden uncleanness, about which the Lord Jesus spoke by implication when He said: "Blessed are the pure in heart: for they shall see God." In the ninth chapter of John's Gospel we read of a man who had no vision. He could not see; his life was that of a pauper. Our Lord met him, and said: "Go and wash." In obedience to Christ's command, he went and washed. And this is what he said when he was questioned: "I went and washed, and, lo, I received my sight."

So those of you who have no vision, come in faith and obedience and repentance to the foot of the cross, that you may be cleansed. And the cleansed man will see, and the seeing man will serve, and the daily perishing process will be arrested in him, and through him. So will the mystical body of our Lord be enlarged and His kingdom hastened.

The Joy of the Lord

"Art Thou a king?" said Pilate, and our Lord said quietly, "I am." He did not choose to exercise that kingship while here, but He will do so when His faithful people are gathered to Him and can share it with Him. The people of God exercise little outward authority or power in the world. They are the salt of the earth exercising the influence of salt in the body politic and preventing the putrid mass of civilization from going completely corrupt with all the dreadful consequences that would follow. The Christian must live, and work, and hope, and pray for the crowning day that is coming by and by. Then and only then, will they enter into the joy of their Lord when He takes unto Himself His great power, and reigns. Then shall they sit with Him on the throne of His glory; then shall He make them rulers over many things in a kingdom that time cannot wither, that shall never grow old as the things of earth grow old, a kingdom of love, joy, peace, and beauty that can never be destroyed. —Selected

The Bible does not teach that Christians are not to sorrow when believing loved ones die, but we are not to sorrow as others who have no hope.

THE PRINCE OF LIFE IN THE PRESENCE OF DEATH

by CHARLES CALDWELL RYRIE*

An Exposition of the Miracle of the Healing
of the Widow's Son (Luke 7:11-16)

THE victorious reign of death will go on unchallenged until the resurrection, for there is no person save One who can break its grip on man. That One, the Lord Jesus Christ, three times during His earthly ministry returned people from the dead, and in His own resurrection became the firstfruits of the ultimate victory over death. One of those who were returned from death had just died (Jairus's daughter), one had been dead four days (Lazarus), and one was being taken to the tomb. This last incident occurred near the city of Nain which is west of Endor, south of Mt. Tabor, and about a day's journey from Capernaum. Two processions met that day near Nain—the one included the corpse, the grieving mother, the mourners and musicians; the other, the Prince of Life and many of His disciples. The meeting was not by chance and, from the account, disciples and ministers of this day can learn how the Prince of Life acts in the presence of death.

1. Christ Is Compassionate (Lk. 7:13)

A. The Cause of Christ's Compassion. Undoubtedly compassion is one of the chief characteristics of the entire ministry of the Saviour. In this instance His compassion arose

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partly from the particular circumstances involved. Death had come and with it, as always, sorrow because of the separation and loss. The Scriptures never teach that a believer should not sorrow, but they do teach that his sorrow is unlike that of unbelievers who have no hope. The sorrow of the child of God is not a hopeless sorrow, but whenever death comes it brings with it sorrow as it did that day in Nain. This woman had already known what it meant to take leave of one dear to her, for she was a widow; and now she had sorrow upon sorrow, for her only son had died, leaving her entirely alone. These pitiful circumstances of this grieving woman engendered compassion in the heart of the Lord.

In addition, the Lord of Life recognized the supernatural involvements in the death of this boy. It grieved Him to see man, who had been created to be lord of creation, a prey of death because he had fallen into sin. Death, tragic as it is in itself, is made more tragic when viewed as a consequence of sin. All of this Jesus saw.

B. The Character of His Compassion. His compassion was extreme—almost violent, in a good sense. The word "compassion," *spilagchna*, meant for the Greeks "the seat of the affections, whether anger, love, pity, or jealousy."¹ In the Gospels the word is used only by Christ, or of Him, except in three parables (Matt. 18:27, the lord who forgave his servant; Lk. 10:33, the good Samaritan; Lk. 15:32, the prodigal son). The Lord's compassion was no passing lip-sorrow but a genuine deep-seated yearning for the plight of the widow of Nain.

C. The Constraint of His Compassion. Heart compassion motivates action. Moved with compassion He did something. Often this was true in the ministry of our Lord, and compassion became the prime moving factor in the performance of many of His miracles. Four thousand on one occasion and five thousand on another were fed because He was moved with compassion (Mk. 8:2; 6:34); two blind men were healed for the same reason (Matt. 20:34); a boy with a dumb spirit was cured (Mk. 9:22) and a leper cleansed (Mk.

¹J. B. Lightfoot, *Saint Paul's Epistle to the Philippians*, p. 86.

1:41) because the Saviour was moved with compassion; and the sick in general benefited from the constraining compassion of Christ (Matt. 14:14). Genuine compassion always issues in concrete action (Jas. 2:15).

2. Christ Is Commanding (Lk. 7:13-14)

The natural man is a fearful coward in the face of death (Heb. 2:14-15). Only Christ or a man in Christ can be commanding instead of cowardly in this circumstance. So to the living mother and mourners in this procession outside the city of Nain, the Lord of Life commanded: "Weep not." This is a word of counsel as much as it is of consolation. How often ministers of the Gospel today need to follow a similar course of action in the face of death. The Lord was not saying that sorrow is out of place, but He commanded the loud, audible sobbing to cease,⁵ for this was inappropriate. Thus it is a word of counsel, for in the face of death sober sorrow, not sobbing sorrow, should characterize even those who have suffered the loss. Reality has to be faced; decisions must be made; duties must be discharged; therefore, "Stop sobbing."

To the dead boy the Lord immediately turned and said: "Arise." Since the Jews did not use coffins because they did not bury bodies in the ground but in rock-hewn chambers (II Sam. 3:21); the Lord spoke directly to the body which was wrapped and laid on a funeral couch.

In every instance of resurrection it was or will be the voice of Christ which calls the dead back to life. Those who were restored during the earthly ministry of the Lord were so raised (Lk. 8:54; John 11:43), and in the future we are told that "the hour is coming, and now is, when the dead shall hear the voice of the Son of God" and "all that are in the graves shall hear His voice and shall come forth" (John 5:25, 28-29).

It is almost as if no special display of power is required on the part of Christ to raise the dead—just the audible expression of power which is inherently resident in the Prince of Life. There will be no escape in that future day when His

⁵The word *klaiain* is used in verse 13, which means *loud sobbing*. *Dakruain*, which means *quiet weeping*, is not employed here.

voice sounds. For those who believe, it will be a sound of victory; for those who do not, it will be the call to judgment and everlasting torment.

3. Christ Is Conquering (Lk. 7:15-16)

Death was conquered. The victory was won. The proof was there for all to see, for the boy sat up and began to speak. No one in the crowd could question the reality or validity of the miracle, but all had to react to what had taken place. The general reaction was one of fear, which caused the people to begin to glorify God for what they had seen. There is nothing improper about the reaction of fear, but in this case it did not take the people far enough, for they only saw in the Saviour a Prophet.

Again there is nothing wrong with recognizing Christ as a Prophet, but alone it is insufficient. He must also be seen and received as the divine Saviour. Only then can there be the certain hope of resurrection, not unto earthly life again, as in this case, but unto eternal life. The miracle was great, but the effect on the people was inadequate. The proof was more than sufficient, but hearts were insensitive. The Prince of Life can conquer death with a word, but the human heart can still refuse to let Him come in.

Save Thee, O Lord, I have no God at all,
 I trust upon Thy goodness and Thy might,
 Thou art my tower of strength and brazen wall,
 To whom I fly now dangers me affright;
 I build my confidence on Thee alone,
 God able to relieve in greatest needs;
 O let Thy will and power conjoin in one,
 To wash away the guilt of my misdeeds.

Turn not away Thy favorable face,
 Because I merit not to have Thy favor,
 But let me taste of thine abundant grace,
 For the dear merits of Jesus Christ my Saviour,
 Who gave Himself to death on this condition,
 That they which trust in Him might have remission.

—Sixteenth Century Poem, first printed in 1846.

QUESTION BOX

JOHN B. MARCHBANKS, *Editor*

No. 1628. How many miles did the children of Israel travel from their departure from Egypt until they reached promised land?

Since these travels would include the forty years of the wilderness wanderings, it is not possible to compute accurately the exact number of miles which the children of Israel traveled. Any such computation would have to be, in part at least, a matter of conjecture.

No. 1629. In the short article, "His Compassions Do Not Fail," in the September issue of OUR HOPE, it is stated: "Nothing is written by chance in the Word of God. There is a special reason for the selection of every single expression."

I fully agree with the above, even to the extent that God dictated the Hebrew and Greek words as He wanted them to be, and that He also inspired the translators of the King James Version to put down the words as He desired. Is this correct?

It is certainly correct that God inspired the original Hebrew and Greek manuscripts of Scripture, even to the very words. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). However, it cannot be said of the King James Version, or of any other translation, that it was "inspired" in the sense that the original manuscripts were inspired. While God has watched over His Word and guarded it, so that the great truths of Scripture have been preserved, we must remember that anything done by man is not perfect.

No. 1630. What is the anointing work of the Holy Spirit? We often hear prayer, especially in public gatherings, that the speaker may be anointed of the Spirit.

Anointing by the Holy Spirit is endowment to understand spiritual truth which He gives to God's children. This must be the case always, for the natural heart cannot understand spiritual truth. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9, 10).

This "anointing" is mentioned in II Cor. 1:21 and I John 2:20, 27. In I John 2:20 the word "anointing" is translated "unction," and the verse reads: "But ye have an unction [anointing] from the Holy One, and ye know all things." This reference, as well as the other two mentioned above, indicates that the "anointing" has taken place already once for all, for all believers. Therefore it is not wholly correct to pray

for a Christian to be "anointed" by the Holy Spirit. It would be better to pray that we might speak in the power of the anointing which we already have.

No. 1631. It has always been my belief that, if a child of God gets out of fellowship or "hacksides," God will bring that one back to Himself before death. Is this true?

Not necessarily. We have the clear case of the Corinthian believers, who were "chastened of the Lord, that they should not be condemned with the world" (1 Cor. 11:32). Of these it is said that, because they were partaking of the Lord's Supper in an unworthy manner, "many are weak and sickly among you, and many sleep" (vs. 30). In other words, God had taken home some of His children, by physical death, because they refused to judge their sins. John writes: "If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it" (1 John 5:16). This speaks of sin in the life of a believer, a "brother," sin that is sometimes chastened by physical death.

"The Lord knoweth them that are His" (11 Tim. 2:19), even though we do not always know; no one of those who have trusted to Him will be missing in heaven.

No. 1632. What does 1 Peter 3:19 mean, and what is the "prison" mentioned in this verse?

The verse reads: "By which also He [the Lord Jesus Christ] went and preached unto the spirits in prison." The preceding verse points out that our Lord died for our sins and was raised, being "quickened by the Spirit." It was by the Holy Spirit that He, our Savior, "went and preached unto the spirits in prison." These "spirits in prison" are those who "sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing" (vs. 20). Our understanding of the passage is that Christ, through His Spirit, preached to those of Noah's day, warning them through Noah of judgment to come. Because they rejected the message of the Lord as preached by Noah, they are now "spirits in prison," in conscious torment in hades.

Possessions

The possession of grace fills us with very different feelings from the possession of anything else. A man who has much money is not very anxious that all the world should be rich. One who has much learning does not long that all the world were learned. But if you have tasted the grace of the Gospel, the irresistible longing of your heart will be: Oh, that all the world might taste its regenerating waters.—Selected.

The Bible knows nothing of a salvation that is only temporary.

GREAT DOCTRINES RELATING TO SALVATION

by JOHN B. MARCHBANKS*

XVI. SALVATION

IN THE previous chapters we have considered fifteen of the great scriptural doctrines relating to our salvation. We have seen that "repentance" means a change of mind, and has reference to that change of mind both about himself and God which the sinner has when he comes in faith to God through Christ. "Conversion" means a turning about, which we do when we are saved. "Regeneration" ("making new") speaks of the fact that "if any man be in Christ, he is a new creature" (II Cor. 5:17). And "regeneration" means that God has bought us back to Himself by the precious blood of His Son, our Lord Jesus Christ.

By the act of "justification," God has pronounced every believing sinner righteous: for in "forgiveness" He has removed our sins from us, "as far as the east is from the west" (Psa. 103:12).

We have "assurance" of these things by the simple fact that "he that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). By "reconciliation" through the cross of Christ, we have had a thorough change wrought in our hearts toward God, from enmity

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to trust, from hatred to love. Christ Himself is the "propitiation" for our sins, having satisfied God's righteousness by His shed blood.

By "adoption," God has given the place of full sonship, with its privileges and responsibilities, to every believer. In "sanctification" He has set us apart eternally to Himself. We learn from "election" that "He hath chosen us in Him before the foundation of the world" (Eph. 1:4); whereas "foreknowledge" assures us that God knew us as His own from all eternity. And in "predestination" He has marked out that every believer will share the glory of our Lord Jesus Christ, "that He might be the firstborn among many brethren" (Rom. 8:29).

All these priceless and precious things are ours simply by belief in the "Gospel," "how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3, 4).

Following these fifteen subjects that relate to salvation in Christ, we come to a consideration of "salvation" itself.

Just what do we mean when we say that a person is saved? What is included in salvation? What did the Lord Jesus mean when He said: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9)? What did Peter mean, when he said of the Lord Jesus: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12)? And what did Paul mean, when he wrote: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10)?

Salvation is the great inclusive word expressing God's gift of eternal life to believing sinners. The Gospel itself is said to be "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek [Gentile]" (Rom. 1:16).

The word "salvation" carries in it the thought of rescue,

or deliverance; safety; and soundness. The saved person has been rescued from sin and its penalty, which is death; he is kept and protected by God and is made every whit whole.

God offers only one way of salvation, and that is through the death and resurrection of His Son, personally believed in and received. Paul wrote: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). Our Lord Himself said: "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Thus salvation is altogether by God's grace, for He gave His only begotten Son to die for us, that we might be saved. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). "God, who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:8, 9). "For the grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11).

Ephesians 2:8, cited above, clearly tells us, along with many other Scriptures, that salvation comes to us simply by believing. "For by grace are ye saved through faith." It is not faith plus baptism. It is not faith plus church membership. It is not faith plus restitution. It is not even faith plus tears. It is only simple faith in God's dear Son, who loved us and gave Himself for us. "What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31). Peter says that, though we do not see our Lord Jesus Christ, "yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of our souls" (I Pet. 1:8, 9).

God's salvation is eternal. The Bible knows nothing of a salvation that is only temporary, which may be possessed

and then lost or forfeited. We read of our Saviour, that "though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of *eternal* salvation unto all them that obey Him" (Heb. 5:8, 9). Paul writes to Timothy about his sufferings for the sake of the Gospel, and says: "Therefore I endure all things for the elect's sakes; that they may also obtain the salvation which is in Christ Jesus with *eternal* glory" (II Tim. 2:10). The Good Shepherd, who laid down His life for the sheep (John 10:11), said: "And I give unto them *eternal* life; and they shall *never* perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one" (John 10:28-30).

The salvation that God offers is complete and perfect. There is no such thing as being partially saved. Nor is it possible for one person to be more saved than another. He who has been saved fifty minutes is as completely and eternally saved as the person who has been saved fifty years. To every believing sinner the Lord Jesus says: "Thy faith hath saved thee; go in peace" (Lk. 7:50), and while "the preaching of the cross is to them that perish foolishness; . . . unto us which are saved it is the power of God" (I Cor. 1:18).

"The salvation of God" (Acts 28:28), given by grace to all who believe—"for whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13)—is in three phases: past, present, and future. We have been saved; we are being saved; and we shall be saved. We have been saved from sin's penalty; we are being saved from sin's power; and we shall be saved from sin's very presence.

Looking at the past aspect of our salvation, let us notice that we are said to be already saved, in possession of an eternal salvation. God "bath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abun-

...antly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Tit. 3:5-7). "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; He also is become my salvation" (Isa. 12:2).

We who have been saved also have a present salvation—from the snares of Satan, the allurements of the world, and the lusts of the flesh. Our Saviour lives in resurrection glory above, to give us this present salvation by His Spirit who dwells in us. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25). "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10).

This day by day salvation from sin becomes ours as we look to the Lord Jesus and trust Him, "for He shall save His people from their sins" (Matt. 1:21). As we trust Him in simple faith, He works in us and for us. Thus we are told: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" (Phil 2:12, 13).

There is a future salvation for believers, too, and the Word of God has much to say about this "hope of salvation" (I Thess. 5:8). We are "kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:5-7).

This future salvation, then, will be ours "at the appearing of Jesus Christ." For one thing, our bodies will then be saved. Now, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:23-25). The Lord's coming will also save His own

from the time of wrath that is to come upon this earth, the Tribulation. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:8, 9). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:9).

In the light and expectation of the Lord's imminent coming, we should live "godly in Christ Jesus" (II Tim. 3:12). "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:11-14).

All believers share "the common salvation" (Jude 3) purchased for us by the blood of Christ and given to us by God's grace. There is no other way to be saved, and "how shall we escape, if we neglect so great salvation" (Heb. 2:3)? Reader, if you are not saved, do not neglect! To do so is to your eternal loss. Come to Him who said: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

If there is salvation there must be a Saviour, and God's dear Son is that One. He has saved us from our sins: "Who hath saved us . . . by the appearing of our Saviour Jesus Christ" (II Tim. 1:9, 10). He saves us daily from the pitfalls of the way: "Now unto Him that is able to keep you from falling . . . the only wise God our Saviour" (Jude 24, 25). And He will perfect and complete our salvation when He comes: "For our conversation [citizenship] is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body; according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20, 21).

"Salvation is of the Lord" (John. 2:9).

Only he who is honest in heart can experience holiness of character.

THE HONEST HEART OF HEZEKIAH

by **KINGSLEY G. RENDELL***

And he called it Neuchtan [a thing of brass] (II Ki. 18:4)

HENZEKIAH must go down in history as the king with an honest heart. He was not afraid to call things by their names. The brazen serpent, which had been made by Moses in the wilderness at the command of God, was carefully preserved for posterity. For long it had been idolatrously worshiped as "a thing of God." Hezekiah was not afraid to treat it for what it was, "a thing of brass." When Hezekiah initiated his reformation one of the first things he did was to destroy this relic of the wilderness wanderings. It was a bold step for him to take, in view of the brazen serpent's idolatrous and sentimental value to the people. It might have cost the king his throne. His action is significant in a fourfold way.

1. Recognition of the Truth

Honesty of heart meant that, for Hezekiah, there was to be a recognition of the truth. Honesty is just that. It is not always pleasant to be honest with ourselves, but honesty is always the best policy. The majority of Christians would never dream of being dishonest towards others, and are assured that they cannot mislead the omniscient God, yet there are many who are not prepared to be honest with themselves. We turn a blind eye to what is unsavory in our conduct and what is unpleasant in character. Undue introspection and subjectivism is unhealthy but the absence of

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self-criticism is unholy. No good will come of ignoring our selfish passion, angry words, and uncontrolled temper. These are traits of character that we know only too well are unworthy of our Christian calling.

The writer to the Hebrews reminds us there are weights as well as sins, which hinder us in the race we are called upon to run. These are things which, while not in themselves sinful, become sinful because of the place they occupy in our affections. Such was the brazen serpent that Moses made, and which the people worshiped in Hezekiah's day. It had been made centuries before by divine command for the salvation of the people, yet it had become an idol in the hearts of its devotees. Does it not remind us that even helps can become hindrances? Scaffolding is most necessary while building is in progress, but it is unnecessary and unsightly when the erection is completed. We all need helps in our Christian life, but helps can become hindrances if care is not taken. For example, several agencies supply excellent daily Bible reading notes, which are a great assistance to many thousands of Christians. Yet if these are read carelessly and prayerlessly, daily Bible reading can deteriorate into a religious ritual.

The Christian ministry is a help to the Lord's people, but if men and women become sermon tasters, living from Sunday to Sunday upon what the minister says, then it would be better if they had no such ministry upon which to lean and were forced to do their own Bible study.

Some people find a painting of an artist's conception of Christ helpful in concentrating thought and affection in worship, but they must recognize there is the danger of worshipping the picture rather than the Person of Christ. It is tragically possible to worship the cross rather than the Christ, a statue rather than the Saviour, as indeed many have ignorantly and idolatrously done.

Helps can become hindrances and blessings can become barriers. The serpent was a memento of God's blessing. The tragedy was, of course, that the people were looking back to past blessings when their ancestors were pilgrims in the wilderness, rather than enjoying God's present pleasure. Forms of Christianity which only point back sentimentally

to a cross and fail to point forward to a crown, emphasizing Christ's suffering to the exclusion of His sovereignty, are in danger of becoming debased, idolatrous, and superstitious. Many Christians look back wistfully to past blessings rather than praise God for present power and a promised prospect.

Are we not also forcibly reminded that even our sentiments can become sinful? It is very difficult to control our feelings. It is very easy to become sentimental over something or someone. The age of the relic is not past. We have all met those who are more devoted to a church building than to Christ and His body. In giving too much thought to common tasks, the hard-earned salary, the television set, we hear Christ saying to us, as He said to Peter: "Lovest thou Me more than these?" How vital it is for us who profess and call ourselves Christians to be honest in heart, recognizing the truth, calling things what they are! Sin is sin. Brass is brass. That is how Hezekiah led the people back to God—by a policy of honesty, calling the serpent for what it was, *Nebushtan*, a thing of brass.

2. Removal of Idols

Honesty of heart means the removal of the idol. Hezekiah was a man not only prepared to speak honestly in calling the brazen serpent "*Nebushtan*," but also to act resolutely. Many of us are prepared to make our protests but go no further. We discuss and deliberate upon pressing problems that confront us, but we do nothing to provide a solution. Mazzini, the Italian liberator of the last century, said that "God made us not to contemplate but to act." Hezekiah believed that and so must we, if we are to experience God's blessing.

The description of the king's iconoclasm leaves us in no doubt as to his determination to cleanse the nation completely of all that was idolatrous. "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made." The account in II Kings emphasizes the negative aspect of Hezekiah's reformation, namely the removal of the idols; whereas in II Chronicles we are made acquainted with the positive aspect of Hezekiah's reforms, namely, the restora-

tion of the sacred vessels to their rightful place in the sanctuary. Doors that had been shut were opened; lights that had been extinguished were lighted; and once more smoke ascended from the abandoned altar of incense. If we, as Christian people, are to enjoy God's blessing, then we must remove sin's barriers. Two actions are imperative—removal of all that hinders, and restoration of all that helps.

3. Reliance upon God's Power

Third, honesty of heart means reliance upon God's power. Not only did Hezekiah speak honestly and act resolutely, he also trusted implicitly. There are several features of the king's faith which are noteworthy. We do well to mark that he trusted in the right person. "The Lord God of Israel" (II Ki. 18:5). He did not rely upon his own powers and prowess but committed his plans to God, seeking divine power and guidance. We may notice also that Hezekiah's faith was unparalleled. Neither before him nor after him was any other king like him. We are so content to be average in our Christian life that we never seek to be unique for God. God has made us all differently. No two people are exactly alike. And, as we are unique in character, so we should be unique in calling! We may mark further that the king's faith was tenacious (vs. 6). "He clave unto the Lord, and departed not from following Him." How much we need the grace of continuance! So many of us commence enthusiastically but soon give up disconsolately.

V. Revival of God's People

Finally, honesty of heart means the revival of God's people. It meant revival for the people over whom Hezekiah ruled. In brief, there was a threefold consequence.

First and foremost, there was a sense of the Lord's presence (vs. 7). That is what constitutes revival—not ecstatic outbursts of untamed emotion but a deep consciousness of God's presence with His people.

Further, there was the enjoyment of prosperity (vs. 7). This does not mean, of course, that God assures us of material prosperity in this life; but He does promise us spiritual health and welfare.

There is also the experience of power. No longer was Hezekiah prepared to be subject to the Assyrians. He successfully rebelled against his oppressors and defeated the Philistines. Historically it is an illustration of Paul's words to the Romans: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." We can indeed be "more than conquerors." We can be revived spiritually, but we must first speak honestly, act resolutely, and trust implicitly. What is but brass must be treated as brass. Honesty of heart is the only road that leads to holiness of character.

Sin Is Always Sin

The well known maxim that "a rose by any name smells as sweet," is no more true than that sin by any name is evil.

The late Dr. J. Wilbur Chapman used to tell of a Methodist preacher who often spoke on the subject of sin. He minced no words but defined sin as "that abominable thing that God hates." A leader in his congregation came to him on one occasion and urged him to cease using the ugly word. Said he: "Dr. Blank, we wish you would not speak so plainly about sin. Our young people, hearing you, will be more likely to indulge in sin. Call it something else, as 'inhibition,' or 'error,' or 'a mistake'."

"I understand what you mean," the preacher remarked and, going to his closet, he brought out a little bottle. "This bottle," he said, "contains strychnine. You will see that the red label here reads, 'Poison.' Would you suggest that I change the label, pasting one on that says, 'Winter-green'? The more harmless the name the more dangerous the dose will be."

His critic saw the issue. Sin is sin—and as it is defined and pointed out in the Bible there can be no doubt of God's hatred of it and that its wages is death. It is a dangerous thing to call it by any other name, for sin by any name is evil.

—The Pilgrim.

Helps to Your Prayer Life - No. 8

by LEHMAN STRAUSS

NO SUBSTITUTE FOR PRAYER

Ours is not a praying age. It is an age of ceaseless activity and breath-taking speed.

During the last war the heavy demands for rubber for military machinery and personnel brought forth a synthetic rubber, causing the civilian consumer to learn something of the difference between the genuine and the substitute. Our false sense of values has produced the synthetic for the genuine in spiritual matters.

We Christians are slow to learn that there is absolutely no substitute for prevailing prayer. Godly men of past generations had a full program and a busy schedule, but many of them proved that prayer was indispensable in the great spiritual conflict in which they were engaged.

Someone asked Martin Luther what his plans were for the following day. He answered: "Work, work, from early until late. In fact, I have so much to do that I shall spend the first three hours in prayer."

Dr. A. J. Gordon said: "You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed."

There is no rival for prayer. It stands uniquely alone as the mightiest force for the Church of Jesus Christ. Let us not become slack in church attendance, giving, administration, children's work, evangelism, missionary endeavor, and so forth; but do not think for one single moment that prayer can be dispensed with and these other things taken up as a substitute. Neglect prayer, and any forward movement against the forces of hell will come to a standstill. The prayer closet is the battlefield of the Church.

"More things are wrought by prayer than this world dreams of."