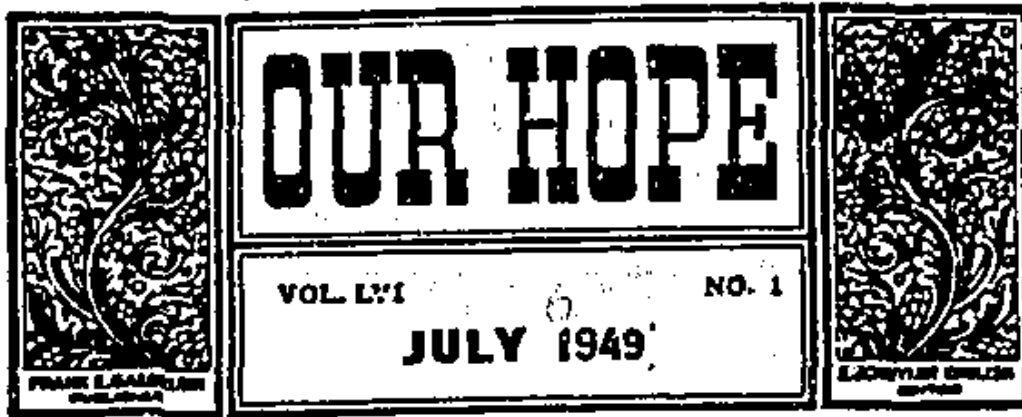


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Editorial Notes

MEMORIAL EDITORIAL: "Till He come" are precious words. They are written in connection with the Lord's Supper, which Paul mentions in 1 Corinthians 11:23-26. It is the feast of love and loving remembrance of Him who long ago, in the night He was betrayed, took the bread and the cup, the emblems of the body He gave and the blood He shed. "This do in remembrance of Me." Oh! that request He made in view of the Cross with its suffering and shame, its deepest depths of judgment! Remember, it was for you; and now remember Me. Therefore, "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

Whenever we gather at the Lord's table on the Lord's day, the Lord Himself must be the one object before us, to give to Him the worship of our hearts, the praises of our lips. Led by His Spirit, we shall see Him only as He loved and gave Himself for such as we are; as He lives, filling Heaven's glorious throne, never forgetful of His own, ever caring, loving and guiding each. And as we do this in remembrance of Him, we do so "till He come." All such outward remembrance will cease when at last He takes His blood-bought people home, to His home and our home, to His Father and our Father. "Till He come" we remember His love, and praise and adore Him.

"Till He come." These are words which should never leave our hearts. They may be termed Heaven's message

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for His waiting people. If they but echo and re-echo in our souls, all will be well with us; joy and peace will be our daily portion, and fellowship with Him will become constantly more real.

"Till He come" we serve, not in self-will, but according to His will, asking Him: "Lord, what wilt Thou have me to do?" What service He would get if it all were done in the light of these three little words: "Till He come!" What zeal and self-denial, what earnestness and devotion would accompany all our work for Him! How we would use our time, the precious hours He gives us, which are often so sinfully wasted, if we just remembered "till He come!" What energy and ambition would possess us if these words were never forgotten!

"Till He come." The thought will help us and keep us in that walk and life unto which His Grace has called us. Some speak of a deeper life, and others of a higher life; the best is to lead the humble life. Into this we are called to walk even as He walked, to follow Him who was meek and lowly. And willingly we shall follow hard after Him, bear His reproach outside of the camp, if we just remember it is all "till He come."

"Till He come." Conflict is our share while here in the body. It does not cease. Our enemies are the wicked spirits, the world, and the flesh. But victory is on our side. He has overcome and through Him we overcome. "Till He come" the conflict rages, but when He comes the conflict will end and Satan will be completely bruised under our feet. What an incentive to fight the good fight of faith, to be constantly resisting, when the goal is in sight! And "till He come" is the goal.

And trials, perplexities and the burdens of life—what about these? There is the present comfort, the present help. Prayer is our refuge. The Lord is the great burden bearer. Go to Him and roll the burden today upon Him. He will take it, for He has said so. Not the burdens of tomorrow or next week, but the burdens of today. And in the midst of all, even as we make use of our privilege and cast our burden upon the Lord, we must remember still Heaven's message to His own: "till He come." If He comes

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today, what will become of our burdens? They will sink deeper than our sins have sunk.

And tears! Was there ever a time of so much crying and weeping, in this dark and evil age, as today? Tears of pain, tears of sorrow, tears of bereavement! Loved ones snatched away, others sick and nearing the grave! But—blessed be His Name!—weeping endureth during the night, but joy cometh in the morning. It is all "till He come." And when He comes? He shall wipe away all tears. We shall meet our loved ones, our friends, in His own presence. "Till He come" is the balm even now for all our heart-aches, and in faith we may smile through all the tears we shed.

"Till He come." Make a test of these blessed words. See if there is anything in your life as a Christian to which they could not be applied. They enter into everything, if we only would have them filling our eyes more, and our hearts. Then we would indeed occupy "till He come."

"Till He come" and *He will come*. The "little while" must end some blessed day. The "little while" will end—and then what? Oh the joy! We shall see Him as He is. It is enough! Let us go hence and serve Him better, and spend the "little while" faithful and devoted to Him "till He come."

—A. G. C., 1915



Lesson from *Abijah* In 2 Chronicles 13 there is given a brief account of the three-years' reign of Abijah, the son of Rehoboam, as king of Judah.

There was a war between Israel under King Jeroboam, and Judah under King Abijah. And Abijah, as the account shows, having arrayed his 400,000 men against Jeroboam's forces, stood up on Mt. Zemaraim and declared to Jeroboam how God had given the kingdom of all Israel to David and his sons (Abijah himself being David's great-grandson through Solomon) for ever, and derided Jeroboam for withstanding the kingdom of the Lord and for idolatrous practices. Abijah also testified to Jeroboam as to Judah's trust in the Lord: "But as for us, the Lord is our God, and we have not forsaken Him" (vs. 10).

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In the battle that followed, Abijah and Judah were victorious, slaying 500,000 men of Israel, "neither did Jeroboam recover strength again in the days of Abijah" (vs. 20). How was it that Abijah emerged triumphantly? The record tells us: "Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers" (vs. 18). It was God who delivered Jeroboam into Abijah's band.

Were this all that we knew about Abijah we should think that here, indeed, was a godly man, a great champion of the truth. But the Word of God does not gloss over the lives of its characters; it paints them in true colors, noting their sins as well as their deeds of approbation. Thus it is that we find Abijah to have been guilty of that which is common to all, "for *all* have sinned, and come short of the glory of God" (Rom. 3:23).

One of the first things recorded of Abijah is that "he walked in all the sins of his father [Rehoboam], which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father" (1 Kings 15:3). And when Abijah died, it is written of his son, Asa, who reigned in his stead: "And Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves; and commanded Judah to seek the Lord God of their fathers; and to do the law and the commandment" (2 Chron. 14:2-4). The altars of strange gods, and high places, and images, and groves were erected either by Abijah, or by Rehoboam, his father; in any event, they existed in the lifetime of Abijah and during his reign.

The first lesson that we learn from the character and experience of Abijah is that it is quite possible to speak the truth and not to live it. Abijah spoke quite eloquently against the idolatry of Israel, but Judah was filled with idols and evil practices. Standing before men, his own people and his enemies, Abijah proclaimed himself the servant of the Most High God, but he did not honor God in his own heart. It is no less possible to deceive ourselves and others today as Abijah deluded himself and his contemporaries at

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Mt. Zemaraim. But God is not mocked. He knew the heart of Abijah, and He knows our hearts now. "Not every one that saith unto Me, Lord, Lord," the Lord Jesus declared, "shall enter into the kingdom of Heaven; but he that doeth the will of My Father which is in Heaven" (Matt. 7:21). And even among those who know the Lord in truth as Saviour and Lord, there is sometimes self-deceit and sham. All too frequently that which is said to be done in Christ's name is actually done in the flesh, and, sad to say, there are many times when, by our intimations that we are men and women of prayer and deep spirituality when such is not the case at all, we are as guilty of sinning as Abijah was of old.

"But," some one will interpose, "did not Abijah act as Jehovah's champion when he withstood Jeroboam? Did he not trust in the Lord for victory? And do we not read that God delivered Israel into his hand and the bands of the children of Judah?" Indeed, this is true. "Judah prevailed, because they relied upon the Lord God of their fathers" (2 Chron. 13:18). And here is our second lesson from the character and experience of Abijah. God is Sovereign. His purpose will be wrought out in spite of us, as well as because of us. God honors His Word, even though it be spoken by an infidel; for the power of the Word is in its source, and not in its channel. Balaam "loved the wages of unrighteousness" (2 Peter 2:15), yet he prophesied of the coming of the Lord Jesus Christ (Num. 24:15-19). God expects His people to be obedient. He desires clean channels of blessing. His Word will be most fruitful, generally, when handled by pure hands. But, thank God, its power is not wholly dependent upon the worthiness of His servants, else how could it ever prosper? We must not make this fact an excuse, however, for careless living and unworthy service in Christ's name. For although God's Word will never return unto Him void, but will accomplish that which He pleases, and prosper in the thing whereto He sends it (Isa. 55:11), He longs to delight in the servant at the same time that He vindicates His truth. And the one in whom He delights is he who purges himself, in the Spirit's power, from all that defiles, to become "a vessel unto honour, sanctified, and meet

for the Master's use, and prepared unto every good work" (2 Tim. 2:21).



In Every Thing The child of God does not let a day go by, surely, in which he does not lift up his heart in thanking Him for His manifold blessings, bestowed in measureless grace, not only day after day, but hour after hour. As we delight ourselves in the Lord, we cannot help but praise Him many times daily for His mercies. How good He is to us *always!* Yes, we thank Him for His goodness—the goodness that we can see, the blessings that we know as blessings. But do we thank Him for the trials, the heartaches, the disappointments? Are we as ready to praise Him when things go wrong as when they go exactly right? We do not speak now of praising God in generalities, but of thanking Him sincerely for the very trials and sorrows that beset us? George Matheson, Scottish preacher whose eyesight God was pleased to dim, put it in this way: "My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensated for my cross, but I have never thought of my cross as itself a present glory. Teach me the value of my thorn."

May the Lord teach us the value of the unpleasant things that come upon us, the unwanted circumstances of life. It is so easy to thank Him for the roses. But it is not easy, is it, to give Him praise and thanksgiving for the thorns? Yet the way to know the peace of God is to see His hand and His love in the thorny places, and to thank Him for them. "Be anxious for nothing; but *in every thing by prayer and supplication with thanksgiving* let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). Anxious for nothing, prayerful for every thing, thankful for any thing—herein comes the peace of God, through Christ Jesus.

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Failing
Hearts

The tragic death of Mr. James V. Forrestal, former Secretary of Defense, came as a result of his Herculean work during the recent war, and since. That Mr. Forrestal had a mental breakdown is beyond contradiction, and this caused him to do what he would not, in all probability, have done otherwise—to take his own life. Our thoughts go back several years to another tragic death, the suicide of Mr. John G. Winant, former U. S. Ambassador to Great Britain. Somehow, as we think about these men and their end, and of others also, a certain Scripture comes to mind. The words were uttered by our Lord when He was predicting the events that will fall upon this earth at the end of the Tribulation, but they are foreshadowed in some degree in our lifetime: "And there shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring: *men's hearts failing them for fear, and for looking after those things which shall come upon the earth: for the powers of the heavens shall be shaken*" (Luke 21:25, 26). Even today, on account of the perplexities of nations and the threats to security, life, and peace that hover over mankind, men's hearts are failing them for fear. These men, James V. Forrestal and John G. Winant, were honorable and honored men. They were good men, by the standards of the world. They knew something of how to live, but the stress of that living wrought havoc with their minds, and they did not know how to die.

Recently we saw a record of another group of men. At the Edgewater Beach Hotel in Chicago, in the year 1923, a meeting of very important personages was held—some fifteen in all. Among them were the president of the largest utility corporation in the United States; America's greatest speculator in wheat; a member of the President's cabinet; the greatest "bear" in Wall Street; the head of the world's greatest monopoly; the president of the Bank of International Settlements; the president of the largest gas company in the United States; and the president of the New York Stock Exchange. Of the first three, the utility man was a fugitive from justice, and died in disgrace; the speculator died abroad, insolvent; and the cabinet member was released from

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prison so as to die at home. The next three, the "bear" of Wall St., the monopolist, and the banker died as suicides. The gas executive, sad to say, is now out of his mind; and the Stock Exchange head served a term in Sing Sing because of malfeasance in handling currency. These eight men knew the art of making money, but none of the eight know how to live, and at least three of them, perhaps more, did not know how to die.

The tempo of living in these trying times, and the stark and awful fear that grips multitudes who see the way the world is heading, combine to cause many to turn to despair, hearts failing them for fear. For so many know nothing of the grace and mercy of God. They have no peace with God, peace that comes through faith in the Lord Jesus Christ, and they cannot experience the peace of God that the knowledge of Christ as Saviour and Lord brings. And so they live and die separated from God, and weighed down by the tragedy of unrest that man himself, because of Satan and sin, has brought upon the world. Suicide has not ended with the death of James Forrestal. It will increase as the age runs its course, "men's hearts failing them for fear, and for looking after those things which are coming on the earth."



Occasionally we receive inquiries from our reader-family about church affiliation under this condition or that, and they ask: "What shall we do about it?" It is not always easy to answer, since the circumstances are written quite cursorily, of necessity. We try to base our suggestions on what we believe are true Scriptural principles, and urge the inquiring fellow-Christians to pray to be shown the will of God.

One of the most frequently offered reasons for remaining in churches that are definitely unsound in Bible doctrine is that of sentiment—the family has attended this church for generations; or, it is the church where husband and wife met or were married, etc. Sentiment is a heart-warming trait, but sentiment must not be placed above the will of God, and the two are not always agreed.

Some time ago, a lady in New York State approached us

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on this very problem. She was a member of a church in which her grandfather and her father had served as pastors, and her husband was an elder. But these three were now in Heaven, and the present pastor denied such verities of the Scriptures as their inspiration, the virgin birth of Christ, the need and value of His stoning sacrifice, and His personal return to this earth. He freely declared that he had no use for evangelism, and that every religion had its place and was of equal value with Christianity in drawing men to God. Further, every one of the appointed spiritual leaders, so-called, of that church were in accord with the pastor. She seemed to stand alone, with no opportunity for witness, since her Sunday School class had been taken away; and people treated her as a religious fanatic. She could not truly worship God there. She could not hear testimony there. She received no spiritual food there. But she felt that she ought to remain, because of the sentimental associations that the church held, and she did not want to be a trouble-maker. The church is, by the way, affiliated with the Federal Council of Churches.

We inquired of this lady, first of all, why she was consulting us, since she said that she felt she should remain in the church. The very fact that she asked for an interview indicated that she doubted whether she should continue in that relationship. "But," she asked, "are we not told to strengthen the things that remain?" We pointed out that in this case there certainly was nothing to strengthen, since nothing remained; for every semblance of the Christian faith was already dead in that church. We added that (1) she was dishonoring the Lord by gathering with those who denied the Person and work of Christ; (2) she was disobedient to the Lord in not separating from an unequal yoke with unbelievers and fellowship with darkness (2 Cor. 6:14); and (3) she was even dishonoring the memory of her godly grandfather, father, and husband by allowing sentiment to hold her in a relationship that they would have been the first to disown. In tears, our caller concluded the interview.

Months later we received a letter from this lady. She had terminated her membership in the old church, and was now attending an evangelical, doctrinally sound church in

a nearby town. How happy she is now! The pastor believes the Word and preaches it; she has a class of fine young ladies; and by this time she has united with the church, if her plans materialized. Her letter concluded in this way: "You can never know the peace that I have now, knowing that my Lord is well pleased with the step I have taken, and that my loved ones themselves would have taken it with me, were they here today."

Sentiment is not the guide to spiritual relationships, but the Word of God is. May He help us to stand true to Him at all costs.



Something to Pray About There is a bill before Congress at the present time (Bill HR-2945), which will, if it is passed, increase postage rates on Second Class mailing by from 300 to 500

per cent. In the event that this bill becomes law, there can be little doubt that a number of religious periodicals will be put out of business; certainly the subscription rates of all of them will have to be increased.

In the secular publishing field, it is generally the advertising, rather than the subscription price, that carries the publication. Advertising rates can be increased or decreased to meet current costs. But in the sphere of religious periodicals, where there is no advertising, or very little and at comparatively low rates, the main burden of support rests upon the selling price of the magazine or paper.

In the case of *Our Hope*, because of inflationary costs, we have had to cut to the very bone in order to continue. In spite of a fifty-cent increase in subscription price, we were required to decrease salaries, move to smaller offices, discontinue mailing the magazine in envelopes, etc. If postal rates go up—and bear in mind, the proposed increase will be from three to five times what we now pay—there is no further way in which we can economize. We shall be obliged to make our subscription price even higher, and this will cause some to discontinue the magazine, simply because of limited means.

The answer to this problem is prayer. God is on the throne, and He is able to control the acts of men. We pray

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that it will please Him to block any such unreasonable increase in Second Class mailing as is being proposed. Join us in this request, please, not only for our own sakes, but in behalf of all those who publish and read periodicals devoted to the Word of God and His program.



In two ways, at least, every child of God is **Twice Equal** equal with every other member of the divine family. First of all, all are equal as to their foundation—chosen in Christ before the foundation of the world (Ephes. 1:4). And second, all believers in Christ are equal in the prayer room—no man coming to the father but by Christ (John 14:6).

The story of our redemption began back in eternity. It was all planned there. "No merit of our own we claim, but wholly lean on Jesus' name." Our acceptance before God, our forgiveness, our salvation, our life, are in Christ alone, God having made us "accepted in the Beloved" (Ephes. 1:6). Some may have greater faith than others, some may outshine others in Christian virtues, but the foundation on which every child of God stands is the same: it is Christ and His redemptive work. Each one has as divine a salvation as every other one. For it is all by grace, all by God's mercy, love, and provision in His Son.

Likewise every child of God is equal in the privilege of prayer. The same means of access to the Throne is open to all—the living, interceding Advocate with the Father, Jesus Christ the righteous One (1 John 2:1). The weakest believer enters the prayer closet on an equal footing with the strongest. For we approach the Throne of Grace boldly in the name of the Lord Jesus Christ and in His merits, and in no other way. Some may have known the Lord longer than others, some may have advanced farther in Christian experience and fruitfulness than their fellows. But in the presence of the Almighty, since we are there only by virtue of the glorified Son and His atoning work, we stand as equal one with another.

We can take comfort in these thoughts. The salvation that John had is the same as our own. The new life that Peter possessed is the very new life that is ours. The prayer

power that Paul had is available to us. They may have outstripped us in the Christian race, but we are equal with them as to our standing before God and our access to the Throne of Grace.



If You Were Blessed If you listened to the Editor's broadcast over the Columbia Broadcasting System on Sunday, June 26th, and if you were blessed by the ministry, please write to the station over which you heard the program. Letters of this kind are the measure that CBS uses to gauge the value of its broadcasts. If sufficient letters are received commending the ministry, it may be that an invitation will be issued to the Editor again, or to other evangelical servants of Christ. Thus the true Gospel will be heard by millions. Thank you for your interest in this matter.



Missionary Requests We are still receiving appealing letters from missionaries for renewal of subscriptions to *Our Hope* and for some of our book titles. Our reader-family has been extremely generous—yet the donations are below last year's, and consequently we have been unable to fulfil all the requests in hand. If you have some of the Lord's money that you would like to invest in our Subscription or Book Funds, the contributions will be most welcome, we assure you.

Thank you very much for your fellowship during April. Acknowledgment will be found below.

Our Hope Missionary Subscription Fund, April, 1949: Nos. 49-73M, \$1.50; 49-74M, \$2.50; 49-75M, \$2.50; 49-76M, \$5.00; 49-77M, \$15.00; 49-78M, \$2.50; 49-79M, \$50.00; 49-80M, \$1.00; 49-81M, \$1.50; 49-82M, \$2.50. Total, \$84.00.

Our Hope Missionary Book Fund, April, 1949: Nos. 49-4B, \$4.00; 49-5B, \$5.00; 49-6B, \$5.00. Total, \$14.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

By Frank B. Gaebelin:

July 10—Chicago, Ill.: Moody Memorial Church; morning and evening services.

Dr. E. Schnyler English:

July 2, 3—Scranton, Pa.: Heart Lake Bible Conference; Saturday (3:30 and 7:45); Sunday (3:30 and 7:45).
Grace Reformed Episcopal Church; Sunday (10:30 a.m.).

July 18-24—Sandy Cove, Northeast, Md.: Morning Cheer Bible Conference.

Dr. Herbert Lockyer:

July 4-10—Covenant Harbor, Lake Geneva, Wisc.: Bible Conference.

July 25-31—Sandy Cove, Northeast, Md.: Morning Cheer Bible Conference.

The Seven Parables of the Kingdom and the Seven Letters to the Churches

BY WILLIAM RAE*

I do not think that due prominence has been given as to the remarkable unity and harmony that exists between the seven parables of Matthew 13, which give us the mystery form of the kingdom in the absence of the King, and the seven letters to the churches, of Revelation 2-3, in which we have in sequence church history in the absence of our Lord. Not only have we a strong bond of oneness between the two series, dealing as they both do with the same period of time, the same sphere of operations, the same people—viewed in the parables as subjects of an absent, because rejected, King, and in the Revelation as disciples of an absent Lord and Master; but further in their development, each of the sevens will be found, upon examination, to fit into its place in the corresponding picture.

Scripture never confuses things that differ, never blends "law and grace," never mixes kingdom and Church, but as we learn to divide the Word of truth aright, the varied characters assumed by our Lord stand out in relief and reveal to us the fulness of His offices borne on our behalf, and the glories of His peerless Person.

In Matthew's Gospel, everything is shown against the background of the kingdom. The words "king" and "kingdom" occur over seventy times. Here the baptist is preaching repentance, and states it in the language befitting this Gospel. It is urged because "the kingdom is at hand." In the temptation in the wilderness, the King opposes the usurper; at the suggestion of the evil one that He fall down and worship him, He brings the interview to a peremptory end by dismissing Satan; "Get thee hence." There seems to be a kingly dignity here, less conspicuous in Luke's Gospel, where Christ is unquestionably seen as the woman's Seed, the Kinsman, come to redeem and to avenge. Again, if in Matthew's Gospel we have the great supper, ending

*Mr. Rae, Bible teacher and evangelist of Sault Ste. Marie, Ontario, has written several helpful articles for us during the past few years.

as a "free for all," note that it is not the supper of "a certain man," but rather, "a certain king who made a marriage supper for his son."

All this could be multiplied, for as Paul tells us in Romans 15:8, our Lord came as "a Minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers." In the opening verse of the first Gospel He is presented as son of David, heir to the throne, and further, as son of ABRAHAM, the Heir to the land. As the late Sir Robert Anderson remarks, "Although this Gospel was written by one who shares with the other apostles in the ministry of our Lord, and who was no stranger to the truths unfolded in the Gospel of John, yet from the first verse of it to the last there is not a single word that is foreign to the purpose for which it was given." God so restrained the hand and the pen of the writer that, with all the knowledge of the truth which he possessed, the record was thus limited to the purpose for which God gave the book, i.e., to present to the nation of Israel their Messiah King.

In chapter 12, this testimony to the King's presence in their midst, and the consequent imminence of the setting up of the kingdom, comes to an abrupt end in His deliberate rejection; and from this point the nation is handed over to judicial blindness. In chapter 13, the faithful remnant are instructed in a new order of things now at hand, a period during which the King will be absent, and in consequence of which the kingdom will take a mystery form. Covering this period, seven parables are given, not to instruct the nation, now in turn rejected by their King, but to acquaint the remnant with the character of the days during the King's absence.

There is an incident in British history which may be used to shed light on this "mystery period of the kingdom." Revolution had brought the Stewart dynasty to an end. The legitimate king of England was a fugitive, going from court to court on the continent of Europe, while an alien sat upon the throne of his fathers. In Britain there was a minority, loyal to the absent sovereign, who could not speak their feelings too freely; but they longed for the day of his return, and were ever prepared to fight and die for his

legitimate claims, should opportunity arise. It was customary in those days, to toast the health of the king, and the Jacobites, as the minority was called, found it convenient to have at dinner, in the center of the table, a decanter of water. As the toast was given to the "king," the glass was adroitly passed beyond the decanter, by which the faithful adherents of the exiled one, made it clear that "their king" was the one "over the water."

Let us then briefly place, side by side, the seven parables and the seven epistles to the churches of Asia, and notice how remarkably they fit. While, up to this point in Matthew's Gospel, the testimony has been entirely to the lost sheep of the house of Israel, now our Lord goes out of the house and sits by the sea side (Matt. 13:1), which suggests a wider ministry.

In this first of the parables, we have but one thing—"the good seed." Our Lord is Himself the sower, the world is the field to be sown, the soil is for the most part unfavorable, but still there is fruit.

In the letter to the first church, Ephesus (Rev. 2:1-7), we have similar conditions. Christ speaks in words of the highest authority, as "He that holdeth the seven stars in His right hand"; the Gospel is going forward in a measure of purity, and He commends their works, their labour, and their patience. Like Himself, they hate the evil, but since it is an earthly picture we must expect failure. Their love has commenced to grow cold.

In the second parable, we have the beginning of confusion. Now we have two things, instead of just one. An enemy has followed in the trail of the sower, and while in the first parable there was only limited fruit (twenty-five per cent only of the seed giving a yield), still there was nothing but fruit. But in this second parable, there is seen everywhere Satan's counterfeit—the tares, grow up side by side with the wheat.

The second letter in the Revelation is addressed to Smyra (2:8-11), and here we see the two seeds in conflict. It is the martyr period, under pagan Rome (to A.D. 313). The Devil is spoken of as the instigator of their sufferings, and in exhorting them to be faithful even unto death, our Lord

declares Himself to be "He who was dead but is alive again"; and as a reward for martyrdom, gives them promise of "the crown of life." Thus, both in the second parable and the second letter, the enemy is seen in active hostility against Christ.

In the third of each series, the similarity stands out even more markedly. In each we have spurious and unnatural growth. In this parable, the mustard seed, which should by all the laws of nature have remained just a bush, an herb, develops along wrong lines, and becomes a great tree, in which the birds of the air are seen in comfortable quarters; neither should we fail to remember that, in the first parable, the birds of the air were active in devouring the good seed as the sower scattered it. This parable, therefore, shows us the enemies of Christ and His people well established within the very heart of the kingdom structure.

Turning to the third letter (Rev. 2:12-17), we find the church at Pergamos addressed. Here we have the Constantine period, the marriage of the world and the church. This was indeed a sad day for God's testimony on earth. For when the pagan persecutions ceased, instead of being persecuted, the church was honored and courted, and was correspondingly corrupted. Christ's prayer of John 17 envisions a Church separate and distinct within an alien world. Now the two became one by marriage. The result was, as Horatus Bonar puts it, "I looked for the church, and I found it in the world; I looked for the world and I found it in the church." Surely in the cases of the third parable and the corresponding church letter, spurious growth expresses the Spirit's message.

In the fourth of each series, there is intense similarity, for in each a woman, the symbol of apostasy, is seen actively engaged in the work of adulteration. Here we have a kitchen scene, and the woman, the mother of the household, is preparing bread for the children. She has the divinely given three measures of meal, the heavenly number. Note also, she has three ingredients—the meal, the salt (ever present in all meat offerings), and the water, the symbol of the Spirit working through the Word. But she mars and corrupts these heavenly three by adding earth's leaven.

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In the nature of things effect ever follows cause, and as the spurious growth of the mustard seed has brought into the sphere of the kingdom an unregenerate mass, the children's bread has to be made to suit degenerate tastes. The woman decides to make pastry!

The fourth letter brings us to Thyatira (2:18-29), the Roman Catholic period. How fitting, in view of the woman and the leaven, to see here Jezabel, the apostate woman, in the seat of authority. Here we have the natural out-working of Pergamos—the things of God not destroyed, but corrupted. I would draw attention to this: Modernism denies and destroys; it scuttles the ship so to speak. Romanism professes great respect for the faith committed to the saints, but leaves none of it unleavened. Rome teaches Heaven and hell, but inserts purgatory; it admits divine grace, but nullifies it with human works of merit; it teaches the Deity of Christ, but interposes, between Him and us, the creature—"Hail Mary," the queen of Heaven, the answerer of prayers, the bestowers of Heaven's blessings. In Romanism the mother is ever greater than the Child she bears, and the Babe never grows up, but is, in fact, *rocked in His cradle the world over at Christmas time.*

The fifth parable is the treasure hid in the field. The field is the world. Christ, for the joy that was set before Him, endured the Cross. He purchased the field to procure the treasure. Note, the treasure was hid; His eyes alone could

The letter to Sardis (3:1-6) gives the Reformation period. Here we have the "hid treasure," lost truth come to light after the long night of Romanism. The Head of the church calls upon them to "strengthen the things that remain." The Reformation and the printing press both arrived together, and for long the printers did nothing but turn out Bibles, which were greedily read by a generation, disillusioned and anxious to know "what is truth." The blemish of Sardis was the many who had no life in Christ, but plenty of protestant zeal, hatred of Rome, and a Name to live, but were dead.

The sixth parable is that of the pearl; and as each parable

is a development of the preceding one, here we have the hid treasure brought to light.

Observe that out of Sardis comes Philadelphia (3:7-13), surely the pearl of the churches. Here there is nothing but commendation, and as the Lord, who alone can open and shut, calls upon Philadelphia to take possession in His Name, at long last the church has been brought to remember that her commission is to the uttermost part of the earth. Truth at last has been recovered, and missionary effort, revivals, and the founding of Bible societies are the order of the day. Then comes the precious promise to Philadelphia: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world." Yes, He is coming to claim His pearl.

The seventh parable is the dragnet, the end of the age, the scene on the seashore. The net is pulled in with every kind, showing discrimination, the good fish being gathered into vessels for preservation, and the bad, cast away.

The seventh and last church letter is addressed to Laodicea (3:14-22), and while the imagery is different from the parable, how identical are the conditions. Both give us the time of the end. Laodicea is rich, and has need of nothing, especially needing nothing of God. What a picture of this age, in which man, not God, is deified. To use the language of the dragnet, in Philadelphia we have the good fish, gathered into vessels for preservation; in Laodicea we have what is spued out. Philadelphia represents the living saints raptured at Christ's coming; Laodicea, what will be left on earth professing His Name, but not knowing Him.

LEARNING TO LEAN

By EDNA F. SORRELL

I thank Thee, Lord, for shattered dreams,
For overwhelming torrent streams
That swept away the very thing
To which I might have learned to cling.

I thank Thee, Lord, for trials sore,
That taught me how to trust Thee more;
For when I found no other stay,
I learned to lean on Thee each day.

Setting the Stage for the Last Act of the Great World Drama*

"The Times of the Gentiles"

By H. A. IRONSIDE

Act 5

(Continued)

But what will take place in the West? The prophetic Scriptures tell us of a vast confederation of ten dominions that will be formed in the time of the end, and will spring out of the old Roman Empire. We observe this set forth by the ten toes on the feet of the great image seen by Nebuchadnezzar in his dream, as recorded in Daniel 2, and again pictured by the ten horns on the last terrible beast of chapter 7. These are identical with the ten horns on the first beast of Revelation 13. Among the rulers of these nations, one will arise who will dominate all the rest. A man of tremendous power and self-will, he is called emphatically "the Beast." We may see his prototypes in men like Napoleon Bonaparte, Adolph Hitler, and Benito Mussolini. This man will pose as the friend of the Jews, and he will make a league with the head of the Jewish State for a period of seven years—guaranteeing protection against their enemies on the east and north.

For nearly a century now statesmen in Europe have been convinced of the importance of uniting the various nations in some such confederacy. The now defunct League of Nations was a step in that direction. The recently signed Atlantic Charter is another move along this line. It seems likely that it will help to cement the nations of the West into one strong union. After the rapture of the Church, this may develop readily in the United Nations, under the sway of the Beast.

In days gone by, when teachers of Bible prophecy told of *this condition of affairs yet to take place*, many looked upon the prediction as absurd and even impossible. Now there are

*This is the fourth of a series of articles, by Dr. Ironside, examining world conditions in their relation to Bible prophecy.

few indeed who would so think of it. God's Word has declared it and already we may see the nations lining up for the final conflict—the West against the East. In fact, we might even be able, at the present time, to recognize the nations that will form this pact, both offensively and defensively.

Many have wondered what part the nations of the Western Hemisphere will have in the time of the end. But the events of the last two world conflicts have demonstrated the strong tie that will bind these nations to the revived Roman Empire. Contrary to the views of the elder statesmen and isolationists, the United States found itself involved, whether she would or no, in the affairs of Europe, and there can be little question as to this country and the other American nations being linked up with the Beast in the last days, even as it is written: He shall stamp "the residue with His feet" (Dan. 7:19).

All of these nations sprang, in a certain sense, out of the countries that formed the old Roman Empire. Our system of jurisprudence, except for the outcome of British common law, is basically Roman. Our various languages link us definitely with the lands once dominated by the Caesars. I include in this all the countries of both North and South America. It will not be for any sentimental reason that the head of the Confederation will make a league with Israel, but rather because Palestine is recognized as the gateway to the riches of Asia and also serves as a buffer state between the East and the West.

What I want to make clear is that the ten kingdoms are already in process of organization. The League of Nations failed because of the lack of police power. The present United Nations plan may fail too, because it does not recognize God as the moral Governor of the universe. But, nevertheless, it is easy to see in these movements, the one now defunct and the other active, as well as in the more recent Atlantic Charter, more than a suggestion of how readily the prophecies as to the last great Western Confederacy may be fulfilled in a very short time, once the Church has been caught away to be with the Lord.

I would draw attention to one other intimation in regard to the part the Americas will play in the end-times. In

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Revelation 17 we see Babylon the Great, the apostate religious commercial system of the last days, riding the Beast out of the bottomless pit. This unholy system is the final form of the Roman Catholic Church, after all the apostate churches of Protestantism have returned to the old harlot that sits in the seven hills. When the true Church, the Bride of the Lamb, has been raptured, it is evident that a false profession will be united in Mystery Babylon. Now, inasmuch as her sway will be over all these western lands, as well as over Europe, it seems plain that they must be included in the dominion of the Beast.

In Christendom today the apostasy is advancing with rapid strides. On all sides we see departure from the faith once for all delivered to the saints. It no longer shocks the average church-goer when some pastor comes out with a denial of the inspiration of the Bible, rejection of the Virgin Birth of our Lord, and the refusal to confess His true Deity or the propitiatory character of His work on the Cross. The physical resurrection of our Lord is considered impossible, and the truth of His second advent is a subject for ridicule. All this tells how rapidly the way is being prepared for the manifestation of Babylon the Great and the appearing of the Antichrist, the lawless one who is to arise in Jerusalem in the last days.

Surely we, who believe in the old Book and are looking for our Lord to return, may well lift up our heads as we see all these things come to pass, knowing that our redemption is now much nearer than when we believed, and that it will not be long ere we hear the shout and the sound of the trumpet that will summon the Lord's saints to meet Him in the air, preparatory to the rising of the curtain for the last act of the great drama of the ages.

We read also of another confederation in the time of the end, in Ezekiel 38 and 39—a great northern league, formed of the descendants of the ancient Scythians and the Slavs: "Gog of the land of Magog." Gog, we are told, means "extension." Magog is said to mean "expansion." The nations comprising this power, of whose origin we read in Genesis 10, emigrated into the cold northern regions and peopled those vast countries. In the end-time, these con-

federated peoples beyond the limits of the old Roman Empire, who have ever been determined enemies of the Jews, will make an effort to conquer the land of Palestine for themselves. Russia and northern Germany, with the Balkan peoples and other nations clear down to the Persian Gulf, all seem to be included in this confederation. Has not this almost taken shape already? Now look at the northern part of the stage. Is there no significance in the apparent determination of Russia to dominate Germany? Take the Church of God out of the world tomorrow, and that confederation might spring into existence at once.

These vast hordes from the north will come down on the land of Israel when the Jews, thinking themselves secure, are dwelling in unwallled villages.* But when the northerners are about to fall on the city of Jerusalem, they will be destroyed; and so literal and great is the destruction that we are told that, for seven years, the people will burn, as fuel, the war materials left upon the mountains, and for seven months they will be going about burying their dead.

In Daniel 11, we find that when the Antichrist reigns, for a short time all will seem to go well until the king of the North shall rise up against him. The king of the North of old was the king of Syria, so that, undoubtedly, the king of the North in the last days will be some power controlling the lands north of Palestine. It is possible that Turkey will break her league with the power of the West and come under the influence of Russia. In that case, the Turk may be the king of the North who will be mighty, but not in his own power. His strength will be that of Russia, who will back him up and use him in her own interests. However, I would not insist on this as the full meaning of the prophecy. I merely offer it as a suggestion.

It is a little difficult to determine the exact relationship of the king of the North to the king of the South in the last part of the 11th Chapter of Daniel. The king of the South of old was the king of Egypt. Until recently, Egypt had had

*This invasion of Gog and Magog must not be confounded with the conflict of Gog and Magog in Revelation 20. That of Ezekiel is pre-millennial, while that of Revelation is post-millennial.

no royal ruler since the days of Cleopatra, who gambled away an empire for the illicit love of Caesar. Since her day, no prince of Egyptian blood has sat upon the throne of that country, and the prophetic Word declares that Egypt will never have a prince of her own again (Ezek. 30:13). But what do we see today? A king is sitting on the throne of the pharaohs. Has Scripture been falsified? No, it has not. The father of the present king of Egypt was of Albanian origin. He was placed upon the throne by the desire of the people and recognized as king, though not of royal blood. His son, who has succeeded him, is not in the true sense an Egyptian, and so we see conditions developing there that tell us that Egypt, too, is being prepared for the rising of the curtain on the last act of the drama. It is significant that all the countries surrounding Palestine are under Mohammedan sway. Possibly we are to understand that the king of the North and the king of Egypt will join hands in their onslaught on Palestine, seeking to wrest it from the Jew in the days of the Great Tribulation, or it may be that these two powers may be antagonistic, even though of a common religion.

God has said: "I will gather all nations against Jerusalem to battle" (Zech. 14:2), and we are beginning to see how easily this may be brought about. In Revelation, we read that the great river Euphrates shall be dried up "that the way of the kings of the East may be prepared" (Rev. 16:12). The Euphrates is generally recognized as a symbol of the Turkish Empire, which practically passed away at the close of the first World War, a republic being set up in its place. The drying of the Euphrates may speak of the gradual destruction of this power, which has been going on for some years, and would be no great barrier any longer to the hordes of the East pouring down upon Palestine. Literally, the expression "kings of the East" might be rendered "the kings of the sun-rising." Japan has been recognized as "the empire of the rising sun" for over a thousand years, and it was clearly her ambition to become the dominant power in the East. For the time being, at least, that ambition has been checked through her defeat in the last war, but we may easily see in the expression, "kings of the East," more than a suggestion of a great combination of all the far eastern

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powers in the end time, and these powers working gradually toward Palestine and declaring as their watchword, "Asia for the Asiatics." These restless dominions are already very resentful because of the domination over them of the western powers.

Is it not evident, then, that the stage is very nearly ready for the last act of this great drama? Jerusalem is in the center, the nations are banding together at the right. The great dominions of the North are manifesting their interest in Jewish affairs; the nations of the East are restlessly revolting against European interference, and all the world is looking toward Palestine as the storm center of the coming day. Surely it does not take any stretch of the imagination to picture these "kings from the sun-rising" awaking in wrath, with a determination to try their strength against the nations of the West and to take over for themselves the land of Palestine, thus enabling them to dominate all Asia in conjunction with Soviet Russia.

Yes, the stage is being set, and the curtain may go up at any time. Every Christian may be taken away from the world before tomorrow's sun shall rise. Then everything would be in readiness for the final act of the Gentile times.

My unsaved friend, what about you? Is this not worth your sober thought? If what I am saying should become an *accomplished fact now*, would you be among those who would be left for the coming judgment and the sinner's doom?

The darkest days that this world has ever had are just before us. One does not desire needlessly to borrow people's feelings, but this is the testimony of the Book—the greatest conflict the world has ever known is just ahead. The Great Tribulation comes on apace; but, thank God, the Gospel of Grace is still being preached, and all who believe may be saved from "the wrath to come." Our Lord Jesus is coming again in that special character, as the Deliverer from the wrath that is to come.

Earth, what a sorrow lies before thee!
None like it in the shadowy past,
The sharpest throes that ever tore thee—
E'en though the briefest and the last.

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I see the fair moon veil her lustre,
I see the sackcloth of the son;
The shrouding of each starry cluster,
The three-fold woe of earth begun.

I see the shadow of earth's sunset,
And wrapped in these the Avenger's form,
I see the Armageddon onset,
But I shall be above the storm.

There comes the moaning and the sighing,
There comes the hot tear's heavy fall,
'The thousand agonies of dying,
But I shall be beyond them all!

Grace, and grace alone, can enable one honestly to say that. Trust then the Saviour for yourself, and know assuredly He will be your Deliverer from the wrath to come.

In closing, I would commend to my fellow-Christians the serious words of the Apostle Paul, found in I Corinthians 1:29-30: "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."

A VESTURE DIPPED IN BLOOD

BY EVA GRAY

Behold, He cometh as in glory, He
In power, the blessed Lamb of Calvary;
Upon a horse, as white as driven snow
He rides, the True and Faithful, 'gainst the foe.

In righteousness He judges and makes war;
His eyes appear e'er as a flame of fire;
His crowns are many, as upon His head;
His vesture dipped in blood of crimson red.

A name is written, one that no man knew
Save He Himself, the Faithful and the True;
Who now, as Judge, doth rule as with a rod,
His name: Ah, 'tis the wondrous Word of God!

Upon white horses armies follow Him,
Of men from Heaven, resolute and grim,
With linen clean and of the purest white
They're clothed, a retinue of righteous might.

Our Lord doth smite the nations with the rod,
And treads the winepress of the wrath of God;
With sharpened sword He conquers Satan's hordes,
The Christ, our King of kings and Lord of lords.

Current Events**In the Light of the Bible****By THE EDITOR**

World Trends in Mid-1949. Within the past thirty days, or almost overnight, the outlook in Europe is more placid than at any time since the mopping-up days at the end of World War II. The reason for this is that Russia has definitely lost the Cold War in Europe. The success of the Marshall Plan, the triumph of the U. S. Air Lift into Berlin, the failure of the Communist offensive in Greece, and the astonishing result of elections in Eastern Germany have combined to give Russian prestige in Europe quite a setback, and to advance the position of the United States and her allies. For the first time since the war, the Kremlin appears willing to bargain. Moscow has blundered in Europe generally, so that the Acheson-Vishinsky debates are likely to be less heated and more fruitful than those between Marshall and Molotov. It is perhaps not too optimistic to suggest that, politically, Communism is on the wane in the West.

But this is not so in the East. Never losing sight of the fact that Communism is a godless ideology, we have learned to look behind every Communist smile to find the reason for it. It is therefore not unlikely that, in addition to the lost cause that has been suffered through failure in Western Europe, the seeming compatibility of the Kremlin, in respect to Germany, for example, is in order to divert attention from the vast movements that are being engineered in Asia. For in Asia, particularly in China, Communism, and that means Moscow, is writing the ticket. Shanghai has fallen. Canton is threatened. Hong Kong is endangered. Nationalist China has little defense except two retreating armies ruled by a government that is split in a minimum of two ways. What will happen if and when Communism overflows all of China? There is no military strength in Indo-China, Burma, Siam, and Malaya, so that only strong governments in these lands can check Communism's advance. Do Britain, France, and India have such strength? Will the U. S. A. wake up at last? These are "the sixty-four dollar questions."

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The fingers of history and prophecy are moving along the course that God has decreed. We watch developments with intense interest.

Religion in Russia. From time to time we receive propaganda, issued by the Roman Catholic Church, that points to the persecution of Christians in Russia. At other times there come to us various kinds of literature, issued by Communist agencies, voicing the fact that religious liberty prospers in the U. S. S. R., even hinting at religious revivals. What is the truth? We are convinced that there is no such thing as religious freedom in Russia and that, while there are multitudes of genuine Christians there, and others open and ready to be wooed and won by the convicting work of the Holy Spirit and the saving work of Christ, such a thing as a widespread religious revival is not factual and will not be, that is, insofar as the Kremlin is able to control it.

Polliburo operatives are waging strong war against the churches. Official Soviet publications are definitely attacking all religion. And recently, Secretary General Milkhaïlov stated that the Soviet Youth Organization, known as the *Komsomol*, must fight religious revival with all its strength and resources, stating: "In matters of religion the *Komsomol* cannot be neutral. It is the duty of the *Komsomol* to strive for the advancement of science, and any religion is in direct conflict with science."

What is Political An Associated Press report from Naples, Italy, contains an account of another of those miracles that the Roman Catholic Church turns up so conveniently now and again. This one has to do with the miracle of St. Januarius, so-called, who is said to have died a martyr's death in the Fourth Century, and whose congealed blood is reported to run red several times every year, particularly on the Saturday preceding the first Sunday in May. We wonder how this is arranged in Leap Year!

At any rate, the Archbishop of Naples, Cardinal Ascalesi, announced on Sunday, May 1st, that Januarius's blood had flowed red again on the previous day. It is kept in two phials within a silver container. The waiting faithful Roman Catholics do not see the blood liquify; they are simply told,

by the Cardinal, that it does so. As a result of this last bulletin about it, exceedingly long processions of men and women visited the Cathedral of Naples, knelt, prayed, and gave alms in honor of the occasion.

Jerusalem Jews in Religious Conflict. According to a dispatch of *The Times*, London, dated June 6, 1949, "the Jewish community in Jerusalem is preparing for a conflict that, although internal, promises to be fierce and ruthless."

There are two classes of Jews in Palestine at this time—the orthodox Jews, and the pagan Jews. Out of the former class has sprung a group known as the Guardians of the City, religious zealots who have declared war upon the "pagans," and are employing methods, it is reported, as violent as those of terrorist organizations, in order to impose upon the unorthodox the religious practices of orthodoxy, especially the strict observance of the Sabbath.

It is in Jerusalem, primarily, that the religious zealots are active, and even there they are in the minority. In Tel Aviv, Haifa, and other settlements, they are considered as anachronistic and are tolerated only because they have given many years to devoted study of the Talmud. Most of the Israelis are convinced that, were Talmudic or Mosaic laws enforced, Israel would have scant chance of survival.

These two camps of Jews are in line with Bible prophecy. For during the Tribulation, a Temple will be built in Jerusalem, doubtlessly under the influence of orthodox Jews; while the majority who enter the land during this period will do so in unbelief, that is, as pagans.

At Last. At last the United Nations is willing to acknowledge that there is a God. Up to this time no session has opened with prayer, and it is reasonably safe to predict that none will. But officials of the U. N. have finally decided to install a non-denominational prayer room in the permanent world capital now being erected in New York. There "visitors and diplomats may retire for religious meditation." But, of course, by the time this room is completed, its design will denote all sorts of things that are not only unscriptural, but anti-scriptural, so that all faiths will be satisfied. We

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would expect nothing else. One group is suggesting that the room be cubicle in form, to symbolize the equality of individuals, sexes, nations, and religions; another group has submitted that there should be a silver circle in the floor to designate the kingdom of God on earth; etc. Better than all these things would be, it is our opinion, a small room, unadorned, where Christians can go and pray together.

The pattern of the end times is too well known for any student of the Bible to believe that the U. N. will be an agency of permanent peace. But where two or three gather together in the name of the Lord, He is in the midst, and such gatherings by any diplomats, who may be Christians, would certainly be honored of God, whatever the end of the U. N. may be.

Bingo. These pages appear to be crammed this month with comments about Roman Catholics. Well, they are in the news. And they are having a bit of trouble in Illinois just now on account of bingo.

Bingo is a game of chance. It is gambling. The players obtain, for so much money, cards with a series of numbers on them. The croupier, or whatever the director is called, takes numbers that appear on a spinning wheel, or numbered discs or balls from a glass container that has been spun, and calls out each number as it appears. Whatever player fills out his card first (for each card is different) from the numbers called, cries: "Bingo!"—and he gets the winnings. Of course, a portion goes to the "house," that is, whoever runs the game.

Anyone who has walked or ridden by a Roman Catholic Church with any regularity during the past dozen years, has noted that bingo is played in these churches, and that it is widely advertised in order to secure "customers." Bingo has been a great source of income to the Catholics.

But in Illinois, a crusade is on in certain cities and counties, as for example, Springfield, to strengthen the ban on gambling, including bingo. Bingo is gambling. State Representative, Democrat J. T. Sullivan, a Roman Catholic, has now introduced a bill to legalize bingo for charitable or religious purposes. Says Msgr. John B. Franz, rector of the

Cathedral of the Immaculate Conception, Springfield: "It is unfortunate that the puritanical, Calvinistic mentality of exclusive righteousness should be threatening to take over the state's attorney's office . . ."

No further comment is needed!

To Make the Holy Land Blossom. A large plan to harness the Jordan River, utilizing its water for irrigation and its power for electricity, frequently proposed during the past few years, its coming to fruition ere long, apparently. At an estimated cost of \$250,000,000, the Jordan Valley Authority, a project similar to the TVA, is about to be undertaken, according to reports from abroad. John Lucian Savage, who headed the staff that designed the Boulder Dam on the Colorado, now known as the Hoover Dam; the Grand Coulee on the Columbia River, which is the largest man-made structure on earth; and the Shasta Dam in California, is in charge of the project. Mr. Savage has many problems to iron out before the work with the Jordan River can begin, but he estimates that the JVA, when it begins to function, will furnish sufficient water to irrigate 600,000 new acres of farmland, to generate power for many new industries, and to furnish employment for 2,000,000 people.

The desert places of Palestine will rejoice and blossom as the rose (Isa. 35:1, 2), but not in fulness until the time when Christ comes to set up his millennial reign. The work that goes on now, however, as Jews in multitudes return to the land in unbelief, will make the territory richer and richer, and this will, no doubt, have much to do with the value of the prize that the nations of the earth will seek to win, by military conquest, in the last days.

Papal Bull. 1950 is to be a holy year, for the Pope has thus proclaimed it. The papal bull, announcing this fact, was made known from the Vatican on May 26th, and was read from the steps of Rome's four major basilicas.

According to this edict, the purpose of the celebration is "to induce all Christians to expiate their sins and to mend their life." This is to be brought about by pilgrimages of the faithful to Rome during 1950, another objective being the establishment of peace in Palestine, and the guarding of

certain holy places there, owned by the R. C. Church.

What a travesty of the Word of God! Our salvation, the forgiveness of our sins, is by grace, and not of works. And St. Peter said, speaking of that redemption, that "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 . . . who His own self bore our sins in His own body on the tree . . . by whose stripes ye are healed . . . For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God . . ." (1 Peter 1:18, 19; 2:24; 3:18). "Now once in the end of the ages hath He [Christ] appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). The sin question has been settled. It is our Lord Jesus Christ, the Son of God, who shed His blood in expiation for sin. The work is completed, and nothing else can help—not even a pilgrimage to Rome. A trip to the Vatican does not atone for sins or bring men to God. "For Christ also hath once suffered for sins, the Just for the unjust, to bring us to God." It is true. The Apostle Peter declared it. It is written in the inerrant Word of God.



INFINITUDE

By CONSTANCE CALENBERG

My finite mind, now limited
 By death and time and space,
 In Christ has found the realms divine
 Of everlasting grace;
 In Him there is no measured sphere
 Of inch, or yard, or mile;
 His love is boundless in its scope;
 Undying, is His smile.
 I soar beyond the stars of night
 To Him, on wings of prayer,
 And by the Spirit, there commune,
 As I may daily share
 The cares of life, the griefs of heart,
 The burdens of the day.
 My finite mind leaves earth behind
 When I look up . . . and pray.

Jehovah-Jesus

By J. B. MARCHBANKS*

In His Word, God has been pleased to reveal Himself by many different names, each one having some special significance and revealing some attribute or characteristic of Deity. To illustrate, Genesis 1:1 tells us that "In the beginning God created the heavens and the earth." The name "God" here is translated from the Hebrew word "Elohim," which word denotes *strength*. Thus, in speaking of the creation, which was brought forth by His strength or power, God identifies Himself by that name which shows His strength.

It is our present purpose to look at the name "Jehovah," the name by which God so often reveals Himself in the Word.†

The first mention of the name, "Jehovah," is in Genesis 2:4: "These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and Heaven." We notice that the name, "Jehovah," is not revealed until after the creation of man. Before that, in the first chapter of Genesis, it is God, "the strong One," who is acting. But in Genesis 2, where God describes the creation of man (which had already taken place), and His dealings with the first man, it is *Jehovah* God who comes upon the scene. "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And Jehovah God planted a garden eastward, in Eden; and there He put the man whom He had formed. . . . And Jehovah God took the man. . . . And Jehovah God commanded the man. . . . And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him" (Gen. 2:7, 8, 15, 16, 18). Thus we see that the name, "Je-

*Mr. Marchbanks, of Greenville, S. C., a frequent contributor to our pages, is a Bible teacher who is becoming increasingly used in the South.

†Wherever we find the words LORD or GOD, spelled entirely in capitals, in the Authorized Version, it is the name "Jehovah," and is so rendered in the American Standard Version, from which we quote in this article.

hovah" has a special significance as the name of Deity in relationship to man.

And while the name, "Jehovah," is the name of God in relationship to man in a general sense, it is more particularly the name of God in His relationship to man in *redemption*. It is God's redemptive name. When sin first entered the human race, through Adam, it was *Jehovah* God who gave the promise of the coming Redeemer: "And Jehovah God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed: He shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:14, 15).

God first gave the explanation of His name, "Jehovah," to Moses, when He was about to *redeem* His people Israel out of the Egyptian bondage. In Exodus 3, where Jehovah appeared to Moses in the burning bush at the backside of the desert, we read: "And Jehovah said, I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt. . . . And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, *Jehovah*, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations" (Exod. 3:7, 10, 13-15). Here we have God's own explanation of His name "Jehovah." It is, "I AM THAT I AM," the self-existing One.

Now let us notice the *character* of Jehovah, as given in Exodus 34:5-7: "And Jehovah descended in the cloud, and stood with him [Moses] there, and proclaimed the name of *Jehovah*. And Jehovah passed by before him, and proclaimed,

Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty."

It is Jehovah who forgives iniquity and transgression and sin. But though He does this, He will by no means clear the guilty. Yet we know from the Word that we *all*, without exception, are guilty of iniquity and transgression and sin. "Behold, I was brought forth in iniquity; and in sin did my mother conceive me" (Psa. 51:5); "For all have sinned, and fall short of the glory of God" (Rom. 3:23); "Ye were dead through your trespasses and sins" (Eph. 2:1). So how can Jehovah forgive us, if He "will by no means clear the guilty?" *The Cross is the answer.* There our guilt was laid upon Christ, Jehovah Himself. Before He could clear the guilty, their guilt must be put away, and Jehovah Himself died for us, that He might righteously forgive "iniquity and transgression and sin." Now Jehovah can forgive sin without clearing the guilty, because our guilt has been borne by Jesus Christ. He can "Himself be just, and [at the same time] the justifier of him that hath faith in Jesus" (Rom. 3:26). "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid upon Him the iniquity of us all" (Isa. 53:6).

As already intimated, the name, "Jehovah," being the *redemptive* name of Deity, applies in a special way to the Son of God, our Lord Jesus Christ. For He is the Redeemer, the One "in whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace" (Eph. 1:7). *The Jehovah of the Old Testament is the Jesus of the New Testament.*

So when our blessed Lord came into this world as a Man, we hear Him identifying Himself as Jehovah. "Jesus saith unto them, Verily, verily, I say unto you, Before Abraham was born, *I am*" (John 8:58). Thus our Lord calls Himself by the name under which He had, so long before, spoken to Moses out of the burning bush, the name, "I AM." And that the Jews plainly understood that He was calling Himself "Jehovah" is shown by the next verse, where "they took up stones *therefore* to cast at Him." The reason for this

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action is shown by another Scripture, where we read: "Then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I showed you from My Father; for which of these works do ye stone Me? The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God" (John 10:31-33).

As we go through the Gospel of John, written "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name" (20:31), time and again we find the Lord Jesus calling Himself by that blessed name, "I AM." He tells the Jews: "I said therefore unto you, that ye shall die in your sins: for except ye believe that *I am* [observe that the word *He* here is written in italics in the Bible, and is therefore not in the original text], ye shall die in your sins" (John 8:24). "Jesus said unto them, *I am* the Bread of Life" (John 6:35); "*I am* the Light of the world" (8:12); "*I am* the Door of the sheep" (10:7); "*I am* the Good Shepherd" (10:11); "*I am* the Resurrection and the Life" (11:25); "*I am* the Way, the Truth, and the Life" (14:6); "*I am* the True Vine" (15:1).

As the mob came upon Him, in the Garden of Gethsemane, "Jesus . . . saith unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, *I am*. [Here again, and throughout this passage, the word *He* is in italics in the text, and is not in the ancient manuscript.] When therefore He said unto them, *I am*, they went backward, and fell to the ground" (John 18:4-6). Again, the Lord Jesus answered: "I told you before that *I am*; if therefore ye seek Me, let these go their way" (John 18:8). Such is the grace of our Redeemer. He was taken, that we might go free. All glory and praise be "unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father" (Rev. 1:5, 6).

How wonderful and complete is that redemption which Jehovah has provided for sinners such as we are! Jehovah reveals Himself in the Old Testament by seven compound names. In them we can trace our redemption from beginning to end.

The first is "Jehovah-Jirek," found in Genesis 22:14, and it means, "Jehovah will provide." Abraham was speaking to Isaac of the fact that "God will provide Himself the Lamb for a burnt-offering" (Gen. 22:8). This is the very basis of our salvation. If Jehovah would redeem sinful man, then He Himself must furnish the purchase price. This He has done in the person of His only begotten Son, who is "the Lamb of God, that taketh away the sin of the world" (John 1:29). "Ye were redeemed, not with corruptible things, with silver or gold . . . but with precious blood, as of a Lamb without blemish and without spot, even the blood of Christ" (1 Peter 1:18, 19). Yes, Jehovah has provided the Lamb.

Next, we have "Jehovah-rapha," in Exodus 15:26. This means, "Jehovah that healeth thee," or "Jehovah thy Healer." Physical healing is meant here in Exodus, for this was promised to Israel as a fruit of their obedience. But *healing* is also used in the Word to speak of *forgiveness of sins*, and may be so applied here.

Having provided a Lamb for a burnt-offering, Jehovah can now righteously forgive sins; He can heal our souls of the awful malady of sin. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5). "Who His own self bare our sins in His body upon the tree . . . by whose stripes ye were healed" (1 Peter 2:24).

Having been healed of sin's penalty by the blood of Jehovah's provided Lamb, the believer is still powerless to live for God unless Jehovah Himself provides the power. So He next reveals Himself to us as "Jehovah-nissi" (Exod. 17:15), meaning "Jehovah my banner," or "Jehovah my victory." Jehovah revealed Himself thus when Israel was warring with Amalek. Amalek, being a grandson of Esau, who "was born after the flesh" (Gal. 4:29), is a type of the flesh in the believer. Jehovah told Moses that "Jehovah will have war with Amalek from generation to generation" (Exod. 17:16). What a picture this is of the continual conflict which goes on in the believer, "for the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would"

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(Gal. 5:17)! But Jehovah-nissi is our victory. We are identified with Him in His death and resurrection. We are told: "Even so reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus" (Rom. 6:11). So Jehovah-Jesus is our victory.

And not only is Christ our victory, but our *peace*. For the Lord next manifests Himself as "Jehovah-shalom," meaning "Jehovah is peace" (Judges 6:24). Here we think primarily, not of "peace with God through our Lord Jesus Christ" (Rom. 5:1), He "having made [this] peace through the blood of His Cross" (Col. 1:20); but we think of "the peace of God, which passeth all understanding" (Phil. 4:7), which guards the hearts of all those believers who rely wholly upon the Lord, and commit all to Him. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting Rock" (Isa. 26:3, 4). As we trust fully in our Lord Jesus Christ, even Jehovah-Jesus, we partake of His blessed promise given in John 14:27: "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." Thank God that we know Him as Jehovah-shalom.

And then we think of that blessed name which the people of God, both Jewish and Christian, have loved down through the years, "Jehovah-roi," which means "Jehovah my Shepherd" (Psa. 23:1). For our sins, He was the Lamb; for our keeping and sustaining, He is the Shepherd. He lives in the glory above for us. Hebrews 13:20 tells us that God has "brought again from the dead the Great Shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus Christ." And living now in resurrection power and glory, this blessed One, Jehovah-Jesus, is our Shepherd. For He lives to "make you perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be the glory for ever and ever" (Heb. 13:21).

Jeremiah 23:6 calls Him "Jehovah-tsidkenu, "Jehovah our righteousness." We have no righteousness of our own, for "all our righteousnesses are as a polluted garment" (Isa. 64:6).

"There is none righteous, no, not one" (Rom. 3:10). But Jehovah Himself has provided a perfect righteousness for believing sinners, "even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction" (Rom. 3:22). He imputes the very righteousness of Christ to all who believe. And He imparts that righteousness unto us also, for we are made "partakers of the divine nature" (2 Peter 1:4), and are enabled to bear "the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God" (Phil. 1:11).

Lastly, we have "Jehovah-shammah," which has the meaning, "Jehovah is there" (Ezek. 48:35). While the immediate context looks forward to that future restoration of Israel and Jerusalem, and tells us that "the name of the city from that day shall be, Jehovah is there" (all of these Jehovah titles have special reference to Israel, and she will yet know Jehovah in all these ways), yet we think of the many promises of His abiding and never-failing presence with His own. "For Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my Helper; I will not fear: What shall man do unto me?" (Heb. 13:5, 6). But "Jehovah is there" also takes us on into the future, to that blessed and soon-coming time when the Lord will receive us unto Himself. For He has told us: "In My Father's house are many mansions . . . I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also" (John 14:2, 3). Yes, "Jehovah is there," "and so shall we ever be with the Lord" (1 Thess. 4:17).

Truly, "with Jehovah there is lovingkindness, and with Him is plenteous redemption" (Psa. 130:7). From start to finish, "salvation is of Jehovah" (Jonah 2:9).

Let us remember that in revealing Himself by that blessed name, "I AM," the Lord is saying to us: "All that you need, whatever you need, I AM." May God's grace enable us to find our all in all in Him.

Doubt trembles at the circumstances; faith trusts in the Lord

A Strange Diet

By WALTER L. WILSON*

Many strange ideas and notions possess the minds and hearts of individuals at all ages. These peculiar views and thoughts become obsessions and affect the entire behavior. The Word of God takes cognizance of them and mentions some of them which we shall consider briefly.

"*Ephraim feedeth on wind*" (Hos. 12:1). Wind is not very good food. It leaves one empty and hollow. Yet there is the plain Scripture statement that backsliding Israel had, for one dish in their diet, wind. Israel is not alone with this peculiar appetite. There are many people whose whole lives are occupied with talk, talk, talk. They are never happy unless they are talking about something. Usually the subject is inconsequential, and frequently the speaker talks about himself—what he said, what he did, what he thinks, and how he would do it if he were king. He gets a firm hold on your coat sleeve and moves around in front of you, if you make a step, so that you must listen to him when he talks. He insists and sees to it that you do not get away from his flow of useless words and worthless comments. Such individuals have the idea that a conversation is best carried on by one person with a good listener. They call on the phone just as the food has been put in the oven or in the skillet, or just when the baby needs attention. Then the flow of wind begins. It is constant; it is persistent. There are no commas and no periods in their conversation. They have no terminal facilities. They love to feed on wind. The victim looks in vain for someone to interfere and call him away. He hopes that something or somebody will step into the breach and be a wind-brake. He looks around in anguish and wonders when the friend will cease the hold on his coat and the flow from his lips. Anyone who wishes to do so may write another name in the place of Ephraim.

"*He feedeth on ashes*" (Psa. 44:20; Psa. 102:9). Ashes represent the sad remains of former glory. Ashes remain when

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the fire has died out. The magnificent home has been taken by the bank, and now life must be endured in obscure rooms at the rear, or in the hasement of an apartment. The beautiful furniture which once adorned the home has been taken under the mortgage, and now only a few scant pieces remain. Once there was an ample wardrobe of beautiful garments, but now the cheapest of raiment must be worn. Once there were many invitations to social functions, but now that the glory has departed, the invitations cease. Once there was a fine automobile at the door, but now visits must be made on the bus. Thousands have gone through this experience, but all do not feed on their unhappy lot. The citations, in the Psalms above, tell of some who are continually absorbed in reminiscences. They grieve over riches that have fled and honors that have disappeared. They never rise above their circumstances, and they afflict all their friends and acquaintances with the story of the glory that has gone. Their lives consist in mournful meditations, sad conversations, and doleful lamentations. They enjoy eating ashes. They want others to partake of the banquet with them. They see no provision in God's love and grace to lift them above the sad effects of former tragedies.

There is still another dish in this strange diet. It is found in Proverbs 15:14, where we read: "*Fools feed on foolishness.*" This Scripture describes those who see nothing serious in life, but who seem to think that their whole purpose in life, and ambition, are to joke, and pun, and cause others to think of them as the "life of the party." They are jokesters from morning until night. They intersperse every conversation with foolishness. Without their jokes, they are useless and worthless in society, for they have nothing to offer for those who are serious minded. They are not constructive in their thinking or planning. They are constantly seeking new jokes, new puns for new situations. Their desire is to "brighten the corner" where they are by the use of ludicrous stories. This is their food from dawn until dusk. This constitutes their diet. This characterizes them in every company where they appear. Men think of them as fools, filled with foolishness. Their hearts and minds are occupied with that which becomes boring to others. They serve themselves with this dish,

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and omit the many pleasant subjects that could be considered with the same amount of energy.

The Psalmist tells of another dish that is found in this restaurant: "*My tears have been my meat*" (Psa. 42:3); "*Thou feedest them with the bread of tears*" (Psa. 80:5). Tears are the expression of deep, passionate feeling. Tears represent the heartbreak that has come because of a great and irreparable loss in the life.

On one occasion a woman approached me at the close of a service, and I observed that she was in tears. She said to me, most pathetically: "Will you please pray for me? I am in great sorrow."

"I can see that your heart is quite heavy and the tears reveal that you have suffered some tragic loss," I replied. "Please tell me what it is that I may share it with you."

She answered, "I have lost my dear husband by death."

Of course, this aroused by sympathy and I said: "That is, indeed, a deep sorrow and has brought many problems into your life which must be a burden to you. When did you lose your husband?"

She sobbed out her answer: "He died 22 years ago."

This is a perfect example of *feeding on tears*. I learned that this woman was constantly grieving over her loss. It was her daily portion. She could think of nothing else and talk on no other subject. On every occasion she insisted on expressing her grief over the loss of her loved one.

Some grieve through the years over the loss of a child or another very dear relative. They never recover from the blow. There are those who have had heart anguish over troubles in the home, that are worse than death. They fail to see any remedy in the love of God, the gracious care of Christ, or the loving ministry of the Spirit. The promises of the Word are not helpful and the counsel of friends is not desired. Their tears are their meat day and night. They love to have it so. They are not happy unless they are meditating on their sorrows and pouring out their hearts to others.

We find another peculiar dish in this strange diet. It is described in Jeremiah 9:15: "*I will feed this people with wormwood and give them water of gall to drink.*" Here is,

indeed, a feast that many enjoy. Bitterness characterizes many lives. There are those whose lives and conversation reveal only the bitterness that fills the heart. Disappointments have come. They have been mistreated and misunderstood, and only hatred and acrimony remain. Nothing is right; everything is wrong. Nobody does right "except me." The government is wrong, and so is the church. Christians are wrong, and so are the merchants downtown. The bus driver comes in for his bit of dislike and so does the milk man, and, of course, the relatives. Such friends have wormwood and gall for breakfast, dinner, and supper. They have a final meal before going to bed. They rise in the morning to take a fresh dose for the day. It is their food and drink.

How much better it is to feed on the Living Bread, Christ Jesus, to revel in the Bread of Life, the Scriptures, and to drink deeply of the Water of Life, the Holy Spirit! How much sweeter it is to let the Comforter dry the tears and mend the broken heart (Luke 4:18)! How much more spiritual health and strength will be enjoyed, if we eat the heavenly manna and drink deeply at the fountain opened for sin and uncleanness! Our Lord loves to give "them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness . . ." (Isa. 61:3). This will bring a happy and holy and useful life. May this be the blessed portion of all of God's saints.

ALL THINGS THROUGH CHRIST

"I have strength for everything" may be said in many keys, and express many moods. It may be the language of a hopeless self-conceit, or of levity which underestimates the gravity of life. Many a young man has thrown himself into the struggle with a light heart, saying, "I can do all things," who has had to say, before gray hairs have begun to show on his head, "I can do nothing." But if we lean on Almighty strength, what on other lips sounds arrogant and insane presumption, that is sure to be beaten down, comes to be an utterance fitted for the most self-distrustful and weakest. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). —*Alexander MacLaren.*

Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

Chapter XI, Verses 20-22

20 By faith Isaac blessed Jacob and Esau concerning things to come.

The three examples of faith that are now to receive our attention are taken from the latter years of the lives of the patriarchs introduced—the instance cited in Isaac's experience, although he still had about thirty years to live, was at a time when he was quite aged, when the days of mourning for him were "at hand" (Gen. 27:41); while in the cases of both Jacob and Joseph, it is said that the former acted in faith "when he was a dying" (vs. 21), and that the latter exhibited the particular act of faith adduced "when his end was nigh," the literal rendition of the second clause of verse 22.

"By faith Isaac . . ." The history of Isaac is written in Genesis 21-35. Isaac was not a distinctively positive character, his activities being of a negative or passive nature. He was submissive to his father in that great expression of faith on Abraham's part, when the loving father placed his only son, according to promise, on the altar, to offer him to God in obedience to divine command (Gen. 22). The taking of a bride for Isaac presents a beautiful picture of the Spirit's wooing of the Church for the absent Lord, God's Son; yet Isaac was a passive suitor, assuredly, letting the unnamed servant choose his bride and bring Rebekah to him (Gen. 24). We see Isaac acting in a negative and sinful way, as did his father, Abraham, in lying about his wife, saying, because of fear, "She is my sister," when he dwelt in Gerar (Gen. 26). Next we observe Isaac in the valley of Gerar, digging wells. He would dig a well, and the Philistines would claim it as their own. He would dig another well, and again the herdsmen of Gerar would take it from him, and so on (Gen. 26). Isaac was persistent in his digging, but he was assuredly passive, and not active, in his attitude. Imagine Jacob acting thus! Before long, Jacob would have devised some crafty way, not only to keep the

wells that he had dug, but to seize the wells of the Philistines. As age came upon Isaac, he liked to sit at home and enjoy the venison that Esau brought him, for the love of which he was willing to give his blessing to his elder son (Gen. 27:1-4). Submissiveness was Isaac's outstanding characteristic. But Isaac was a man of faith.

"By faith Isaac blessed Jacob and Esau concerning things to come" (vs. 20). The actual words of the blessings upon Jacob and Esau, different in each case, are recorded in Genesis 27:26-29, and 39, 40, respectively. But the whole chapter ought to be read if the comment in Hebrews is to be understood.

Esau and Jacob were twins, Esau being the first born. However, just prior to the time of the birth of the two boys, the Lord told their mother, Rebekah: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23). Isaac should have known, therefore, that the blessing was to be Jacob's, not Esau's; for surely Rebekah told her husband of God's word to her. Nevertheless, when the time came that the aged Isaac purposed to give the blessing to his sons, he apparently thought to reverse the divine order of blessing, giving the older son, Esau, as he supposed, the chief blessing, the blessing that the birthright, in the normal order of entry into this world, would bring.* Esau had already sold his birthright to his younger brother for a mess of pottage (Gen. 24:29-34), but he still desired the blessing, and Isaac, as fond of venison as Esau was of pottage, arranged, so he thought, to bestow this benediction upon his older son.**

*In Old Testament times the birthright of the firstborn son included the right to a double portion of the father's wealth, at his death; the headship of the family; and the prerogative to act as the priest of the family, that is, prior to the establishment of the Levitical priesthood. Among Abraham's descendants was the additional honor of being in the direct line of the coming Redeemer.

**These blessings that the patriarchs conferred upon their sons were, as the Scriptures clearly show, divinely inspired. The Spirit of God evidently moved them to foresee and predict the fortunes of their offspring. The father's blessing was greatly coveted by the children, especially by the son who had reason to anticipate greatest good.

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The story of the scheming mother and son, Rebekah and Isaac, is well known. It is found in Genesis 27. How Rebekah ordered Jacob to kill two kids and, dressed in Esau's garments and with the skins of the kids fastened to his arms, simulating Esau's hirsute physique, to carry to his father savory meat, and how crafty Jacob complied, makes distasteful reading. Rebekah knew God's promise to her, and doubtless she had told Jacob of it. Did they doubt the Lord's intent to fulfil His word? Perhaps not, but surely they appear to have doubted His power, for they tried, by their own deceitful device, to help Him in accomplishing it.

Dim-eyed Isaac was completely deluded. For a moment, taking note of the speed with which his request to Esau seemed to have been executed, and thinking that the voice that he heard was that of his younger son, Isaac questioned Jacob. But being reassured that it was indeed "Esau," the patriarch spoke the blessing (which God wanted him to give to Jacob) to him whom the father *thought* to be Esau.* The divine purpose was carried out, but not in God's way, who needs no cunning deception to accomplish His ends.

When Esau actually returned with the savory venison and offered it to his father, "Isaac trembled very exceedingly" (vs. 33). Why? Did he fear Esau? No; he saw that he had been deceived. But he also recognized that, in spite of himself, the divine will had been wrought. God desired the blessing to be given to Jacob, and Jacob had received the blessing. Thus, aware of the Lord's overruling of his own design of self-will, Isaac submitted to the sovereign will, saying, in respect to the blessing bestowed upon Jacob, as faith suddenly flared, "Yes, and he shall be blessed."

Later, Isaac also pronounced a blessing upon his older son,

*One commentator suggests that Isaac knew of a surety, when he kissed Jacob and then blessed him (Gen. 27:26, 27), that it was Jacob who now stood before him, and that he must have breathed a sigh of relief in that instant, aware that, in spite of himself, he was blessing the son whom God had chosen for the benediction. This expositor goes on to explain that Isaac's exceeding trembling (vs. 33), when Esau brought the venison to his father, was not on account of the discovery that he then made, but because of his fear of Esau, a man of high temper. We dismiss this suggestion as untenable. Isaac was completely deceived by the machinations of Rebekah and Jacob.

but it included the prediction and promise that Esau would serve his brother, Jacob (vs. 40).

It was "by faith [that] Isaac blessed Jacob and Esau concerning things to come." In passing, observe the order in which the sons' names are given, the younger, who received *the blessing, being placed first*. How could it be said to be "by faith" that Isaac blessed his sons, when he actually tried to reverse God's program? The gracious God took into account Isaac's belated conviction that Jacob should indeed be blessed. For the Almighty has so little with which to work, when He deals with His creatures. But observe something else in our passage: the nature of the blessings. They had to do with "things to come." God had revealed to Isaac what lay ahead. He had made known that Jacob would rule his brethren, and that Esau would serve Jacob; and Isaac believed God. It is true that, momentarily, he *sought to divert the purpose of God, but he believed in its fulfilment*. Isaac's faith is convincingly evidenced by his word to Esau: "Behold, thy dwelling shall be the fountains of the earth, and the dew of the heavens from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck" (Gen. 27:39, 40).

How much more to be desired was the blessing to Jacob: "God give thee the dew of the heavens, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee" (Gen. 27:28, 29)! Certainly divine grace alone brought such a blessing to Jacob. He did nothing to warrant it. He tricked his brother from having the elder's birthright, and deceived his father in the matter of the blessing. But God's purposes in choosing and blessing must be carried out. Thus it is written, in Romans 9:10-13: ". . . when Rebekah also had conceived by one, even by our father Isaac; (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;) it was said to

her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

God had revealed it all to his servant, Isaac. And although, for an instant, Isaac endeavored to insert his own will, he fell into character in due course, submitting to the will of God. Isaac knew that what God had spoken must come to pass, and "by faith Isaac blessed Jacob and Esau concerning things to come."

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

Jacob is first mentioned, at the time of his birth, in Genesis 25:26. From that point through chapter 35, his life-story is related in some detail. Beginning in chapter 37 (chapter 36 being parenthetical), the narrative is occupied to a great extent with Joseph's record; yet Jacob* appears in it from time to time, until Genesis 39:50, where his death is marked.

Something of Jacob's character has already been intimated.** He was a restless, scheming individual, prompted by faith, to be sure, but often spurred by fear lest his faith might be miscalculated. He tried to help God fulfil His purposes, and this "help" usually asserted itself in unholy and cunning devices. We have observed this in Jacob's grasping hargaining to secure Esau's birthright, and the wily hoax he and Rebekah perpetrated to obtain Isaac's blessing. We see it, also, in Jacob's manipulations with Laban's cattle, although in this particular instance one can feel little sympathy with Laban, himself a shifty customer who deserved all that Jacob put over on him. In spite of Jacob's many failures, however, he was a man of faith who prized the blessings that God might give him, a man persistent in seeking what he considered to be God's best for him. His motives were good even though his methods were tainted.

*Like Abram and Sarah, Jacob was also given a new name by God, being called "Israel", when a Man wrestled with him at Peniel (Gen. 32:28). We shall follow the practice observed before and use the name employed in the Scripture passage under consideration.

**See comments on verse 20.

All these things are omitted, as well as his great blessing at Peniel (Gen. 32:24-32), in the example of faith in the Hebrews passage. "By faith Jacob, when he was a dying, blessed both the sons of Joseph . . ." (vs. 21). The actual account of the blessing of Joseph's sons occurs in Genesis 48. Jacob was old, and his eyes were dim. When Joseph appeared before him with his sons, Manasseh and Ephraim, Jacob did not recognize them until Joseph told his father who they were. The same divine purpose of election is seen here as in the case of the blessing of Jacob instead of his older brother; for when Joseph placed his two sons before his father, he set the elder, Manasseh, to Jacob's right hand, and Ephraim to the left. But Jacob crossed his hands, for we read: "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn" (vs. 14). Then Israel blessed Joseph; but when he was about to bless the two sons, Joseph was displeased. He wanted the firstborn to have the first blessing, and he told Israel so. But Israel answered: "I know it, my son: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day . . . and he set Ephraim before Manasseh" (vs. 19, 20). Jacob must have heard from God as to the future of these two sons of Joseph, and he believed God, blessing them both,* but setting the younger above the elder, as he himself had been set above Esau.

Later Joseph was to bless his own twelve sons, and to die (Gen. 50), but here in chapter 49 he performed his final act of faith. This time there was no deception in Jacob's action, no attempt to set aside God's revelation to him in order to please the wish of his favorite son, Joseph. Jacob's physical vision was dim, but not his spiritual vision. He knew what he was doing in giving Ephraim the blessing. He believed God's witness to him and acted upon it.

*The word translated "both" is, in the Greek, *hekaston*, signifying that each received an individual blessing.

We must not forget the latter portion of our verse: "By faith Jacob . . . worshipped, leaning upon his staff" (vs. 21). Many commentators believe that the allusion is to Genesis 47:31, where it is told how Jacob caused Joseph to swear that he would carry his father's bones from Egypt to be buried with his fathers. "And Israel bowed himself upon his head's head." Here was unquestionably an act of faith on Jacob's part, and an act of worship. It was faith, because apart from faith, there was no reason to suppose that Joseph would carry his body to the land of promise, and no purpose in such a request were there not a deep conviction of the resurrection to come. Otherwise, what did it matter where the bones were buried? The God of Abraham, and of Isaac, yes, and of Jacob, would surely fulfil his promises to His servants as to the land of Canaan. To this time they had never possessed it. Yet the bodies of Abraham and Isaac were already in their graves, and his, Jacob's, would soon be. Therefore, God being true, there must be a resurrection, and Jacob wanted to be raised in the land of promise, and not in Egypt. The bowing of Jacob's head was also an act of worship, for that is what the act signified.

But we wonder whether this is the reference in the mind of the writer of Hebrews! Is it not, rather, an additional circumstance concerning the occasion when Jacob blessed Ephraim and Manasseh, not revealed in Genesis but made known by the Holy Spirit, that is here denoted? For there appears to be little reason to conclude that the example of faith adduced points to two separate acts, but rather to one. At the same time that Jacob exercised faith in blessing Ephraim and Manasseh, he *also* worshipped God, bowing his head upon his staff. It had taken Jacob a long time to learn to lean, but here, all self-will gone, he *leaned* upon God in his prediction and in his heart-attitude. He worshipped God as he blessed Joseph, and Ephraim and Manasseh, saying: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

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22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Joseph's name is first mentioned in Genesis 30:24, where his birth to Jacob and Rachel is recorded. His story begins, however, in chapter 37 and runs to the end of the book, Genesis 50:26. It is a story loved by young and old alike as it unfolds, in page after page covering years upon years, the unusual and blessed experiences of this God-fearing man. Joseph is a most remarkable type of our Lord Jesus Christ. The beloved son of his father, he was hated by his brethren and given over to death; he saved the people of Egypt, a figure of the world, found his bride there, redeemed his brethren, revealed himself to them as the rejected one, became a ruler himself, and exalted his brethren who now trusted in him. Joseph was a rare and memorable character. His central purpose at all times, saving one—and that was his displeasure when Jacob placed his right hand upon Ephraim rather than Manasseh (Gen. 48:17)—seems to have been, as far as the record is concerned, to live according to the will of God. This attitude characterized his whole life. (1) We see it in Potiphar's house, where Joseph had become overseer, in his resistance to a severe temptation (Gen. 39). "How," he asked, "can I do this great wickedness, and sin against God?" (vs. 9). (2) It is evident from his behaviour in prison (Gen. 40). (3) It may be seen when he stood before Pharaoh to interpret Pharaoh's dream (Gen. 40). To the ruler, Joseph declared, as to making known the meaning of the dream: "It is not in me: God shall give Pharaoh an answer of peace" (vs. 16). (4) It is to be observed in his attitude toward his brethren, when they came down into Egypt in the time of famine (Gen. 43-45), and Joseph revealed himself to them, casting no blame upon them for their former deed of cruelty, but saying: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you who sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt" (45:7, 8). Wonderful story! Yet it was not one of these things that the Spirit

of God uses to illustrate Joseph's faith, but a seemingly simple statement when he was about to die.

"By faith Joseph, when his end was nigh [lit.], made mention of the departing of the children of Israel; and gave commandment concerning his bones" (vs. 22). The reference is to be found in the last verses of Genesis: "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt" (50:24-26). He might have had a tomb such as the Pharaoh's land, but he preferred an unpretentious grave in the land of promise.

Why is it that the Spirit of God chose this particular prediction and this simple and modest request from the lips of a dying man to illustrate the faith of Joseph, when there were so many varied experiences in his life, a life of greatness both spiritually and by the world's standards? Is it not because of the very definition of faith that introduces the chapter before us? Joseph's triumph in the hour of temptation, his versatility, his might, and his gracious spirit were the result of his having faith in God. Because of his faith, he lived in obedience to the Lord, in submission to His revealed will. He was a man of deep faith and, for this reason, he acted as he did. But "faith is the foundation of things hoped for, the conviction of things not seen. For through this faith the forefathers received witness [from God]" (Heb. 11:1, 2, *free translation*). The supreme act of faith in a life that was filled with godliness was Joseph's faith in what God had promised, something unseen and contrary to all appearances—the exodus of the children of Israel from Egypt. It was not to be on the morrow, nor was there any indication to mortal eyes that such a going forth would ever take place. Only faith in God's revelation, faithfulness, and power could know of such an event. But Joseph believed God. The divine promise was sufficient for him, a sure foundation, and he spoke with conviction of that which was

yet to come, a prophecy made nearly a century and a half before its fulfilment.

Joseph had known God, had had his years of triumph and vindication. In Egypt he was a ruler whose life had been full and whose memory would be revered. But he preferred that his bones should rest in the land of promise than that they should remain in an Egyptian tomb. Glorious as had been his earthly pilgrimage, he looked ahead to another place as though it would be there that the best would come. And so it will! For in the glad resurrection of the just, this man of faith will be raised with his fathers and his children in the land that God gave to them, to see the glory that will be Christ's in that day when He shall reign.

(To be continued, D. V.)

Question Box

No. 1178. For the first time I have noticed that both thieves that were crucified with the Lord Jesus Christ "reviled Him" (Mark 15:32). But in Luke 23:39-43 we are told that one of the thieves stood up for the Lord Jesus. Was Mark mistaken?

No, Mark was not mistaken. Matthew also tells us that both thieves blasphemed Christ (27:44). Both of the malefactors reviled our Lord at first, but one of them, doubtlessly on account of our Lord's forgiving spirit, patient suffering, and holy meekness, and through the convicting power of the Holy Spirit, recognized the Sufferer on the next cross as the Son of God and Saviour from sin, and turned to Him in faith and hope.

No. 1179. What does Psalm 85:10 mean?

First, we quote the verse: "Mercy and truth are met together; righteousness and peace have kissed each other." The best explanation of this verse is the Cross of our Lord Jesus Christ. As merciful as God is, truth declares that man is a sinner, guilty before God. The righteousness of God demands that sin be punished; there can be no peace between God and man when sin stands unjudged. But when our Lord Jesus Christ, the sinless One, went to the Cross and paid the penalty for our sins, God could be merciful in spite of the truth of man's sinfulness, since the penalty was paid; and through Calvary, God's righteousness is maintained. There can now be peace with Him without in any way nullifying His justice. In the Cross of Christ, then, "mercy and truth [separated because of sin] are met together; righteousness and peace [hostile on account of sin] have kissed each other."

No. 1180. What does Jehovah-Jirah mean?

Jehovah-Jirah means "the Lord will provide." Reference to the name and its meaning will be found in Genesis 22:15; see also vs. 8. For further enlightenment on this subject, read the article in this issue, entitled "Jehovah-Jesus," by J. B. Marchbanks.



Daily Bible Treasury*

By HERBERT LOCKYER

Nuggets from Job

July 1. JOB 1:1-5; EZEKIEL 14:14-20; JAMES 5:11. In this opening meditation on the literary masterpiece we are to consider this month, we deem it necessary to say that Scripture speaks of Job as a veritable personage, and not, as Modernism asserts, as a mythical character. Who the author of this greatest poem or drama in the world's greatest literature was, we do not know. He is lost in the obscurity of the past. Job is probably the oldest of the Bible books, being written before the time of Moses. Yet it sheds a remarkable light on the philosophic breadth and intellectual culture of the patriarchal age." Its main theme, common to all mankind, and engaging the loftiest intellects is: "The Problem Of Pain," or, "The Mystery Of Suffering." "Why do the righteous suffer and the wicked prosper?" As Job challenges the so-called solutions of his friends, it is inspiring to notice the stages of struggle, doubt, potential innocence, and triumphant faith.

July 2. JOB 1. What a study in contrasts the Book of Job is! Here, for example, we have prosperity and penury, riches and rags. Job himself is the object of antagonistic attention. Heaven and hell are in the market for the full control of the man of Uz. We are given three cameos of Job. As to his character, he was perfect and upright. Living before the Mosaic era, Job yet knew God. Then, Job was an ideal family man, with a devotion so exemplary towards his own. In respect to his position, his unusual wealth gave him a princely rank among those of his own age. The gathering of all the angel-viceregents in Heaven's council-chamber is impressive. It is somewhat surprising to find Satan there, proving that in some mysterious way he had access into God's presence. When he does appear before God, however, it is only as the accuser, as his insinuations of Job's selfishness proves (cf. Rev. 12:10). Testing is allowed, but bereft of all, Job clings to the Giver, though all the gifts have been taken. Can you look beyond the sunbeams and say that it is the Lord who has taken away? What He permits is ever best.

July 3. JOB 2. Here we have a further clash, between God and Satan, over Job. As the Advocate of His servant, God affirms Job's sterling character, but the Adversary persists in charging Job with having ulterior motives. Permission is given Satan to attack Job's body, and what terrible bodily suffering must have been his! As an outcast smitten with a most loathsome disease, he was forced to remain in the refuse mound of the village. Urged to renounce God, Job rebukes his wife, and declares his unswerving allegiance to God. These thus appear upon the scene the so-called friends of Job, whose arguments and philosophies form the burden of the book. Eliphaz uses arguments based on oracles and revelations. In his condemnation of Job, Bildad depends on the gathered wisdom of the ancients. Zophar, like the ordinary bigot he was, expresses ideas somewhat harsh and sweeping. How apt people are to form false judgments of God's dealings! Testing times reveal how limited is the help of our supposedly true friends.

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

July 4. JOB 3. In his first answer, Job curses his birthday but not his God. Do not miss some of the beautiful, poetic expressions of this chapter, such as verse 9, where dawn is described as the day opening his eyes. Burdened with physical torment, Job laments the misery of having survived his birth. If only he could have died when born. As it was, he longed to die, seeing that death ends all physical suffering. If there is no worthy end for Job to serve, why should he continue to live? How many other suffering saints have echoed the same sentiment! But no matter what loneliness or pain we may have been born into, entrance into the world is to be coveted because of the privileged opportunity it affords of union with Christ. And at daybreak, one moment with Him will more than compensate for years of pain.

July 5. JOB 4. In this chapter we enter the heart of the poem, which opens with three monologues by Job and his friends. As they speak one by one, Job answers their attacks. The drift of their arguments is that Job has fallen into secret sin and was suffering accordingly. But Job's refusal to admit this irritates his friends, causing them to become harsh and angry. Of Eliphaz, Dr. C. I. Scofield says: "He is a religious dogmatist whose dogmatism rests upon a mysterious and remarkable experience (vs. 12-16)." A divine revelation alone, however, can meet and solve Job's problem. Eliphaz argues that Job has been so sympathetic in dealing with the sorrows of others, that it is surprising to find him afflicted as he is. Eliphaz has his creed, but how cold and cruel even a creed can become. While all suffering is the product of sin, there are many who suffer, not for their own, but the sin of others. In Job's case we are to understand that his suffering was not penal, but disciplinary; for his innocence is maintained.

July 6. JOB 5. Continuing his discourse, Eliphaz actually contradicts the divine estimation of Job's character. Who, among the myriads around God's throne, would accept Job's declaration of blamelessness? His plight is an evidence of divine punishment for transgression! Disasters always descend upon the sinful, just as the sparks fly upward, argues Eliphaz; thus Job is only receiving what he deserves. Then, in a passage of acknowledged beauty, pharisaical Eliphaz tells Job what he would do if he were in Job's condition, namely, repent and trust a faithful God to undertake. If only Job would adopt the right attitude of self-examination and faith, then his shadows would vanish, and a serene sunset appear. There is, of course, much we can agree with in the philosophy of Eliphaz. Our journey through life is a divine discipline, with many of our adversities to remain unexplained until we see Him face to face. We can further learn from Job that the way we bear our sorrows proclaims the reality of divine grace. The world is ever watching us as we weep. Let us not sorrow as others who have no hope.

July 7. JOB 6. Job replies and, as in all his answers to arguments, is calm and humble. He rightly complains of the unjust treatment accorded him. Possibly his words have been vehement, but they were mild in comparison with the deep sorrows that have overtaken him. If only Job's friends had experienced what he was enduring, they would have confessed that his moans were as natural as the braying of hungry beasts. To a distressed soul the advice of non-sufferers is of little value. The Job compares the proffered help of his friends to deceitful brooks, and the simile is apt. They offer no refreshment for parched lips. In the concluding section of the chapter, Job charges his friends with lack of pity. Why condemn him for his heart-felt

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cries, if they do not make clear wherein he has sinned? Let us never rashly condemn our friends. How would we have acted if in their place? Amid all our unexplained sorrows, we can rely upon the abiding companionship of Christ, and He can never be compared to a deceitful brook!

July 8. JOB 7. Job's lamentation becomes more bitter. Vigorously he protests the charge of Eliphaz that he has sinned in making his complaints. Life is indeed a fierce warfare, and death brings a welcome relief. Turning to God, Job begs to be let alone. Note the "I wills," as Job turns God-ward. He wants to be undisturbed as he works out his scheme. But "the Watcher of men" is ever vigilant and knows how to care for His afflicted ones. Subdued, Job pleads for mercy and forgiveness, ere it is too late. We can readily understand why Job questioned the justice of God. Like many of us, he had a "Why?" God, however, was patient with His suffering servant for He knew that behind his reasonable complaints, there was unshaken confidence, and that when all his questionings were answered, and his tears explained, then a clear sky would be his.

July 9. JOB 8. Bildad now enters the verbal onslaught and, in harsh tones, relates the argument of Eliphaz, and takes his stand, not on revelation, as Eliphaz has done, but upon tradition (vs. 8-10). Addressing himself to the righteousness of God, Bildad asserts that Job is suffering for his sins, and that the death of his children was due to their sins. If only, therefore, Job will repent, then he can expect the night of his sorrow to pass. Let Job seek after the single and obedient heart, then he can expect a life of unclouded joy! With clearer revelation we know that our hope is not as flimsy as the paper plant, the spider's web, or the gourd, withering as rapidly as it grows. God is our unfailing Refuge and where we cannot trace Him, we can trust Him. Dark hours may be ours, but there is an "afterward."

July 10. JOB 9. In this chapter Job begins his answer to Bildad's reasonings. Job's contention is "that if it were true that God punishes sin, that would not help him, because, however righteous a man was, his righteousness would not count before the Holiness of God." Then he uses a few striking illustrations from the surrounding universe. For awhile Job is guilty of uttering some terrible things about God. His suffering turns him into a skeptic, but God understands, and does not condemn His tried servant. If God destroys the innocent with the wicked, then the earth is given over to injustice and cruelty! How tragic when doubt hardens into denial. In a somewhat tenderer note Job admits his worthlessness and longs for an umpire who can bring God and himself together. Thank God, we have our Daysman in Jesus, who, as the Mediator, lays a pierced hand on us and on God, and makes us one.

July 11. JOB 10. Continuing his argument with God, Job, forgetting his friends and their censure, makes supplication for justice: "Do not condemn me without cause!" He credits God with harsh dealings, as if He could be harsh with any suffering saint! He wants to know if it is right for God, as the Creator, to deal so drastically with the creature He has made. As the Potter, He exercised skill and loving care in fashioning him as an exquisite vase. Can it be that He now has delight in destroying what He has made? In the gathering darkness, Job wonders whether God is not hiding hatred beneath an outward show of love. Why has the previous affection turned to anger? Why is God, as a lion, waiting to devour him. How patient God is! He did not resent the outspoken cries and challenge of Job. Sympa-

thetically, He listened as Job poured out his heart before Him. He knew how the patriarch would rejoice when he saw the end of the Lord. Job came to prove that a weight of glory is ample compensation for the sorrows of earth.

July 12. JOB 11. Zophar now presents his conception of Job's position. Bluntly, he calls him a hypocrite and a liar. Of Zophar, Dr. Scofield says: "He is a religious dogmatist who assumes to know all about God; what God will do in any given case, why He will do it, and all His thoughts about it. Of all forms of dogmatism this is most irreverent, and least open to reason." Zophar feels that Job should have been silenced by the arguments of Eliphaz and Bildad. As it was, Job has become more unreasonable, and so he should listen to some very plain talking. If only Job, Zophar contends, had listened to God, he would have found that he really deserved more punishment than he received. What poor comfort! May God help us to be gentle in dealing with our suffering friends!

July 13. JOB 12. Replying to Zophar, Job assails him for useless talk. Zophar's many words have added nothing to the debate. As a professed friend, what he says provides no answer to Job's riddle. Why was he suffering? He makes it clear that their contention that good came to good, and evil to evil, is not true to the mystery of Providence, whereby the innocent are allowed to suffer. Job goes on to argue that we cannot account for God's acquiescence in the prosperity of the wicked on the supposition that He is ignorant of their evil ways. Is He not of purer eyes than to behold iniquity? Enumerating human catastrophes, Job indicates that God's government in life makes no distinction between the good and the bad. Misfortune overtakes the best, and does not always indicate the presence of sin. Reflecting upon this chapter, as well as the book as a whole, we realize that suffering is often the refining crucible in which much dross is lost. Yet it is not easy to glorify God in the fire.

July 14. JOB 13. Continuing his defence, Job, with all humility and faith, pathetically blended with courage and fear, is desirous of submitting his whole case before God, and of waiting for the divine verdict. Then, without mercy, Job assails his hollow friends for their empty sophism, fallacious arguments, shallow reasoning, and unworthy contentions. When he cries: "I will take my flesh in my teeth and my life in my hand," he resolves to appeal directly to God. Verse 13 contains one of the great sentences to leave mortal lips. Sure of his innocence, Job has his case ready to present when ushered into the presence of God, feeling that with a fair trial, acquittal would be his. The lesson we gather from this chapter is that although friends misunderstand us and misconstrue our experiences, there is a divine tribunal where the truth is known, and from which we receive all due consideration and justice. Later on, as we shall see, with fuller light Job came to abhor himself as one most vile.

July 15. JOB 14. Job is still speaking and pleading the cause of all men, and not his own alone. The similes he uses of man's lowly estate are most instructive—a flower withering as quickly as it blossoms; a shadow passing over the landscape, but never resting; an unclean thing, from which nothing clean can come; an hireling working and paid for his work, then gone; an ebbing tide or drying water course. As the waters of earth fail, so does man. Yet Job does not think of God as a heartless tyrant, playing with His creatures. He knows that God has

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a day of release for him. This longest of Job's speeches, in the first round, is remarkable for its alternating emotions. Too often adversity throws life out of perspective. But we have no need to wade through Job's Slough of Despond. We know what is beyond the grave, for Christ brought life and immortality to light.

July 16. JOB 15. We now come to the second series of speeches, with Eliphaz again leading off in the discussion. In his second speech, however, Eliphaz adopts a different tone. Previously he was courteous and conciliatory, now he is sharp in his accusation. Here he specifically charges Job with sin. Why this changed attitude? Well, Job's three speeches supply the answer. He has rejected with scorn and indignation the doctrines of his friends. He was as wise, or wiser than they. Now his apparent attack upon the righteous government of God is taken up. Eliphaz regards him as a despiser of religion and a rebel against God. He then goes on to paint a lurid picture of the evil doer in the hope that Job may be stricken with fear, and repent. What Eliphaz forgets is that misfortune and adversity are not necessarily evidences of God's displeasure with His people.

July 17. JOB 16. In this, his fourth speech, Job accuses Eliphaz of multiplying words. Hurt, as he has been, by the attitude of his friends, he admits that if he had been in their position he might have acted as they did. But he no longer concerns himself with arguments. Describing the ingredients of his bitter cup, he compares his sudden reverses to the attack of a wild beast. Now his pride is in the dust, and his face covered with tears. Yet he maintains his integrity. His innocent blood, that the ground refuses to cover, cries out to God, and Job feels that the appeal will not be in vain. "Notwithstanding the heavy strokes of the divine hand, he is catching sight of the divine heart," and is assured of a Daysman between. Is it not blessed to know that against all accusations of the Adversary, we have before the Father's face above, a Mediator who, after the power of an indissoluble life (Heb. 7:6), pleads so effectively our cause? Never lose sight of the prevailing advocacy of Christ.

July 18. JOB 17. Three signs open this chapter. In ancient times, when a person was accused of crime, or was making a solemn undertaking, his friends would strike hands with his opponent in token of becoming surety for him. Job knows that God is his Witness, but he wants Him to act as his Surety. Will He not openly avouch Job's cause and declare his innocence before accusers? The influence of his sufferings, and the contemptuous treatment of his friends, told upon Job's physical condition, reducing him to a shadow. Yet he believes that in spite of losses and lies, he will emerge stronger, and that righteousness will ultimately triumph. With the grave as his cherished hope, Job believes that it will give him rest. The other side of death must have surprised Job!

July 19. JOB 18. From the opening remarks of Bildad's charge, we can detect how hurt he is over Job's scornful treatment of proffered help. The bulk of the chapter is taken up with a minute description of the fate of the wicked. Because of his sin, Job is doomed and, unless he repents, he must perish, root and branch. Such is the contention of Bildad. Much of what he says is true, but misapplied, for Job is not the sinner Bildad depicts. Let us not minimize the terrible future of those who die lost. May ours be the un dying passion of warning sinners to flee from the wrath to come! The King of Love has conquered the King of Terrors! With Christ in our hearts, we have no fear as we face the valley of the shadows.

July 20. JOB 19. What an appeal for pity this chapter contains! Weary of trying to answer arguments, Job now asks his friends to have pity upon him. Even if God has overthrown him, and taken him in His net, surely they can show mercy and not continue their reproach. Then, rising above all his trials in the energy of faith, Job utters one of the most sublime passages in the Bible (vs. 25-27). What he fully meant, when in his prophetic vision he anticipated the Advent of Christ, we cannot say. This we do know, that no matter how dark and mysterious his experiences seemed to be, Job was assured of a Redeemer or Avenger, who would vindicate him and appear for his salvation. Further, although his body was corrupted by disease, yet he was to be raised in incorruption, and in his renewed flesh, and see God. So he anticipated 1 Corinthians 15. Job also knew that there would be a "latter day," when his Redeemer would stand on the earth.

July 21. JOB 20. Zophar, greatly irritated by Job's refusal of his advice of confessing sin and having misery give way to happiness thereby, now insists that Job is not only a sinner, but so in love with his sin as to be unwilling to let it go. Then he proceeds to enumerate the penalties associated with transgression. For example, the success of a sinner is short-lived. Pleasure and prosperity vanish as a dream. Youthful sins return to avenge themselves. Using the illustration of an epicure with a dainty morsel in his mouth, enjoying it to the full, Zophar tells Job that sin is his much loved dainty morsel, and that once taken will nauseate. Continuing his condemnation of Job, Zophar compares him to a free-booter, bent on plunder, transfixed by the sword of justice. God save us from bigots who are know-all! They think they understand the reasons of divine procedure, and all the inner meaning of God's secrets. How happy we are that the bar of Eternal Love is ever just!

July 22. JOB 21. Somewhat weary of all his friends speaking in the same strain, portraying the doom of the sinner, Job now answers them in no uncertain way. He endeavors to look beyond his own experiences, to moral issues involved. Addressing himself to the vast problems of divine Providence, Job now admits that the wicked do not suffer immediate punishment for their sin. Sometimes they evade just penalties. A fact beyond contradiction is that many of the wicked prosper. The middle paragraph of the chapter (vs. 22-26) recalls the account of Dives and Lazarus (Luke 16:19-31), and the retribution and readjustment in the world beyond. Job wants his friends to know that, although their arguments about the wicked were aimed at him, he refuses their deduction as to his guilt. Job did not have the clearer light of the New Testament as to rewards, yet he suggests that sinners who leave proud monuments behind them, will face a terrible recompense in Eternity.

July 23. JOB 22. In this chapter the third cycle of controversy begins, with Eliphaz opening as before. Asserting that all God's punishments must be just, he argues that Job must have sinned terribly. Specific crimes are now charged. He suggests that Job's reasoning has been tinged with the thought that God is shut up in Heaven and is unconcerned with happenings on the earth. Then Eliphaz gives utterance to a glowing and beautiful description of peace, happiness, and power to have, which result from friendship with God. All unconsciously he foreshadows what was to be Job's experience at the end of the great trials, when he is called upon to intercede for his friends. We gather here the lesson that personal acquaintance with God is the heart of religion. In forgiveness, He paves the way for such intimacy.

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"Forgiveness is only the experience of the portico: it is the entrance to the house, not the house."

July 24. Job 23. In his opening sentence, Job acknowledges that he has been guilty of speaking against God, but feels he was justified in his action because of the heaviness of his misery. Let it be clearly understood that his language is not that of unbelief, for Job longs to find God. His cry is that of an oppressed soul, who believes that if heard, he will be justified. Job was mystified over the silence of God. And are there not times when we are too? Note two points in Job's longing to appear before God. First, he had never lost faith in God's righteousness. When tried, he knew that he would come forth as gold. In the second place, Job was afraid of God, because of the strangeness of His dealings. Who is there, who has been through deep waters, who cannot sympathize with Job?

July 25. Job 24. The thought of God's mysterious silence is herewith continued. Why does God not manifest His justice, if He is cognizant of the wrongs and crimes of men? What a pathetic description we have of the condition to which the oppressed may sink! Men suffer from intolerable wrongs, yet God seems to take no action against cruel men. Murderers, adulterers, and thieves appear to be immune from divine justice. Yet Job concludes this graphic chapter by giving an answer to the question of the fitting down of the enemies of light. Five lessons can be gleaned: "First, we cannot judge the character of God by these earthly experiences. Secondly, it is clear that His final judgments are not passed in the earth sphere. Thirdly, we must remember that there has been a terrible invasion of God's original plan by the revolt of Satan and his angels. Fourthly, the enemy still stands to rebuke Joshua, as in Zechariah 4. Lastly, this is the reason why we should take refuge under the wings of the Almighty. First the shepherd, then the flock, finally goodness and mercy."

July 26. Job 25. Bildad, as he re-appears, passes from the personal to the universal. He drops his charges against Job, admitting that, though he cannot account for the facts of life, there is evidently a higher Wisdom at work in, and through, them all. God's sovereignty is recognized. All celestial hosts receive their light from Him, and no man can provide a parity, remaining unchallenged in the light of God's burning bliss. Compared with the vaulted heavens, man is greater. He is more to God than worlds and universes. We here find the truth of justification. Man can only be justified through the interposition of the Just for the unjust. This is what Christ accomplished by His Cross.

July 27. Job 26. We now enter the portals of those magnificent discourses in which Job reviews and summarizes the whole controversy. At least he is deeply conscious of divine majesty, but he does not quake before it. Ironically, Job affirms that it is easier to see another's failings than to give a helping hand. Maxims may be true and good, but they are useless to relieve. Read this marvelous chapter slowly and mark the following truths: God's majesty extends to every realm; nature must obey our Lord; and the manifestation of His absolute power is beyond the mind of man to conceive. While the Bible does not exist to teach physical science, it yet carries scientific accuracy. Who can explain the quiver of a leaf or the crash of thunder? To those who know God, not only as Creator but as the God of all grace, there is the realization of the fact that Redemption is His greatest work.

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July 28. JOB 27. We now breathe a different atmosphere. Calm succeeds storm, tranquillity follows tragedy. Job is reaching the haven of repose. Job knows that, as surely as God lives and he lives, God will never condone sin. As for himself, how can he confess sins of which he is innocent? The arguments and accusations of his friends were not true of himself. He had not sinned in such a way as to merit suffering. Tragedies may pursue the self-confident sinner, even though he tries to create a fortress in which to hide. For ourselves, let us realize that, although we may be free from all known sin, there may be that world of undiscovered evil within, which God sees, and that needs the cleansing Blood. It is as we walk in the light that the Blood keeps on cleansing us from all sin. From verse 10 we learn that persevering prayer in all circumstances is the evidence of reality. No saint has ever called upon God in vain.

July 29. JOB 28. In this somewhat remarkable chapter, Job first of all describes the miner searching for precious metals. What skill and perseverance he exhibited! But a man cannot discover wisdom in this way. God's excellent knowledge comes to him by revelation, and not by searching. By searching, we cannot find Him out. Hidden wisdom is only revealed to the obedient, trusting heart. Then continuing his discourse on wisdom, Job asks where it can be found. The depth, the sea, riches, death cannot produce it. It can only be found in Christ, who came as the Wisdom of God. To leave Him out of our reasonings, is to fumble in darkness. True wisdom is not of earth. It is "from above" (James 3:7). As God's children, we know by faith those deep things hid from the wise and prudent (Prov. 8; 1 Cor. 2). Holiness of life is the condition of understanding in the deepest sense. To obey is to know. The fear of the Lord is the beginning of wisdom.

July 30. JOB 29. As Job reviews his prosperous past, he reaches the point that a good man remains a good man, though he loses everything. And how many pleasant memories Job had! Young in life, he found the secret of God (vs. 14). His early married life was very happy (vs. 15). In business, he had been unusually prosperous (vs. 6). In civic affairs, he was influential as a judge (vs. 17). He had the reverence and respect of all. As a philanthropist he had gathered fame. Apparently settled for life, he anticipated a serene old age, but overnight found himself stripped here of all his possessions. Pleasant dreams and lovely prospects vanished as the storms fell and destroyed all hopes. Amid the ruins, however, his real treasure was safe, seeing that it consisted not in affluent circumstances, but in his faith in God. Amid all reverses, Job maintained his integrity. Thus, when the Bible extols the virtue of patience, it uses Job as an example (James 5:11). He had wisely built on a rock and storms did not move him.

July 31. JOB 30. Speaking of Job's description of his former position, as found in chapters 29 through 31, a competent writer says that Job's delineation "has never been surpassed for grace and pathos, picturesque narrative and tender emotion." Comparing the former reverence paid him with his treatment by so-called friends, Job condemns their insults in no uncertain language. They resembled a besieging army approaching a walled city. Vividly Job describes his foul, leprous condition, and it is not to be wondered at that his harp yields only mournful notes. How would we have acted if all of Job's sorrows had been ours? Man's favor is as fickle as the wind, but God is faithful. Have we discovered how to trust God in the dark? Where we cannot trace Him, we can trust Him.

Book Reviews

BY ARTHUR FOREST WELLS

The Big Fisherman. By Lloyd C. Douglas. Published by Houghton Mifflin Co., Boston. Cloth binding, 581 pages. Price, \$3.75.

Mr. Douglas has written another story which the popular mind will receive with satisfaction, for it speaks its language. His vivid imagination and entertaining diction have put together a plausible plot that will delight many, for the presentation is exceedingly modern both as to ideas and speech. We found no deep thoughts therein to disturb one's rest, for the philosophy expressed is that of the social-service-minded religion of the day. Discerning Christians, however, to whom we have told this tale have shown sad disappointment in it. To them its literary excellence lost its worth by its failure to magnify the great truths of blood-bought redemption in and through our Lord Jesus Christ.

This is a story about Simon Peter, the son of John. It says a great deal about the man of flesh, but it fails to emphasize the great doctrines of Peter's public testimonies and his Epistles, like the "sufferings of Christ and the glories that should follow them." All students of the Gospels know that Simon could brag; but they are unprepared for the statement that other apostles were no longer in doubt that he deserved to stand closest beside their Master. The Protestant mind rejects the over-much awe with which Simon is portrayed at the expense of the other disciples of the Lord. Even though the author makes our Lord say: "It is upon your faith that I shall build my Kingdom," some of the references to Simon as the "rock" are uncomfortable. For example, shortly after Andrew, John, James, Philip, and Thaddeus had gathered around Simon with admiration and given him the first place beside their Master, the author refers to the foundation of the wise man's house [Matthew 7:24-25] in these words: "Upon a petros," he had added." But that is what our Lord did not add. Matthew records His words as "*Epi ten petran*," "upon the rock." Aside from the fact that the article is definite, the Lord Jesus used the feminine word "*petra*," meaning "a large rock," and not the masculine word "*petros*," meaning "a stone." The significance of this is seen by comparing His words in Matthew 16:18: "Thou art *Petros*, and upon this *Petra* I will build My church." Whatever the meaning of "*petra*" in this passage, it does not mean Simon Peter; for "*petros*" is not "*petra*." No allusion should be made to Simon in discussing Matthew 7:24-25. Peter gets to Rome before the book closes; but it is a moot question of history whether he ever did set foot on Italian soil. In Cornelius's account of the angel's command to send for Peter, who was then staying at Joppa, appear these words: "On the left breast of his tunic— Cornelius laid his hand over the black eagle on his breast. There was a gold cross, I think, assisted Peter. Cornelius's deep-set eyes widened. He nodded his head." If this be a nod to Romanism; Peter's following testimony to Cornelius is a nod to Modernism, for nothing is said about believing on the Lord, remission of sins, baptism and the Holy Spirit, as Luke records the event in Acts: the talk (as told in this novel) is about Peter's experience, about ethics, and about internationalism. Because Cornelius practised kindness and friendship toward all men, he was told that he was not far from the Kingdom. "He told the story of the divine Galilean who had laid down his life in the cause of world-friendship."

The speeches put into the mouth of John the Baptist are of the same order. We failed to hear John preach about "the Lamb of God, that taketh away the sin of the world"; but we did read something that gave the impression that a wrong internationalism was equivalent to a rejection of the Gospel, for in an important hour Herod Antipas is blamed for his failure to heal the breach between Ishmael and Israel. The Baptist had no answer (in this novel) for the Arabian girl, who had vowed to kill her father and who months later still did not know that there is only one God. He did, however, send her "to the Carpenter—Jesus."

Here is a sample report of the kind of preaching which our Lord is supposed to have done: "He was talking about freedom—and happiness. Our country was never going to be free, he said. We should make up our minds to that. He said that if we were ever to have any happiness at all we must accept this bondage as something we couldn't alter, and plan to find our happiness within ourselves." This is a far cry from Matthew 20:28.

The general attitude of this novel to the Scriptures is not that of conservative faith and accuracy. Without making any distinction between what might have been a non-Israelitish perversion and the truth itself, an Arabian girl is said to have heard "the legends about the world's creation," and the Baptist is said to have recited "ancient tales." Whereas Moses wrote: "Jehovah God sent him forth from the garden of Eden"; this book has John say: "Humanity abandoned their paradise and began to roam." In the account of the feeding of the five thousand, these words appear: "Then, breaking up the lad's five little loaves and his two fish into tiny morsels, he told his companions to distribute the food among the people. With sheepish grins, the men and women who had provided for themselves tugged their parcels out of their pockets and passed them down the row. . . . It had turned out to be a day of marvels." With apparent intention of teaching that all men are God's children, 1 John 3:1-2 is put into the mouth of the Lord Jesus as His own saying. His entry into Jerusalem is reported as if it were the result of a grass-roots convention. "Some of the older and more pious men remembered that an ancient prophet had predicted such an event. The King would ride into the city on an ass. A group of zealous men set forth to find one. By good fortune they discovered a young . . ." Though the Bible says the Lord appeared to Peter on the day of His resurrection, this author has Peter still ignorant of His rising from the dead as late as Wednesday. "Flesh and blood" takes the place of "nesh and bones." Thomas tells Peter that the risen Lord looked "a bit pale, perhaps." James is not sure whether He ate "a bit of fish and some honey in the comb." Philip persisted: "Well—he took the plate. He could have eaten." The meeting of the Lord with Peter is identified with the account given by John in his twenty-first chapter; but whereas the Scripture says Peter made the suggestion about going fishing, this writer says it was Andrew; and whereas the Scripture says they caught nothing that night, this book says: "They fished off a cove on the north shore and with considerable success." Can a book that handles facts in this manner be called a good historical novel?

The Parable of the Father's Heart. By G. Campbell Morgan. Published by Fleming H. Revell Co., New York. Cloth binding, 96 pages. Price, \$1.25.

This precious book deals chiefly with God's attitude to the Prodigal Son. The story of the parable is given in four chapters: I. The Far Country; II. Feeding Swine; III. Returning Reason; IV. The Well-

come Home. Then follows, V. A Sequel, which deals with the Shepherd and the Lost Sheep, and the Woman and the Lost Coin. Lastly, VI. An Appeal To Be in the Work of the Lord. This appeal is based on 1 Corinthians 15:58. The heart of this writing is in Chapter IV, where there is revealed the yearning love of the Father to have His wayward son back home again. God's forgiving grace is most beautifully told; and we believe every reader will have his heart wonderfully warmed by this interpretation of our Lord's great parable on forgiveness and restoration.

Every Pastor A Counselor. By Stanley E. Anderson. Published by Van Kampen Press, Wheaton, Illinois. Cloth binding, 111 pages. Price, \$1.50.

The needs, blessings, and methods of good Christian counseling are thoroughly gone into in these lectures. The author manifests a good understanding of his subject. He gives evidence of both a seasoned acquaintance with important things written about it, and his own experience in it. Many a pastor will welcome this book as one for which he has long eagerly waited. We cite some of the chapter headings: Seven Classes Needing Pastoral Counseling; How to Prepare for Counseling; How to Analyze the Problem; How to Proceed Toward a Solution; Precautions for Pastor-Counselors; Some Examples of Effective Pastor-Counselors. There is a helpful Appendix on Using the Bible in Pastoral Counseling, and another on Tracts and Leaflets for Various Needs. The book closes with a four-page Bibliography.

Letters

You "Kids"

To the Editor:

May I give a heart-ache to you? Page 61, April *Our Hope*: "Jesus merely swooned"! Wish I could talk to you to tell you what that did to me, knowing, please, Arno C. Gabelin; and all he stood for: he was so fine, and answered many questions for me. And for you "Kids" to lower his standards by allowing such a terrible thing to be published! No use for me to take time to quote the many Scriptures as to Christ leaving the cross. "Swoon!" May God forgive you for the damage in printing such a terrible statement, in these days of false doctrine and devilish preaching. I am not a young woman—I know what I am talking about.

Who the awful preacher is I do not know. But what hurts is for *Our Hope* to publish his awful teaching.

Mrs. W. H. HILL
Punxsutawny, Pa.

¶ How very flattering—to be termed "kids" at the half-century mark! But seriously, we are deeply gratified that Mrs. Hill, and others too, are concerned about the doctrinal purity of OUR HOPE. Let Subscriber Mrs. Hill read the maligned article again ("Can We Believe It?" by E. W. Goodrick). In the paragraph in question, Mr. Goodrick is presenting first, one of the theories of unbelief — that "Jesus did not die; He merely swooned..." Concerning this the author states, in the last sentence of the same paragraph, that this theory, that Christ merely swooned and

was revived, "is a miracle too great for me to believe, though I must confess I believe in the resurrection."

Like Mrs. Hill, we also accept the Bible as the inerrant Word of God. We believe the Gospel thoroughly: "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).—Ed.

Bullinger

To the Editor:

I recently read some of the writings of E. W. Bullinger and thought they were wonderful. I have always heard that he is a Modernist! What about it?

H. F. C. ROXKE
Hamilton, Bermuda.

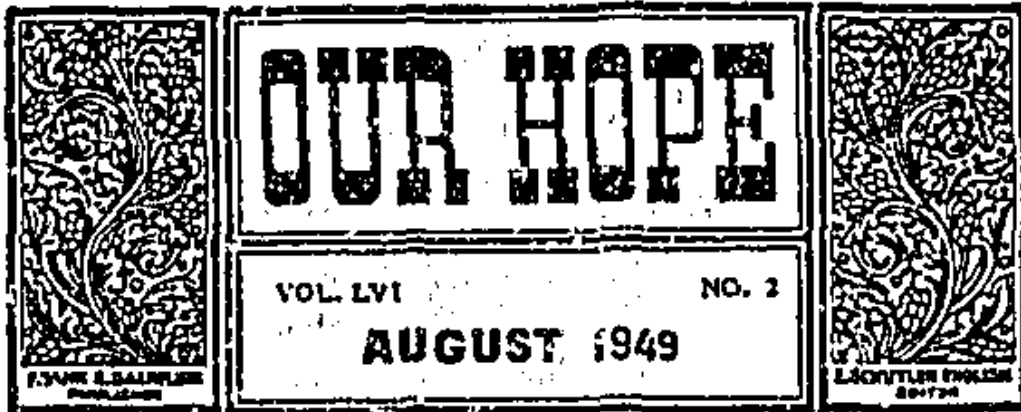
¶ Dr. Bullinger, who died some few years ago, was a minister in the Church of England. He was a great student of the Bible, and edited "The Companion Bible." In his early ministry, he held very much to the doctrine that we have taught in OUR HOPE since its beginning. But toward the end of his life, Dr. Bullinger turned to what may be termed ultra-dispensationalism, a system of teaching

that has become widely known in connection with his name, being called "Bullingerism" now in many quarters.

Dr. Bullinger's interpretation of the New Testament embraces the idea that The Acts presents, as a whole, the final call of God to Israel, and that the churches in The Acts are Jewish entirely, or what might be termed "kingdom churches." He further suggests that the Church, as the Body of Christ, did not begin until Paul wrote his prison epistles; thus, the only N. T. writings that contain doctrine directly applicable to the Church today are the prison letters. As a result, water baptism and, finally, the Lord's Supper have no place in the Church age, according to Bullinger.

Toward the end of his life, Dr. Bullinger began to teach that when Christians die, their souls sleep in the grave until the resurrection. Whether he fell into even deeper error we do not know, but some who have followed his later teaching have become annihilationists, believing that the souls of the wicked dead are not eternally judged, but that they cease to exist.—Ed.





Editorial Notes

MEMORIAL EDITORIAL: What a theme it is, the Blood of Christ! Who can estimate its value or understand all that it has accomplished. All that we are as believers, all that we shall be; all that we have and all that we shall have, result from the blood that was shed for us on Calvary's Cross. It has forever shut, for those who trust in it, the gates of an everlasting hell, and has opened the everlasting gates of the Father's house with its many mansions. It has made us whiter than snow, and has made us nigh to God. The garments of the myriads of angels in God's vast universe may shine like the lightning flash, but the blood-washed robes of God's redeemed are more dazzling, more glorious, than that of the archangel's. The following expression concerning the blood of Christ, and what it accomplishes, portrays our own thoughts:

"No pen can write, no tongue can tell, what the blood-shedding of Christ has accomplished. The wondrous fruits of that one sacrifice, both God-ward and man-ward, are infinite in their variety. The intrinsic value of that blood has fully and fairly met all the claims of God—every demand of the law, and the whole need of man. It has laid a foundation, or rather, in itself forms the foundation for the full display, throughout eternity, of the glory of God, and the complete blessedness of His people. Its virtue is felt throughout the highest heights of Heaven, and appreciated there in a way that we can have no conception of here. But in due

time its power shall be manifested throughout the whole universe. The vernal bloom of every leaf, and flower, and blade of grass; the playful lambkin, and the harmless lion; the reign of peace and plenty throughout the whole creation; in the day of His millennial glory, shall alike proclaim the redemption-power of the blood of the Cross. And on the other hand, the awful consequences of sinners despising that precious blood, shall be endured for ever in the deepest depths of unutterable woe. Its power must be felt everywhere."

How true it is! But the half is not told. It will take eternity itself to find out what the blood has accomplished. When in His glorious presence, transformed into His image, we shall face our never-ending glory, we shall begin to realize the value of the blood.

But how awful to think of the thousands of religious, professing church members, who have no use for the blood! Thousands upon thousands follow the way of Cain, the first one in the Bible who brought a bloodless offering and who rejected God's way of salvation. Their number increases. Many of them sneer at the blood. Others show even hatred against it and are outspoken enemies of the Cross. The great mass, following the blind leaders, the hirelings of an apostate church, is indifferent. There is no salvation without the blood. These masses are headed for a Christless eternity. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:28, 29). "It is a fearful thing to fall into the hands of the living God."

May God in His mercy arrest many of those who reject the blood, and bring them to repentance. May we pray for their salvation and do all that we can to bring them to the knowledge of the Gospel of Christ.

A. C. G., 1914.



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In our reader-family there are several **Mora Preciosa** friends who are kind enough to send us **Than Gold** from time to time, newspaper and magazine clippings that have to do with current events in the light of the Bible. This is a helpful ministry, for which we are grateful. Such a clipping, from Baltimore's morning paper, *The Sun*, came to our desk after we had chosen the "Memorial Editorial" for this month. It pertains to an item that we should normally include in our "Current Events," but it fits so aptly this particular place in the magazine, that we comment upon it here.

The newspaper article has to do with the trends in hymn and hymn books that are published in these times. According to Miss Caroline Parker, editor of church music for one of the largest publishers of hymn books, the demand is for hymns that suggest eternal hope or a heaven, some, in particular for those that relate to "the world we live in and good on earth." Says Miss Parker: "We are getting away from 'Heaven longing' today. There's a movement away from golden streets and golden crowns. *And we're weeding out the gruesome ones that talk of blood and wounds.*" (The italics are ours.)

This is the way of the world, of course; it is the way of the professing Church; it is the way of unsaved hymn book publishers. Having hearts that are blinded, they cast away the most precious thing in all the universe, on account of popular demand. It is tragedy, and it is blasphemy, for it is treading under foot the Son of God, and counting His blood as common and unholy.

Our hearts bleed for these poor, deluded people who are deceived by reason and reject revelation. How can any lost, hopeless sinner sing to God hymns about the good on earth? What good? Let them look about them and try to discover any goodness apart from God Himself and His mercies. Man is not good individually, and therefore communities and nations are not good. Society is bad, morals are bad, politics is bad, and all else, when revealed in the light of God's holiness; for society, morals, politics, etc., are in themselves unholy.

Man has no hope, no salvation, no access to God apart

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from the "blood and wounds" that so horrify the hymn publishers—the blood and wounds of the Son of God, our Lord Jesus Christ. For man's sin stands between himself and God, "and without shedding of blood is no remission" (Heb. 9:22). Thus the Apostle Peter declares: "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 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. 1:18-21).

There will be no man in Heaven out of any age, from any nation, or from any "faith," apart from the precious blood of the Lord Jesus Christ, despised by the world of unbelief. The saints of Old Testament times owe their eternal heritage to the blood of Christ. For while it was not shed in actuality until long after their earthly lives, it was poured out in God's sight and purpose before the world began, by "the Lamb slain from the foundation of the world" (Rev. 13:8). And thus the saints of old, the pre-Calvary men of faith, were saved on credit, as it were. They are in Heaven because of the precious blood of Christ. And what of us? Who can hope to stand in His presence apart from that priceless blood? His blood is all our plea. Through it our redemption has been wrought. To us, who believe, it is no common thing, to be cast aside at will. It is the symbol and seal of His sacrifice of Himself in our stead, for our sins. By His blood we have been washed from our sins, and have been made a kingdom of priests unto God and our Father (Rev. 1:5, 6). "His blood alone can cleanse from sin, and make the sinner free." To us it is not "gruesome," but glorious. May God enable multitudes to weigh its value and esteem it precious, as it is precious in His sight, to the salvation of their souls.



Bodyguard

There is a legend to the effect that, during the dangerous days of revolutionary strife, Thomas Jefferson stationed a sentry

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behind a portrait which hung in his bedroom. The eyes of the portrait had been cut out, and through the holes left there Jefferson's bodyguard kept watch over him while he slept.

"We do not know how much truth there is in the legend, but there is something that we do know: over the child of God there is One watching who neither slumbers nor sleeps, who never fails. There is no need for fear or loneliness, however dark the hour may be, however long the night; for our Saviour has promised: "Lo, I am with you always, even unto the end of the age" (Matt. 28:20).



God has a purpose in leaving His blood-bought Christian's purchased people on this earth for a season. His business He has redeemed us through the finished work of the Lord Jesus Christ, having, "according to His abundant mercy begotten us again unto a living hope . . . to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven" for us (1 Pet. 1:3, 4). In Christ, by the Word, and through the Holy Spirit, we have new life, eternal life, the moment we believe in Christ as our Saviour. We have been thus taken into everlasting union with the Lord. But for a little while He leaves us upon this earthly scene. Why? It is not that we may be made ready for Heaven; for our acceptance is in Christ. His work for us is complete, and the believer is just as ready for Heaven the moment he places his trust in Christ as he ever will be. Then why does God keep us on the earth for a time? It is that we may glorify Him. And there is a particular way in which we may do this.

"Now then," writes Paul, "we are ambassadors for Christ" (2 Cor. 5:20). An ambassador is a representative, one who speaks for another. Says the apostle, in another place: "I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:20). An ambassador is an emissary who speaks for him whom he represents; he speaks the message that his sponsor would have him tell. And since we are ambassadors for Christ, we must declare His message. He has not left us in doubt as to what we must

say, for His last command to His own, before His ascension to the right hand of the throne of God, was: "Ye shall be witnesses unto Me" (Acts 1:8). *He* is our message. We are to tell of Him and His redeeming love. This is our chief business here on the earth. This is the way in which we can glorify God.

It is the Christian who is called "the light of the world" and "the salt of the earth." For it is through His witness that the Lord's message of salvation is made known. It is quite true that "the heavens declare the glory of God; and the firmament showeth His handiwork" (Psa. 19:1), but they do not declare His salvation in Christ. If the saints be dumb, there is no other voice throughout all the earth to publish the glad tidings of Calvary and the Empty Tomb, of redemption and regeneration through the crucified, risen, and ascended Son of God. The sun, shining forth day after day in its blinding brightness, and the moon and stars, glistening in the darkened night sky; the tireless sea, and the mighty lightning; the lovely, but perishable flowers, and the birds of the air all shout aloud with convincing tones as to the creative power of the Almighty God and His Majesty; but they do not speak of His saving grace to men, or of the glory of the ascended Christ. Neither do the angels witness to Calvary and the efficacy of the blood that was shed there. The holy angels are "ministering spirits, sent forth to minister for them who shall be the heirs of salvation" (Heb. 1:14). But the angels do not proclaim the Gospel of Christ, "which is the power of God unto salvation to every one that believeth" (Rom. 1:16). It is left for Christ's ambassadors to do this. This is our chief business on this earth. Have you tasted, in your own soul, that the Lord is gracious? Are you telling others of Him? What an honor is ours—to be ambassadors for Christ! No representative of an earthly potentate hides his light under a bushel, but goes forth in great pride to act for his sovereign. How much more should we, ambassadors for the Lord of glory, proudly and boldly, yet with utmost humility, take His message to a dying world—the proclamation of free and full forgiveness of sins, and of life everlasting in Him and with Him, for all who will trust in Him!



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In a Christian Home "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). It is the latter portion of this verse that begs our attention here—the necessity of Christian parents raising their children with spiritual nourishment and godly instruction. This can only be done when God is honored and His Word is adhered to in the home. In a Christian home, time will be taken every day to read the Bible and to pray. In what sense can the home be called "Christian," if such practice is neglected, if the family altar is forgotten? The responsibility lies with the father, or, if the father be dead, with the mother or head of the household, to see that no day passes without hearing God's Word and speaking with Him. And even if there be no children, the husband and wife must gather together for worship and prayer, if there is to be spiritual appreciation and growth.

It is quite true that our lives are busy ones. Time is at a premium; but it must be taken, it must be made by earlier rising, if need be, for Bible reading and prayer. All of us know, only too well, how easy it is to be negligent in this matter, how by letting the opportunity for family worship slip by on one or two occasions, it becomes easier to fail in our responsibility the next day.

Only recently we were talking to a friend about his morning prayer-time. He confessed that he had gotten into the habit of neglecting it for a while, thinking that later in the day he would go to the Word and the Throne. "But," said he, "I have found that unless we have our prayers the first thing in the morning, we do not have them at all." We are reminded of the rule of life that the Chinese evangelist, Leland Wang, has set for himself and his family: "No Bible, no breakfast." The Wangs find that, by following such a practice, they always have their breakfast, but they always partake of spiritual food as well.

There will be little child delinquency, or youth delinquency, where Christian parents are not delinquent about the maintenance of the family altar. It is a very serious matter when the hearts of our young people are not impressed with the importance and value of God's Word, and with the necessity of

daily, hourly dependence upon God, as expressed by prayer. It impresses us that some of the many heart-breaking letters that we receive, asking for prayer for unsaved sons and daughters, might never have had to be written, had all of these parents been faithful in their responsibility in earlier days.

Be faithful to maintain the family altar, dear friends. Give as much time as you can to this exercise every day. Read the Bible; bow the knees in prayer. Thus you will please the Lord, and thus you will be recipients of His blessing upon the day, and will bear good witness to Him.



High Time
to Awake

“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.” Thus spake the Apostle Paul to the Christians at Rome in the initial years of Christianity, nearly 1900 years ago (Rom. 13:11). These early believers were living amid darkness and trial almost too great for them to bear. Many of them were to die at the stake or in the arena on account of their faith in Christ. If ever a band of Christians might be said to be awake, it must have been they. Their confession of Christ cost them dearly in persecution of every kind. They knew the meaning of suffering for His sake. Yet even to such a group, there needed to be a word of exhortation, to stir them up to the responsibilities that were theirs to live holily and boldly for Christ, and to a true evaluation of the hope of the coming of the Lord and the full realization of their salvation in Him. How much more does the Church need such exhortation today!

Surely there is a solemn meaning in these words for us. The signs of the times are certainly suggestive of the fact that our salvation, in its future sense, is 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” (vs. 12-14).

In some quarters, among those who profess to know the Lord Jesus Christ as Saviour and Lord, there is seemingly a strange indifference to this injunction. They know nothing, evidently, about separation from evil. They walk in the world, in darkness, drifting along with the crowd instead of standing out and out for Christ. They endeavor to carry water on both shoulders. It is high time to awake out of sleep. "For the night is far spent, the day is at hand!"

"The day" of which the apostle speaks is the day of Christ, that day when He will take His own to Himself and they will see Him face to face. The dawn of glory is imminent indeed for those who know the Lord. Is it not time, therefore, that we should awake out of sleep and serve Him faithfully and holily? God Himself has provided the enablement—the putting on of the Lord Jesus Christ, who is the Armor of light. Our loins must be girded about with truth, our hearts must be covered with the breastplate of righteousness, our feet shod with joyful readiness to proclaim the Gospel, our bodies protected by the shield of faith, our heads covered with the helmet of salvation, and our hands maned with the sword of the Spirit (Eph. 6). These are spiritual weapons. To don them is to make provision for the Spirit, whereas to walk in the world is to make provision for the flesh.

"The night is far spent"; yet it will be blacker night still to those poor, deluded, unsaved multitudes who do not obey the Gospel of Christ and who must die in their sins. But "the day is at hand" for Christians. May we, all of us, carry out the exhortations of this passage, for now is our salvation nearer than when we believed.



God's people are sometimes troubled about the injunction in 2 Corinthians 13:11: "Be perfect," knowing full well their own frailty and tendency to come short of the mark. It is interesting to observe, therefore, the Greek word that is thus translated—*katartizesthe*, from *katartizoo*. The same word is rendered elsewhere as follows: Matthew 4:21: "mending their nets"; Romans 9:22: "fitted to destruction"; 1 Corinthians 1:10: "be perfectly joined to-

gether"; Galatians 6:1: "restore such an one"; Hebrews 10:5: "a body hast Thou prepared Me"; and Hebrews 13:3: "the ages were framed by the Word of God." A little study of the various meanings of the word will clarify what is intended by the Holy Spirit when He instructs us, through the Apostle Paul, to "be perfect."

In Matthew 5:48: "Be ye therefore perfect, even as your Father in Heaven is perfect," a different Greek word is employed, *teleios*, meaning *complete*. The perfection spoken of in this instance is a perfection that God Himself has, or better, *is*. However, where our Lord speaks of a disciple not being above his master, the former word, *katartizoo*, is used: "but every one that is perfect shall be as his master."

Whatever form of perfection we may attain in this earthly life is made possible by the power of the risen Christ, and not in ourselves. God never asks us to do the impossible; yet He *does* expect us to "be perfect"—perfectly fitted together, framed, restored, prepared, to His honor and the praise of His name.



More by
Dr. Ironside,
etc.

There have been many complimentary comments recently about the articles that have been appearing in *Our Hope*, and gracious expressions of appreciation for the way in which the magazine has proved helpful to members of our reader-family. We have plans for other articles and series that should be of interest also. While we are not able to mention the full program as yet, we can say that we are arranging with Dr. H. A. Ironside to be a regular contributor to our pages. The present schedule, to begin very soon, calls for an article by this beloved brother and friend every second month.

Then, starting with the October issue, the Editor will, Dr. V., prepare a series of studies to be called, "Re-Thinking the Rapture," in which the various theories as to the time of the translation of the Church, in relation to the Tribulation, will be examined, and the scriptural answer sought.

Later in the year, probably in December, Dr. Frank E. Gaebelien will begin an exposition of the Prophecy of Habakkuk. Our reader-family will look forward to another

of Dr. Gaebelein's valued commentaries on the Minor Prophets with great anticipation, we feel sure.

So please do not forget to renew your subscription. And if you have friends who, you think, would be interested in and helped by *Our Hope*, now is the time to recommend the magazine to them, or even to subscribe to it for them.

Pray for us as we continue to present "meat in due season" for the household of faith.



Very Grateful

Thank you very much for the many, many letters received in response to the Editor's broadcast over the Columbia Broadcasting System on June 26th.

It will be impossible for us to attempt to acknowledge personally all the letters received, but we want you to know that we are most grateful, and appreciative, too, for the communications that were sent direct to local broadcasting stations throughout the country. The Lord has encouraged us by the comments received, and we trust that He used the message from His Word in many lives.



**Hebrews
Omitted**

The instalment of "Studies in the Epistles to the Hebrews" has been omitted from this issue in order to make room for other material. The Lord willing, an exposition of chapter 11: verses 23-29,

will appear in the September number.



**Missionary
Funds**

Donations to the *Our Hope Missionary Funds* during May were encouraging, and we do want to thank you, on behalf of God's servants out on the fields of service, as well as for ourselves, for your

participation in this ministry of distributing literature that pertains to the Word of God. May the Lord enrich your own hearts through your generosity.

We acknowledge below the receipts for May:

Our Hope Missionary Subscription Fund, May, 1949: Nos. 49-83M, \$5; 49-84M, \$4; 49-85M, \$5; 49-86M, \$2.50; 49-87M, \$7.50; 49-88M, \$10; 49-89M, \$1; 49-90M, \$2.50; 49-91M, \$5. Total, \$42.50.

Our Hope Missionary Book Fund, May, 1949: Nos. 49-7B, \$5; 49-8B, \$1; 49-9B, \$20. Total, \$26.00.

Oh! give us hearts to love like Thee—

Like Thee, O Lord, to grieve

Far more for others' sins than all

The wrongs that we receive.

STAFF SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

Aug. 1-7—Billings, Mont.: Montana Gospel Crusade.

Aug. 14—Denver, Colo.: North Presbyterian Church; a. m.
and p. m.

Dr. Herbert Lockyer:

Aug. 2, 7—Bristol, Pa.: Calvary Baptist Ch.

Aug. 3—Trouton, N. J.: Central Baptist Ch.

Aug. 4, 7—Philadelphia, Pa.: Bethel Baptist Ch.

Aug. 6—Ocean City, N. J.: Youth for Christ Meeting.

Aug. 9-14—Atlantic City, N. J.: First Baptist Ch.

Aug. 21-28—Cedar Lake, Ind.: Missionary Conference.

Aug. 29—Winona Lake, Ind.: Bible Conference.

VALLEY VICTORY

By RUTH LIVINGSTON HILL

Luke 9:37, 46

Romans 7:18, 25

Lord, I remember how it was upon the mountain top, that
day,

We saw Thy glory and we wished that we need never come
away!

My heart was wholly Thine that day—or so I thought,
beneath Thy sway;

I fancied I would never follow sin again, nor from Thee
stray.

But Lord—the following day!

The valley way!

The scorching shame of finding out my sin,

Seeing my greedy heart, the pride within!

How could I gorge so soon on this world's pleasure

After that glorious glimpse of Heaven's Treasure?

Bitter the lesson that I learned.

All of my joy to torture turned

On finding in me "no good thing";

Desperate, I cried for rescuing.

Sweet, then, the Spirit's voice I heard,

Breaking sin's bonds as with a sword;

Triumphantly there came the word:

"Victory through Christ our Lord."

Lord, I remember both those days.

For which should I offer greatest praise?

The Pentecostal Sermon

An Examination of Acts 2:14-36

By LEHMAN STRAUSS*

The atmosphere was charged with tenseness. The Holy Spirit had introduced a new dispensation and the strange Power was being felt by all. The disciples were now assured that this was the Comforter whom the Lord Jesus had promised to send. Now the Spirit-filled followers of Christ were under His complete control. The world would see a mighty demonstration which no one ever had witnessed before. This demonstration began when the disciples were filled with the Spirit, and it was first witnessed when they "began to speak with other tongues." Indeed, this was the Pentecostal phenomenon, that miraculous speech should be granted to the disciples, so that they might speak the wonderful message of God in dialects and languages which they themselves had not known but which were perfectly familiar and understandable to some of the hearers. This was the favorable result, and it was accomplishing the purpose of the Lord.

But there were impressions made upon unbelievers which left some amazed and perplexed. They heard and saw what went on, but they did not understand. What they heard seemed gibberish to them. They reported that the followers of the Nazarene were drunk with wine. Indeed, there was no little mental confusion among the multitudes who witnessed the Pentecostal phenomenon. In order to escape the enigma, they commenced to jeer and joke, saying: "These men are full of new wine." Others, in their seeking hearts, asked: "What meaneth this?" Then followed the first Pentecostal sermon.

We are now to see Spirit-filled men in action. Peter was the chosen vessel to deliver the discourse. Let us look now at both the man and the message.

The Servant Is Empowered

We see, first of all, that the servant of God is empowered

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for His work. It was known to the apostolic company that the utterances of Peter often were spoken in haste and with uncontrolled recklessness. It seemed that he was always speaking. Somehow he seemed to delight in taking the lead. Although there were those times when he showed himself a coward, there is no doubt he possessed an impetuous and aggressive nature. Certainly the Peter before Pentecost could not have delivered the Pentecostal sermon with the same results.

Before our Lord's crucifixion, He said to Peter: "Thou canst not follow Me now; but thou shalt follow Me afterwards." Notice the two words, "now" and "afterwards." The period of time covered by the "now" showed Peter to have been a failure. He was quick-tempered and vacillating! This does not mean that he did not enjoy many blessed experiences with the Lord in the "now." Peter's name appears first when the three are mentioned whom Jesus chose to be with Him on certain occasions—"Peter, James and John." The names appear so frequently in this order that we automatically say them in this sequence. Yet in the "now," Peter lacked that necessary something to make him a powerful influence for the Lord Jesus. It was true that he had left all to follow Jesus, and that he was the first to say: "Thou art the Christ, the Son of the living God." And it was Peter who walked on the water to meet the Lord Jesus, but the pre-Pentecostal Peter in the "now" was not the Peter who preached in the "afterwards."

What hindered this servant of the Lord in the "now"? I believe that Peter was too self-confident. He counted more on Peter than on the Lord. Peter, like many of us, believed tremendously in himself. If Peter of the "now" were with us today, others would congratulate him for being a self-made man. But the man that God uses is the man whom God makes. At the time of the Last Supper, our Lord said to His own: "All ye shall be offended because of Me this night"; but quick as a flash Peter replied: "Though all men shall be offended because of Thee, yet will I never be offended" (Matt. 26:31-33). Then our Lord predicted the shameful cowardice of the self-confident Peter. Dr. John Gibson says that right here Peter "has passed from the depths of self-

distrust to the heights of self-confidence." In spite of Christ's warning, Peter persisted: "Though I die with Thee, yet will I not deny Thee." Foolish Peter! Had he only known his own weakness! Within a few hours he had forsaken and denied his Lord. It has happened often that the very sins for which we condemn others, and which we boast will never overtake us, cause our downfall.

The believer who is empowered for service must lose confidence in self and depend wholly upon the Lord. The plain teaching of Scripture is that the flesh is weak (Mark 14:38) and infirmed (Rom. 6:19), and that we are to put no confidence in it (Phil. 3), nor make provision for it (Rom. 13:14). We dare not trust ourselves. We need to learn that "it is better to trust in the Lord than to put confidence in man" (Psa. 118:8). The man of wisdom has said: "The Lord shall be thy confidence" (Prov. 3:26). If we hope to be used of God, our confidence must be toward Him (1 John 3:21), and in Christ (1 John 5:14). The mighty Apostle Paul was greatly used of the Lord, because he had learned in whom to place confidence. He could say: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). The Christian worker is confident that, as he works, the Lord must work through him. The confident expectation of every true servant of Christ is in the power of the risen Lord. The self-confident Peter of the "now" was in no condition to deliver the Pentecostal sermon.

But Peter was to experience a change in the "afterward," and it was that change which empowered him for the holy task. Such empowering is the work of the Holy Spirit. The first great demonstration of Pentecostal power was an exhibition and illustration of the Spirit's power. The endowment of the Spirit's power is a necessary spiritual qualification for bearing witness to Jesus Christ. Peter stands forth as an example of what the Holy Spirit will do with the servant who is fully yielded to Him. All through the Book of the Acts and the Epistles, the Holy Spirit is the Presence and the Power in true service. All results were accomplished by Him. This is the marked feature in the history of the Christian Church. One purpose in Christ sending the Holy

Spirit was to equip the disciples for the work. He said to them: "Ye shall receive power, *after* that the Holy Ghost is come upon you" (Acts 1:8). He had given them the Great Commission, but without the power of the Holy Spirit, they were inefficient to execute it.

Our Lord said many fine things to Peter, but none of His sayings was more important than that which He uttered to Peter and to the rest: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). We need to be clothed upon with power if we are to engage ourselves in aggressive spiritual work. Like Peter, we must be filled with the Spirit if we plan to go forth to serve Christ. No doubt to "tarry" went hard with the impulsive, enthusiastic apostle, but he did it. So did the rest of the disciples. There was an unlimited field of service. It was to be worldwide—"into all the world" (Mark 16:15), "unto the uttermost part of the earth" (Acts 1:8). Such a tremendous task could never be accomplished without the special endowment from Heaven. We need to be filled with the Spirit. We are not specialists when it comes to this matter of waiting upon the Lord. But the only equipment with which to reach men for God is first to reach God for men. He who does not pause before the Throne of God is in danger of becoming mechanical, and the most mechanical person is not of necessity the most practical. The practical servant of the Lord does God's work in God's way by the power of God's Spirit. Peter could not be Christ's witness without the Spirit's preparation. Neither can we. Let us ask ourselves if we are witnesses, *born again and empowered by the Spirit.* We have not yet begun to serve Him until this is so.

The Scripture Is Expounded

Following Peter's enduement with power by the Holy Spirit, we notice that he expounded the Scriptures. The Pentecostal sermon was authoritative because it was scripturally correct. The copious use of Scripture here instructs us as to what our sermons should be like. Twelve out of the twenty-three verses are direct quotations from the Old Testament. In many quarters there is a total departure in present-day preaching from this Pentecostal power. But

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Peter appealed to the inspired Word of God for the answer to the witnessed phenomena. He was preaching the Word. In Paul's solemn charge to Timothy, he wrote: "Preach the Word" (2 Tim. 4:2). This is as it ought to be. The preacher's message should proceed upon the assumption of the inspiration and infallibility of the Word of God. The true art of preaching is to stay by the "thus saith the Lord." We are to be ministers of *the Word*. One word from God's Book is worth more than all the jewels from all earthly books.

Peter's address commenced with the prophetic Scriptures as he sought to show that what actually had taken place was the fulfilment of Joel's prophecy in the gift of the Holy Spirit. There was the courageous ring of certainty in Peter's message as he answered the charge of drunkenness with the words: "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith the Lord, I will pour out My Spirit upon all flesh" (vss. 16, 17). The skill, wisdom, and bravery of Peter was a sure sign that something momentous had taken place. This was not the mere eloquence of man. It was an epoch-making address, and it stands out as the first authoritative document of the new Church. Only the Spirit of God could have possessed Peter's mind in interpreting this apocalyptic prophecy of the Hebrew Scriptures, a prophecy of the coming of the Holy Spirit and the far-reaching results that should follow.

The passage which Peter quoted and interpreted is found in Joel 2:28-32, and it declared, many centuries before Pentecost, that God would one day pour out His Spirit on all flesh. The crowd in amazement asked: "What meaneth this?" And Peter proceeded to tell them that *this is that* declared by the prophet Joel. Pentecost was no accident. It marked the beginning of the end, and beginning of the last dispensation before that great and notable day when the sun shall be turned into darkness and the moon into blood.

Actually, Joel's prophecy is not yet fulfilled in its entirety. This is still the dispensation of the Spirit as predicted by Joel. As yet all flesh has not seen and heard. "Into all the world" the believer, indwelt by the Spirit, must go with the Gospel of Christ. No revival in the history of Israel ever before reached out to bring the members of all flesh to

God. But this is God's final effort to reveal Himself to lost humanity. Each Person in the Godhead gave Himself in successive dispensations to win lost mankind back to God. The Old Testament is clearly seen to be the dispensation of the Father. By direct revelation, through patriarchs, prophets, priests, judges, and kings, God sought to win man back to Himself; but he would not come. Then, after four thousand or more years of human history, the Father sent the Son to be the Saviour of the world. "He came unto His own, and His own received Him not" (John 1:11). The dispensation of the Son lasted from the cradle in Judaea to the Cross at Jerusalem. Then came Pentecost, fifty days after the Death and Resurrection of Jesus, when the Holy Spirit came in a new way, not upon men but into men. He is in the world today enabling and empowering the servants of the Lord to open God's Word to needy mankind.

All truth influences the character and conduct of men; and least of all can we measure the influence of prophetic truth upon the life of a man. When he hears God's future purposes revealed, he is brought into more intimate contact with the Lord; for when the Almighty gives a prophecy, He brings us into a peculiar intimacy that we could not know otherwise. When Peter appealed to the prophetic Scriptures in the wisdom and power of the Spirit of God, he immediately won the favorable attention of his hearers.

But Peter did not confine his exposition to the prophecy of Joel. He moved like a master into the Psalter, quoting from three Psalms and making the application of the Scriptures. He used Psalms 16, 110, and 132. And we should make practical use of the entire Psalter as well. Dr. Joseph Parker said: "Every Psalm bears its own marks of inspiration. Human experience has been anticipated in all its innumerable phases. Is it nothing to have a book which knows the soul through and through, and can express all its sorrow and all its rapture? How mountain-like is the sublime old Hebrew among the languages of earth! And how noble its billow-like swell amid the waves of meaner speech! David knew me. Asaph is my bosom friend. Solomon is my confidant." The Book of Psalms accounts largely for the Bible's growing influence among the peoples of the earth.

The Lord Jesus Himself assured us that we would find Him in the Psalms. Thank God for the Psalter! It seems to have been written in a language which we all can understand. These were the Scriptures that Peter expounded.

The Saviour Is Exalted

Finally, the Lord Jesus Christ was exalted in the Pentecostal sermon. The substance of Peter's sermon concerned "Him." The Scriptures which He used pointed to Jesus of Nazareth, who was both Lord and Christ. Peter and the rest of the disciples had been convinced that Jesus was the Messiah, Christ the Lord; but now his hearers must be convinced even as they were. The Peter of the "afterward" is filled with the Spirit, and all Spirit-filled preaching exalts Christ. When our Lord promised to send the Spirit, He said: "Howbeit when He, the Spirit of truth is come, . . . He shall glorify Me" (John 16:13, 14). The Spirit came to guide men into all truth, and Jesus Himself is the very embodiment of truth; "I am the Truth," He said. The Spirit's holy purpose is to bring Christ into full view of saint and sinner. F. B. Meyer wrote: "He is so anxious that nothing should divert the soul's gaze from the Lord whom He would reveal, that He carefully withdraws Himself from view . . . But remember that when you have the most precious views of your dear Lord, it is because the Holy Spirit, all unseen, is witnessing and working within you." All revelation of divine truth should be given for the glorification of Christ; not that the Son should have precedence over the Father and the Spirit, but that men should see the Godhead, "for in Him [Christ] dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Being filled with and controlled by the Spirit, Peter therefore exalted the Saviour in the Pentecostal sermon. This was to be expected.

Peter appealed first to the works of Jesus (vs. 22). He told his hearers that God put His seal of approval upon the Man Jesus, and that by His wonderful works He showed that He was the Messiah. The Apostle refers to Him as "Jesus of Nazareth," the title by which the multitude had come to know Him. The fame of Jesus, because of His wonderful works, had spread far and wide, and Peter was appealing to

the multitude by the designation which they knew best.

While we rightly emphasize the death and resurrection of our Lord, I fear it is often to the neglect of His life and work here on earth. The miracles of Christ need to be re-stated and re-emphasized. They have become so familiar and commonplace to us, perhaps, that we no longer are amazed at the miracles nor God's miracle work. Did the Lord Jesus perform works that no other man could do? This question has been the battleground upon which Modernism has attacked evangelical Christianity. Peter declared Christ's mighty works to be a demonstration of God to the world. They were the works of God; for the miracles, wonders, and signs which our Lord wrought, "God did by Him in the midst of you." Let us not overlook the importance of our Lord's earthly work before the Calvary experience, but say with Nicodemus: "No man can do these miracles that Thou doest except God be with him" (John 3:2). By His works the Son bore witness that He was sent of the Father (John 5:36).

Peter then passed on in his Christ-exalted message to speak of the Messiah's death. The sufferings and death of Messiah were no mere accident nor afterthought, but He was "delivered by the determinate counsel and foreknowledge of God" (vs. 23). Later, Peter showed the Lord Jesus to be the slain Lamb "who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:20). The suffering Messiah had been fully revealed in the Pentateuch, in Prophecy, and in the Psalms, and the very details of His death were all pre-arranged in eternity. God was offering the sacrifice for sin. No mere man could do it. "It pleased the Lord to bruise Him; He hath put Him to grief" (Isa. 53:10). The Father made His [Christ's] soul an offering for sin.

Let us begin with the Cross where God begins with it— with the bloodiness and brutality of the Crucifixion, but in the glorious, infinite heights of the foreknowledge of God. Sinners are not saved because their emotions are aroused through hearing about the cruelty and calamity of the Crucifixion. We are saved by the voluntary, vicarious death of the eternal Son of God, who knew that He was coming to die in our place.

Pressing on, the Apostle insisted upon the necessity of Christ's resurrection from death and the grave—"whom God raised up" (vs. 24). No doubt Peter's argument for the resurrection was overwhelmingly effective with his Jewish listeners. He quoted David from the Psalms. David said: "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption" (vs. 27). But David could not have spoken of his own self, for it was now evident that David had died and had been buried, and his sealed tomb was at hand. Peter was preaching Christ throughout his sermon, and the central fact, to which the most space is given, is His resurrection. The things which David had written, and which Peter quoted, could not have been David's own experiences. They were prophecies which never could have been fulfilled in any other than the Lord Jesus Christ.

Then where was Jesus of Nazareth? If He arose from the dead only a few weeks before, where is He now? Peter answered this question: "Being by the right hand of God exalted" (vs. 33). David is not yet ascended into Heaven in his physical body, but Jesus Christ is. God has exalted His Son to His own right hand, so that all the house of Israel, *yea, every one of us*, should know that this same Jesus is both Lord and Christ. Into the hands of the risen and exalted Jesus had been placed the fulfilment of the promise of the Holy Spirit predicted by the prophet Joel, and, declared Peter: "This is that." And now, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. 2:9). He is Lord of all.

ONE THING I HAVE DESIRED
BY EYA GRAY

Of my Lord one thing I seek,
One thing my heart desires—
That I may dwell within His house;
To such my soul aspires.
Within His temple I'll enquire
(Oh, how I long to see
And know about the things that Christ
Hath there prepared for me).
And there may I thus, then, behold
The beauty of His face,
Where loveliness and majesty
His being interlace.

Deceiving and Being Deceived

BY A. H. STEWART*

While in the city of Indianapolis during the Easter season, I was surprised and amazed at the audacity of the Roman Catholic archbishop, priests, and people of that city paying for a large advertised announcement extending joyous "Easter Greetings" to all who would read, and an invitation to so-called Holy Mass in any one of their many churches. That you may have the text before you, I give it here in whole:

**THE ARCHBISHOP, PRIESTS AND CATHOLIC PEOPLE
OF INDIANAPOLIS
EXTEND THEIR PRAYERFUL WISHES
FOR A JOYOUS EASTER TO ALL**

The Feast of the Resurrection, Easter Sunday, is the greatest feast of the year. Commemorating Christ's glorious Resurrection from death, this truth is the cornerstone of Christian Faith. "Now if Christ is preached as risen from the dead, how do some among you say that there is no resurrection of the dead? . . . If Christ has not risen, vain then is our preaching, vain too is your faith" (I Cor. 15:12-14).

In keeping with the spirit of the Resurrection, the Catholic Church commemorates the institution of her great life-giving mysteries and Sacraments: The Sacrament of Baptism removes the guilt of original sin from the infant's soul, and, in the case of an adult, removes also the guilt of actual sins, giving supernatural life to the soul of the recipient. "For we were buried with Him by means of Baptism into death in order that, just as Christ has arisen from the dead through the glory of the Father, so also we may walk in newness of life" (Rom. 6:4).

We celebrate the institution of the Holy Eucharist, the Sacrament containing the true Body and Blood of Jesus Christ. "And while they were at supper, Jesus took bread, and blessed and broke, and gave it to His disciples, and said: 'Take and eat; this is My Body.' And taking a cup, He gave thanks and gave it to them, saying: 'All of you drink of this; for this is My Blood of the new covenant, which is being shed for many unto the forgiveness of sins'" (Matt. 26:26-28).

This season also marks the institution of the Priesthood of the Catholic Church. For at the very moment that Christ changed bread and wine into His body and Blood for the first time, He ordained the first Catholic priests and gave them the power to do like-wise: "Do this for a remembrance of Me" (Luke 22:20).

On the day of His Resurrection, Jesus gave His priests His power to forgive sins. "Peace be to you! As the Father has sent Me, I also send you . . . Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall

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retain, they are damned" (John 20:22-23). All these God-given means for saving souls, Jesus offers you today through the Catholic Church. We invite you to celebrate Easter this year with us by attending Holy Mass (Christ's sacrifice continued) in any Catholic Church.

As I read this, I was reminded of our Lord's words: "If the light that is in thee be dark, great is the darkness," and again, "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). Deceiving by interpretation of the very truth of God! No wonder God calls the city which sitteth on the seven mountains, the Woman, "*the mother of harlots and abominations of the earth*" (Rev. 17:9; see also 18:5).

Look at the teaching which makes the Word of God of none effect: "The Sacrament of Baptism removes the guilt of original sin from the infant's soul." Of course no Scripture is given for this, because none is to be found in Protestant or Roman Catholic Bible. Instead, we read in the Roman Catholic New Testament: "See that you do not despise one of these little ones; for I tell you, their angels in Heaven always behold the face of My Father in Heaven. For the Son of Man came to save what was lost" (Matt. 18:10, 11). "Even so it is not the will of your Father in Heaven that a single one of these little ones should perish" (Matt. 18:14). Our Lord speaks here of those who have not come to years of accountability and so they are saved, not having wilfully gone astray or "received not the love of the truth that they might be saved."

So no water is needed, and it is certain our Lord never left the putting away of original sin or any other sin to a church, or church dignitaries, or so-called sacraments.

Not water then, or water now
 Could ever save a soul;
 Not Jewish rites, but Jesus' stripes
 Can make a sinner whole.

Then for adults, baptism "removes the guilt of actual sins giving supernatural life to the soul of the recipient." What a tremendous claim! If that be so, then all baptised Roman Catholics have all actual sins' penalty removed, and a new supernatural life received! Then, why confession to the so-called priest? Why the flames of purgatory and payment of

masses for the dead? Truly "the legs of the lame are not equal." In substantiation of all this Romans 6:4 is given. But this statement in the Epistle to the Romans is true only of all *who are like the Romans to whom Paul wrote*. They were "God's beloved who are in Rome, called to be saints" (Rom. 1:7, Roman Catholic Version). They were saints by God's call, and "Jesus had been delivered up for their sins, and rose again for their justification" (Rom. 4:25).

"Having been justified by faith let us have peace with God, through our Lord Jesus Christ" (Rom. 5:1, 3). I am still quoting from the Roman Catholic Version, commended by Cardinal Maglione, Cardinal Tisserant, Archbishop Cicognani, and Bishop O'Hara, all of whom commend the Holy Scriptures I have quoted thus far. Then, in indentation on page 412, in large letters we read: "CHRIST'S DEATH ASSURES US HOPE AND PEACE," and again, on page 413 of the Epistle to the Romans, in black faced type "CHRIST'S DEATH ASSURES OUR SALVATION." "Because when we were yet sinners [not Roman Catholic], Christ died for us" (Rom. 5:9). Those are the people Paul writes of "who were baptized into (or unto) Christ's death," and now he exhorts them to "walk in ownership of life."

There is not a word about baptism putting away the guilt of sin, nor could there be. "For without shedding of blood there is no forgiveness" (Heb. 9:22, R. C. V.).

Without the blood there cannot be
Remission from the guilt of Sin
And Jesus' veins supplied the fount
The only stream that can atone.

The next claim made by the Romish Church is: "They celebrate the institution of the Holy Eucharist, the sacrament containing the true body and blood of Jesus Christ." Matthew 26:26, 28 is given as proof. Our Lord was not teaching anything miraculous. He was sitting there in person. How could the bread be His body? Had he two bodies? No, it was bread; it looked like bread, tasted like bread, and it was bread; and to believe it was anything else is not faith, but fanaticism. It is just as if I sat in your home and showed you a soapshot of my wife, whom you had never seen, and said: "That is my wife." Would you understand what I

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meant? Surely you would. The bread is a picture or type of our Lord, as is also a door—"I am the door. If anyone enter by Me, he shall be safe" (John 10:9, R. C. V.); or again: "I am the true vine and My Father is the vine-dresser" (John 15:1).

Now we do not worship every door or vine we see; nor should we. The teaching is too plain. How do we get a loaf of bread? A corn of wheat has to fall into the ground and die. So our Lord died, "the Just for the unjust, to bring us to God." The wheat has to be cut down, so our Lord was "cut off out of the land of the living" (Isa. 53:8). The grain has to be crushed and bruised, and "He was bruised for our iniquities" (Isa. 53:5). Then the flour has to go into the oven, and endure the intense heat; so our Lord went into the fiery judgment of God at Calvary, and now He is the Bread of God, the true food for His people.

Jesus, the bread of life is given
To be our daily food;
Within us dwells that well from heaven,
The Spirit of our God.

Anyway, the quotation from the Roman Catholic Version is never followed, i. e., "All of you drink of this." The Roman Catholic laity never do receive the cup. But the priests say: "The real body and blood are in the wafer." Let us grant that it is, then why is it not in the wafer for the priest also? "*All of you drink of this,*" by no conjuring of any kind, can possibly mean, "*You drink it all.*" That was the battle-cry of John Huss of Bohemia, a Catholic priest who desired all the laity to partake of the fruit of the vine as well as of the bread. But, no, Rome had him humed at the stake as a heretic, and gave to old Bohemia her martyr and patron saint.

Rome knows that if the Holy Scriptures were given to her people and they were exhorted to read and believe them, priests and so-called princes of the church would lose their power; but without the Word of God they are all in the dark. So they "sit in darkness and the shadow of death," and there is no fighting in a graveyard; hence fights and divisions are few in the Roman Catholic Church. Protestantism, with its endless divisions, while not to be commended, nevertheless

shows marks of life. Only the energies are often put into the wrong channel.

Again, Rome claims that, at the institution of the Lord's Supper, He ordained the first Catholic priests. This is one of Satan's hallucinations! Peter, who was present that night, informs us that all true Christians, those born from above by God's Word (1 Peter 1:23), are a "holy priesthood, to offer spiritual sacrifices acceptable to God, through Jesus Christ" (1 Peter 2:5, R. C. V.). Notice, not "we also," but "you yourselves," and Peter was writing to the rank and file of God's children, which all true believers are.

All that the Apostle Peter ever claimed for himself, he accords to others. "I your fellow presbyter," exhorts to "tend the flock of God" [not of the Pope of Rome] willingly, not for base gain, but eagerly, nor yet as lording over your charges, but a pattern to the flock" (1 Peter 5:1-4, R. C. V.). Can you imagine Peter, the fisherman, permitting men to carry him around on their shoulders with three crowns upon his head, these signifying "King of the Vatican," "King of the Church," and "King of the heathen"? Let Peter speak for himself out of the Roman Catholic Bible. Peter meets Cornelius, "and as Peter entered, Cornelius met him and falling at his feet, made obeisance to him. But Peter raised him up, saying, *Get up, I myself also am a man*" (Acts 10:25, 26, R. C. V.). What a contrast between the so-called original Pope and those of later years!

Then, lastly, the Archbishop of Indianapolis quotes John 20:22, 23, believing that it means the priests have power to forgive sins. "No one can forgive sins but God," unless, in the sense that Peter understood his commission and practised it, as recorded in the Roman Catholic New Testament. "To Him all the prophets bear witness, that through His Name, *all who believe* in Him may receive forgiveness of sins (Acts 10:43). That God-given way is still open, and is being proclaimed, without the help of mass or the Roman Catholic Church.

Summers Jesus will receive
His saints He loves and never leaves.

Peter never mentions the Church, or Mary, or Mass, or Sacraments of any kind, but he does tell us of the only way

of redemption. "You know that you were redeemed not with perishable things, with silver and gold, but with the *precious Blood of Christ*, as of a lamb without blemish and without spot" (1 Peter 1:18, 21, R. C. V.).

I stand upon His merit,
I know no other stand,
Not e'en where glory dwelleth
In Immanuel's land.

"Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31, R. C. V.)

Question Box

No. 1181. Do the terms "body" and "bride" both apply to the Church? If so, what is the distinction; why the two terms?

Yes, both of the terms apply to the Church. Of course, there are other words that also refer to the Church, as, for example, "saints," "believers," and "Christians." It appears in us, as we read the New Testament, that the word, "body," speaks of the *life* that is received from Christ, by the indwelling Spirit, and that the word, "bride," is suggestive of the *love* that He, the Lord Jesus, bestows upon His own.

No. 1182. How do you reconcile Genesis 1:26: "Let us make man in our 'image': John 4:24: "God is a Spirit"; and Luke 24:39: "a spirit hath not flesh and bones"?

God is a Spirit; He has no bodily form. "No man hath seen God at any time" (John 1:18). In Old Testament times, when God wanted men to see some representation of Himself, He took on a body, as "the angel of the Lord" (Gen. 16:7), or appeared as a flaming fire (Exod. 3:2), etc. In the New Testament, of course, it was the Son of God, our Lord Jesus Christ, who declared Him. "He that hath seen Me hath seen the Father (John 14:9). Man was created in the image of God; this was not a bodily image, but a spiritual image. Man was created a trinity—body, soul, and spirit. The word "image" indicates *likeness*. Because, when he was created, man was sinless, he had divine likeness. But the image was marred when man fell, and the likeness to God was lost. Since that time, man has been reproduced in the likeness of fallen man (Gen. 5:3). Yet, even though the image is marred because of sin, there is still a sense in which man is in the spiritual image of God, that is, in that he is a trinity; but it is not the same likeness as it was before sin entered.

The Christian, through the new birth, has begun in Christ, by the energy of the Holy Spirit, a work of conformation in the likeness of Christ, and this will be completed when the believer sees the Lord face to face and is made entirely like Him.

No. 1183. What do you understand as to what Jesus said in John 18:36: "My kingdom is not of this world: if My

kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence"?

We must bear in mind the reason for this statement by our Lord. The accusation against Him was that He, as King of the Jews, was seeking to overthrow the Roman government. To this He replied: "My kingdom is not of this world . . ." The kingdoms of the world are established by human might—with arms, intrigue, money, and men. If His kingdom were of an earthly order, then His servants would have fought to defend Him and to establish it. But His present kingdom is a spiritual kingdom—heavenly, and not earthly. It is not at all like the kingdoms of the world but is divine. Nothing that man could do could interfere with it.

The word "now," in the last clause, suggests that our Lord will have a kingdom on earth one day (as, indeed, He will); but even that will not be of an earthly order. It will not be established by the machinations of men; it will not be of this world, either, though it will be on earth; but it will be established from above, as predicted of old: "Yet have I set My King upon My holy hill of Zion" (Psa. 2:6).

No. 1184. What is the meaning of Exodus 32:32?

We quote the verse: "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." This is a portion of Moses's prayer of intercession for the children of Israel in their sins. So great was his love for them, so earnest his intercession, that he expressed himself as willing to be lost himself, if only they might be forgiven. We have a parallel case in the New Testament, where the Apostle Paul declares, on behalf of Israel: "For I could wish that myself were accursed from Christ for my brethren, my kinsman according to the flesh" (Rom. 9:3). The perfection of such love for others is demonstrated in Christ's death on the Cross for sin, saying: "Father, forgive them; for they know not what they do" (Luke 23:34).

No. 1185. Where did Cain get his wife?

This is the old, old question. It is generally asked by skeptics, or by those very young in the faith. As the truth of the Scriptures are apprehended, the problem ceases to be of great moment. This is not to disparage in the least the inquirer in this instance, for no doubt the query is both serious and important; we are simply stating the case.

Since Adam and Eve alone were created in a special way, it is obvious that Cain married one of his sisters, although she is not named. Adam lived to be more than 900 years of age, and during his lifetime he begat many sons and daughters (Gen. 5:4). If the race was to be propagated, it was necessary that the sons and daughters of our first parents marry each other. Reason suggests that the blood-stream was purer in those days than it is today, so that the marriage of near-relatives would not have the consequences that they would have today. And faith assures us that whether such reasoning be plausible or not, God is sovereign and is able to rule in these things according to His will.

No. 1186. Was Matthew a Jew or Gentile?

Matthew, known also as Levi, was a Jew, the son of Alphaeus (Mark 2:14). He was a publican (Matt. 10:3). Publicans were Jews who were employed, by Rome, to collect custom from their own people, the Jews. It is for this reason that publicans were so despised by other Jews.

The Hand of God in Ezra 7 and 8

BY KENNETH O. BOUTON*

Every child of God has God's hand upon him. It is a good hand that comforts in distress, carries in time of weakness, clasps tightly in fear or danger, and chastens when correction is needed.

Ezra, an Old Testament character, knew the blessing of God's hand in his life. He relates the experience in chapters 7 and 8 of the book that bears his name.

Ezra lived in captivity during the reign of the Persian king, Artaxerxes, over five hundred years before the Lord Jesus Christ came into this world to die for sinners. The Jews had found favor with the Persians and had been allowed to return to Palestine at the decree of Cyrus in 536 B.C.

Artaxerxes wrote a letter for Ezra, giving him permission to go to Jerusalem with a company of his people and with offerings for the house of God. The journey from its planning to its completion took four months (7:9). It was from Babylon to Jerusalem, or from that which stands for "confusion" to that which means "peace." The way of the journey was said to be up. How like the Christian life this is! The born-again believer in the Lord Jesus, like Christian in *The Pilgrim's Progress*, is leaving the city of Destruction with its confusion, godlessness, and man-made religion. He is walking the upward way, traveling to the city of God. The blessed part of it all is that, as Ezra safely made the journey by God's good hand upon him, so we, who have trusted Christ, will some day enter the reserved place in Glory (1 Peter 1:3-5).

A description of Ezra is given, in chapter 7:6, which accounts, to some extent, for God's hand upon him. He is said to be a scribe, one who could read and write. But more than this, he was "ready." There are many scribes today, few of whom are ready. Paul said: "I am ready to preach the Gospel" (Rom. 1:15). In First Peter we read: "Be ready always to give an answer to every man that asketh you a

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reason of the hope that is in you with meekness and fear" (3:15). Opportunities are not seized, and privileges not accepted, because we are not ready. What was the secret of Ezra's readiness? It was the Word of God! He read the Book which prepared him for service. If this article is of any value, it will be in turning you to the Bible. Newspapers, magazines, and books have their place in our lives, but God's Word is profitable in all things (2 Tim. 3:16-17). Why did Ezra read the Word? God had given it. He loved God and appreciated His gift.

The story is told of a young woman who read a book, and, having completed it, remarked that it was the *dullest* book she had ever read. Not long after she met a young man to whom, in the course of time, she became engaged. One evening while he was visiting in her home, she mentioned a singular coincidence. She said that she had a book in her library written by a man whose name and initials were the same as her fiance. He replied that he did not think it so strange, for it was he who had written the book. After he left, she again took the book, re-reading it in the same night. She declared it to be the most interesting book she had ever read. What brought about the change? She knew and loved the author. When you know and love the Author of the Bible, you will be thrilled with its message and filled with its music. You will then become a ready scribe of its contents.

Not only was Ezra a ready scribe, but he was also steady. We are told that he "had prepared his heart" (7:10), that is, had set his heart according to God. Just as our clocks are set by the sun, so our hearts need to be set by the "Sun of Righteousness" (Mal. 4:2). The prepared heart led Ezra to do three things in a Spirit-given order: he *sought* the Word of God; *did* it; and then *taught* it. The Lord Jesus said: "Search the Scriptures . . . they testify of Me" (John 5:39). This is a mark of Christian nobility (Acts 17:11). Many seek the will of God in order to consider it; few to do it. Ezra was among the few who obey God's Word. Remember the words of our Lord: "If ye know these things, happy are ye if ye do them" (John 13:17). Knowledge does not bring the happiness which obedience does. Often as teachers of the Word, we seek for truth and attempt to set it forth before

others, without having it operative in our own lives. It was not so with Christ. He exhorted to do and teach (Matt. 5:19) and exemplified the same (Acts 1:1).

The third time that the hand of the Lord is mentioned is in the last verse of chapter 7. Following words of praise to God for His blessings and extended mercy, Ezra speaks of being strengthened by God's hand. His contemporary has written: "The joy of the Lord is your strength" (Neh. 8:10). Observe how personal is the extension of God's mercy, when Ezra says: "extended mercy unto me" (7:28). It is written that "according to His mercy, He saved us" (Titus 3:5), and again that "God . . . is rich in mercy" (Ephes. 2:4).

As Ezra's company was about to begin its journey, it was discovered that none of the sons of Levi was going with them (8:15). The Levites were ministers for the house of God (8:17). They were vital to the service of worship and praise. God's good hand brought the necessary individuals, and also a man of understanding and discretion (8:18). God is the great Giver. He does the exceeding abundant. Is it not so that today we need servants of God, men mighty in the Scriptures? Do we not also lack men of discretion, of tact, of spiritual insight? Have we asked that the good hand of God provide them?

But Ezra had still one more thing to do. He proclaimed a fast at the river Abaya (8:21). The purpose was to afflict or humble themselves before God. The promise to the one who humbles himself in the sight of the Lord is that "He shall exalt you" (James 5:10 R. V.). We are reminded once more of the Holy Spirit's care in the very order of the words of Scripture. The right way which was sought was first, for us, then for our little ones, and finally for our substance. Sometimes we are very solicitous for others, that they walk in the right way, but somewhat negligent concerning our own walk. Parents are much concerned about their children, but not always are they careful in setting a good example for them. One thing that we too seldom seek God about is our substance. If we are giving a tithe or more, we feel quite satisfied. We should seek a right way for the use of our substance. It is not so much what we give to the Lord as what we keep for ourselves, which is our problem.

Our scribe had given testimony before the Persian king, that "the hand of God is upon all them for good that seek Him, but His power and His wrath is against all them that forsake Him" (8:22). By this he had, as it were, burned his bridges behind him. He could not now ask the king for soldiers to accompany them on their journey. There were dangers to be faced from the lurking enemy and marauding bands of robbers. It is glorious to note that Ezra looked up to God and besought Him. The result could only be as it was, that "He was intreated for us" (8:23). There is an important lesson here for the local church. It is so easy to sing, "God will take care of you," and to say, "God will supply all our need." Then, when faced by difficulties and perplexities, we turn to the world for support, the world that does not love or heed our blessed Saviour. We need more of the faith of an Ezra, or of a George Müller. Faith steps out when there is nothing on which to place its foot; that is, nothing but the promises of God.

The journey of our pilgrim band was safely concluded with the statement: "The hand of our God was upon us, and He delivered us from the band of the enemy, and of such as lay in wait by the way. And we came to Jerusalem, and abode there three days" (8:31-32).

Soon our pilgrimage will be past. Even now our ear is awaiting the sound of the trump, the voice of our Beloved, and our welcome home (1 Thess. 4:16-18). The Lord Jesus Christ is coming again; yes, coming soon. If we would have an abundant entrance into His presence, let us continue to walk by faith, filled with His love, and assured that the scarred hand of a loving and living Saviour will never let us go (John 10:28).

If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a blank cheek, cash it. If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star. Entwine the climbing creepers of holy desire about the lattice work of Scripture. So shall you come to say with the Psalmist: "Oh, how I love Thy law! It is my medication all the day."

—Selected.

The Stones Cry Out

By D. W. EVANS*

"I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40).

It was to "some of the Pharisees" that these words were spoken by our Lord, as the so-called great triumphal procession neared Jerusalem. Why were these underground enemies forever dogging the steps of the Master, when His words and ways were so distasteful to them? It was not now for the loaves and fishes. They had already seen enough of His miraculous power as He ministered to the necessities of a sin-sick world, and now their pent-up rage could not endure the loud Hosannas which provoked more and more of the populace to find a place in the throng that followed our Lord. And thus it is that these religious Pharisees condescended to call Him, "Master," if He would but speak to His disciples "that they hold their peace."

But why do they persist in their ostensible fealty to the One whom they abhor? The disciples, no doubt, were thrilled at what appeared to be a prelude to an immediate triumph of their cause, little dreaming that at that very moment all that stood between their Master and an already planned attempt on His life, was this very concourse of a shouting, palm-waving populace of whom they themselves formed the core. For do we not read: "And they watched Him, and set forth spies, which should feign themselves just men, that they might deliver Him to the power and authority of the Roman governor" (Luke 20:20)? And in this very throng do we not see these miserable spies, and behold the subtlety of their subversive speech: "Master, speak to Thy disciples that they hold their peace"? Now, if we have been slow to get the full force of His incriminating rebuff, we have at least seen His would-be betrayers silenced for a season: "I tell you that if these should hold their peace, the stones would immediately cry out."

In reference to these words, commentators have without

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exception, so far as the present writer is aware, ascribed to the stones a tenderness of heart hardly in keeping with their ordained office, that of carrying out the extreme penalty of the Mosaic law. Theirs it was to execute judgment without mercy, on the strength of "two or three witnesses."

Many of us are familiar with the fable of the viper in the smith's shop, that tried to bite a morsel from the file. The file retorted: "You are likely to get little from me, whose business it is to bite others." Even so the stones of Judaea were implements of death in the hands of those in authority. And let us not forget that, at this very time, these same implements of death were in the hands of those who were alert to the first opportunity to use them against this Man of Galilee. Such being the case, "Hosanna to the Son of David" would be a most unlikely word from the stones, and especially at this particular time. And if, by conquest, these same implements of death have become outlawed, their cry may reach the ear of the Roman governor in whom the power of death is now vested.

Let us, then, without prejudice, consider the attitude of the stones toward Him whose coming was heralded by Hosannas' loud acclaim. In the first place, what was their attitude toward His followers *after He was taken from them*? How, for instance, did it fare with Stephen, a man "full of faith and of the Holy Ghost"? We see him in the midst of an enraged multitude, condemned by false witnesses. "And they cast him out of the city and stoned him: and the witnesses [who needs must throw the first stone] laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:58).

And now, Saul, what has gone wrong with you? You stood by consenting to the death of Stephen. But the Damascus road experience has changed things. And they "stoned Paul, [and] drew him out of the city, supposing he had been dead" (Acts 14:19). How significant are the words of the great apostle, when, at a later date, he speaks of the law as "the ministration of death, written and engraven in stones" (2 Cor. 3:7).

And now, what had been the attitude of the stones toward our Lord himself, prior to the time in question? In John 8:59, we read, regarding the Jews: "Then they took up stones to

cast at Him." Again, in John 10:31, we read: "Then the Jews took up stones again to cast at Him." Why, then, did they not openly demand the death of this "malefactor," who was ever gaining ground; for even the scribes and the Pharisees said: "Behold, the world is gone after Him." That is the very reason: "*They feared the people.*" All they wanted was an opportunity, and for such an opportunity the rulers were now ever on the alert. It was to this end that the Pharisees made the impertinent demand that the disciples be silenced.

To these bloody men, the Lord's reply was poor consolation: "I tell you, if these should hold their peace, the stones would immediately cry out."

The printed page fails to shew on just what word the Lord placed the strongest emphasis. To place it on the word, "stones," would be to invest them with an attitude toward Him that is hardly warranted by the facts which we have already considered. The stones of Judaea were in deadly enmity toward Him. In other times and other places, what has been the "cry" of death-dealing implements? When, in England, the stake-and-faggot "cried out," it was always for the death of a martyr. When, in France, the guillotine "cried out," it was for the life's blood of its unfortunate victim. When, in our own time, a gallows "cries out," nothing serves to silence it save the surrender of a human life. How, then, must we interpret an outcry of the Judaeian stones, now in the hands of an envious priesthood? Hardly in terms of mercy; much less, in Hosannas to a "blasphemer."

What, then, is our key-word? Let us look at the word, "immediately." This word, along with its context, is suggestive of something to which reference has already been made, something just awaiting its time, something to be expected at the first opportune moment. And now, our Lord indicates that that particular moment would *at once* be ushered in "if these should hold their peace," in which case "the stones would *immediately* cry out."

Since the stones are to be the acting agents, let us have recourse to our indispensable friend, the Concordance. Tucked away in the book of one of the Minor Prophets, with little to attract the attention of the casual reader, we find a prophetic word of which, full well, the Lord Jesus knew the

significance, a word in the fulfilment of which those self-same Pharisees might soon have a enveted part. It is in the book of the prophet, Habakkuk: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it" (2:11). What can be the stone, and what the beam? It is evident that both stone and beam represent people, since there is an exchange of words. Who can these people be?

Is it not quite reasonable to link up the stone with the Jewish people? Jewish law and Jewish stones are inseparable, since the extreme penalty, that of death, was ordained to be carried out by stoning. And we know, also, that the self-same penalty, under Gentile-Roman law, was implemented by the much dreaded cross, frequently spoken of metonymically as a "tree"; here, it seems to us, by the same figure, as a "beam." Thus it would appear that the stone represents the Jewish people, while the beam represents the power of Rome. Further, we see that the stone and the beam are engaged in a controversy, since the beam witnesses against the stone. The marginal reading makes this clear.

The setting would appear to be that of wall and superstructure, the wall evidently at odds with the superstructure, chafing beneath its weight. Does this relationship coincide with that which obtained between those two nations at the time our Lord uttered His brief prophetic word? Unquestionably this is so. At that very time Israel was writhing beneath the yoke of Rome, hence the all-absorbing question: "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6).

And now, what further prophecy have we relative to this self-same epoch? The answer is illuminating, if not startling. Some four centuries prior to the word spoken by Habakkuk, the Psalmist, by divine inspiration, had uttered a warning word: "How long will ye imagine mischief against a man? Ye shall be slain all of you; as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly" (Psa. 62:3, 4). What a picture of God's chosen people at the very time the "triumphal procession" was nearing the gates of His chosen city! In the Psalmist's terrible arraignment, we find four

charges leveled against them, and on every count history confirms their guilt. While these are indisputable marks of identification, our chief interest, at the moment, is in the Psalmist's simile, "as a bowing wall." Here once more we see Israel likened to a wall. But why a *bowing* wall? Because of the crushing weight of Roman occupation. This was the one thing that stood in the way of the nation of Israel casting down "from His excellency" this Man, in accordance with their own law and custom, and it is in this plight that the "stone" makes its appeal to the adverse "beam."

Freeing the prophetic word of its figurative setting, we may see in the prophecy of Habakkuk, Jew crying to Gentile, and Gentile witnessing against Jew; and this brings us right to the judgment hall of the Roman governor, before whom the despised Prisoner is led. Pilate, the Governor, having taken his place on the judgment seat, receives a message from his wife. It is of poor consolation to the accusing Jews. It runs:

"Have thou nothing to do with this just Man: for I have suffered many things this day in a dream because of Him" (Matt. 27:19). Pilate, representing the authority of Rome, finds his identity in the *beam*; the Jews, despoiled of their power to carry out the death sentence, find their identity in the emasculated *stones*.

And now the Lord stands before the Roman governor. Shall we not listen to the conversation between "the beam" and "the stones"?

The Beam: "What accusation bring ye against this Man?"

The Stones: "We find this Fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ, a king."

The Beam (to the Prisoner): "Art Thou then the King of the Jews?"

The Prisoner: "Thou sayest it."

The Beam: "I find in Him no fault at all. Take ye Him and judge Him according to your law."

The Stones: "If He were not a malefactor, we would not have delivered Him up to thee."

The Beam: "Will ye that I release unto you the King of the Jews?"

The Stones: "Not this Man, but Barabbas."

The Beam, Pilate, therefore, willing to release Jesus, spake again unto them.

The Stones *cried*, saying: "Crucify Him! Crucify Him!"

The Beam: "What will ye then that I do unto Him whom ye call the King of the Jews?"

The Stones *cried out* again: "Crucify Him!"

The Beam: "Why, what evil hath He done?"

The Stones *cried out* the more exceedingly: "Crucify Him!"

The Beam: "I am innocent of the blood of this just Person; see ye to it," in the words of fearful Pilate.

The Stones: "His blood be on us and on our children. If thou let this Man go, thou art not Caesar's friend; who-soever maketh himself a king speaketh against Caesar."

Thus ended the evidence. And Pilate, the official mouth-piece of Roman justice, cowered. But there yet remains one word more from "the beam out of the timber," in the person of none other than the Centurion, upon whom fell the responsibility of carrying out the sentence dictated by "the stone . . . out of the wall." This is his word of testimony, a word in which "they that were with him," Roman soldiers, concurred: "Truly this was the Son of God" (Matt. 27:54).

It is such a "burden" as this that Habakkuk saw: "For the stone shall cry out of the wall, and the beam out of the timber shall witness against it."

"And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples, that they hold their peace. And He answered and said unto them: I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:39, 40).

Stones—Satan's *first word* in the wilderness; a *great stone*, sealed and guarded—Satan's *last word* at the tomb. "And, behold, there was a great earthquake; for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it" (Matt. 28:2). In this we see death conquered, but not yet destroyed. "The last enemy that shall be destroyed is death . . . O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:29, 55-57).

Demonism and Latter-Day Doctrinal Deception

BY MERRILL F. UNGER*

The whole body of revealed truth constituting the Bible, inspired and God-given, is the impregnable bulwark and defense against all wicked power and evil supernaturalism. Implicit faith in its teachings and hearty appropriation of its precepts constitute the only, but all-sufficient, guarantee against satanic subtlety and demonic cunning. As long as scriptural truth is embraced and followed, Satan and his hosts are stripped of their power to harm or lead the child of God astray. It is only when revealed truth is neglected, rejected, or misunderstood, either in whole or in part, that the powers of darkness have opportunity to inflict damage and work havoc upon the Christian.

It is not surprising therefore, in the light of these facts, to find satanic and demonic assault directed particularly and relentlessly against the Word of God, nor is it amazing to discover that attack against the citadel of revealed truth is without doubt the most conspicuous and potent role played by demons.

Warnings against error and doctrinal corruption assume a position of remarkable prominence and importance in Scripture. Whether it is Moses impassionately exhorting the Israelites to serve Jehovah and not to forget His precepts (Deut. 9), or David in solemn assembly giving counsel to Israel and his son, Solomon (1 Chron. 28), or the prophets advising with stern uncompromising voice, or our Lord Himself predicting the rise of "false Christs and false prophets" (Matt. 24:24), or the Apostle Paul cautioning the Ephesian elders against the inroads of "grievous wolves" (Acts 20:29), or Peter forewarning against apostate teachers (2 Peter 2), the Bible usually portrays heresy and false doctrine as simply the result of defection in the human agent. But there is not lacking definite revelation of a deeper cause than the mere manifestation of error and

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and apostasy in human conduct. As usual, Scripture conducts one to ultimate realities and final causes, rather than to mere effects and developments.

1. *Scripture Presents Demonism as the Source of Doctrinal Deception*

The Apostle Paul, in a pivotal prophetic passage, traces all doctrinal aberration to its deeper cause and its ultimate source in the invisible demon agents behind the visible human actors. He presents the perversion of truth and godliness as the direct work of Satan's minions, the demons. "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4:1, A.S.V.). The "seducing spirits" are the deceiving "demons," who are ceaselessly diligent in perverting the truth and leading God's people astray from sound doctrine.

As the Church is guided into all truth by the "Spirit of truth" (John 16:13), the fountain-head of all true inspiration, so He is opposed in His beneficent ministrations by Satan, "the spirit of error" (1 John 4:6), the arch-enemy of truth and the great deceiver, who, with his demon-inspired helpers, is the source of all *false* inspiration. But since Satan is a mere creature, and, unlike the Holy Spirit, neither infinite nor omnipresent, he requires the aid of an innumerable host of wicked, deluding spirits to carry on effectively his vast program of doctrinal corruption and deception.

As the "Spirit of truth" inspires the genuine prophets and teachers of God (1 Cor. 12:3), so the "spirit of error" and his spirit-satellites energize the "many false prophets" who are gone out into the world (1 John 4:1). Hence the Apostle John, like the Apostle Paul, traces error to its ultimate source in satanic and demonic activity, rather than in the human agent.

The spurious inspiration takes the precise form of "doctrines of demons." The Pauline phrase does not mean "doctrines about demons," or demonology. Still less does it denote heresiarchs, or the human promulgators of strange isms and cults. It emphatically links demonism with false doctrine, and has direct reference to wicked supernatural

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spirits, specifically to the "doctrines taught by demons," which the Apostle James vigorously describes as representing "not a wisdom that cometh down from above," but which is "earthly, sensual, devilish," that is, demoniacal (Jas. 3:15). In other words, James views what Paul calls "teachings of demons" as a perverted wisdom, which "belongs to earth, to the unspiritual nature, and to evil spirits" (Jas. 3:15, Weymouth).

The immediate occasion, which evoked the revelation of demonism as the cause of doctrinal perversion, was an erroneous teaching taking the form of a false asceticism, condemning marriage and the eating of certain foods. The apostle had just ended on a triumphal note, as he reviewed the mystery of godliness, and, sweeping over the great events of redemption, from the incarnation to the glorious ascension (1 Tim. 3:16), offers the finished work of Christ as a fitting background for his contrasting sombre reference to satanic power in opposition to the faith and truth of God, and sets it forth as a sure and certain guarantee of future triumph of truth over error, despite the present prevalence and grievous opposition of the latter.

The prophetic warning against latter-day demonic activity in corrupting the truth and in turning many away from the faith, is couched in particularly solemn and impressive language. Paul seems almost to speak as if, under the prophetic influence, he had an activity independent of himself as an apostle. "But the Spirit saith expressly [distinctly declares] that in later times some shall depart from the faith" (1 Tim. 4:1). "The faith" is, of course, the whole body of revealed truth, which, as the bastion of the believer's defense, is the special target of demonic assault, and which, Jude reminds us, "was once for all delivered unto the saints," and is to be earnestly contended for, as a treasure and resource subject to diabolic spoliation. The "later times" are the closing days of the Gospel dispensation, as the professing Church lapses more and more into the prophesied lukewarm Laodicean condition (Rev. 3:14-22). Departing from the faith, neglecting and rejecting God's truth, the dupes of Satan will devote their attention to misleading spirits and pernicious doctrines instigated by demons.

The apostle is obviously describing a certain class of persons who are deceived, but who are not actively and aggressively deceiving others, and who do not maintain the direct and intimate intercourse with deluding demons characteristic of another class, represented in the succeeding verses. This second group manifestly consists, not of those falsely taught, but of the false teachers who instruct them. They are not only themselves deceived, but are actively and enthusiastically engaged in deceiving others. They are the human agents through whom the seducing spirits work, and so completely are they under demon tutelage and control, that their disciples, who listen to them and follow them, are actually represented as giving "heed to seducing spirits and doctrines of demons."

It is the empty insincerity, the base pretense and perfidy of these lying teachers, together with a conscience so hardened and seared that they are devoid of all feeling and bereft of the sense of right and wrong, which enable the demons to make use of them as their special tools of deception. It is thus apparent that those who "fall away from the faith" and "give heed to seducing spirits and doctrines of demons," do so "through the hypocrisy" of their false religious leaders and teachers, who are exposed as "men that speak lies," and who are "branded in their own conscience as with a hot iron" (1 Tim. 4:1, 2).

Although the precise form of error assumed by the "doctrines of demons," in this particular instance, is seemingly circumscribed and limited to some local heresy that immediately threatened the peace and purity of the Church at that time, yet it must not be supposed that demonic deception is confined to unsound teaching inculcating a hypocritical asceticism, forbidding marriage, and frowning upon certain kinds of foods. The multifarious forms and almost endless variety which the "doctrines of demons" may assume are illustrated by the manifold perversions of pure Christianity, which have been perpetrated in the Church in the course of the Christian era, and especially, by the bewildering Babel of cults and sects that afflict modern Christendom.

However, the distinct type of doctrinal vagary emphasized by the apostle has been significantly prominent in ecclesi-

astical history. Men under demon tuition early began to teach these heresies, even in apostolic times, and they developed in systems like Gnosticism, and later into Roman Catholicism, where priests are forbidden to marry and people are commanded, at least on certain days, to abstain from meats. Today precisely the same principles are advocated in theosophical and other occult movements.

Such advocates of unscriptural austerities, which are mere pretensions to superior piety, in forbidding what God has plainly sanctified and established as incompatible with their own assumed higher and holier character, thus exalt themselves against the authority of Him who ordained the institution of marriage, and the eating of all foods, and cast an aspersion upon Him, as though He were an imperfect, or, perhaps, even an evil being. The inveterate satanic spirit of rebellion against God (Isa. 14:12-14), of confirmed falsehood (Gen. 3:4), and of calumination of the divine goodness (Gen. 3:5), is characteristic of all "doctrines of demons," and is discernible, in greater or less degree, in one form or another, in all their multitudinous variations. The same is true if one sees, in the phrase "forbidding to marry," the promulgation of the doctrines of free love and the abrogation of the marriage relation, or whether one construes "commanding to abstain from meats" as following a prescribed diet to make one more susceptible and amenable to spirit communication. In any case, the essential satanic character is always apparent in the particular perversion of God's truth.

In view of the ceaseless industry of Satan and his vast cohorts of demon-helpers, zealously bent upon instigating error and perverting and distorting the truth of God as the chief barrier to the progress and success of their nefarious program for the world, the oft-perplexing problem of the prevalence of so many conflicting sects and isms in professing Christianity, with such contrariety of doctrinal opinion, even among those of the same denominational affiliation, becomes less and less difficult of explanation. The recognition of demonism as the source of doctrinal deception is the only adequate basis upon which to account for the modern religious Babel and the present-day confusion of tongues.

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2. Scripture Presents Demonism as the Dynamic of Doctrinal Deception

The zeal and energy with which leaders of new and strange cults disseminate their falsehoods and promote their propaganda are matters of common observation. Too often those who possess the truth sit idly by, while those who advance flagrant error and espouse fantastic heresy, propagate their vagaries with indefatigable enthusiasm and unflagging fervor. Why? The only adequate explanation of this glaring fact is that demonism is not only the source, but also the dynamic, of doctrinal deception. Error which demons instigate they take endless pains to propagate.

It is the apostle John who reveals the truth that demonism is the impelling power propagating false doctrine. "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world" (1 John 4:1). It is arresting and very significant that the apostle introduces the expression "false prophets" into this verse, instead of what might naturally be expected, "false spirits." He has been warning against deceiving, lying spirits, the invisible demon powers, and suddenly, without any apparent transition, speaks of their visible human agents, as if the two concepts were in the closest possible relationship, indeed, as if they were actually interchangeable. The explanation is that the wicked, deluding spirits are most definitely identified with their human instruments, because the demons are the impelling impulse and power, who energize the spurious prophets.

False teachers are so tireless and relentless in the extension of their aberrations because the demons, inspiring and energizing them, are so diligent and industrious. Besides actual heresy, it would seem any religious fad, doctrinal hobby, or lopsided presentation of the truth, which does little credit to God's message and which does not redound to the divine glory, enjoys special demoniacal inspiration and assistance, if the strange enthusiasm and assiduity of those who promote such unbalanced teachings are any indication of the fact.

Because many false teachers have gone out into the world,

inspired and impelled by evil spirits, the apostle warns the people of God against the subtle danger of believing "every spirit." He does not say: "Believe not every teacher or prophet," but, "Believe not every spirit." He goes deeper to the source and the dynamic of deception behind the false teacher. Heeding and believing the teacher is tantamount to heeding and believing the *spirit motivating and controlling him*. Putting the spirits to the infallible test of truth, trying them by the unfailing criteria of the Word of God, is the all-important task, if believers are not to fall easy victims to the latest fads of spiritual humbuggery.

In explicit terms John gives the test of the Spirit of God: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God" (1 John 4:2). It is important to notice that, whereas in this whole context, the Apostle John most definitely implies the existence of "spirits who are of God," that is, the good and elect angels sent forth and commissioned by God, yet the entire emphasis, in matters doctrinal and in the realm of the revelation of spiritual truth, as is here the case, is significantly *not* on these benign creatures, but altogether on the Holy Spirit. The lesson is plain. Although angelic spirits have a definite ministry to the people of God here on the earth, and are "sent forth to do service for the sake of them that shall inherit salvation" (Heb. 1:14), yet their beneficent activities are concerned with temporal mercies and ministrations, rather than with the revelation of spiritual truth. For this supremely important task there is another Spirit, greater than all created spirits, the Holy Spirit of God, and believers do not look to angels for guidance or understanding, but to the Holy Spirit, who came into the world to reveal the things of Christ to them.

It is important to note the force of the injunction (the mode is, in all likelihood, imperative) which is not, "Hereby know ye the spirits who are of God," but, "Hereby know ye the Spirit of God." This is the emphasis, and this is the goal and immediate intent, of the doctrinal test—to recognize the Holy Spirit as the sole and all-sufficient Revealer of truth to the Christian. In this knowledge alone is the child of God safe amidst the incessant clamor of alien voices. He

will know "the spirits who are of God," but by no means is he to be taught and guided by them into truth. They have no such ministry. The work appertains to the office of the Holy Spirit alone, who is infinite, and needs no helpers.

Knowledge of good spirits is necessary in order to furnish the criterion by which to recognize the evil, misleading spirits, because the latter can so subtly imitate the former that they often appear, as Satan himself does, as angels of light. The never-failing test, to differentiate the false from the true, is the basic truth of the incarnation of Jesus, the Christ. All good spirits, who serve God and are commissioned by Him, readily and gladly confess this foundational fact of Christianity. On the other hand, wicked, seducing spirits of Satan conceal, pervert, and deny this glorious truth, comprehending as it does the finished redemptive work of Christ. And little wonder! This is the seal and sure guarantee of their own undoing and doom.

In the Book of the Revelation, the Apostle John gives a striking illustration of the fact that demonism is the dynamic of doctrinal deception. What is seen in his epistle as teaching, is presented in The Apocalypse as practice. In the last days of this age, the kings of the earth and their armies will be led to such a depth of deception by demonic agency that they will imagine that they can fight against God Himself, and come off victor. "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are the spirits of demons, working signs; which go forth to the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty . . . and they gathered them together into the place which is called in Hebrew Har-Magedon" (Rev. 16:13-16, A.S.V.).

These frog-like "unclean spirits" are the deceiving demons, who come forth from the pestiferous quagmires of darkness to perpetrate their deadly work of delusion in the evening shadows at the ending of man's day. They creep, and crouch, and defile, and fill the ears of the nations with their lies and ooisy demonstration, like communistic agents of the present-day, until they stir up earth's godless popula-

tions to undertake an insane march against Palestine to crush out the Jew and the divine purpose to establish the kingdom of Christ on the earth. As the "lying spirits" in the mouth of King Ahab's prophets led the iniquitous monarch to his destruction at Ramoth-Gilead (1 Kings 22:20-38), so these demon-spirits will perform a similar function in arousing whole nations and recruiting vast armies from all countries, to march to their predestined doom at Har-Magadon. Such will be the devastating power of demon deception in the last days.

These are the seducing spirits, who go forth in the last days proclaiming the "doctrines of demons," of whom Paul warned (1 Tim. 4:1). These are the wicked satanic emissaries at work now, through their human agents, in the professing Church, instigating new errors, promoting new cults, laboring insidiously to destroy the unity and purity of the Body of Christ. Outside, in the world of the unregenerate, their fearful augmented activity through the vehicle of world-wide atheistic communism is terrifying to behold. The clarion call goes forth for vigilance and prayer to those who look up and lift up their heads for their redemption which draweth nigh (Luke 21:28).

THE THIRST

By CONSTANCE CALENBERG

When I had thought life's thirsts too great for quenching,
 The yearnings of a soul, too strong to still,
 I saw the Living Waters flowing freely;
 And, drinking deeply, knew my being's fill.
 Before the Throne of God I found fulfillment
 For in that flow of Heaven's joy divine
 I knew the rich infilling of the Spirit,
 And claimed that Holy effluence as mine.
 Within my soul, now springs a stream eternal,
 Which stems from God the Son, who dwells above;
 My thirst, assuaged forever at that fountain,
 Has found the potion sweet of Jesus' love!

Current Events**In the Light of the Bible****BY THE EDITOR**

Not to be Manufactured. World news during the past thirty days has been singularly devoid of events that seem to have any significance in relation to the prophetic words. And since it is not the business of these pages to manufacture news, nor to apply trivialities to the great truths of the Bible, this is one of those occasions when this department will be rather brief. Our comments this month will pertain primarily to the over-all picture in power politics, since the movements in this field must have, in due course, some bearing on the international alignments of the last days.

Results of the "Big Four" Meeting in Paris. An analysis of the results of the recent meeting of the "Big Four" shows them to be inconsequential, for although several minor matters were settled, the basic issues that must be decided, before peace can come to Europe, remain unchanged. One wonders just why Stalin ordered the Berlin blockade and called the meeting of the "Big Four," until it is recalled that the man is an enigma at all times. No one ever seems to be exactly certain as to his reasons for doing anything. It may have been a propaganda move, to effect good will toward the U. S. S. R., or it may be that the Red Premier thought that the U. S. A. was about ready to make concessions, on account of Communist gains in China and a mild economic depression in the U. S. A.

As to the major issues of the meeting, here is the actual outcome:

The Berlin question is far from settled. There must be one city government, one kind of currency, etc., all under German control, before the issue can be said to be discharged. As a matter of fact, while there is no longer a full blockade in Berlin, certain restrictions still prevail which oblige us to conclude that there continues to be blockade in fact, if not in name.

There has been no change in the Ruhr issue. The Western powers still hold the Ruhr, in cooperation with Western

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Germans, and Russia has not relinquished her desire and efforts to be allowed "in."

As to Greece, nothing has been altered by the "Big Four" meeting, nor have the differences pertaining to the atom bomb, or the Atlantic Pact, been ironed out.

So the "cold war" stays, more cool than cold, perhaps. Certainly accord between the West and the East is as far removed as it was before the Paris meeting.

Regarding Formosa. Formosa, situated about 125 miles off the coast of China, and approximately 700 miles southwest of Japan, has become the haven of many Chinese refugees. It is a training ground today for anti-Communist forces and probably will be Chiang Kai-shek's rallying point to take over, once again, the leadership of the Nationalist Government.

It is reported that China's Communists are preparing to strike at Formosa, once Canton has been taken. Communist forces are said to be assembling naval power and facilities for air support, so as to invade the island. In view of the fact that during the last war, the Nazis, with all their ingenuity, did not dare to try the cross-channel invasion of Britain, and that it required all the resources of the U. S. A. and the manpower of the Western allies to effect the Normandy invasion, one wonders how the Chinese Reds can hope to take Formosa by armed might. The island is nearly 400 miles from Canton.

If Communism should be successful in Formosa, it seems more likely that it will be from within rather than from without.

As If It Were Inevitable. While the majority of the world's population wants nothing more than it wants peace, preparation for war goes on apace, as if war were inevitable. And it is, until the Prince of Peace comes to establish righteousness and peace.

It is the consensus of opinion in Washington, according to news reports, that the war production in the U. S. S. R. today far exceeds that of the Atlantic Powers. However, it is the intention of the latter, and particularly is this true of the U. S. A., that production of war materials shall increase to such an extent during the next three years that, by 1952,

it will surpass that of Russia. It is hoped, therefore, that when the Soviet intelligence agents observe this, Russia will be fearful of waging war.

The White House believes, we are told, that Russia has the atomic bomb secret and that she may even now be producing atomic bombs. But these are only (?) comparable to the one used at Hiroshima. Those now manufactured in the United States far exceed the older type in power, and there is a stock in hand, so it is rumored, of more than 250 of these, which will increase to approximately 1,000 within two years.

Some advisers to the U. S. Government, agreeing that the above facts are reliable, are not in accord with the Government's conclusion. They are convinced of the very fact that U. S. production is on the increase, and cause Russia to strike early.

Nobody knows, of course. Meanwhile, "wars and rumors of wars" will continue and increase until nation and kingdom are battling each other according to Bible prophecy. As to the present, if Russia's ambition to dominate the world has not changed (and it certainly has not), momentous decisions must be made at the Kremlin. Great victories have been obtained in the Far East. What can the Soviets accomplish in the West? That is the great question. It does not seem to be the time, as we view it, for the U. S. S. R. to launch an all-out war. Yet there appears to be little doubt that she would, if she thought she could carry it to a successful conclusion. It is still our private conviction that Communism will never triumph in the West—at least, not if we are as near the end times as we believe we are—for the great conflict of the last days of this age will be between the East, where Communism rules, and the West, Christendom, where Christianity is professed, if not practised.

What Are the Churches Coming To? An article under this caption appears in the July issue of the *Woman's Home Companion*, which reveals in clear type the tendency of the churches today, that is, those churches where the Word of God is not proclaimed in truth. The author of the article, Helena Huntington Smith, who admits to being "a non-

churchgoer," made a nation-wide trip, concerning which she confesses that she started out "in almost complete ignorance." What she learned was tremendously to her liking. For she found out that there are many churches where inter-racial relations are preached, where Catholics and Protestants share pulpits, where strikes and tariffs are the sermon material, and where ministers espouse the cause of the CIO. She learned, i. e., that a particular "church was offered for [labor] union meetings; in return the union took full page ads in the church paper, bought big blocks of tickets for the men's club dances, turned out in force and made the dance a success." Miss Smith thinks all of this is pretty much all right and is an enthusiastic booster for the churches now, which are not "narrow after all," but "in step with the times."

Of course, all that Miss Smith learned is true. It is not the mark of a progressive church, at last reaching out to the needs of the people, as this lady supposes, but is the mark of an apostate church, departing from the truth of God. It is a sign of the times, and it is not as surprising as the *Companion* suggests it to be. Such churches are predicted in the Bible; they have a form of godliness, but deny the power thereof, of whom it is written: "from such turn away" (2 Tim. 3:5).

It is an incomprehensible riddle to us why secular editors will accept manuscripts on religion and Christianity by authors who frankly admit their ignorance of their subject. The same editors would not think of publishing articles on medicine, or science, or law, or economics unless the authors were qualified to write them. But not so with religious matters. But, we suppose, that is the way of the world. The truth would not be popular, and so it is not published. Yet only the truth can make men really free.

In all the changes of life, what a joy to look to Christ, and find our joy in Him! The soul that thirsts for God is alive to Him, and experimentally acquainted with Him, and will never be satisfied with anything but Him. It will long for a sense of His love, for the control of His Spirit, for the enjoyment of His favor, for constant communion and fellowship with Him. It will never cease thirsting till it is filled with all the fulness of God.

—Selected.

Daily Bible Treasury*

By HERBERT LOCKYER

Nuggets from Job (cont'd); Esther; and Ezra

August 1. **JOB 31.** What a beautiful chapter this is! For carefully etched pictures of a good man's life, it is outstanding. At the foundation of true holiness is purity of vision. How we have to watch our sight and steps! Job's integrity could be proved in his dealings with his slaves. Made by God, and possessing the same attributes as Job, they deserved to be weighed in an equal balance. As a magistrate, he was careful to observe impartial justice. Without apology, Job confesses that gold has never been his God. False worship he has scorned. Neither has he gloated over the misfortunes of foes, nor refused bountiful hospitality to the needy. So as he lays his case before God, Job pleads perfect sincerity. Let us learn, from this attitude, not to hide ourselves or sins from God, but seek true covering through confession and faith.

August 2. **JOB 32.** Elihu, the young, scholarly Arab, who has been silent during the debate between Job and his friends, now speaks. Although his speech reveals a clearer spiritual conception of God than the previous arguments, his eloquent discourse is marred by self-assertiveness. He scorns the dogma of the other three friends, that sin and suffering are always bound to gather. He seeks to prove that both Job and his friends are wrong in that suffering may not be penal, but medicinal in effect. Job was wrong, he contends, in that he justified himself rather than God; and so were Job's friends, in having no answer to Job's problem, yet condemning him. Elihu's question, "Who teacheth like Him?" (36:22), carries in itself the answer. For who teaches like God in the size and equipment of His school, in His attention to individuals, in His considerate accommodation to His pupils, in His patience? Elihu may have misinterpreted Job, but he was wise enough to suggest the prayer: "That which I see not, teach Thou me" (34:32).

August 3. **JOB 33.** Continuing his eloquent discourse, Elihu turns from the bystanders to address Job directly, advancing several reasons why Job should listen to his speeches. For example, he is anxious for Job to know that his convictions are divinely inspired, even though human lips may utter them. Rehearsing Job's arguments, Elihu first deals with the suggestion that God has been indifferent to his appeals. His silence must not be interpreted as indifference. God is too great to enter into arguments. Yet in many ways He does approach man, and when He does, and man responds to divine overtures, then he can sing the song of restoration. From this chapter we can learn that calm and kindly reasoning is more helpful than scolding. Bruised hearts need succorers, not scolders. We can further learn that God has a reason for all that He permits, even though He does not give us the reason.

August 4. **JOB 34.** Elihu turns to the bystanders again, and pleads for cautious judgment on the part of the aged and experienced men among them. He also challenges Job for maintaining that God

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

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was not altogether just in His treatment. God would cease to be God if He acted unjustly. Then Elihu appeals to history. Wrong may be on the throne for awhile, and Truth upon the scaffold, but ultimately divine justice overtakes the evildoer, and punishment is sure. Elihu further argues that Job should humble himself under the mighty hand of God, and acknowledge his guilt for sins of ignorance. But Job is silent, and his silence is treated as obstinacy. The message to carry with us is that of God's justice covering all His dealings. Events always prove that God is ever righteous and loving in all He allows.

August 5. JOB 35. The main burden of this speech is that the argument, that the righteous are no better off for their righteousness, as declared by Job, is false. Elihu's contention is that as God dwells above the clouds, the disastrous results of sin cannot reach up to Him, and that human righteousness confers no benefit on Him. God leaves men to reap as they have sown. Using the illustrations of cattle lowing in pain, and young ravens crying in their deserted nests, Elihu contends that when they cry out, their cry is not prayer, but simply the instinctive voice of pain. With Job in mind he affirms that the pain-stricken should look beyond their pain, and trust God—cold advice when it comes from one who has never known pain! The chapter concludes with the assertion that God is never deaf to the cries of sufferers. He reaches down and delivers at the opportune moment. Sometimes it is hard for us to learn that God's delays are not denials, and to sing songs in the night.

August 6. JOB 36. In this, Elihu's last address, he deals with Job's complaint that "God hides Himself from men, so that His providence is impossible to understand or vindicate." He meets this argument by affirming that God's one purpose in all His dealings is to cleanse and teach. With a clearer understanding of the divine character than Job's three friends have, Elihu declares God to be mighty in heart, sympathetic, discerning, and therefore able to judge men mercifully. Take note of the prosperity of those who render obedient service (vs. 11). In contrast, we have the despair of those who cleave to their sins (vs. 12-14). Tenderly, Elihu answers Job that God's purpose behind his affliction was intelligible and just. Job must not be impatient. Humbling himself before God, he must await the unfolding of His purpose. Nature proclaims that God is not only great, but good, and that His storm-clouds have their rainbow.

August 7. JOB 37. The marvellous description of a storm, as given by Elihu, has never been surpassed. It stands out as a parable of Job's experiences. In the opening verses of the chapter, we have the calamitous storm, then the outbursting radiance of the sun. And, is there not clear shining after rain in individual experiences, as well as in the physical creation! Amid all the thunderous tumult, we have the terrible majesty of God. In fact, the book concludes with the display of God's greatness in Creation. The marvels of Heaven and earth cause Job to realize his ignorance and nothingness. Would that men would "stand still, and consider the wondrous works of God!—How much greater their reverence, and truer their worship would be! Blessed to know that all the excellent powers of God are tempered to our comfort. His light never blinds." True, we cannot find Him out, yet we can trust Him to shelter us beneath His eternal wings.

August 8. JOB 38. The opening phrase can be translated: "The Lord answered for, or on behalf of, Job." Job did not answer Elihu.

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He let God do all the talking for him. We are thrice blessed when we know how to cease from self-vindication, and to rest our case and cause with God. Reminding Job of his ignorance, God bids him remember five things: *God's Eternity*—He existed before the morning stars; *God's Power*—whether it be Satan or the sea, He can say: "Hitherto shall thou come, but no further"; *God's Wisdom*—how perfectly He has placed all things; *God's Moral Government*—He justly deals with sinners; and *God's Sovereignty*—He is the Author of life, and Lord of death. The keys of life, death, and hades hang at His girdle. No wonder Job stands in awesome silence. Previously he challenged God; now he adores Him.

August 9. JOB 39. Thomas Carlyle said, of the graphic series of individual portraits carried over into this chapter from the previous one: "Such living likenesses were never since drawn." Hence we have the wild rock-goat, the wild ass, the once familiar unicorn, the ostrich, the horse, the eagle, etc., all delineated for our enlightenment. Note how the imposing array opens with the king of beasts and concludes with the king of birds. Inscrutable mysteries see to be found in Nature, Providence, and Scripture. Clouds and darkness are round about God. Our finite minds cannot fully comprehend the infinite ways and works of the Almighty. But in this truth we rest—that our God is not only the Creator of the ends of the earth, through Christ, but He is also our loving heavenly Father, and as such will never cause the humblest of His children one unnecessary tear.

August 10. JOB 40. God not only displays His wisdom and majesty in nature, to convince Job that He has the right to deal with His children without explaining His reasons, but He presses upon him the further truth that he cannot save himself (vs. 14). "The greatest work of God is not the spreading of the heavens and the shining forth of the light, but the salvation of the sinner, the crowning work of grace through the Cross of Calvary." Job had been guilty of condemning God in order to establish his own righteousness. Now, conscious of his sinfulness and folly, he is silenced before God, and at last learns that the God of glory is also the God of all grace. This truth is driven home by the magnificent description of the hippopotamus. For us, the Saviour's broken heart is all we need to convince us of God's willingness to receive and cleanse the sinner. Have you seen yourself as the sinner Christ died to save?

August 11. JOB 41. Is it not somehow unique to find one whole chapter devoted to the crocodile, as many scholars affirm the leviathan to be? Follow the arresting questions as the Lord describes, with graphic eloquence, the features of this powerful creature. A renowned traveler relates: "I saw a crocodile rush from the water. It pulled out its enormous body, and reared its tail in the air. Thick smoke was emitted, with a thundering sound, from its nostrils, and the water boiled beneath it." Superior skill and might see before us as we think of its scales (vs. 12-17); its eyes, mouth, and nostrils (vs. 18-24); its fearlessness of human attack (vs. 25-29); and its power to lash the sea into a fury, making it boil (vs. 30-34). Well, what can we take out of this chapter for our hearts? Is it not the precious truth that if God has spent much thought and power on a crocodile, how much more care will He bestow upon a Christian?

August 12. JOB 42. How true is Solomon's proverb, as we think of Job's caperiences! "Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit" (Eccl. 7:8). In strange ways God has sought to teach Job,

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and, confessing that these ways were too wonderful for him, Job repents. At last, his captivity is turned, and his end doubly blessed. Patience has had its perfect work; thus Job is exalted as a model of patience by James (5:11). Satan's challenge has been met. Job did not serve God for what he got, nor did he curse and renounce God during his deep affliction. Faith stood the test. "Though He slay me, yet will I trust Him." As we close this great drama of Job, we gather the abiding lesson that, while we cannot fully understand the ways of the Infinite and Holy God, we can trust Him. He ever knows what is best for His own.

August 13. EZRA 1. Ezra was a descendant of the family of Aaron, and a profound student of the law of Moses. This book consists of two parts, separated by many years. The first six chapters contain a record of the return of the first contingent of Jews, under Zerubbabel. The remaining chapters describe an expedition, some sixty years later, led by Ezra himself. The stirring up of Cyrus proves how God can use even a heathen man for the accomplishment of His purpose. He uses the best material at hand. What happiness the Jews must have experienced as they listened to the proclamation of their freedom! Delivered from spiritual captivity, are you helping to build the spiritual house of the Lord? Sheshbazzar, meaning "fire-worshiper," was the name given to Zerubbabel, the recognized hereditary prince of Judah. While in bondage it must have seemed to the Jews that God's promise regarding them would never be realized. But while His purposes may be delayed, they are never abandoned.

August 14. EZRA 2. As a ready scribe, Ezra gives us a detailed account of those who formed the returning remnant. A writer of historical research has this considered opinion of Ezra and Nehemiah, with whom Ezra actively cooperated: "The documents preserved in the books of Ezra and Nehemiah are genuine, official documents, and the chronology is correct in every particular." Those who could not prove their pedigree were referred to the high priest for a verdict. How thrilling is the spirit of the returning refugees! Viewing the desolation of Jerusalem, the hidden springs of piety and patriotism within them were opened, and they contributed some half a million dollars for the work of restoration. The Israelites were always particular about their genealogy. It is well when men and women today make certain of their relationship to God.

August 15. EZRA 3. Six months had passed since the Jews left Babylon, and by now they were settled in Judah. Much hard work had been faced in the clearing away of debris, and the erection of homes. Such was the religious enthusiasm gripping the people that the setting up of the altar on its ancient base stood out as the first and most important task. With what delight the delivered Jews and other settlers must have removed the rubbish and prepared new stones and timber for the temple! Mingled tears and shouts of joy are said to have accompanied the laying of the temple foundations. They knew the new temple would be inferior to the old, but that its glory would be greater, seeing it would receive the Saviour (Hag. 2:9). The temple that God is erecting in our age is indestructible. Things made by human hands have no abiding glory, and are not comparable to the spiritual things (Heb. 12:27, 28).

August 16. EZRA 4. This chapter illustrates what Paul felt when he said that a great and effectual door faced him, and there were

many adversaries. Denied the opportunity of sharing in the building of the new temple, the Samaritans, who were made up of many races, did their utmost in threatening the workmen and hindering the supply of necessary material. By the toll, we understand a poll tax. Tribute was probably a tax on articles of trade. Custom represents a road tax. Because of those who hindered, the building of the temple ceased for fourteen years, being resumed in the reign of Darius (522 B. C.), who proved to be a strong friend of the Jewish cause. It is sad to witness how the moral tone of the new colony was impaired by party conflict. Compromise with worldly ideals can never buy off opposition. Religious circles are suffering the deterioration of ideals through the unwise policy of allowing worldly alliances to dictate their program. In spite of all adversaries, let us arise and build (Dan 9:25).

August 17. EZRA 5. We could give this chapter the title, "Revived Hope." Delay was proving to be dangerous, so Haggai and Zechariah urged the people to respond to the overtures of a friendly monarch, and finish the temple. Through the "good and comfortable words" of the prophets, work was resumed. Level-headed, fair-minded men, like Tattenai, are of priceless value, and we certainly need more of them in government circles today. What a striking phrase that is: "But the eye of their God was upon the elders of the Jews!" We always work under the eye of God (Psa. 33:18). How different life and labor would be if we would remember that "Thou, God, seest me." Another lesson to be gleaned from this chapter is that world rulers are, often unknowingly, the instruments of God's far-reaching purposes. Has God not said: "By Me kings reign, and princes decree justice" (Prov. 8:15)? Supreme, He can use whom He pleases.

August 18. EZRA 6. The somewhat pure religion of the Persians doubtless prompted Darius to favor the Jews in their strict monotheistic worship and ideals. Behind all the historical records and public documents was the over-ruling providence of God. Is it not blessed to know that all missing records and tangled skeins can be left in His hands? Such was the spirit of the workmen that in four years—twenty-one years after the foundation had been laid—the temple was finished. Opening ceremonies corresponded to the dedication of the tabernacle (Num. 8:17). Use of the twelve goats symbolized the ideal unity of the nation. The sin-offering for all Israel prefigured the day when all the tribes will assemble around the altar. Priests and people alike declared their loyalty to the ancient faith. Separation from all heathen ways was, and is, essential to fellowship with God. And for ourselves, separation from all filthiness of flesh and spirit must precede our feasting upon Christ, our Passover sacrificed for us.

August 19. EZRA 7. In between chapters 6 and 7, there was an interval of fifty years. Within this period we see place the happenings recorded in the Book of Esther. Ezra, the priest, is prominent in this chapter. He was consumed with the one passion—to teach the people in the great truths found in the Mosaic law. He likewise prepared his own heart to obey. The only way to understand the Bible is to set our heart to do (vs. 10). God save us from being sign-posters, pointing the way, but taking no step along it! King Artaxerxes must have been deeply moved to draw on the imperial treasury to the extent of some \$100,000 for the maintenance of Jewish worship and the appointment of justices. Ezra's thanksgiving ode is in unison with his whole character. With the hand of the Lord strengthening him, he labored as a co-partner of God. May ours be the abiding consciousness of the divine hand upon our shoulder! Whatever need arises, that hand can supply (vs. 6).

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August 20. EZRA 8. Probably a caravan of 6,000, counting men, women, and children, accompanied Ezra to Jerusalem. Three days were spent in going over the genealogies of the pilgrims, for none of doubtful blood could be enrolled in such an expedition. Too many around us claim to be pilgrims, bound for the Celestial City, whose names are not on the Lamb's Book of Life. We need constantly to seek divine guidance for ourselves, our little ones, and for all our substance (vs. 21). Amid dangers, Ezra sought divine and human protection, and was rewarded. The journey, taking four months, has, because of the perfect safety experienced, been characterized as "one of the most astounding facts on record." How happy Ezra must have been when ultimately his charge was delivered! For ourselves the lesson is obvious. No foes can break through a divine environment. Virtuous and vigilant, let us pursue our journey, and, at last, with joy surrender our charge (Lk. 19:16).

August 21. EZRA 9. Sorrow was soon to overtake Ezra, who now had a royal mandate appointing him supreme legislator and judge of the law. Mixed marriages and abuses were found in the ranks, and, gathering the sins of the people and making them his own, Ezra confessed and pled for divine forgiveness. And how passionate was his lament! There are one or two striking phrases to underline as you read this chapter. "Every one that trembled at the words of the God of Israel" (9:4; cf. 10:3)—is this our attitude as we approach the Scriptures? "I am ashamed and blush to lift up my face unto Thee" (vs. 6)—is this our attitude because of sin? Ezra, with all humility, made Israel's sin his own, and acknowledged the gross ingratitude of the people, after such gracious renewing as God had made possible. "We cannot stand before Thee because of this" (9:15)—no, but in spite of our sin, we can stand before God, providing we are standing in Christ.

August 22. EZRA 10. Revered as a priest, and respected as a governor, Ezra's confession created a profound impression, so much so that in true repentance the people gathered for the evening sacrifice. From one of the sons of Elam, the proposal came that they should make a covenant with God in the matter of separation. It was a costly covenant, but the price was paid. On that cold and rainy December day, every case of mixed marriages was carefully dealt with, and necessary separations were enforced. Love may appear stern, but the cutting off of the offending hand or foot is the only way to prevent gangrene. There can be no fellowship apart from separation. Of course, provision had to be made for the women and children put away by the Jews, just as we have to be responsible for those involved in our sin, even though we have been divinely forgiven.

August 23. ESTHER 1. A sordid story is unfolded in this opening chapter. The great Persian city of Shushan had witnessed a succession of banquets characterized by unparalleled magnificence and prodigality. Vashti, the virtuous, was indeed a queen of queens, and never so queenly as when she refused to expose her form. She thought more of the modesty of her sex and her rank, than the exposure of herself to satisfy a drunken crowd. The wise men, so-called, without whose advice the king would not act, (7:14), were too drunk to withstand Memucan's suggested punishment of a queen. Memucan, although a companion of the king, was a mere parasite. Ahasuerus ruled 127 provinces, but was not able to rule himself. Over the kingdom of his own appetites he had no dominion. The exit of Vashti, however, was over-ruled for the good of the Jews. Let us never lose sight of her courageous refusal.

August 24. ESTHER 2. Conscience, it has been said, makes towards of us all, and the king's conscience was deeply troubled over the queen's deposition. His courtiers also, now sobered up, were convicted and concerned over their own safety, and sought the refuge of unlimited self-indulgence. Esther's Hebrew name, Hadassah, means, "a myrtle." Entering the harem, she became Esther, signifying "a star." Her uncle, Mordecai, was employed in the civil service, filling some office at the court. In the thaler of Esther as queen, the hidden hand of God is again seen. The conspiracy against the king's life was frustrated by Mordecai, but his noble act, although recorded, was not immediately rewarded. God often uses very simple folk for the accomplishment of His purposes. And often, much hinges on little. The Jews, although suffering for their sins, were not forgotten or forsaken. God was silently working on their behalf, as He is on yours.

August 25. ESTHER 3. Haman, the Jew's enemy, as the prime minister of the kingdom, was a favorite companion of the king. Because of his position, all within the court had to bow to him. This Mordecai refused to do, believing that such prostrations were due to God alone. Mordecai, confessing he was a Jew, gave Haman his opportunity of exterminating all the Jews within this kingdom. Haman's crafty plan is a further evidence of the determined effort of Satan to cut off the royal seed from which Christ was to spring. The decree was all signed and sealed, and the terrible edict circulated. That night the king and Haman celebrated the event over their glasses, but the city staggered. What a threatened doom awaited multitudes, simply because they were Jews! God, however, was in Heaven, waiting to take vengeance upon the king and his prince for taking counsel against His anointed.

August 26. ESTHER 4. Mordecai, because of his constant court attendance, heard quickly of the royal, bloody edict, and forsaking his official dress, clothed himself in sackcloth as a sign of distress. Through Hatach, Esther was informed of her uncle's public display of sorrow. She was urged to use her utmost influence to reverse the dread decree. Conscious of her perilous position, she never faltered. Her answer was worthy of her race: "If I perish, I perish." After much prayer, the grand venture was made with dramatic results. While it is true that God is well able to carry out His plans, He seldom carries them out alone. He gives us the opportunity of helping Him. Esther held an honored position, which she came to see was a sacred trust for others, and in a crucial moment used it to the full. Perhaps God has placed you in a position of responsibility in Christian service or in the world: Are you using the same for His glory?

August 27. ESTHER 5. With the preparation of prayer, it was not hard for Esther to be courageous. Careful to attire herself in an appealing way, Esther waited for the king's smile and sceptre. At the signal of the extended golden wand, she was promised "half the kingdom" or unlimited favor, by the king. Her request was for a banquet to which Haman was invited, and his cup seemed full. The only fly in the ointment was the obnoxious Jew who had failed to do him obeisance. At Haman's wife's suggestion, gallows were prepared to hang Mordecai, which he deemed a happy idea and one in which the king would acquiesce. For our own hearts this chapter is rich in spiritual suggestion. We have not to wait for the waving of our King's sceptre. He never keeps us waiting. His ear is ever open to our cry, and our requests are always lovingly dealt with.

August 28. ESTHER 6. That pride goes before a fall is forcibly illustrated by Haman's sudden change of fortune, and the sleepless night of the king was responsible for it. Restless, the king commanded one of the night watchmen to read him the records of recent happenings, and learning the story of the conspiracy on his life, Ahasuerus wanted to know if Mordecai had been suitably rewarded for his exposure of the conspiracy. Opportunely, Haman came into the court as the king asked: "What shall be done unto the man whom the king delighteth to honor?" How his throat must have swelled, thinking that the king could not possibly mean anybody else save himself. It is impossible to measure all that was included in his reply. Also, however, all the splendor he had actually asked for himself covered Mordecai, and how mortified he must have been as he led the despised Jew through the streets. From this narrative we can learn that sleepless hours can be improved by a rehearsal of God's dealings, and that man's wrath can redound to God's glory.

August 29. ESTHER 7. What a joyless banquet this must have been for Haman, who read the handwriting on the wall when the king said: "As thou hast said, do ever so to Mordecai the Jew." Eloquenty, Esther pled for her people. The king, deeply moved by the queen's appeal, demanded to know who had dared to threaten the extermination of Esther's people. How deathly pale Haman must have turned, when the queen replied: "The adversary and enemy is this wicked Haman!" What followed sealed his fate, and Haman perished on the gallows he had prepared for Mordecai. Scripture affords several illustrations of enemies of righteousness taken in the net laid for others (Judges 1:7, Psa. 9:15). In Scottish history we read of Ralph the Rover, who was wrecked on the Lathespe Rock, whose warning bell he himself had destroyed. If wicked Hamans escape deserved penalties here, there is eternity beyond where punishment will be exacted.

August 30. ESTHER 8. How persuasive a woman's tears can be! Tearfully and patriotically Esther pled for the Jews, and Mordecai, now occupying Haman's official position, saw to it that the king's decree regarding the freedom of the Jewish people was circulated far and wide. And, as the Magna Charta of full deliverance rested those who were doomed to perish, it must have brought a great sigh of relief. No wonder we read: "The city of Shushan rejoiced and was glad. The Jews had light, gladness and joy, and honor, . . . And many of the people of the land became Jews, for the fear of the Jews fell upon them." All of this is prophetic of a glorious day awaiting God's ancient people, when the Messianic, their heavenly Mordecai, returns for their emancipation in the time of Jacob's trouble. At present, all sinners are under the doom of death, and our solemn task is to go quickly with Calvary's decree of emancipation.

August 31. ESTHER 9, 10. At last vengeance is executed as the Jews deal with those who have sought their destruction. "The fear of Mordecai fell upon them." Victory over all enemies was celebrated at the Feast of Purim, a feast still celebrated by the Jews, who hold the Book of Esther next in value to the Pentateuch. While the name of God is not to be found in the book, yet His divine over-ruling pervades its pages. And the same over-ruling Providence marks the whole history of Israel. Adolph Hitler, a modern Haman, was indeed the Jew's enemy, and he, too, has perished; but the Jews live on, and are now a recognized nation. Unseen by mortal eye, God is within the shadows. Ere long, the heavenly Mordecai will be "great among the Jews, and accepted of the multitude of His brethren, seeking the wealth of His people, and speaking peace to all His seed." Yes, Israel's Messiah is coming.

Book Reviews

BY ARTHUR FOREST WELLS

The Seven Storey Mountain. By Thomas Merton. Published by Harcourt, Brace and Co., New York. Cloth binding, 429 pages. Price, \$3.00.

Just why the public library of a great city should have a waiting list of desirous readers of one of their several copies of this book is beyond the comprehension of this reviewer; for he found nothing in it that one could not learn with far better edification from two or three pages of a Protestant catechism. This material excellently suits the purpose of the Roman Catholic Church as propaganda, if not polemic. Opportunities to show up weaknesses that regretfully and unnecessarily do exist in Protestantism are not neglected; while, at the same time, smooth alertness consistently portrays doctrines and manners of the papist system as if they represented unquestioned truth. This is an autobiography of one who had been taught to read something sinister into everything associated with the Church of Rome, but who later became a Trappist monk. The intelligent reader will therefore not be blind to the fact that it is the monk of later years who is making the religious hatreds of his non-Roman-Catholic years look ridiculous in order to glorify the religious things he now represents. A similar contrast is given in his accounts of the same Protestant preaching which it was his lot to hear, and the simple but doctrinal sermons of a priest to which he attributes great blessing. If the instances of Protestant preaching that he cites were sadly true of all evangelical ministers, one would have to side with him in his contention; for the examples he gives of Protestant preaching are shamefully lacking in power and, sadly enough, true to fact in some places. But while he was attending Columbia University, why did he not seek out an evangelical church within the very shadows of that institution—for there are such there—where he could have received a very worthwhile message any time a service was being held? Not once in the whole book does he refer to a fundamentalist or conservative Protestant minister or professor who valued true biblical distinctions and who manifested true spiritual concern for the lost. Of his English preacher he writes: "His greatest sermon was on the thirteenth chapter of First Corinthians . . . But his exegesis was a bit strange. However, it was typical of him and, in a way, of his whole church . . . Charity meant good-sportsmanship, cricket, the decent thing, wearing the right kind of clothes, using the proper spoon, not being a tad or a bounder . . . I think St. Peter and the twelve Apostles would have been rather surprised at the concept that Christ had been scourged and beaten by soldiers, cursed and crowned with thorns and subjected to unutterable contempt and finally nailed to the Cross and left to bleed to death in order that we might all become gentlemen" (pages 73-74). We join in this criticism, except that we do not put Peter in a class by himself and then find twelve (!) apostles somewhere else. Of his New York minister he writes: "It was modern literature and politics that he talked about, not religion and God . . . When he did get around to preaching about some truth of the Christian religion, he practically admitted in the pulpit, as he did in private to anyone who cared to talk about it, that he did not believe most of these doctrines, even in the extremely diluted form in which they are handed out to Protestants. The Trinity? What did he want with the Trinity? And as for the strange medieval notions about the Incarnation, well, that was simply too much to ask of a reasonable man" (pages 176-177).

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Well, we are amazed at such preaching, too; but not all Protestants, even in New York City, get that kind of preaching! Is it fair to leave the impression that they do? Had he sought out an evangelical pulpit, he might today have the joy of preaching the glorious doctrine of justification by faith through the grace of God in Christ Jesus our Lord, instead of being walled up in a monastery amidst doctrines of tradition! We say this kindly and mourn his lack of spiritual freedom. Certainly there is not everything purely scriptural about the religion which this book expresses for its writer. Take this prayer, for example: "Glorious Mother of God, shall I ever again distrust you, or your God, before Whose throne you are irresistible in your intercession! Shall I ever turn my eyes from your hands and from your face and from your eyes? Shall I ever look anywhere else but in the face of your love, to find out true counsel, and to know my way, in all the days and all the moments of my life?" (page 130). Or what shall he said of the author's personal work with his own brother, John Paul. He gave him a stack of books to read. But the first mentioned is called *The Truth About Catholics*. Where in the Bible does it say that one is saved by believing something concerning a church or a denomination? Though he "spent practically the whole of the morning and afternoon work periods talking his head off about everything he could think of that had something to do with the faith," not a word is mentioned about explaining the way of salvation in such terms, say, as Romans 3:21-26, or Ephesians 2:1-10; though he did talk about "faith and the life of grace," more "than anything else, telling him all that he himself had found out by experience." His explanation of the Trinity comes close to being Sabellian: "So I just said that the Father was the Father and the Son was the Father's idea of Himself and the Holy Ghost was the love of the Father for the Son, and that these Three were One nature, and that nevertheless they were Three Persons—and they dwelt within us by faith" (page 395). It is evident, therefore, that the few doctrinal statements contained in this autobiography do not form a true or sufficient guide for the sinner's salvation or the saint's edification.

The writer was the older of two sons of poor parents who had great yearning for things of beauty, but little time for religion. His father was English; his mother, American. By the time he was twenty, both had died. But due to his father's restlessness or wanderlust, he had lived in New England, France, and the British Isles; and by means of his American grandfather's money, it seems, he had been able to go to good schools in each of these places. In spite, however, of good parental traits and cultural environment, he lived a life of sin. He even joined in with the Communists and spent hours of night-life in stuffy rooms. A change came after he had mistakenly bought a Roman Catholic book on philosophy, which taught him the truth of God's "aseity," a word meaning "the power of a being to exist absolutely in virtue of itself." He had not known that the Roman Catholics had such a conception of God; and now the discovery of the fact that they did, immediately won him away from his anti-Roman-Catholicism! "The result was that I at once acquired an immense respect for Catholic philosophy and for the Catholic faith" (page 175). It was after this that he heard a sermon by a priest on the Person of Christ.

It is too bad that he did not learn to know that all the great creeds of Protestantism declare that same "clear and solid" doctrine as found in the Scriptures alone. But he writes: "It was very interesting to hear this . . . Catholic Doctrine. How clear and solid the doctrine was: for behind those words you felt the full force not only of Scripture but of centuries of a unified and continuous and consistent tradition." In this case, it is hard to object to "tradition," for since 325 A.D., the great creeds have all held to a solid Christology; but if tradition be once allowed a place beside Scripture, the tendency is to go on looking to it

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as authority. His reading then became more and more Roman Catholic; and shortly afterwards he craved baptism, and then by some up-and-down stages began to think about the priesthood. At first, he was not sure what order he ought to join; then, there was a time when he thought heavily about becoming a Franciscan. But misgivings overtook him; and it appears that Franciscan leaders had some doubt about his steadfastness of purpose: they gave him time to think it over. Then the draft threatened to take him into war service; but his bad teeth kept him out of the first call. After a while we find him entering the Trappist monastery at Gethsemani, Ky., as Frater Louis. It is from this place that he has sent out this autobiography.

The Protestant reader will do well to keep this in mind—if in spite of this review there still be such! For irrespective of the worldly life which this young man confesses to have led formerly, and notwithstanding every faithfulness with which he may keep his present vows, this is not a picture of normal Christian living. Celibacy, for example, while allowable, is not the norm for men and women; else why would God ever have said: "It is not good that the man should be alone; I will make him a help meet for him"? All propoganda to the contrary should be resisted. God established the home—not monasteries and nunneries. More important still, is the thought that the whole idea of a sacerdotal priesthood is contrary to the truth expressed in 1 Timothy 2:3: "There is one God, one Mediator also between God and men, Himself man, Christ Jesus"; and Protestants should be an constant guard against every dogma of priestcraft that would rob them of their freedom of access to God in Christ Jesus as those who stand before Him justified by His grace through faith alone. There is a glorious place in life for apostles, prophets, evangelists, pastors, and teachers "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Ephes. 4:11-12); but this book does not tell that kind of a story. Nearly all of this tale is taken up with a youth who has a good time at school and college, and then runs from one priest and shrine, or something of that sort, to another, again and again representing the elements of the Lord's Supper as if they were the Lord Himself; and then entering a monastery. It would be a strange world if this were to be the pattern for all men. Our Lord prayed: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil one. . . . As Thou didst send Me into the world, even so sent I them into the world" (John 17:15, 18).

Let us have biographies of Christians who live normal lives, and who manifest the power of the Holy Spirit in home and shop and street. The unreality of the picture given in this book is manifest even in its title; for the author sees the seven-tiered mountain—Dante's imagine of purgatory—as his symbol of the modern world. There is here nothing instructive about evangelical experience, nothing unusual in personal experience, and nothing unknown about world experience.

Was Peter a Pope? By Julius R. Mantey. Published by Moody Press, Chicago. Paper covers, 63 pages. Price, 50 cents.

This interesting and challenging discussion by the Professor of New Testament Interpretation at the Northern Baptist Theological Seminary centers on a twofold view: first, that the Christian ministry is not sacerdotal; second, that the Greek perfect tense in John 20:23 needs renewed attention. New evidence is presented for a worthwhile, fresh consideration of an old argument. Five facts are given: I. The Absence of Sacerdotalism in the Ante-Nicene Fathers; II. The New Testament

Words Meaning "Rock"; III. The Keys of the Kingdom; IV. The Correct Translation of John 20:23; and V. The Proper Translation of Matthew 16:19 and 18:18. The opinions of numerous authorities are cited, which greatly adds to the value of this fine booklet.

Blazing the Missionary Trail. By E. Myers Harrison. Published by Van Kampen Press, Wheaton, Ill. Cloth binding, 144 pages. Price, \$1.50.

The value of this book lies especially in two things: first, the stirring experiences of the pioneer missionaries whose biographies form the substance of these chapters; second, the informative manner in which the writer has handled his material. The lives of seven important missionaries are considered: James Wilson, the Missionary Sea Captain; Alexander Mackay, the Road-Maker for Christ in Uganda; John Geddie, the Messenger of the Love of Christ in Eastern Melanesia; Solomon L. Ginsburg, the Firebrand of Brazil; Hiram Bingham, the Herald of a Mighty Mandate to the Sandwich Islands; Mary Slessor, the White Queen of Calabar; and Sadhu Sunder Singh, the Apostle of Bleeding Feet. There is something fresh on every page; and that which is given is heroic and thrilling. These are intensely interesting biographical sketches. One seldom reads a book that is so free of padding. The author's research has dug up such a volume of accounts of struggles and triumphs that his problem must have been to keep his arresting findings within assigned limits. The book is written orderly and well. One of its fine features is the manner in which each narrative is made to center around one controlling and characteristic Scripture. The manner in which these Scriptures are put into practice, often through astounding courage or at the expense of terrible suffering, will likely make the reader feel that he himself has suffered comparatively little for Christ.

Letters

Separate from Sin

To the Editor:

May I add my mite to yours in defense of the holy Person of the Lord Jesus? Another subscriber has written: "Hebrews 4:15 does not teach that He was tempted 'apart from sin'." It is rather dangerous to make a dogmatic statement unless one is perfectly sure of his ground. "Apart from sin," according to critical translation, is exactly what it does mean. A Seventh Day Adventist teacher told me that Christ was born in the same way as any other man and could have sinned, but did not. I immediately told him that what he taught was nothing short of blasphemy against the Son of God. . . .

Would anyone dare to put in

the mouth of the immaculate Lord Jesus the confession we all have to make: "I was born in sin, and in sin did my mother conceive me"? Man is not a sinner only because he sins, but he is one because he is born in sin.

Would any unclean leper—all are unclean lepers through sin—in search for a saviour to save him from his leprosy be satisfied to have another leper like himself for a saviour? Can one criminal die for another criminal? If Christ was a leper like ourselves, as they say He was, without controversy we have no saviour, at least not in Christ.

It is not only wicked to teach that Christ could sin, it is definitely destructive of every hope of salvation and eternal life. . . .

(Dr.) J. A. Borwin
Turk Island, B.W.I.

How . . . without a Radio

To the Editor:

I received my June number of *Our Hope* the day before yesterday, and read with pleasure and hopeful anticipation, "The Editor in Your Home." But, I queried, how can we arrange to hear the Editor's broadcast without a radio?

The following evening, without the slightest inkling of the arrangement on our part, a neighbor drove in and set up a radio in our home. It belongs to a lady who moved to London, Ont., leaving her battery radio with our neighbor. He, in turn, was to leave it with us when he had no further use for it. He, having installed an electric radio, at once turned the battery set over to us. And so we are expectantly looking forward to June 26th.

D. W. EVANS

Newmarket, Ont.

¶ *The God of Elijah still lives.*—Ed.

To a Catholic Priest

To the Editor:

I wish to say that I enjoy *Our Hope* more than ever.

The article in the January copy, "Why We Are Protestants," opened my eyes as to what the Mass really is. I sent that copy to a Roman Catholic "father."

In one way I would like to keep all the copies, but more than that I desire to share their rich spiritual blessings with others, so I am passing many of them to those who will read them.

Mrs. THOMAS W. SMITH

Benton, Pa.

Between the Eyes

To the Editor:

Thank you for the editorial, "Not Knowing What He Said," in the June number. . . . It

surely "hit me right between the eyes." I needed it.

(Name withheld)

Philadelphia, Pa.

¶ *It was the Editor, and not the Subscriber, who withheld the name, for obvious reasons.*

—Ed.

Up at 4 a.m.

To the Editor:

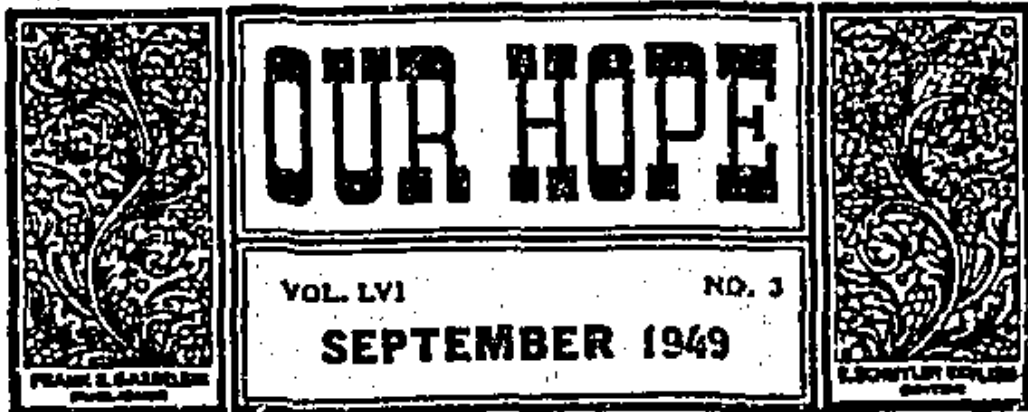
We awakened at four a.m., and at five o'clock got up and turned on the radio to be sure not to miss your broadcast on June 26th. At seven we heard the wonderful announcement of your programme, and say reverently: "All this and Heaven too!" . . .

We hope we can hear you soon again. We are so grateful for *Our Hope* . . . and get a lot of enjoyment out of Jeannie's *Pilgrim Bible*. She and I had our ears plastered to the radio to hear every word. . . . We love you very much.

PAULINE MARTIN and JEANNIE
San Luis Obispo, Cal.

¶ *This is one of the first letters that the Editor received about the CBS broadcast. It is published for two reasons:*

(1) to commend the zeal of these dear friends in arising so early in the morning to hear the Word of God; and (2) to reassure many in our readers' family, who have been troubled lest most of our communications are critical. We thank God for the Christian love that the majority of our readers' family bears toward us. It is mutual, we assure you.—Ed.



Editorial Notes

MEMORIAL EDITORIAL: Two glorious little words! "In Him," that is, in Christ! Not in Jesus, His name to humiliation, but in Christ, who passed through death and the grave, who died and lives forevermore. Dark is the back-

ground of the epistle of our salvation, Romans. But upon that dark background God writes the story of His love and grace. When all is the darkest, there bursts forth that marvelous, blessed, good news: "For all have sinned, and come short of the glory of God; being justified freely through the redemption that is in Christ Jesus" (Rom. 3:23, 24). In Christ Jesus, that is where grace puts us; God shelters us in Him who procured redemption by His blood. Therefore the Holy Spirit gives to all who believe on Him, and are thus found in Him, that glorious assurance: "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). "What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

And how wonderful is that fifth chapter in Romans! By nature, by the natural generation, we are in Adam, the first man. By the new birth, the result of believing on Christ, we are in the second Man, the last Adam, Christ Jesus. And as we shared the constitution of the old Adam, so in Christ Jesus we share His righteousness, His life, and His glory. "Therefore if any man be in Christ Jesus, he is a new creation, old things are passed away; behold all things are become new" (2 Cor. 5:17).

And what shall we say as to the high water mark of all

God's revelation, the Epistle to the Ephesians? Here it is revealed that even before the foundation of the world, "He hath chosen us in *Him*," predestinated us in Him, accepted us in the Beloved One. It is all in Him again and again—"in *Him*." "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!" (Rom. 11:33). "In Him" and "in the heavenly places in Christ Jesus"—these are the joyful strains which sound forth in this epistle of the "unsearchable riches in Christ Jesus."

But let us look at the Colossian Epistle, which so blessedly reveals to us our identification with Him and tells us of our place in Him. "For it pleased the Father that in *Him* should all fulness dwell" (Col. 1:19). This follows that great revelation of the Person and Glory of our Lord, in which we see Him as the Creator of all things, the Head of creation, and equally so the Head in redemption. In all things He has the pre-eminence.

The fulness of dwelling in Him refers us to His life on earth in incarnation. It must be noted that in the quoted text the words "the Father" are in italics. If anything is to be supplied, it should be "the Godhead." In incarnation it pleased the Godhead that in the Man of Sorrows, who was acquainted with grief, all the fulness should dwell. He Himself bore witness of "the Father who dwelleth in Me." He Himself was "God manifested in the flesh." The Holy Spirit was not given to Him by measure (John 3:34), but dwelt in Him in His fulness. And so He manifested the fulness of the Godhead even in His humiliation.

But what do we read in the second chapter of the same epistle? "For in *Him* dwelleth the fulness of the Godhead bodily" (2:9). And before this we find the statement: "In whom [that is, in Christ] are hid all the treasures of wisdom and knowledge." Here it is no longer Christ in humiliation, living on earth to do the will of Him that sent Him. It is now Christ in resurrection, who passed through death, who ascended up on High, who has taken His place at the right hand of God. "Who is gone into Heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him" (1 Peter 3:22). Up yonder

in His risen and glorified humanity He fills the throne and the fulness of the Godhead indwells Him. And it is out of His fulness that we all have received, may receive, and constantly do receive grace upon grace. He is as the Head of His body, the Head of the new creation, the great reservoir in which all the blessings, every blessing, every power is stored up. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places *in Christ*" (Ephes. 1:3).

And while in Him the fulness of the Godhead dwells bodily, the Holy Spirit tells us: "And ye are complete in *Him*, who is the Head of all principality and power" (Col. 2:10). And so our completeness, our perfection, our fulness is not what we are in ourselves, what we experience, what we attain, but it is He Himself. *In Him* we are filled full. The fulness which is in Him is put at our disposal; we share it, it is ours. Faith must lay hold on it and appropriate it. Such is the Spirit's prayer through Paul, His servant: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephes. 3:16-19). So we must find in *Him* our all and by faith realize that *in Him* we have all things, and then enjoy the blessed things which belong to us.

But what will it be when some day we shall be with Him, when His gracious prayer will finally and forever be answered: "Father, I will that they whom Thou hast given to Me be with Me to behold My glory"? What will it be when the "*in Him*" will be changed to "*with Him*"?

A. C. G., 1936



Circumference and Center
Christianity, which furnishes all that a lost sinner needs for salvation and all that a redeemed sinner needs for sanctification, which not only justifies but makes holy, is more than a circle surrounding the child of God. Chris-

tianity has circumference, but it has also a center. It supplies more than redemption; it supplies the Redeemer. For we are not trusting in a system, as great and all-embrasive as that system may be; we are trusting a loving, gracious, and merciful Saviour. We are not accepted in the principles or tenets of the Christian faith, but we are "accepted in the Beloved" (Ephes. 1:7). We have been chosen "in Him" (Ephes. 1:4), and have been "justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:23). Such is our salvation by grace through faith—faith in the Son of God; and by faith in Him that salvation rescues and liberates from everything that stands against the sinner.

Because of sin, everything worthwhile, everything worth anything stands against the natural man, a sinner by nature and by choice. Heaven is against sin, and no sinner can enter therein, in his sins. Holiness is against sin. The Law is against sin and sinners. Justice is against sin. And the wrath of God is against sin and sinners. But redemption in Christ Jesus brings with it the forgiveness of sins and of the sinner. It offers and brings salvation from all the things that turned Heaven, holiness, and God Himself against the sinner, and much more; it brings all those things, that were once opposed to the sinner now saved, into the place where they favor him. In Christ, Heaven is for the redeemed sinner. The Law is on his side. Justice balances to his account. And the love and mercy of God, and not His wrath, abide upon the believer. This is grace upon grace. And it rests in Him who is the center of the circumference, upon Him from whom the radii of the Christian faith reach out to the great circumference of all our blessings. ◊



Ekkleesia The Greek word which is rendered *church*, in the New Testament, is *ekkleesia*. Properly, the word means that which is called out, or evoked; or that which is called together, or convoked. For example, a body of citizens called out from their homes and called together into a public meeting place is an *ekkleesia*. Thus the church of God, His *ekkleesia*, has been called out of something and into something. It has been called out

of the world and called into the body of Christ, into fellowship with the Father, and the Son, and the Holy Spirit.

It is the failure to understand this calling of the church, as much as anything else, that has brought confusion and corruption into Christianity. By its very name it is evident that the Church, having been called out, comprises a separated people who, having been called together, are a united people. They are called to be separated from the world and all its attractions; they are called to be an assembly of God. And it is because of this fact that the efforts of some misguided leaders of the organized church, to involve the church in world-enterprises and to bring the world into the church through some great, united, and highly organized super-coordination or church system are not only mis-directed but are the evil result of the devil's lie.

What is this world that we speak of? Is there in it anything that the Christian should desire? It is quite true that there are in the world men and women who have certain traits or longings that, in themselves, seem to parallel some of the characteristics and aspirations of Christianity. There are, for example, those who are lovers of liberty, those who hate excess, those who love beauty, those who delve deeply into the realms of science and theology. Nevertheless, when these things are the characteristics and form the interests of the natural man, who is at enmity with God, they are no better in God's sight than other carnalities that even the world, in its so-called better moments, may frown upon. A man can be a lover of liberty and still be estranged from God. The Nihilists of Russia two generations ago loved liberty, but they did not love God. There are Socialists today who speak of freedom who are yet in bondage to Satan. Robert Ingersoll was an abolitionist, a prohibitionist if you will; Darwin and Huxley were scientists; Herbert Spencer was a master of literature and lover of beauty—but *every one of these men was an atheist*. They stood head and shoulders above multitudes of others in their chosen fields in the world, but they were of the world and not of Heaven.

If the world in itself had virtue, or could have any virtue, would our compassionate Lord have ever prayed as He did:

"I pray not for the world, but for them which Thou hast given Me. . . . I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. . . . O righteous Father, the world hath not known Thee: but I have known Thee, and these have knowo that Thou hast sent Me" (John 17:9, 14, 25)? Neither, if the world were not evil, would the Spirit of God have inspired the penmen of the Bible to write as they did: "Know ye not that the friendship of the world is enmity with God?" (James 4:4); "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15); and, "The whole world lieth in wickedness" (1 John 5:19), that is, in the wicked one, Satan. He is the god of this age, of this present world.

It is from such a world that we have been called, to be a separated people. Thus the Apostle Paul writes: "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. 12:2). Thus, as soon as the church falls into the principles, views, habits, and tastes of the world, it ceases to be what it is called to be—the *ekklesia*, a called out people. It may have its forms of religious worship. It may prevail upon people to "join" it, but in the measure that the *ekklesia* becomes harmonized with worldly ways and worldly ambitions it becomes an abomination to God. And the more dangerous it becomes, too; for within its fold it will have multitudes that are immune to the Gospel of salvation, since they feel perfectly satisfied that they have religion through membership in a church organization. Yet they may be on the way to hell; they surely are, if their hope is in human organization and not on Christ.

It is a tragic fact but a true one, that the great bulk of Protestantism today is composed of churches identified with the world, having a name to live but being dead—oh, so dead. Materialism and rationalism have usurped the place of supernaturalism. The Word of God is given up. Prayer is given up. The faith is never grasped. Humanistic religion is adhered to. And there seems to be very little that we

can do to cure this evil. We can, however, warn against it. And we can see to it that in our own relationship to God we are, in truth, a called out people, called to worship Him and to bear witness to the atoning death of Christ and the overcoming power of life in the Son.



The Lesser with the Greater "If God be for us, who can be against us?" is a question asked in Romans 8:31, and the apostle goes on to show that, since this is so, that is, since God is for us, no one or nothing can be against the child of God. In how much God is "for us" is declared in verse 32: "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?" So greatly is God exercised about us that He did not even spare His own Son. He was willing to go to any length, to give anything, in order to win us back to Himself—"even His own Son." The word, "even," is not found in the Authorized Version, but it is in the Greek (*ge*). *Even* to such a length did God go.

(There is another word that ought also to be observed in a special way—the word "own" (*isou*); for it distinguishes this One, whom God did spare, from all other sons. The angels are called "the sons of God" (Job 1:6), but God did not express His grace and power by delivering the angels on our behalf. Christians are called "sons of God" also (vs. 14), but God did not signify the extent of His love for us by surrendering some Christians on behalf of others. It was "His own Son" that God did not spare, the Son who is uniquely His as none other could be, the Son who always was His Son, who is of one nature with God, equal with the Father; His beloved Son. No sacrifice was too great, "even His own Son," for the God who is "for us."

Not only did God go to such an infinite length "for us," but having not spared Him, He "delivered Him up for us all." The Son left Heaven's glory and made His dwelling place among men. More than that, God delivered Him into the hands of men—to be rejected, despitefully used, buffeted, and crucified; and into His own hands of fearful wrath—to suffer judgment and separation from Himself on our account.

He, the Son of God, "was delivered for our offenses" (Rom. 4:25). This is what God did for us.

"How shall He not with Him also freely give us all things?" What will God deny us, in view of the magnitude of what He has done for us in Christ? If He has done the greatest thing (and He has), will He leave the least thing undone? Having gone to that great length of sparing "not even His own Son," will He not do also whatever else is for our good, freely? Surely He will give the lesser with the greater! Having bestowed His very heart upon us, God will "freely give us all things."

"All things!" Spiritual blessings are among "all things." And these we have already been blessed with (Ephes. 1:3); we need but to appropriate them. Material benefits are among "all things." Nor will God withhold any good thing from them who walk uprightly (Psa. 84:11). Physical wants are among "all things." God will not deny them either, if we ask Him in faith, unless He has some better purpose in our frailty. For "all things" are working together for good, we know, to them that love God and are His called, according to His purpose (vs. 28).

"Shall He give His dear Son," W. R. Newell asks, "and then hold back trifles?" Surely not! "He that spared not even His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"



Missions "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

"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: and, lo, I am with you always, even unto the end of the age" (Matt. 28: 19, 20).

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Who will try to deny, in view of these words which compose the last command of our Lord Jesus Christ before He left earth for His

place at the Father's right hand, the missionary imperative? There are, of course, those (with whom we do not agree) who consider the last twelve verses of Mark 16 to be unauthentic; but even so, there are still our Lord's other commands. There are others who suppose (erroneously, we believe) that the commission of Matthew 28 is not for this age; but there is still Acts 1:8. And within this last command are embraced the other two; for to witness to Christ to the uttermost part of the earth is to preach the Gospel in all the world, to baptize those who receive it in the name of the Father, and of the Son, and of the Holy Ghost, and to teach them to observe all that our Lord commanded. In fact, those thus preached to, baptized, and taught will themselves, in turn, if they observe Christ's commands, go out and witness to Him at home and abroad.

To fail to heed the missionary imperative is to disobey the Saviour. It is to disregard a debt to Him and a debt to the lost. It is to ignore the fact that, apart from others obeying the missionary command centuries ago, we ourselves should never have heard the Gospel. For if the apostles had remained in Jerusalem, unmindful of and indifferent to Christ's orders to go, preach, baptize, and teach unto the uttermost part of the earth, we should yet be in our sins.

We should be missionary-minded, then, for at least four reasons: (1) because it is the will of the Lord that His Gospel shall be preached everywhere; (2) because, as His people, we should be obedient to His command; (3) because the love of Christ should be shed abroad in our hearts, in compassion for needy souls; and (4) because apart from Christ men are in darkness, and are lost eternally. We are debtors to the Gospel. It reached us; through us it must reach others. There is no excuse for any Christian to lack the missionary vision.

How shall we go? Not everyone is called to "full time service" in the distant harvest field, perhaps, but *some* are called, and they must go. Those who cannot go in person can go in substance. Not everyone can give much, but *all* can give something, according to how the Lord has prospered them. And *everyone* can pray. Those who go can pray.

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Those who give can pray. And those who pray can pray more.

And where shall we go, and give, and for whom shall we pray? There are two kinds of places that the Gospel should reach—those places where the doors are open, and those places where the doors are closed. Where the doors are open to the Gospel of Christ, there are great opportunities. Are we taking full advantage of them? Where the doors are closed, there is great challenge. Are we meeting it? We shall take advantage of the opportunities and meet the challenge as we act in obedience to the Lord's command, as we go, and give, and pray—pray for laborers willing to heed the call; pray for them after they have heard it; pray for willing hands and purses to give; and pray for the salvation of the lost.

We must remember, too, that all missionary work is not across the seas. Christ's command was for Jerusalem as well as for the uttermost part of the earth. There is missionary work where there are no barriers of oceans, languages, customs, age, or physical limitation—right at home, in our own neighborhoods, places of business, and households.

Until one has some missionary vision, he is not wholly within the will of God. Take an interest in some specific missionary work or worker, and see what a difference it makes in your Christian life. It is not enough just to put one's substance in a missionary offering and to pray, in a general and vague sort of way, for missionaries everywhere, although we should be giving thus and praying for all God's servants. Take interest yourself in where your money goes. Pray for the fields and laborers. Open your heart to a particular work, individual missionaries and their problems, and you will find that the missionary imperative is more than a command; it is a conviction and an urgency that can only be satisfied by putting one's hand to the plow and going forward, with the Lord. For He who said, "Go ye," declared also, "Lo, I." "Go ye . . . and, lo, I am with you always, even unto the end of the age."



You will never be able to thank God enough for having done with you just as He is.

In Season, The author of one of the most widely used
Out of Season tracts ever written, *Safety, Certainty, and*
Enjoyment, was Mr. George Cutting of the
 Brethren. He was a rather quiet man,
 not given much to raising his voice or making a spectacle of
 himself in any way. But one day, while he was cycling
 through a village in Norfolk, on the east coast of Britain, he
 felt impelled to shout, at the top of his voice: "Behold the
 Lamb of God, who taketh away the sin of the world!" He
 did so. A second time the same undeniable impulsion came
 to him, and again he cried aloud the words of John 1:29.
 And then he pedaled on his way.

Some six months after this experience, Mr. Cutting was
 visiting in the very town where he had done this unconven-
 tional thing. He went up to the door of a cottage in that
 village, knocked on the door, and when the lady of the
 house opened it, he did what he had done so many other
 times on similar calls—he asked the one who answered his
 summons: "Are you saved?"

"Oh, yes," replied the lady on this occasion. "About six
 months ago I was in great distress of soul. I pleaded with
 God to help me, and even while I was calling upon Him
 I heard a voice cry out: 'Behold the Lamb of God, who
 taketh away the sin of the world!' I was startled! Had I
 heard aright? Once again I prayed to God, asking Him to
 repeat the message, if it were true—and again I heard the
 voice: 'Behold the Lamb of God, who taketh away the sin
 of the world!' So I did look to Him, and He has taken away
 my sins. I am trusting in Jesus now as my Saviour and
 Lord."

Assuredly it must have seemed "out of season" to many
 when George Cutting broke the peaceful silence of that
 Norfolk village with his message of love and life. But
 Cutting walked with the Lord. He recognized the heavenly
 command for what it was, and was obedient to it. And,
 preaching the Word out of season, he was used to the sal-
 vation of a needy soul that was precious to the Lord.



*Those who hear the voice of Jesus and come, find the rest,
 the joy, and the peace He gives sweeter every day.*

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Second Cover It will be observed, from the advertisement inside of the front cover, that the Editor's series of articles, entitled "Re-Thinking the Rapture," will begin in the next issue, the Lord willing. In view of the fact that there is a great deal of discussion these days as to when the Lord will come for His Church, that is, in relation to the Tribulation, these articles should be of interest to many people. Perhaps there are some to whom you would like to send the magazine at this time, so that they will have opportunity to study the teaching of the Scriptures on this point.

Do not forget, either, that Dr. Ironside will be writing regularly for *Our Hope* in the future, the Lord permitting, and that, in December or January, a new series on the prophecy of Habbakuk will begin, by Dr. Frank E. Gaebel. These are but a few of the rich things that are being prepared for our reader-family in the near future.



A New Book The Editor has just completed a new book, a biography of Dr. Robert G. Lee, of Memphis, Tennessee. The title of the book will be, *Robert G. Lee, A Chosen Vessel*. It is scheduled to be off press by the 15th of October and will sell for \$3.50. Further announcement will be made in the next issue; we simply speak of it now that we may have your prayer for God's blessing upon the ministry of this volume, and in case some of you may be thinking of purchasing some books for holiday use and will want to bear this in mind.

We shall appreciate your prayers also for the Editor's work, *Studies in the Epistles to the Thessalonians*, which is almost completed and should be off the press within the next few months.



Pacific Garden Mission The Pacific Garden Mission is planning a celebration in commemoration of its 72 years of continuous operation, having been open every day through all those years. The anniversary will be held in Chicago from September 18 to 25, with a special rally on September 25th at the Stevens Hotel in that city. In the year 1948, somewhere around 8,000 men and women professed to accept Christ at the Pacific Garden Mission. Among the well-known converts that found the Lord there over the last half century are such servants of God as "Billy" Sunday, Mel Trotter, Harry Monroe, Walter MacDonald, John Troy, and multitudes of others. May the Lord give a time of great blessing and refreshment during the anniversary meetings.



Missionary Subscriptions and Books During the month of June we received very generous gifts for the *Our Hope Missionary Subscription Fund*, and we are very grateful for this, for it will enable us to supply the magazine to quite a few missionaries who have not been getting it for several months because our Fund has been behind last year. One gift came for the *Missionary Book Fund* also, and already this gift has been employed. Thank you very much for your continued interest in getting this literature into the hands of the Lord's servants on foreign fields.

Donations for June are gratefully acknowledged below:
Our Hope Missionary Subscription Fund, June, 1949: Nos. 49-92M, \$40; 49-93M, \$10; 49-94M, \$1; 49-95M, \$2.50; 49-96M, \$5; 49-97M, \$70; 49-98M, \$3; 49-99M, \$1; 49-100M, \$5; 49-101M, \$10; 49-102M, \$2.50; 49-103M, \$5. Total, \$155.00.
Our Hope Missionary Book Fund, June, 1949: No. 49-10B, \$4.

Gilgal to Gilboa

BY VANCE HAVNER*

Next to Judas Iscariot, there is no more tragic figure in all the Scriptures than Saul, King of Israel. No man ever got off to a better start. And no man ever had a sadder finish.

Saul was tall and good-looking, which is not to be despised. Once in awhile—not often—God makes a handsome man, just to relieve the monotony. He had gifts of leadership, for there followed him a band of men whose hearts the Lord had touched. On occasion, he could use good sense. While his critics scoffed, he held his peace. Blessed is the man who can restrain himself when the children of Belial revile him. He was reticent at proper times, as when his uncle asked him what Samuel had said. Some of us tell all we know—and more.

Yet Saul was a tragic failure. He had his good moments and mastered a good many situations, but he never mastered himself. His days ended in the weird setting of a spiritist seance followed by suicide on dark Gilboa. All the way through his career from Gilgal to Gilboa, various incidents showed him up, but they were only symptoms of a malady that lay deeper. He was impatient and could not wait on Samuel but offered the sacrifice himself. When Samuel appeared—he had a habit, like Elijah, of showing up at most embarrassing moments—Saul tried to explain instead of repenting. He displayed a violent temper toward Jonathan and jealousy because of David's success.

But the episode that really furnishes the key to his trouble has to do with the slaughter of the Amalekites. God commanded the utter extermination of both people and possessions. Saul spared their king, Agag, with the best of the sheep and oxen. Once again Samuel appeared right at the critical moment. It was a dramatic meeting, loaded with significance. Saul started on a high key: "Blessed art thou of the Lord: I have performed the commandment of the Lord" (1 Sam. 15:13).

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Just then a sheep bleated or an ox lowed. And Samuel bluntly demanded: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Something always happens to betray the man who professes to be what he is not. He may maintain that everything goes well, but one day there will be the telltale bleating of the sheep. The worst thing about our sins is not that they will be found out but that they will find us out, show us up, at some awkward moment. Here God used a lowly ox to confound a king, and no matter how well we think we have concealed the matter, somewhere in our life of disobedience the sheep we should have slaughtered will bleat at the most inopportune moment and show up the farce our pious chatter cannot bide. Saul's procession included things God had told him to destroy. The man who insists on lugging along idols and affections and wedges of gold and sheep and oxen that God has commanded him to exterminate will stand confused by those very accursed things on some day of judgment.

The worst of it is that when Saul was caught up with, he did not humble himself and repent. True, he said, "I have sinned," but he brought forth no fruits meet for repentance. It is a mark of the unyielded self to argue the case, to try to explain, to justify oneself. "And he, willing to justify himself, said . . ." (Luke 10:29)—what a text; and how much is said in self-justification! Saul tried to explain that the sheep and oxen had been spared to sacrifice unto God at Gilgal. But the end did not justify the means. Money made the wrong way is not sanctified by giving God a tip out of it on Sunday morning. God will not accept an offering of the fruits of disobedience.

Samuel's immortal answer clears that up forever: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). One may give up worldly amusements, give his goods to feed the poor, give God time and talent, and never obey God at the heart of the matter by giving himself. The Macedonians first gave *themselves* to the Lord. Our Saviour said: "If any man will come after Me, let him deny *himself*

... " (Matt. 16:24). The trouble with Saul was that he never gave up Saul.

Prebendary Webb-Peploe used to say: "Sometimes I buy my wife presents. I fear that my selections are often very poor, but she accepts them with grace because she knows that long before I gave her the presents I gave her my heart." Alas, husbands have given their wives roses and jewels but never themselves, and many a broken heart aches because of it. And the heart of God aches when we draw near Him with our mouths and honor Him with our lips while our hearts are far from Him. He was grieved for Saul and repented that He had made him king over Israel.

But Samuel went deeper in his immortal answer and analyzed Saul's trouble with one word: "For rebellion is as the sin of witchcraft and *stubbornness* is as iniquity and idolatry" (1 Sam. 15:23). We do not classify stubbornness with iniquity and idolatry, but God does! He says: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye. *Be ye not as the horse or as the mule* which have no understanding, whose mouth must be held in with bit and bridle, lest they come near thee" (Psa. 32:8, 9). We are frequently compared to various animals in the Scriptures, and some of the comparisons are not very complimentary! God wanted to instruct Saul in the way he should go and guide him with His eye, but Saul was as stubborn as a mule. Someone has said that a mule is always backward about going forward. Certainly Saul would not be guided by the will of God.

Saul said: "I feared the people and obeyed their voice." Samuel had just spoken of "obeying the voice of the Lord." Samuel was the voice of the Lord, but Saul obeyed the voice of the people. We have an old adage, "*Vox populi, vox Dei*"—"The voice of the people is the voice of God," but it is not the voice of God. The man who listens to "Vox Pop" is doomed from the start.

Saul pretended to be sorry, but only to keep the support of Samuel. He begged the prophet not to leave him, but the chapter ends with the king rejected of God and hastening on to ruin. A few pages further we come to the sad finish. We read that Samuel was dead and, try as he would, Saul

could get no answer from God. In desperation, he turned to a spiritist medium, the very thing he had outlawed earlier. Put it down as a cure mark of the man who fights the will of God—he will turn back to something he once tuled out. I have seen it done again and again.

Indeed, Saul was always playing with forbidden things. God had outlawed Agag and the sheep and oxen of the Amalekites, but Saul spared them. God had forbidden witchcraft, but Saul hunted up the witch of Endor (1 Sam. 28). The man who disobeys God will be found harboring what God has ordered exterminated and he will return to what he once renounced.

I am not concerned here with the details of the Endor episode. What matters most is that here we have a king trying to call back his lost opportunity. Saul had his Samuel. David had his Nathan. Ahab had his Elijah. Herod had his John the Baptist. Blessed is the man who listens to his prophet and heeds his oracle. Most of us have had a Samuel, maybe a good pastor, godly parents, a faithful wife, a loyal friend, someone through whom God would help us toward a better life. Thank God for them; but God pity the man who treats his Samuel as Saul treated his! Men trifle with those voices and there comes a day when Samuel no longer warns us and we are left to our doom. And how many miserable Sauls today would like to call back a presence departed and hear a voice now still!

King David also had his prophet, but when Nathan faced David with his sin the king repented and, in the immortal 51st Psalm, cried to God: "Thou desirest not sacrifice else would I give it: Thou delightest not in burnt offering. *The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.*" There is exactly where Saul failed. When Samuel caught up with him, Saul tried to excuse sparing the sheep and oxen of the Amalekites by saying: "The people spared the best . . . to sacrifice unto the Lord thy God." Samuel's answer reminds us of David's prayer: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams." Saul offered the wrong sacrifice; he never pre-

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resented God with a broken heart. He never humbled himself under the mighty hand of God. Instead of submission he followed the path of stubbornness to spiritism and suicide.

God uses broken things. It takes broken soil to produce a crop, broken clouds to give rain, broken grain to give bread, broken bread to give strength. It is the broken alabaster box that sheds forth perfume. It is Jacob limping from Jabbok who has power with God and men. It is Peter weeping bitterly who returns to greater power than ever.

We hear that stubborn wills need only redirection, but God says they must be broken. A little boy, whose mother made him sit still, said: "I may be sitting down but I'm standing up inside!" What a lot of inner rebellion is hidden under external religion these days!

Sin is having one's own way instead of accepting God's way. "We have turned every one to his own way." The sinner is not asked to give his heart to God. God gives him a new heart; then says: "Son, give Me thy heart." We have a generation of unbroken Sauls on our hands today. They grow up stubborn in the home and disobedient to parents. They go to schools where the natural man is glorified. They never learn to say, "I'm sorry," to man, and it is not surprising that they will not say it to God. It is deemed a mark of weakness. So they make their stubborn way having been taught that personality must not be thwarted but grow uninhibited and unhampered.

Stubbornness breaks more hearts, wrecks more homes, divides more churches, fills more hospital beds and suicide's graves than any other form of iniquity, for the root of most troubles is an unbroken self.

In the New Testament, there was another man named Saul. Once he was just as stubborn as the Old Testament king. But one day God met him on the Damascus road, knocked him down, broke him up and made him over, and named him Paul. The Old Testament Saul started with a crown and ended under a cross of his own making. The New Testament Saul submitted to a Cross, crucifixion with Christ, and ended with a crown of Glory. Both were headstrong fellows, but one took the path of stubbornness to

suicide while the other chose the way of submission and became the greatest preacher of all time.

The Gilboa Road and the Damascus Road! The tendency today, even in many pulpits, is to invite young Sauls to become Christians without any repentance, any breaking down before the Lord, any crucifixion with Christ, any unconditional surrender to the will of God. They join our churches with heads erect and wills unbroken, with stiff necks and proud looks and hard hearts. So we have thousands of church-members lugging their sins along, unsanctified flesh pretending to serve God, the old Adam parading under religious auspices. It is Saul and not Paul. The mourner's bench may have been misleading sometimes, but it was better than proud sinners walking down church aisles pure in their own eyes and yet not washed from their filthiness. Young people gaily "accept Christ" and with joy receive the Word, but afterward show no evidence of a new heart. We are trying to produce blessedness without any preceding bitterness, rejoicing without repentance, making the house of God a delightful place before it has ever been a dreadful place where repentant sinners meet God.

God help our young Sauls today! Part of the blame is on us that we have failed as Samuels. We have humored their headstrong stubbornness and failed to declare that God demands the sacrifice of a broken heart. They will learn it, but for many it will be too late. Let us try to save them at Gilgal lest they come to Gilboa.

STAFF SPEAKING ENGAGEMENTS (For Your Information and Prayers)

Dr. Harry A. Ironside:

- Sept. 1-4—Binghamton, N. Y.: Arrowhead Bible Conference.
- Sept. 9-11—Bridgeport, Conn.: Presbyterian Church.
- Sept. 13-15—Williamsport, Pa.: Bible Conference.
- Sept. 18-25—Minneapolis, Minn.: First Baptist Church; Prophetic Conference.
- Sept. 25—Chicago, Ill.: Moody Memorial Church, morning and evening; Pacific Garden Mission (Stevens Hotel), 3 p.m.

Dr. E. Schuyler English:

- Sept. 22-26—Binghamton, N. Y.: The Baptist Temple, Front Street at Gerard Avenue: week nights, 8 p.m.; Sunday, 11:15 a.m. and 8 p.m.

The Day of the Lord

An Exposition of 1 Thessalonians 5

By H. A. LAONSBIE

The blessed hope of the Church is told in the closing verses of 1 Thessalonians 4. In the fifth chapter of this epistle, we read of the day of the Lord, a very different event.

"But of the times and the seasons, brethren, ye have no need that I write unto you" (vs. 1). The expression, "the times and the seasons," occurs in Scripture twice before this, and refers to God's dealings with Israel and Gentile nations. The first time it occurs it is in Daniel 2. When Nebuchadnezzar's forgotten dream was revealed to Daniel, Daniel said: "Blessed be the name of God for ever and ever: for wisdom and might are His: and He changeth *the times and the seasons*: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him" (Dan. 2:20-22). Then followed Daniel's interpretation of the king's dream of "a great image." The first world empire, Babylon, would be followed by three others in succession—Medo-Persia, Greece, and Rome. And the iron of the Roman *imperium* would be mixed with the clay of popular opinion, easily moulded.

The second place where we find the words, "the times and the seasons," is in Acts 1. "When they [the disciples] therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know *the times or the seasons* which the Father hath put in His own power. But ye shall receive power after that [better, *when*] the Holy Ghost is come upon you: and ye shall be witnesses unto Me" (Acts 1:6-8).

Now read again the Scripture under consideration, 1 Thessalonians 5:1: "Of *the times and the seasons*, brethren, ye have no need that I write unto you." Why? They had the Old Testament prophecies. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then

sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (vss. 2, 3).

"The day of the Lord" does *not* mean the coming of the Lord for His Church. What does it mean? For our answer, let us examine four Old Testament passages.

First, see Joel 2:1-11: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for *the day of the Lord* cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness: yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horses, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. . . . The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His Word: for *the day of the Lord* is great and very terrible; and who can abide it?"

The foregoing description is amplified in The Revelation. But from this one passage we see that the day of the Lord is very different from the day spoken of in 1 Thessalonians 4:13-18. That is the glad day, the bright and glorious day when the Bride is caught up to meet the Bridegroom. The day of the Lord, on the contrary, is a day of darkness and of gloominess.

Second, read Amos 5:18-20: "Woe unto you that desire *the day of the Lord!* To what end is it for you? *The day of the Lord* is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall

not *the day of the Lord* be darkness, and not light? Even very dark, and no brightoess in it?" This is "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" (2 Thess. 1:7, 8).

The third Old Testament Scripture, Zephaniah 1:14, 15 tells us: "The great *day of the Lord* is near, and hasteth greatly, even the voice of *the day of the Lord*: the mighty man shall cry bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." If we read on in the same chapter, we see that this prophecy is addressed to sinners, to sinning Israel. Of course, unsaved Gentiles will fare no better when the day of the Lord comes. God says: "I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord" (Zeph. 1:17). And, coming back to our Thessaloonian passage, we learn: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (vss. 4, 5, 9).

The fourth Old Testament Scripture to which I would call attention is in Malachi 4. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. Behold, I will send you Elijah the prophet before the coming of the great and dreadful *day of the Lord*: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse!" (Mal. 4:1, 2, 5, 6).

Thus ends the Old Testament—with a curse! Note, in contrast, that the New Testament ends with "the grace of our Lord Jesus Christ"!

In 2 Peter 3, we are told: "But *the day of the Lord* will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to His promise, look for new heavens and a new earth" (vss. 10, 12, 13).

The day of the Lord is not a twenty-four hour period. The term covers the entire period of the millennial reign. Believers who feel apprehension and dread concerning this matter should look at verse 4 of our chapter: "Ye, brethren, are not in darkness, that that day should overtake you as a thief." No; the thief in the night will not be for us—we shall not be here. Terrible indeed will be the birth pangs of the new earth!

But to us, the apostle says, in verses 5-8: "Ye are all the children of light, and the children of the day: we are out of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." As long as our Saviour carries, we are called to be on the alert, to behave ourselves as "good soldiers of Jesus Christ." Living for God is not an easy thing in a world like this. Thank God our Captain leads on to victory.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him" (vss. 9, 10). "Whether we wake or sleep"—some will go one way, some the other; but all of us believers will go in time to escape the awful day of the Lord. If certain friends would read this carefully, they would abandon the idea that we shall go through part of the Great Tribulation. "For 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" (1 Thess. 4:16, 17).

"Wherefore comfort yourselves together, and edify one another, even as also ye do" (vs. 11). What a comfort! And what a restraining, purifying influence that "blessed hope" is!

So the apostle continues: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their work's sake" (vs. 12, 13a). You will do well to recognize your pastor as the undershepherd which, in God's providence, he is.

"And be at peace among yourselves" (vs. 13b). How many of God's children need this admonition! Recall what Joseph said to his brethren: "And see that ye fall not out by the way" (Gen. 45:24b). He knew them of old!

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (vs. 14, 15). May God help each of us at each point mentioned here!

"Rejoice evermore" (vs. 16). Some of you are asking yourselves: "How can I possibly rejoice in my present circumstances?" Only by recognizing God's sovereignty. "For we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). Joseph said to his brothers, who had sold him into slavery: "It was not you that sent me hither, but God" (Gen. 45:18). O discouraged saint, take all as coming from the hand of your loving Father, and "rejoice evermore."

"Pray without ceasing" (vs. 17). Here again, human reasoning is often against the clear command of God. Some say: "Does not God know without my informing Him? I just commit everything to Him." This may sound like faith, but it is nothing of the kind, for faith takes God at His Word, which says: "Men ought always to pray" (Luke 18:1). Again, God says: "Ye have not because ye ask not" (Jas. 4:2); and again, "Draw nigh to God, and He will draw

nigh to you" (Jas. 4:8). Unless we draw nigh to God in prayer, His blessings are accepted as a matter of course, without gratitude. The Egyptians said of the Nile, which was the source of their prosperity: "Our river is our own." Let us pray in secret as well as with others, and when the answer comes we shall know that we have to do with the living God.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (vs. 18). Some of you are doubtless saying in your hearts: "But how can I give thanks in *every thing*?" Beloved, recognize this—I should not have one of these trials except for God's wise providence. Then believe the Word: "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). He sees that we *need* testing. Let us determine that we shall, by His grace, "in every thing give thanks." "This is the will of God."

"Quench not the Spirit" (vs. 19). This word is to believers only. The unsaved *resist* the Spirit. Just here I pause to appeal to any unsaved who may read these lines—suppose the *Holy Spirit never spoke to you again*. God says His Spirit will not always strive with you. You had better not resist any longer. But now, we *Christians* are told not to *grieve* the Holy Spirit (Ephes. 4:30), and we are told here not to *quench* the Holy Spirit. We grieve Him when we do the things He has forbidden. We *quench* Him when we refuse to do His bidding. O child of God, "quench not the Spirit" but do the thing that He now has for you to do.

"Despise not prophesyings" (vs. 20). Prophesying is not only foretelling; it is also forthtelling. Do not think lightly of any message that God sends forth.

"Prove all things; hold fast that which is good" (vs. 20). If this injunction was needed when it was written, how much more it is needed now! "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

"Abstain from all appearance of evil" (vs. 22). The margin says, "every form of evil." We Christians cannot afford to ignore this.

"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. Faithful is He that calleth you, who also will do it" (vss. 23, 24). With this, the apostle's benediction, the epistle proper closes. Notice how it ties in with the theme of the epistle, for it mentions again "the coming of our Lord Jesus Christ." Then it ends with this sublime statement regarding *His* faithfulness.

What follows is a postscript greeting, such as Paul usually added with his own hand, after dictating the body of the letter. "Brethren, pray for us: greet all the brethren with an holy kiss" (vss. 25, 26). Let the emphasis be on *holy*, and let our every greeting, whether kiss or handclasp, be holy, without pretence of friendship, but with "love unfeigned."

And finally, verses 27, 28: "I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen." This epistle was to be read, and is to be read, for the spiritual upbuilding of all readers, to encourage saints with the blessed hope of our Lord's return, and to warn sinners of the approaching day of the Lord.

THE SERVANT'S NEED

By ENNA F. SORRELL

The task seemed great—so very great,
And I felt, oh, so small;
I dared not raise my troubled eyes
To heed my Master's call.

But once again I heard it,
The Saviour's loving voice;
My trembling lips said: "I will try."
I had no other choice.

And then I found that God supplies
Just what the servant needs;
He only asks for willingness
To follow where He leads.

It is not always sowing and reaping; God frequently sends a winnowing time, and none but those who are firmly founded on the Rock of Ages will stand through it all.

Current Events

In the Light of the Bible

By THE EDITOR

Strange Revelations. It is doubtless a sign of the times that we receive an increasing number of communications from women who declare that they have experienced certain revelations from God. A few letters that have come into our hands of late make very strange suggestions, claiming that these ideas are the result of direct unveiling that God has given, either through dreams at night, or while praying. In fact, in one or two cases the word "suggestions" ought to be written "orders," for two of our informants have instructed us that we must do so and so, God having told them to charge us in this fashion. Among the "revelations" that have been "received" and passed on to us are the following: that henceforth we, that is, the Church, are to preach the Gospel to the Jews only, as all Gentiles are lost henceforth; that Cardinal Spellman is the Anti-Christ and we must denounce him; that Joseph Stalin is the Anti-Christ (Cardinal Spellman and Premier Stalin would hardly want to be bracketed in that way, or in any way, we think); that all the rivers of the world, and all the fresh water springs and wells, are to be infected by Anti-Christ, and that Christians must boil all their water henceforth; and, believe it or not, that the Lord will not come until all Christian males grow beards! We may smile at these things, but a great many false and satanic cults have sprung up because certain women believed that they had received special revelations from God, as, for example, Mary Baker Eddy, Annie Besant, Julia Southcote, Madame Blavatsky, and others. None have been stranger than the "revelation" that Mrs. Luci Mayer Barrow proposed in the city of Brooklyn in 1931. Mrs. Barrow—and strangely enough she had followers for a while—proposed that the royal family of England should move to Canada, for the Lord Jesus, upon His return, was to live in Buckingham Palace. Two United States senators were to identify a prophet that was to appear upon the scene, namely, the reborn John the Baptist; and the Pope was to go down to the White House and direct the Roman Catholic

Church from the Capitol in Washington. All the money in the world, she said, should be given to the Jews, and she, Mrs. Barrow, was to be President of the United States. A certain rabbi friend of hers would be announced as king of the world.

Women are easily deceived, evidently, and this is why the Holy Spirit, speaking through the Apostle Paul, declared: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11, 12); and again, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law" (1 Cor. 14:34, 35). In 2 Timothy 3, where the apostasy is predicted and the apostle tells of the grievous times that shall come in the last days, we find indication that as the age draws towards its close, women are going to be led captive by strange desires, that they will not be able to come to the knowledge of the truth. So it is that we should not be astonished at these "revelations" which some of these women believe they have. May God keep us close to His Word as a period of delusion comes upon the world.

The Divine Element in Man? One of the greatest men of our age, from the standards of the world, is Dr. Albert Schweitzer, who recently came to this country from Equatorial Africa, receiving wide publicity. He was brought here by Dr. Robert M. Hutchins, to be one of the speakers at a festival held in Aspen, Colo., honoring the 200th anniversary of Goethe's birth.

Dr. Schweitzer might well be introduced as a physician, theologian, missionary, organist, interpreter of music, philosopher, and humanitarian, expert in every one of these fields. As an organist, Schweitzer once played before filled houses in the concert theaters of Europe, and his recordings are still ranked at the top in the field of organ music; as an interpreter of music, his edition of Bach's organ works is standard text, and his biography of Bach is perhaps the greatest in print; as a physician and surgeon, he has pioneered in French Equatorial Africa for thirty-six years; as a philoso-

pher, Dr. Schweitzer is widely known because of his book, *The Religious Philosophy of Kant*; and as a theologian, he has made an international reputation by his writings, such as, *The Quest of the Historical Jesus*.

There is no question of the fact that Dr. Schweitzer is a man of wide interests, sacrificial service to mankind, and a brilliant scholar. It is too bad that such a man, who has done a great deal of good, cannot be said to be a Christian in the biblical meaning of the word. We state this because we have received certain inquiries about him. Speaking at the Goethe celebration, Dr. Schweitzer declared: "Man's supreme manifestation of the spirit is kindness. The spirit does not let man simply assert and impose himself over other beings, but obliges him to have consideration for them. The spirit in this fashion brings order into the chaos of relations. The man who really finds himself cannot do otherwise than let himself be guided by love. This latter is the divine element in man. If love is the very essence of spirit, God can only be conceived as the fullness of love. . . ."

This does not give us sufficient information to discover Dr. Schweitzer's complete theological position, but in *The Quest of the Historical Jesus*, Schweitzer states that our Lord made a mistake in preaching the kingdom of Heaven to be at hand, and therefore, when it did not come after He sent out the twelve to preach concerning the kingdom, "Jesus decided that He must take upon Himself the period of suffering and that the kingdom would follow hard upon His death." It was with this expectation, that is, that the kingdom would follow immediately after His death, that Jesus went to Jerusalem and was crucified, according to Schweitzer.

Dr. Schweitzer subscribes to no creed, he says, and has no patience with theological distinctions. His religious thinking and living defies precise labeling. He is a Pantheist, in reality, believing that the whole universe is God. "Every form of living Christianity," he says, "is pantheistic in that it is bound to envisage everything that exists as having its being in the great First Cause of all being." He speaks of God's being "manifested as the Will of Love, in Jesus Christ."

This is all far removed from biblical doctrine, as our readers will discern immediately. Dr. Schweitzer professes to be a follower of Jesus. He certainly is a man of many good works, but unless he puts his trust in the Lord Jesus Christ as his Saviour from sin, he is a lost man like any other sinner out of Christ, for "all our righteousnesses are as filthy rags" in the sight of God (Isa. 64:6).

Humpty Dumpty. For a long time the Roman Catholic Church has been exerting every effort to win good-will for itself in the United States. One of its chief ambassadors of good-will has been Francis Cardinal Spellman, Archbishop of New York, the richest diocese in the world. Spellman has gone here, there, and everywhere to promote good feeling. But his recent blast at Mrs. Franklin D. Roosevelt has hurt him and the cause of the Roman Catholic "good-will-program" to a very large degree. It will take a long time before all the king's horses and all the king's men are able to put him together again, if they can. It appears to us that Mrs. Roosevelt is perfectly correct in her contention that schools that are supported by public taxes should be completely free of any private or religious control. Cardinal Spellman had a perfect right to disagree with Mrs. Roosevelt if he wished to do so. But his attack upon her, and the method of his attack, shows his very strong bias toward the Roman Catholic viewpoint, which it is perfectly normal to expect. He was, however, extremely unjust in charging Mrs. Roosevelt with intolerance, for Eleanor Roosevelt has been so tolerant and cooperative through the years that she has often been deceived, as she was by the Russians for a long time.

Public schools, supported by public taxes, since they serve all faiths, should not be dominated by any religious group. Private or parochial schools, whether they be controlled by the Roman Catholic Church, by Jews, or by the Episcopal, Presbyterian, Baptist, Methodist, or any other Protestant church, should not share in federal funds for education. Those parents who wish to advantage themselves of public taxes for the education of their children should send them to public schools. Those parents who want some particular training, such as religious instruction, for their children,

under specific church control, should be willing to pay for that special education. This lies within the principle of the separation of the church and the state.

Mrs. Roosevelt "hit the nail right on the head" when she said: "Sometimes I think church organizations are foolish because they do things that lead people to believe they are not interested mainly in the spiritual side of the church but they have a decided interest also in temporal affairs." The Roman Catholic Church is certainly guilty on that score, and so, as a matter of fact, are many Protestants.

The business of the Church is not with the world. We who are the Lord's are in the world, but we are not of it. "For our citizenship is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). While we are on the earth we are to pray for rulers, be subject to those in authority, and obedient to the laws of the land in which we live. But our business is not with temporal things, but with spiritual things. We are called to witness to the Lord Jesus Christ, to tell a dying world of His saving grace, to preach the Word in season and out of season, until the Lord comes again.

It Is Now Here. For a number of years attention has been called, in these pages, to the fact that the formation of a United States of Europe may be expected toward the end of this age, in view of the impetus given to the revival of the Roman Empire. In 1947 there was talk of such a union, although it had not been formalized. Since World War II, there has been further discussion concerning a federation of Western Europe, one of the chief proponents being Winston Churchill. Now such a union is here. It is not called the United States of Europe but that is what it is. Actually, it is commonly known as the Western Union. Its general headquarters is already in operation near Paris, its general staff is on the job, its defense plans are drawn up, its radar network is being constructed, and supply agreements are being entered into. Western Union, including Britain, France, Belgium, Norway, Sweden, Denmark, Western Germany, Switzerland, Austria, and Italy—ten countries, you will observe—will be receiving more publicity

soon, now that the Atlantic Pact has been ratified by the U. S. Senate. The next step being urged by General Wedemeyer, U. S. Army Director of Plans and Operations, is for the United States to advance \$1,130,000,000 to help arm these European nations, allies of the U. S. A. according to the Atlantic Pact. With these funds, it is expected that Western Union will be able to set up a design for defense that will safeguard these ten nations, and the U. S. A. from attack from the East, that is, from Russia.

We are certainly seeing the hands of the prophetic clock moving onward toward the midnight hour.

A Hook in the Jaws of the Bear. Students of Bible prophecy generally recognize that the prophecy of Ezekiel 38 and 39 has to do with Russia and her satellites during the last days of this age or at the very beginning of the Millennium. If we understand the Word aright, when the Lord says, in Ezekiel 38:3: "Behold, I am against thee, O Gog, the chief prince of Mesbech and Tubal . . ." He is speaking to Russia, Germany, Persia, Ethiopia, Libya, and others with them, as delineated in verses 5 and 6. It is interesting to observe that He says specifically to Gog (vs. 4): "And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses, and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords." It is the expression, "put hooks into thy jaws," that is particularly noteworthy at this time. We wonder whether, in view of the significant times in which we are living, the first of these hooks may not be the Atlantic Pact!

The Atlantic Pact, ratified by the U. S. Senate on July 21, 1949, is the beginning of several steps being taken by the nations of the West as a defense measure against aggression on the part of the U. S. S. R. In an earlier paragraph we have mentioned the formation of the Western Union, another step in the same direction. These alliances have been formed, it is said, for peace and not for war, and there can be little doubt that such is the purpose of their initiators. President Truman calls the Atlantic Pact "a shield against aggression." Other leaders express themselves in similar

terms, and the hope for peace of one and all appears to be in a great world federation, an enlargement of the present program of the Pact or Western Union. Dean Acheson, Secretary of State for the United States, says: "New strength and courage will accrue to all the peoples of the world community who seek for themselves and others freedom and peace." Paul Henry Spaak, of Belgium, declares that our great hope for peace lies in the United Nations, and the formation, one day, of a world organization to assure security.

Bible students will understand, however, that there is not going to be world peace *until* the Prince of Peace comes and Himself establishes it. We know from the Scriptures that the revived Roman Empire will itself go down against the land of Palestine, and will be destroyed at Armageddon. But meanwhile the undertakings of men to formulate an invincible Western Union through treaties such as the Atlantic Pact will be the very thing, we believe, that may rouse Russia to the point of war. Senator Vandenberg speaks of the Atlantic Pact in this wise: "It may well extinguish the jeopardy [of attack by an Eastern power]—and I believe it will—by the clear demonstration that this united self-defense against aggression *will be invincible.*" (The italics are ours.) The Treaty is viewed, therefore, as a warning to Russia that 300,000,000 people will never allow an aggressor to divide and conquer them.

Suppose we enlarge upon the proposition that these defense measures being taken by the nations of the West may be the very thing that will incite Russia to war eventually. We have remarked upon the Lord's pronouncement against Russia that she will be turned back, and that hooks will be put into her jaws. Following this, God says that He will bring them forth, armed to the teeth, as it were. Reading on in the chapter we find that after many days this nation is going to be visited by the Lord, and that in the latter years Russia is to come into the land that is brought back from the sword, that is, the land of Palestine. Aroused by these hooks placed in their jaws, Russia and the satellite nations are going to come like a storm against Israel. "Thus saith the Lord God; it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt

thick an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. 38:10-12). Because of the very measures that are taken against Russia, a day will come when the nation and her allies are going to pour down like a cloud into the land of Israel. It will be in a day, as it is clearly shown, when Israel will have been re-gathered and will be at rest, with no defenses, being assured of peace. It is for this reason that we believe personally that the invasion of Palestine by the Northeastern Confederacy will be at the beginning of the Millennium rather than at the end of the Tribulation, and that the overthrow of these armies will be the first act of the Lord Jesus Christ, upon His return, in which He may be said to rule with a rod of iron, etc.

Of course, we do not know with certainty that the Atlantic Pact is one of the hooks in the jaws of Gog and Magog. We simply wonder whether this may not be so, for assuredly the movements in the world of power politics, moral conditions, social conditions, growing apostasy, the awakening of the nation Israel, and the advancement of science all indicate that the coming of the Lord draweth nigh. Whether this be the time or not God alone knows. But it is clearly shown in His Word that whatever plans men and nations may make, He is Sovereign, and as He employed rulers and nations of old, godless as they were, to fulfill His purposes—as He did, for example, in the case of Pharaoh and Egypt, in the case of Nebuchadnezzar and Babylon, in the case of Darius the Median, etc.—so He does today and so He will do in the future. These treaties and pacts and federations that are being made and formed today, whether in the West or in the East, are being regulated by the almighty hand of God and, even though we may not see it yet, within the circumference of Bible prophecy. And thus Gog and Magog, in the latter years, will come against the nation Israel into the very land of promise, under God's directive will, "that

the beathen may know Me," He says, "when I shall be sanctified in thee, O Gog, before their eyes" (Ezek. 38:16). Think of it! The Almighty God is to be sanctified in the godless Gog! So God wills it, and so it shall be.

When President Truman signed the instrument of ratification of the Atlantic Pact, on July 21, he declared: "This treaty is a historic step toward a world of peace . . . but it is only one step." Thus do men, well-meaning to be sure, plan to bring in that which can only come through Christ. In a way, the Atlantic Pact is a step toward a world of peace, but not in the manner that Mr. Truman expects; for it may easily be an instrument in bringing about the aggression on the part of the East which will precede the coming of the Lord. Actually, then, the Atlantic Pact may be, first of all, the first step toward war!

They call us pessimists who interpret the Scriptures in this way, but we are not pessimists but the highest optimists, the only optimists whose expectations are sure to be fulfilled. For what this world needs more than anything else is the coming of the Lord Jesus Christ, Prince of peace, King of kings, and Lord of lords. May His coming be soon! And until He comes, may we, His own, keep looking up, and may we purify ourselves, even as He is pure.

EXCEPT THE LORD KEEP THE CITY

In the early Christian experience of Madame Guyon, who lived in France in the days of Louis XIV, she endeavored for a time to serve both the Lord and the world, striving for a better religious state, and yet endeavoring to be popular in the world that crucified the Lord Jesus. She was very much in the condition described in the seventh chapter of Romans. Then, on one occasion, she was invited to a festive gathering in the palace of the Duke of Orleans. Everything connected with the entertainment was on a magnificent scale, adapted, of course, to meet the wants and desires of those who love worldly pleasure. But she found that she could not enjoy anything there, for by the very fact of her presence in such an atmosphere, she knew that her Lord was offended.

"I became," said Madame Guyon, "deeply assured of what the prophet hath said, 'Except the Lord keep the city, the watchman waketh but in vain.' When I looked to Thee, O my Lord, Thou wast my faithful keeper; Thou didst continually defend my heart against all kinds of enemies. But, alas! when left to myself, I was all weakness. How easily did my enemies prevail over me! Let others ascribe their victories to their own fidelity: as for myself, I shall never attribute them to anything else than Thy eternal care. I have too often experienced, to my cost, what I should be without Thee, to presume in the least on any wisdom or efforts of my own. It is to Thee, O God, my Deliverer, that I owe everything! And it is a source of infinite satisfaction that I am thus indebted to Thee." —T. C. Upham.

The Millennium

By W. W. FREEDAY

The idea of a Millennium is more or less familiar to the minds of people throughout Christendom. It crops up repeatedly in literature and in politics; sometimes even in secular advertisements. The general conception is a golden age of prosperity, wherein all perplexing problems, whether religious, social, or political, will find their complete solution. Some, it is true, regard the idea of a Millennium as dreamy and Utopian; others, again, consider that education, legislation, and so forth, are steadily leading up to the longed-for consummation.

It cannot be denied that Holy Scripture predicts a golden age for this poor tempest-tossed world. In the inspired pages we read that in that era "there shall be abundance of corn in the earth upon the top of the mountains" (Psa. 72: 16, R.V.), and "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock" (Isa. 65:25). What prosperity! What peace! And such passages could be multiplied indefinitely. The question before us in this article is: "Who's hand will bring in this ideal condition of things?" Is the Millennium man's work, or God's? Mao's hand has certainly caused the ruin that we all deplore, but is man's hand able to repair it? Can the philanthropist with his humanitarian schemes, the scientist with his discoveries, the legislator with his remedial measures, or the diplomatist with his international treaties, even contribute to the final blessed result? Can any or all of these bring us one real step toward the desired haven? Unhesitatingly we answer: "No." God is our only hope. His plans are already formed, and they are clearly stated in His Word. At His right hand on high sits a Man, who was despised and rejected of men at His first coming to earth, and who is to this hour still emphatically refused by men at large. Under his feet God has pledged Himself to place everything in full subjection (Heb. 2:8). He has said, moreover, that He shall put "down all rule, and all authority and power" (1 Cor. 15:24). Even before His incarnation, the voice of prophecy addressed Him thus: "Jehovah shall send the rod of Thy strength out of

Zion; rule Thou in the midst of Thine enemies" (Psa. 110:2). Towards the accomplishment of these predictions no divine step has yet been taken. The Son of Man still sits in patience at God's right hand and Heaven is quiescent as regards the public affairs of earth. The moment will come when Jehovah will say to His Anointed: "Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Psa. 2:8), but He has not said this yet.

To put it plainly, what will happen is as follows. At a moment when men least expect it, the heavens will be rent asunder, and the Son of Man will appear as with lightning flash (Luke 17:24). He will be accompanied by all His believing people, previously caught up to Him in the air, and attended by myriad hosts of angels (2 Thess. 1:7-10). All opposition, however considerable from the creature point of view, will melt before Him, and Jehovah will establish Him upon His destined throne in Zion (Psa. 2:6). Every knee will be constrained to bow to Him, and every tongue will confess His title. The Millennium is thus the age when the Christ of God will at last receive His rights. *This is man's day, as the margin of 1 Corinthians 4:13 so expressively suggests; that is the day of the Lord. Now the will of man runs riot in the earth; then the will of the Lord will alone be done. "The Lord alone shall be exalted in that day" (Isa. 2:17).*

There can thus be no Millennium without Christ. Every scheme that leaves Him out of the account must necessarily be futile. Men's devices can only serve to hasten on the last great smash. Were it possible for man to bind up his own wounds, he would only become more proud and independent of God than ever. It is God's purpose to put the reins into the hands of His Son. Then will the nations get perfect administration; every created thing upon the earth, man and beast alike, will be set free from the thralldom of corruption; and even nature's barren spots will be rejuvenated. But the great King's first steps will be the staining of all human glory, and the dethronement and imprisonment of the usurper, Satan. A solemn beginning, which will yield the most happy results while the blissful age rolls on.

Why Does the Church Lack Power?

By RUSSELL B. GURNEY*

In the early days of the history of the church there was no such lack of power as is evident today. Why? Honest inquiry and earnest heart searching on the part of believers in Christ, who make up that body known as the Church, should be made; for, as we look at the record given of the early church, we see that it was a mighty power among men.

Why, indeed, does the church lack the power and influence with men that it formerly enjoyed? Does not the church have a message direct from God? Is not this message that which is of the most vital importance to all men? Is it not the very Word of the living God, to sinful men?

Let us note briefly some of the reasons that we feel are responsible for the very evident lack of power on the part of the church today.

First, we would like to quote a Scripture which will supply, in part at least, what we believe to be a very likely reason for this lack of power today: "—the friendship of the world is enmity with God" (James 4:4). In this verse we have the very essence of the entire problem, and its answer. "Friendship of the world" brings with it "enmity with God". The very fact of the church's living on happy terms with a Christ-rejecting world is testimony enough in itself to account for the lack of power on its part for the salvation of souls.

As a practical example of this, we have evidence given to us in the Genesis account of Lot and his wife, nicely settled down in the city of Sodom; and although we read that Lot vexed his righteous soul daily, in the living presence of a godless people, yet he was very reluctant to leave, even when the message of the judgment of God against it was given him to testify. Such is the obscurity of spiritual perception when one has gone back into the world, after having known the light of the glorious Gospel of Christ. And we most solemnly note the effect of Lot's personal testimony even to his family—"he was as one that mocked," surely a testi-

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many without power! How sorely we need in these present days, to heed the lesson this teaches.

As we look about our earthly scene, instead of separation from the world and the worldling, which should be the position of the church today, we find that it is largely conformed to the world, and has become as one with it! This mixing up of that which is spiritual with that which is by very nature carnal cannot be attended otherwise than by a powerless testimony. Such was the case with Lot, and such is the case with the church today. We do not, by our presence in the company of the worldling and the enjoyment of worldly pleasures, make the world better. Indeed, the evidence points strongly to the fact, sad but true, that we, by conformity to and mixing in the things of the world, render our later testimony to the truth of God, ineffectual and powerless. Scripture is not made void of effect by man's lack of obedience to its truth. For has not the truth of separation been brought to our attention, in the words of Paul in 2 Corinthians 6:15: "What communion hath light with darkness?" Are they not of their very nature opposed one to another? How can the sons of God consort with the children of the devil? For what concord, or agreement, hath Christ with Belial? Was not the world, in our unsaved days, the very place where we found no peace? How, then, can we find any peace there now? The world has no place in the service of the church while the church is doing the King's business, and it is likewise true that we, the church, have no part nor lot in the things of the world.

The Word of God is still His Word to the unconverted, as it was in the days of Nehemiah the prophet, when he spake unto them thus: "—the God of Heaven, He will prosper us; therefore, we His servants will arise and build; but ye [the unconverted] have no portion, nor right, nor memorial, in Jerusalem." Just what is this business of the church in this day? If mixing with the world has robbed the church of its power to witness effectually for the risen Christ, can we not say, with equal truth, that lack of separation has slowed down the faithful performance of the business with which the church has been entrusted?

In Matthew 28:19-20, we read: "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: and, lo, I am with you alway, even unto the end of the world." This, then, is the business of the church in the absence of its Head, and till He come—to proclaim faithfully "the Gospel of Christ, which is the power of God unto salvation to everyone that believeth" (Rom. 1:16). Loss of power will assuredly attend the failure of the church to perform this business faithfully, and that the church is not carrying out this program is manifestly evident. The divinely directed program has been set aside in many instances, and we find that men have sought to supplement it by the addition of things expressly brought in to entertain, and, in a measure, to influence support financially and in other ways.

Could a faithful proclamation, by deed as well as by word, of the second coming of our Lord do aught but make a division between the saved and the unsaved? It is greatly to be feared that the church as a whole is not living in the power of a risen and glorified Christ, who is coming again, or there would be a wholesome distaste for the world. May the Lord help us to regain that fealty to our blessed Lord which will again make us the power for witnessing that characterized the early church. If we, the people of God, yearn for the "leeks and the garlic" of Egypt, we must remember that they will leave an unmistakable "smell" in our witnessing for Canaan. Ours will be a consequent loss of power in winning souls for Christ.

It is also becoming increasingly evident that no small factor in the lack of power on the part of the church is the neglect of the Bible, and a consequent lack of faith in its precepts and its promises. Yet God sets an inestimable value upon this very Word for it is written: "Heaven and earth shall pass away, but My Word shall never pass away." How oft have we observed, even among those that are sound in fundamentals, a notable absence of Bible-carrying Christians. It is recorded in Scripture of the Bereans, that they were more noble than they of Thessalonica, in that they searched the Scriptures daily to see if the things that they heard were so (Acts 17:11). Today, too much reliance is

placed upon ministers of the Word both to read and to interpret the Bible to the hearer. God speaks to us through His Word, and the Spirit of God reveals to us the beauties of Christ, and there should be a wholesome desire on the part of God's children to know the mind and will of their Father. This will not be possible without Bible-reading Christians. Faith in the Bible as the very Word of God to man is essential to a return of power in the midst of the church. Without such faith it is impossible to please God, and if we are displeasing to Him, why should He manifest His power in us or through us? Surely, in no small measure, we are without power as the church because of the lack of faith in the Bible.

Another reason for lack of power in the church is the want of real evangelistic effort. We do not mean that there is no Gospel preaching. We know of much Gospel preaching going on in many places, but frequently it is a modified Gospel. It is not at all the Gospel which Paul preached, and of which he said, "I am not ashamed." It is not the Gospel that is the power of God unto salvation. Assuredly, some *ought* to be ashamed of the gospel that they are preaching, for the plain words of Paul's Gospel are left out. Of a truth, the fear of man bringeth a snare! The judgment of God against unrighteous sinners, if spoken of, is spoken of as if there were none such in their company! Is not this preaching to please men? And while there are in many places those that do really preach the Gospel of Christ, it is merely to congregations composed of believers! Perhaps there are no more than one or two unsaved in these gatherings. This ought not so to be. This is not real Gospel effort. The Gospel is for the *unsaved*; and although we, as Christians, should generously support the effort with our presence, yet it should be our mission, the mission of *every* believer, to bring in the unsaved. Too often we leave this part to others. The church is not fulfilling her mission in the business entrusted to her unless every member is doing his or her part, both in personally testifying for Christ and in bringing them in under the sound of the Gospel.

Finally, and in order that we might gain back the place of power that was enjoyed by the early church in its wit-

messing for Christ, it will be well for us to remember that, in view of what is written in Matthew 6:19-34, our resources are not in the world, but in God, our Father in Heaven. Neither are our prospects in the world; for we look for our inheritance in the world to come. Neither is our life in the world; for our "life is hid with Christ in God" (Col. 3:3). We are not here to engage ourselves in the works of the flesh; for ours is to bring forth the "fruit of the Spirit" (Gal. 5:22). We are not to become entangled again in the yoke of bondage from which Christ has set us free. Let us remember that here we have no continuing city, but we seek one to come.

Question Box

No. 1187. Is it necessary for an individual to obtain deliverance from self and indwelling sin before he can have the Holy Spirit, or does the Holy Spirit come with salvation?

Writing to the church at Corinth, in which there was assuredly much carnality and sin (see 1 Cor. 3:1; 5:1, 2), the Apostle Paul said: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19). Certainly this shows us very clearly that special deliverance from sin did not take place before the coming of the Holy Spirit to indwell Christians. And we may ask: "How would believers obtain 'deliverance from self and indwelling sin' apart from the power of the abiding Holy Spirit?" The gift of the Spirit is received the moment one is born again by the Spirit.

No. 1188. Please explain the meaning of the words at the end of Acts 16:31—"and thy house."

The full answer that Paul and Silas gave to the jailer, who asked them: "What must I do to be saved?" is frequently ignored. It is this: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The last three words ought to be memorized and observed by Christian parents. The promise is a conditional one, of course, for no one can be saved apart from personal faith in the Lord Jesus Christ. In Ephesians 6:4, Christian fathers are exhorted about their children, "to bring them up in the nurture and admonition of the Lord." As parents bring their children up in the Lord, and as the believing husband or wife lives according to scriptural injunction regarding their relationship (Ephes. 5:22-33), they can have full assurance that their loved ones will come to the place where they too have personal faith in the Lord Jesus Christ and will thus be saved.

No. 1189. What is the difference in the meaning of the Passover Feast, and the Day of Atonement in Leviticus 23?

The Passover Feast, with the lamb slain and its body eaten, typifies the redemptive work of the Lamb of God, our blessed Lord's death on the Cross. The Day of Atonement is set forth quite fully in Leviticus

16. It speaks prophetically of the day when Israel, the nation, will repent and be forgiven. On the Day of Atonement, before the transgressions of Israel could be confessed over the scapegoat and the goat sent away, never to return, the high priest had to come out of the Holiest, into which he had entered by the blood of the first goat. The Lord Jesus Christ, the true High Priest, has entered into Heaven by His own blood. When He appears the second time, coming forth out of Heaven's glory as the great King-Priest, then the effect of His death for the nation Israel will be fully realized—for a nation will be born in a day, whose sins will be put away forever, cast into the depths of the sea (Micah 7:19), remembered no more (Isa. 43:25). This will be the fulfillment of the Day of Atonement.

No. 1190. What about those who have heard the Gospel and rejected it, and then the Tribulation begins? The Church will be gone then—will those who have heard the Gospel before the Rapture now believe it during the Tribulation, or will they be lost?

Many will be saved during the Tribulation, both among Jews and Gentiles. But it appears quite evident that they will not be those who have previously rejected Christ, that is, before the translation of the Church, for of these it is said that "because they received not the love of the truth, that they might be saved . . . God shall send them strong delusion, that they should believe a lie; . . . they all might be damned who believe not the truth, but had pleasure in unrighteousness" (2 Thess. 2:10-12). This is a very solemn thought indeed, and must cause us to be alert to our responsibility to witness to Christ to all those who do not know Him, by whatever means possible.

No. 1191. A friend of mine died recently, and when I went to the funeral and then to the cemetery, I was deeply shocked and grieved, for he was cremated. Is there scriptural ground for cremation?

In the deaths and burials recorded in the New Testament, there certainly was no cremation. The body of our blessed Lord was put in a tomb, carved out of rock. Lazarus, the brother of Mary and Martha of Bethany, was put in a grave in the earth. In the case of the burial of Stephen, as recorded in Acts 8, there is no indication that he was cremated. In fact, the only cases of cremation that we know of in olden times are those of pagans whose bodies were burned. God said to the first man: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

No. 1192. What is the difference between the Lord's Supper and the Lord's Table?

There is no difference whatever. We have heard of some who make such a distinction, but there is no basis for it in the Scriptures. Both expressions are used to refer to the Communion, the breaking of bread in remembrance of the Lord Jesus (1 Cor. 10:21, 11:20). The Lord's Table is that on which the Lord's Supper is served.

Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

Chapter XI, Verse 23

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

It is not the faith of Moses, but the faith of his parents that is educed in this verse. Moses was but a babe in arms and had nothing to do with his being hidden, obviously. But Amram and Jochebed, Moses's father and mother (Num. 26:59), are the ones whose exercise of faith is here brought to light. The record is written in Exodus 2.

It will be recalled that, after the death of Joseph, there arose a new king in Egypt, who did not know Joseph (Exod. 1:8). This new ruler was evidently of a new dynasty from his predecessor. In Stephen's recounting of this new Pharaoh's ascent to the throne (Acts 7:18), the Greek word *heteros* is used in speaking of another king, a word that signifies, not something of the same kind, but of an entirely different kind. At any rate, the new ruler "knew not Joseph," and so, because he feared that the Israelites, multiplying in great numbers, might join an enemy in time of war, set about to afflict them sorely. But the more the Israelites were persecuted, the more they multiplied, so that at length Egypt's new king determined to snuff out the male children as they were born, first, by exacting the cooperation of the Jewish midwives; and when that failed, because the midwives feared God (Exod. 1:17), by decreeing that every male child born should be cast into the river. It was at such a time that Moses was born to Amram and Jochebed.

It is only from the passage in Hebrews under examination that we learn that Amram had anything to do with Moses's preservation, as far as the human element is concerned. From the Exodus account, we might suppose that, other than the babe, three women only were involved in the drama—Jochebed, the child's mother; Miriam, his sister*; and

*Moses was not his parents' first child, but their third, Aaron and Miriam being older than their brother. Evidently Aaron was above the age embraced within Pharaoh's decree at this time. The allusion

Pharaoh's daughter. The writer of Hebrews tells us, however, that Moses was hid by his parents. Amram was party to the hiding and acted, as did his wife, "by faith." Just what part he played is not told. One might suppose that it was he who built the ark of bulrushes, except that the Scripture states otherwise (Exod. 2:3). But Amram shared in the hiding of the child in his own house (Acts 7:20).

It is worth a moment's pause to observe that it is not only the patriarchs, the noted men and women of the Old Testament, who acted by faith. Up to this time the catalogue of witnesses of Hebrews 11 lists names that are known to anyone with merely a scant acquaintance with the Bible: Abel, Enoch, Noah, Abraham, Sara, Isaac, Jacob, and Joseph. But in the present instance, the names are little known and less heard. In fact, we venture to suggest that perhaps a majority of our readers could not have answered correctly, had they been asked who the parents of Moses were! Certainly Amram and Jochebed were obscure people. They were both descendants of Levi; but apart from this act of faith on their part, they are referred to in the Scriptures in genealogical tables, and nowhere else. God does not need mighty men or women to fulfill His purposes, neither is it the prominence of the person who has faith in Him, but the fact that the faith is *His* that is effective. Unheralded and comparatively unknown, Amram and Jochebed were instruments of God toward the release from bondage of His people, Israel, and in respect to other mighty deeds, *because of their faith.* They believed God, and as a result they are noted in one of the great chapters of the Bible. So may other men and women, equipped with faith, serve God and have a divinely given part in the fulfilment of His program.

Of the child Moses, when he was born, it is said that his parents saw that he was "a proper child." It is also expressed in these ways: "a goodly child" (Exod. 2:2); and "exceeding fair" (Acts 7:20). In the Greek, Stephen's description, translated "exceeding fair," is written *astios too Theou*, meaning "fair unto God." The babe must have been

to the marriage of Amram and Jochebed, in Exodus 2:1, is simply recorded to show Moses's antecedents.

a very lovely one. Is this the reason that his parents hid him for three months, because of his beauty? Were there not other lovely children born to Hebrew mothers in those days? Would the fine appearance of the child drive away fear of Pharaoh? It might rather increase it; yet we are told that Amram and Jochebed "were not afraid on the king's commandment." It was not because of his beauty that Moses' parents hid him, we repeat; it was "by faith."

"Faith cometh by hearing," we repeat, "and hearing [cometh] by the Word of God" (Rom. 10:17). It was not their affection that caused these parents to hide their newborn babe. Of course they loved him, but so did other parents love their offspring. But God must have told Amram and Jochebed of the coming of this child and something of his destiny. Thus, looking upon Moses, "because he was a proper child," "fair unto God," they recognized that this was the one concerning whom Jehovah had spoken to them, and "by faith" they hid him three months. Faith acted upon the Word of the Lord, and obeyed Him. It was not, then, by chance that Amram and Jochebed did this, nor was it simply human wisdom or intuition. God had spoken to them, and they believed Him. Thus it was that it is recorded: "and they were not afraid of the king's commandment." Had they not had a Word from God, their behaviour could not be said to be "by faith." And had God not spoken to them about this thing, they would assuredly have been very much afraid of Pharaoh's edict; for discovery would not only have meant the death of the child, but perhaps of themselves as well on account of disobedience to the royal command.

It is interesting to observe also that what Amram and Jochebed did "by faith" is not said to have been the committal of the baby to the ark of bulrushes, but the hiding of him. We have no doubt that the placing of the child in the ark was a response of faith, but the Scripture points to the parents' having hidden the child for three months. And what is it that caused them to hide him no longer "in his father's house," but to put the child in the ark by the river's brink. It was because "she [Jochebed] could no longer hide him" (Exod. 2:3). Perhaps Moses's cries were getting

louder! Perhaps his presence was beginning to be suspected by some fifth columnist! The Scripture does not tell us, but only that hiding was no longer possible. And so the wise mother—and again it must have been “by faith,” with wisdom from above—prepared the ark and committed her baby, that was “fair unto God” and to herself, too, to the river, the very Nile that was the instrument of death to other male children of Hebrew parentage. What a glorious picture we have in this of Christ, the Ark of safety for all who believe in Him, for men and women of faith everywhere; who took the place of death for us and in whom we are able to ride the waves of sin’s judgment untouched.

What happened to the little child is well known—how Pharaoh’s daughter found him; how Miriam, Moses’s sister, saw the princess’s compassion for the babe; how, doubtless by divine suggestion, she asked: “Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?”; and how, this permission being granted, Miriam called Jochebed, so that Moses was nursed by his own mother!

An artist has painted a very lovely picture of the scene by the river’s brink, showing Pharaoh’s daughter looking upon a beautiful, smiling baby. There is only one trouble with the picture—it is not true. “And the daughter of Pharaoh came down to wash herself at the river . . . and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, *the babe wept*. And she had compassion on him . . .” (Exod. 2:5, 6). It would have been rather unnatural for the baby to have done anything else than cry. His experience with people had been confined, by the very fact of his being hidden, to four: his father, his mother, his brother, and his sister. He had been sheltered within the home of Amram and within the arms of Jochebed. Now he was left alone in an ark among the flags of the Nile, shielded from the bright sun by a covering. Suddenly, under these unaccustomed circumstances, strange faces, those of the princess and her maidens, looked upon him. Doubtlessly there was much talking and gesticulating. And so the baby did what other babies would do under the same circumstances

—he wept. It was Moses's tears that struck a sympathetic note in the heart of the king's daughter, and she had compassion on a child, a weeping baby, that she knew ought to have been slain, by her father's command.

How wonderfully God works in answer to faith! How marvelously He fulfills His own purposes! The tear of a Hebrew child, three months old, changes the course of a nation, and preserves a deliverer for God's people. God does not always employ men of renown or mighty acts to achieve His ends. On the contrary, "not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea and the things which are not, to bring to nought things that are: that no flesh should glory in His presence" (1 Cor. 1:26-29). Pharaoh had said: "Behold, the people of the children of Israel are more and mightier than we; come on, let us deal *wisely* with them . . ." (Exod. 1:9, 10). But "the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:25). In the case of the child, Moses, the foolishness of God caused him to be placed in an ark on the river of destruction, and the weakness of God brought it about that the baby wept; thus the wisdom of Pharaoh was confounded and the divine program was sustained. For "there is no wisdom nor understanding, nor counsel against the Lord" (Prov. 21:30).

An inconspicuous man and his wife were the chief instruments of this amazing preservation of the child who was to grow up to be one of the mightiest leaders the world has ever seen, and more, who was to speak with God "face to face" (Exod. 33:11). This they were "by faith." They believed God, and fearing Him, "were not afraid of the king's commandment." For what have we to fear of men, when God is on our side? Like the parents of Moses, let us go on by faith, believing the Word of God and living thereby, whatever the wisdom of men may say or the counsels of men may devise.

(To be continued, D.V.)

The Royal Order of Enoch

BY EDWIN RAYMOND ANDERSON*

In the early record of Genesis, we are given a brief glimpse of one of the giants of the early days in the suggestive word: "And Enoch walked with God" (Gen. 5:24). That is only a glimpse, and perhaps there is a great deal more that might be said. And yet, if what is here written cannot be said about any professing believer in Christ, nothing else will matter. Some are wondering, some are worrying, and others are wandering, but what is needed is to walk with the Lord in holy quietness and a communion that is very precious indeed. "Enoch walked with God"—that is saying a great deal, for that is saying all that really needs to be said. It colors everything for the brightest and the best.

Now the "trouble" with that early cameo is that it will not satisfy a lot of professing twentieth-century fundamentalists! To say that a man walked with God does not appear especially thrilling or adventurous. There is nothing said about "mounting upward with wings" as upon some extatic emotional excursion; but then it should be remembered that excursions are cheap in more ways than one! There is nothing said about the "big billowing clouds of the holy mount"; but there is often a mesage marked with too long a meeting at the mount, for it sows that subtle unreality which forgets the toro, broken valley of humanity below. The difficulty is that far too many of the saints have been out too long on emotional excursions and assumed adventures, and such world-terms as "thrilling" and "spectacular" have crept into the sacredness and quietness of the sanctuary, so that day-by-day living has come to be falsely colored. There seems to be a sort of peril connected with the apparently prosaic, and what outwardly appears as humorum seems to have no quality of holiness about it. In short, many come to feel rather sorry for Enoch that he *only* walked with God!

We use the wrong measurement when we look at the

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"walked" instead of the whole pattern—"walked with God." It is God who glorifies the walking; and is He not able to make up for more than all that would appear to be drab and commonplace? Would it be erroneous to say or to suggest that God is able to make all thrills and adventures abound, for the craving of the heart?

But there is a thrill in the day-by-day walking with God, and the Grace of God is fully competent to arrange all forms of adventure for the pathway. To be provided and empowered daily from the Unseen Treasury, and to be blessed and benefited from the Infinite Storehouse of Matchless Grace; to know the heights and the depths of things which are as foolishness to a world filled with foolish imaginings and fickle illusions; to taste the ineffable blessedness of intimate association with the dear Man of Calvary—well, it is tragic and dangerous when the soul can find no true thrill in that, or when such privileges become accepted as commonplace.

What a wonderful walk it is in reality, especially when you enlarge the borders and take in the remainder of the view! "And Enoch walked with God: and he was not; for God took him." Here was a walk that simply went on and on and on. Enoch took God and began a walk; and then in return, by grace God took Enoch and continued the walk on the other side of the "fairer shore and unclouded day."

To walk with God, O fellowship divine,
Man's highest place on earth, Lord, let it be mine.

That "divine" is meant to draw our hearts more closely to His precious bleeding side. Here is the heavenly fellowship which contains, within its frame, the whole score of true riches and the richest portion of pure, unalloyed grace.

But for many of us, the question will always be provoked by this early cameo: Do we in solemn truth, walk with the living Lord? There are some, alas, who do not seem or care to walk with Him at all; at least, not in this present life. There are others who walk behind and turn out as spiritual sloths. Still others walk ahead and turn out as perilous presumers. There are some who balk, and there are others who merely talk; and both miss out for the grandest and

OUR HOPE

the best. But then, here and there, will be found those faithful followers who count this walk with the Lord as the wonder of their lives. They would give nothing in exchange for it, not even those emotional make-believes which religion forever dreams up. The fact that they are walking *with God* makes up for everything else seemingly lacking, for He is the One, Altogether Lovely, the Fairest of Ten Thousand, the Lily of the Valley, the Alpha and the Omega, the Chief, the Sum, the Core, the Cruz, and the Center.

Beloved, may we here and now subscribe our very lives and all that we are and have to membership in the Royal Order of Enoch, and await the glad day when it will be said: "And he was not; for God took him." For here is the true royalty of thrilling rapture!

 THE GIFT

BY CONSTANCE CALENBERG

Mary brought her spikenard,
 A flask of costly worth,
 And poured it forth, in tribute to
 The Son of God on earth.
 Her lovely hair she loosed and lent
 To wiping Jesus' feet,
 As all the room was drenched in scent,
 A fragrance, wondrous sweet.
 The Lord beheld, with visage grave,
 This token of her care,
 For Mary, in her impulse, gave
 The best she had to share.
 O God, as Mary gave her all,
 We find our hearts compelled
 Before Thy nail-scarred feet to fall—
 With nought from Thee withheld.
 We break anew our flask of love,
 As prostrate 'fore Thy throne,
 We learn to look to Thee above,
 And live for Thee . . . alone.

Daily Bible Treasury*

By HERBERT LOCKYER

September 1. 1 SAMUEL 1. The main theme in the two books of Samuel is the gradual change from theocracy, that is, a God-directed government through prophets, to a monarchy, that is, a government administered by kings. In successive stages, this delegation of authority from the divine to the human is clearly set forth. The story of Samuel himself has ever held charm for young and old alike. In this chapter, we have "an inexpressible story of heart-rending anguish, prayer, misunderstanding, and the faith that was so assured of the favorable answer as to be no more sad." Hannah's prayer was answered and her son's name, Samuel, meaning, "heard of God," commemorates her anguish and answer. From this godly Jewess we learn how to prevail in prayer. Hannah asked and received; sought and found. Many of us ask but receive not, simply because our prayers are only run-away knocks. We lack persistence in prayer.

September 2. 1 SAMUEL 2. Hannah's magnificent ode is worthy of being placed alongside of Deborah's Song of Triumph, and Mary's Magnificat. Hannah's prayer is heavy with the misery of her people, yet reflects her lofty faith in restoration to holy privilege. Would that we had more women today of Hannah's piety and patriotism! Womanhood gives any age its key-note. The "horn" was the ornamental symbol of power, and should be remembered when we read of the Spirit having seven horns (Rev. 5:6). What a striking contrast there is between Hannah's son and the sons of Eli! Truly, a study in black and white! How weak Eli was! All who are priests unto God should meditate upon the terrible penalty his weakness produced. Divinely chosen and signally privileged, Eli was guilty of lightly esteeming the Lord, and consequently brought about the obscurity of his line.

September 3. 1 SAMUEL 3. Sacrificially, Hannah gave her child up to the service of the tabernacle. Samuel was "a loan to Jehovah," and He paid back with great interest. As soon as Samuel's age permitted, ample duties were assigned him which he efficiently executed. The call of Samuel has been the basis of strong appeals for the young to make definite decisions for God. At first, Samuel mistook the voice of God for that of Eli. Surely this was thoughtfulness on God's part. He did not want to frighten the lad. Eli perceived the origin of the voice and through Samuel heard the doom awaiting his house. Eli's godless sons were the first to suffer divine punishment. Samuel's natural modesty is characteristic of his strong character. He loved Eli and did not want to hurt or break his tender gentle spirit. At last, Israel rejoices that once again God has a direct and honorable messenger to proclaim His mind. Is ours the constant attitude: "Speak, Lord, for Thy servant heareth"? When He speaks, do we obey?

September 4. 1 SAMUEL 4. Samuel's growing importance as a prophet is indicated by the opening phrase of this chapter. Israel's ignominious defeat taught her that deliverance from formidable foes could

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

not come simply by reliance upon the symbol of God's Presence, the Ark. Alone, it was a fetish. Accompanied by repentance and faith, it was the channel of victory. The news of Israel's defeat broke Eli's heart, and he died. Phinehas's wife, naming her child, died, as she bore him. "Ichabod," suggesting Israel's departing glory, has become the synonym of lost power. Carrylog the Ark into battle, an action similar to that of the Philistines, who likewise carried their gods to secure victory, suggests that outward symbols have their place. But of what avail are the accessories of worship, if the evidence of God's presence and power are lacking? It is the Spirit who gives it life.

September 5. 1 SAMUEL 5. To carry off the gods of a nation was deemed equivalent to absolute victory. Thus, the Ark was brought into the house of Dagon, the sea-god, half human and half like a fish, worshiped by the Philistines because of its supposed power to bestow science and arts. On the first morning the men of Ashdod found Dagon on its face before the Ark, as if in reverent adoration. Set up again, the next day Dagon was found completely shattered. manifold disasters overtook the Philistines as they retained the Ark, and realizing that the heavy hand of God was upon them, they arose and returned the Ark, at all hazards, to Israel. As the Ark symbolizes the presence of God, what Dagon can stand before Him? God will brook no rival. The Ark and Dagon cannot stand together. Have we any Dagon in our lives, needing, not only to be thrown down, but so broken that only stumps remain? Idols of the heart must yield to our heavenly Ark.

September 6. 1 SAMUEL 6. After seven months of disaster, the Philistines returned the Ark to Israel, along with emblems of their sufferings. Thus, heathen though they were, they acknowledged the God of Israel as the Source of their punishment. Contrary to natural instinct, the two milk cows went steadily forward bearing their precious burden. The five Philistine lords revered Jehovah, for we read they came with "a trespass offering unto the Lord." Of the lesson to be learned from the chapter, one expositor writes: "We are forcibly reminded of the repeated efforts of God to awaken the Jewish nation. Sometimes it was by the earthquake, at others by the fire or the mighty wind or the still small voice. He spoke to these people, whether in Philistine or Beth-shemesh in the only language they could understand." And this has always been the divine principle. When tribulation breaks loose on a godless world, there will be no mistaking of its divine source.

September 7. 1 SAMUEL 7. The Ark found a temporary home in the house of a Levite, Abinadab, whose son was consecrated to be its guardian until David claimed it. Amid the reverses Israel suffered, Samuel stands out as the conscience of the nation. Through twenty long years he labored for the spiritual reformation of the people. He never surrendered to despair. His untiring labors, buoying patriotism, earnest resolve, and intense faith in God fired the people with new enthusiasm. As the result of his insistent appeal, Israel "lamented after the Lord," and idol worship was abandoned and a fresh start made. The terrific thunderstorm bringing defeat to the Philistines proves how God can employ natural forces for the deliverance of His own. As the people raised their "Eben-ezer," have we erected ours? Do we ever remember what we vowed to be or do, what deliverances God hath wrought, that without His aid we could never have won? Bless Him, what He has been He will be until traveling days are done.

September 8. 1 SAMUEL 8. *It must have been grievous to the prophet to know that his sons, although judges, were unworthy. Often the best of fathers have to sorrow over disappointing children. After all his consecrated ministry, Samuel's heart must have been saddened over Israel's clamor for a king. Neighboring nations had their titular heads, sovereigns with their palaces, and Israel wanted to be as her neighbors. The convention at Samuel's home in Ramah was most unwelcome to the prophet. His one and increasing purpose had been the restoration of the theocracy, and the desire for a monarchy was in conflict with Samuel's constant burden. He tried to show how unwise it would be to expose the nation to the caprice of one man, a thing that Israel came to learn. Yet Samuel was never so great as when, seeing it was the will of the people to have a king and that God sanctioned the change, he went along with the nation in the inauguration of the new form of government. How sensitive we must be to God's will, directive or permissive!*

September 9. 1 SAMUEL 9. *The smallest tribe of Benjamin provided the first king. Thus, at forty years of age, as he was caring for his father's estate, Saul was called as king, and because of his towering height, noble features and deportment, seemed every inch a king. Little did he realize that, while searching for lost asses, he would come to a kingdom. Seeking God's direction is a fitting illustration of the Apostle Paul's exhortation about making converts known to God (Phil. 6:9). What a beautiful touch that is about God whispering in the ear of Samuel, the day before, what he should expect! Is ours the same intimate fellowship with the Father? No one was more surprised than Saul himself that he had been chosen as the desire of Israel. Saul, faithful over straying animals, was taken to be king. If faithful in a few things, the Lord will make us rulers over many things.*

September 10. 1 SAMUEL 10. *Saul's anointing took place before the city was astir. We read that the newly anointed king was "turned into another man," but whether he became a new creature is another question. Certainly Saul awoke to a new consciousness of God, but his subsequent development would indicate that the crisis was not deep enough. With true reticence Saul said nothing of his honor to his own family until the secret call was endorsed by the nation. Once the assembly had been convened at Mizpeh, Samuel presented Saul as God's choice, which choice was almost unanimously accepted. What an suspicious beginning he had; yet how ignominiously Saul ended his reign! Through grace ours is a greater privilege than that of Saul's, for we have been made "kings and priests unto God." Let us endeavor to be kingly in all our ways.*

September 11. 1 SAMUEL 11. *The Ammonites, subdued by Jephthah some 150 years before, now pressed hard on some of the tribes, and Saul's soul was moved. Rising to the occasion as king of the people, he rallied all the tribes and fought the foe. Victory added to his prestige. Seizing upon the popular enthusiasm, Samuel summoned the people to Gilgal for a renewal of their covenant. As with Saul, so with ourselves, crisis meant conflict. Acclaimed king, there came the battle with the Ammonites. Satanic antagonism ever follows a spiritual crisis. After our Lord's experience at Jordan, there came the wilderness; after the Dove, the devil. Victory in our wilderness, however, develops our character, and makes us still greater conquerors. Saul's first act as king was to deliver the oppressed. So we must ever use our sovereignty for the relief of others.*

September 12. 1 SAMUEL 12. Samuel's acclamation of the kingdom constitutes a great chapter. For himself, he wanted a clear verdict on his career, and the people enthusiastically supported the justice of his claim. Still smarting under the rejection of the theocracy, Samuel declared the people's choice of a king was wrong and unwise. Their popular desire for a visible head was a backward step, and one that would lead the people from God. A terrible thunderstorm seemed to give emphasis to Samuel's warning, and the people, convicted of their need, entreated the prophet's prayers. If he ceased to pray, Samuel said he would be guilty of sin. Do we realize that we sin if we fail to pray for our statesmen and rulers as they face the tremendous issues of our time? In spite of fierce opposition, Daniel could keep his windows open towards Jerusalem, and praying, prevailed. Because more things are wrought by prayer than this world dreams of, let us pray unceasingly for all men.

September 13. 1 SAMUEL 13. Threatened by the Phillistine armies which, at this epoch were at the zenith of their power, Saul endeavored to rally the men of Israel to battle, but behaved independently of Samuel's advice. Failing to act under divine instructions, Saul was guilty of self-will and self-assertion, and had to hear from the lips of Samuel the pronouncement of his deposition as king. How heavy with significance is this chapter for any of us to whom the Lord has entrusted any measure of leadership! Called to cooperate with God, we must not run before Him, but wait His time. Sometimes we are too anxious to push the hands of the divine clock forward. God, however, is never in a hurry. He alone knows when the right hour comes for His interposition to help us best. Philistines may surround us and we, impatient, may try to slay them before God says: "Strike!" If such a spirit of independence is ours, failure awaits us in the combat.

September 14. 1 SAMUEL 14. There is something thrilling about the record of Jonathan's single-handed victory of Israel's foe. Daringly Saul's son and his armor-bearer climbed the rocks and, at an agreed sign, surprised the Philistines, crying: "The Lord hath delivered them into our hands." When God begins to work, two dedicated souls are enough for Him to use. One, with God, is always a majority. Two are better than one, especially when one of the twain is God. And, as Jonathan declared, "here is no restraint with Him to save by many or by few. What 'a trembling of God' the whole host of the Philistines experienced!

September 15. 1 SAMUEL 15. The story of Saul's incomplete obedience was a reflection of his nation's disobedience regarding the command never to mix with heathen nations, but utterly to destroy them. Again and again the Israelites lapsed into the customs of the Canaanites, earning thereby the displeasure and judgment of God. Because of his partial obedience, Saul was finally rejected, just as Ananias and Sapphira suffered instant death because of their partial conservation. Can it be that we have professed to destroy all, yet God hears the bleating of the sheep? Is there some darling sin we have spared? It is only when the complete sacrifice begins that the song of the Lord begins also. With Saul we, too, must learn that "no religious observance can compensate for disobedience to that inward voice which demands the sacrifice of all that is inconsistent with God's high claims." The chapter ends on a pathetic note. With the slaying of Agag, whom Saul had spared, prophet and king part, never to meet again.

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September 16. 1 SAMUEL 16. God, who setteth down one and raiseth up another, knew where to find Saul's successor. The failure of Israel's first king, who commenced his reign most auspiciously, must have grieved Samuel. He had built his hopes and affections on Saul, yet what a demoralizing influence the king had come to exert over the nation! Of the choice of David, much could be written. His name means, "the darling," or "the beloved." In the Cathedral of Nature he lived in communion with God. He was trained to become the sweet singer of Israel. Fearlessly he preserved his father's flocks, and all unconsciously was being prepared to serve as the nation's victorious leader. Thus, anointed with sacred oil from the tabernacle at Nob, David was ratified by a divine unction for kingship.

September 17. 1 SAMUEL 17. From infancy we have been fascinated with the story of David and Goliath. What contrast they present! Goliath, the proud hero of the Philistines, was about seven or eight feet in height, with a challenge that kept Israel in hopeless despair for forty days. Young David, learning of the giant's challenge, accepted it, relying not on his own skill, but upon God. He could not fight in ready-made armor. He had to have his shepherd's tunic and his sling-shot and stones. Why did he take five stones from the dry river bed, if he knew that one would be sufficient to kill the giant? Well, it was an act of faith on David's part, for Goliath had four giant-like sons (2 Sam. 21:22), making five in all; and with the five stones, with God behind the stones, each one could reach its target. But only one was needed. David went out with five stones, and he came back from his victory with five, not four. For the fifth was in Goliath's head which David carried back!

September 18. 1 SAMUEL 18. Of David's greater Son we read that, beholding the rich young ruler, He loved him. And this was so in David's case, as soon as he saw Jonathan. Jealousy was foreign to his noble, loving character; and thus it was that, seeing Jonathan, he loved him and came to love more than a man loves a woman (2 Sam. 1:26). There is nothing more tender or beautiful in the famous love-stories of the world than the love-covenant made between David and Jonathan in the wood. Such a love-bond was to cover even their children. The conspicuous genius and courage of David made him the pride of the nation, and won for him an important command in Saul's army. David's popularity aroused Saul's jealousy and imperilled his own life. Yet Saul eyed David with awe as one divinely protected, and from his treatment of David we learn that jealousy is as cruel as the grave. Let us dread envy; it helped to crucify our Lord!

September 19. 1 SAMUEL 19. Saul's determination to kill David made him resort to open violence, and, in this, his third attempt, invite Jonathan and his servants to do away with David. But Jonathan did nothing else but plead for the man he loved. Fresh victories of David only aroused the wroth passions in Saul, and in an outburst of mad jealousy he hurled his spear at his rival. David fled to his home, and was saved by his wife's clever device. Escaping to Ramah, to a school of prophets presided over by Samuel, David was followed hard by Saul, who found himself caught up in the high enthusiasm of gatherings tense with the overwhelming sense of God, and fell into a trance for twenty-four hours. David, who came to write so much about God as a Fortress and Deliverer, spoke out of a deep experience of God's ability to preserve His own. If we endeavor to live in the will of God, Satan will strive in many ways to bring about our end. But as those divinely guarded we are immortal until our work is finished.

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September 20. 1 SAMUEL 20. David's case was desperate, but his friend Jonathan nobly rose to the occasion, pledging his advocacy no matter what it cost. How touching is the love-covenant in the wood! Once he was before Saul, Jonathan only brought upon his head avalanches of his father's hate. Back to the secluded spot Jonathan went, and a scheme was conceived whereby David could learn of Saul's final decision. Jonathan's pleading was in vain. The die was cast. David must die. Yet Jonathan knew that David would be Israel's next king, and that God would preserve him, although a fugitive. No weapon formed against him could prosper. Behind the circumstances driving him from home and palace, David could see the hand of God—"The Lord hath sent me away." When Chryso-stem was being led out to exile, he exclaimed, "Glory to God for all events!"

September 21. 1 SAMUEL 21. Fleeing from his native land, David found refuge with Achish, a renowned opponent. From Abimelech, a grandson of Eli, he received food and also Goliath's sword. It is somewhat strange to read that Doeg, who recognized David and carried word to Saul of the whereabouts of his hated foe, was "detained before the Lord." David feigned madness, and his life was spared. He must have been a clever actor to impress King Achish with his madness, so much so that the king asked: "Have I need of madmen?" David thus escaped. Doubtless he was guilty of doubting God's power to preserve him when he became "sore afraid of Achish king of Gath." He soon regained, however, the uplands of faith. His heart was finally fixed, trusting in the Lord. Subterfuges are usually a sign of doubt and fear.

September 22. 1 SAMUEL 22. Forred to adopt an outlaw's life, David found shelter in the cave of Adullam. David's family also fled from their home and joined him in Adullam. Before long others joined him, and what a motley crowd there were—in distress, in debt and discontented. But under David's influence they were moulded into the nucleus of his future chieftains (1 Chron. 11:10-47). David's concern for the safety of his aged parents was a noble trait. It is thought that Psalm 54 is associated with David's cave-life. During these trying days, the outlaw constantly waited upon God for direction, as we find reflected in Psalm 27. David felt, the moment he saw Doeg at Nob, that no good would come of it. As the result of his tale-bearing, the Lord's priests were slain. Our Lord is now the outcast King, being driven without the camp. But as we go to Him bearing His reproach, He seems to say: "Abide with Me, fear not, for he that seeketh thy life shall be as though he sought Mine."

September 23. 1 SAMUEL 23. The goings and doings of David make a fascinating story, reflected in many of the Psalms from David's gifted pen. Psalm 31, for example, came out of the days described in this chapter. Conspicuous in the portion dealing with David's desire to smite the Philistines is his dependence upon God for guidance. "David enquired of the Lord yet again." He wanted to be God directed. How futile our journeys, when we go unsent. It is tragic to see how Saul persisted in his resolve to kill David. He knew he was fighting against God's purpose, yet on he went. Unjustly maligned and persecuted, David left his defense with the Lord. Are you suffering from the jealousy of someone who cannot stand your success? Rest in the Lord, and wait patiently for Him to deal with the circumstances.

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September 24. 1 SAMUEL 24. Magnanimity is one of the conspicuous traits in David's character. He was never spiteful or revengeful. He did not believe in paying enemies back in their own coin. He left all judgment to God. The incident of the cave reveals the reverence he held for Saul, on whom the anointing oil had been poured. Incited by his men to cut off a fragment of the royal robe, David was inwardly sorry at doing this; but when he was away from the cave, waved the piece of cloth to Saul as evidence that he bore no malice toward him. Saul, the rejected king, overcome by David's gracious act, repented and confessed that David was more righteous than himself. Many scholars affirm that it was out of these experiences that David, in after life, wrote Psalm 37, the exhortations of which are bathed in new meaning when read in the light of this chapter.

September 25. 1 SAMUEL 25. The death of Samuel, eliciting national sorrow, must have brought deep grief also to both Saul and David. Because of the reverence in which the prophet was held, he received the unusual tribute of being buried within the walls of his own city. David's encounter with Nabal has occasioned unjust criticism. David, however, was right in his treatment of churlish Nabal. Where services were accepted and counted upon, some recompense was due. David, then, was perfectly justified in his request. But Nabal was an unworthy character. Although rich, he was foolish, a man of Belial, rude and uncivil, a drunkard. How different was Abigail his wife! She had brains and beauty, a combination delightful to find! Abigail's tact saved the situation and prevented David from shedding blood. It was better for the Lord to smite Nabal, as He did. One cannot read this chapter without realizing how God uses various ministrations to avert tragedy.

September 26. 1 SAMUEL 26. Once again David revealed true kingly restraint. Standing over the prostrate body of Saul, he had a fitting opportunity of doing away with his enemy once and for all, but opportunity for David did not spell permission. Advantage was not taken of the auspicious moment. Knowing the kingdom would be his, David could bide his time. Saul's spear, the badge of his rank, and his cruse of water were carried off as trophies of a daring feat. How humiliated Abner must have been when David taunted him with want of care, and then pleaded with Saul to cease his useless quest! David's self-restraint, loyalty, and humility overcame the miserable monarch who, acknowledging his folly and sin, allowed his old chivalrous self to flash forth with an expiring flicker. Read Psalm 54 for David's after reflection of experiences at this time.

September 27. 1 SAMUEL 27. It is somewhat surprising that a man of David's faith and courage should give way to despair. To the fugitive, it seemed hopeless to slay Saul, when such close attendants as Cush, Doeg, and Abner were able to instil their poison in Saul's ears. Then, there were increasing difficulties for David in providing for his many men and their families, and faith seemed to fail. To provide for his troops, David fought foes of Israel. Alas, many of his movements at this period were veiled in a tissue of deceit! At your leisure, read Psalms 10; 13; 17; 25; 40; and 69 and learn how to kill despair. Other Bible saints, after a display of God's preserving care, have yielded to doubt and discouragement—Elijah and Jonah, for example. From David's lapse of faith we can learn that "when we descend to the lowlands of expedience and worldly policy, a blight comes over the landscape and the song dies into silence."

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September 28. 1 SAMUEL 28. David acted wisely among Israel's enemies, augmenting his host until it became like "the host of God" (1 Chron. 12:1-22). While David was confident of victory, Saul, already shaken by mental disease, became unnerved as he saw the vast Philistine host preparing for an onslaught. With Heaven shut against him, and prophet and priest denied him, Saul sought help from the black art which he himself had tried to destroy (vs. 3). The supposed appearance of Samuel has disturbed many minds. Could this not have been a demon from the spirit-world imitating the prophet who appeared to paralyze despairing, unnerved Saul with fear? One wonders how different Saul's end might have been had he turned, even at the eleventh hour, to God in true repentance!

September 29. 1 SAMUEL 29, 30. We group these two chapters together, seeing that they are taken up with David's deliverance from fighting against Israel, and then his vengeance upon the Amalekites for the destruction of Ziklag. Recovering all and seizing immense booty besides, David was able to send gifts to frontier towns that were friendly to him in his time of need. Standing alone against the greed of his followers, he established a great principle that ruled in after-times. Once again David had power with God, and now with men. With his life endangered, he sprang back to his rest in God. Taken out of the tlay of just deceit, a new song was in his mouth. This is a constant encouragement to all backsliders. From David's treatment of the Egyptian youth we can learn how to be more compassionate over the lost. This Egyptian has many counterparts around us, and if we would take time to tell them the way to be saved, how richly repaid we would be!

September 30. 1 SAMUEL 31. Following Ziklag there came the battle of Gilboa, disastrous to Saul and his sons, as well as for the host of Israel. Panic-stricken, the Israelites foretook many of their towns, and the Philistines took possession. Cruel-like even to a fallen foe, the Philistines severed Saul's head from his body, stripped him of his armor, and sent it to their idol-temple, as a token of their victory over Israel's God. It was, indeed, an ignominious death for a divinely appointed king. It is pitiful to note that out of all Israel there were none to show gratitude to the dead and dishonored Saul who, in the past, had done much for them—save the thoughtful men of Jabesh-gilead who, under cover of night, recovered the bodies of Saul and his sons and gave them a decent burial. Truly, light and shadow chase one another in this chapter so full of human interest! As the world in which we live is full of joys and sorrows, let us learn how to weep with those that weep, and rejoice with those that rejoice.



Be true to Christ and to the Cross of Christ, live out the doctrine of the Cross, "crucified with Christ," dead to the things here below. You will meet with suffering and persecution, no doubt, both from your fellow men and Satan as well, but the Lord will protect you and be with you in the path.



Book Reviews

By ARTHUR FOREST WELLS

Ezekiel. By H. A. Ironside, Litt.D. Published by Loizeaux Brothers, New York. Cloth binding, 336 pages. Price, \$3.00.

Dr. Ironside has now added Ezekiel to his long list of Bible commentaries. As in the others, so here, after giving a general outline of the prophecy as a whole, subdivisions are given and dealt with in small portions. These, as a rule, follow the threefold pattern of: first, an introduction to the paragraph of Scripture at hand; second, the printed words themselves of the passage under consideration; and third, a commentary on the section to be discussed. These comments follow the thought of pre-tribulational pre-millennialism and are given cautiously; that is, no attempt is made to establish this as the last word on Ezekiel. While modernism is strongly opposed, tolerance is wisely shown toward a believer with a differing explanation of a given text. The comments are simple and brief. They do not get involved in profound exegesis; they manifest, however, the Christian common sense of one who knows his Bible in respect to the practical relationships of its parts. Scripture is interpreted by Scripture.

The Progress of Doctrine in the New Testament. By Thomas Dehany Bernard, M.A. Reprinted by Zondervan Publishing House, Grand Rapids. Cloth binding, 244 pages. Price, \$1.75.

Every student of the Bible should be familiar with these well-nigh timeless lectures on the method of divine revelation. In the eighteenth century there was established, with funds made available by the last will and testament of the Rev. John Hampton, a foundation for the defense of Christian truth by eight sermons preached in the Easter term at Oxford University. Of all those chosen for this lectureship, none has distinguished himself more than Bernard. It is a delight even now to read what he wrote so well in 1864. No thoughtful person can read these discourses without having his understanding of the Scriptures greatly enriched. The speaker took, as the basis for his reasoning, the words of the Lord Jesus Christ as recorded in John 17:8: "I have given unto them the words which Thou gavest Me." From this text he took three preliminary positions: first, the New Testament records words given by the Father to His Son, and then by His Son to men; second, this divine revelation was made in apostolic times; third, God's will is progressively unveiled in the New Testament. After his introductory lecture, the author then applied these principles to the Gospels, the Acts, the Epistles, and the Apokalypse. Thus, for example, Bernard pointed out that, in the Gospels, forgiveness is repeatedly promised for reasons that do not mention redemption; "yet at other times there fall from the Lord's own lips some few words at least which reveal Himself as the Redeemer, and His blood as the purchase, of the forgiveness which He preaches so freely." Since, therefore, in the Gospels there is only this associated idea, we must look to the Epistles to "find the word 'Forgive and ye shall be forgiven' elevated and opened into 'Forgiving one another as God for Christ's sake hath forgiven you,' and the hope of forgiveness placed forever on its true basis of

(with in Him, 'in whom we have redemption through His blood, even the forgiveness of sins'. The present edition contains, besides the eight lectures, an Introduction by Wilbur M. Smith, an Extract from Hampton's testament, a helpful Analysis of the lectures, and some instructive Notes.

Great Gospel Sermons. Volume I by departed preachers; Volume II by contemporary preachers. Published by Fleming H. Revell Co., New York, London and Glasgow. Cloth binding and boxed; pages: Volume I, 250; Volume II, 243. Price, \$3.95 (two vols., boxed); \$2.25 (each vol. separately).

In the Foreword of Volume I the publishers reveal that by the printing of these sermons they celebrate their eightieth year of book publishing. The preachers represented in this volume, none of whom is now living, were chosen from friends of the late Fleming H. Revell. Their sermons are characterized as having "saved souls by the thousand, and they are indeed the word of 'the old masters' who, at the high tide of evangelical preaching, shook the very foundations of the world." The authors represented are: Finney, Talmage, Spurgeon, Moody, Halderman, Sam Jones, Meyer, Gray, Torrey, Chapman, Gipsy Smith, Sunday, J. H. Jowett, Morgan, Truett, Holden.

Volume II contains messages by: Appelmann, Ayer, Graham, Havner, Ironside, Torrey Johnston, Bob Jones, Sr., Lee, Macartney, Maier, Ockenga, Rice, Oswald J. Smith, Bradbury, Culbertson, Zwemer. The Foreword of this volume says: "For the last quarter of a century the Church has been preaching morals, and immorality has been on the increase." It then adds that preaching must go deeper; and that "these sermons go deeper; they are gathered from the lips and hearts of men highly successful in winning decisions for the Christian life." These books are bound artistically and boxed in a separate cover.

"Dost Thou Know the Balancings of the Clouds?"
 Edited by Anne Hazleton. Published by China Inland Mission, London. Paper covers, 94 pages. Price, 30 cents.

This is the story of the year 1948 of the work of the China Inland Mission. There is, first, an Introduction by John R. Sinton, Deputy China Director, which speaks of victory in spite of heartbreaks, gives a brief statement of financial supplies, some statistics from the China secretary, the names of those who have been called from active service, and a list of those who have been "promoted to higher service." Then follow the testimonies of more than a score, telling news of God's grace to young and old in various places. There is not an idle word in this whole account; in fact, there is abundance of good news here to cheer many hearts with the reassurance that God still reigns and saves and blesses gloriously even in a land so torn by enforced strife as is China.

Sermon Illustrations from the Bible. By Keith L. Brooks. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 121 pages. Price, \$1.50.

Each of the illustrations given is a brief reference to a passage or text of Scripture. Thus, for example, assurance is treated as follows: "Assurance of Salvation (Gen. 9:13-16). Bow seen on clouds of judg-

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ment against sin speaks of Cross of Christ where judgment has been visited. Never to be repeated. The believer looks on Cross, knows penalty of his sins will not be visited upon him. "It is finished." The material is topically arranged in alphabetic order. Though each entry is brief, each takes on value by its suggestiveness and from the fact that it is scriptural. Not only are the great doctrines covered, but each important truth has a variety of illustrations.

Effective Outlines and Illustrations. By Hyman J. Appelman. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 122 pages. Price, \$1.50.

Sixty of these pages contain outlines for Christian messages. They are chiefly of a topical nature; each, however, is related to a verse or larger portion of Scripture. These are good bones for those who need and can think the thoughts of another man after him; but considerable flesh needs to be supplied for them, since the outlines are brief. Good sermonic material is offered in the following forty-nine pages of illustrations. These are arranged in the order of the Bible passages which they accompany. The outlines are indexed by titles and texts; so are the illustrations.

Treasury of Gospel Gems. Compiled and edited by Theodore W. Engstrom. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 256 pages. Price, \$2.50.

This is Volume VI of Treasury of Gems. It covers texts from First Timothy through the Revelation. Five varieties of sermonic material are offered: Outlines, Illustrations, Starters, Poetry, and Sred Thoughts. About half of the book is given over to outlines; in the remainder, the pages are about evenly divided between the other headings. The material, both new and old, is gathered from many books and magazines and represents the thoughts of a considerable number of speakers and writers of both sides of the Atlantic.

The Auction. By Helen A. Maxfield. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 169 pages. Price, \$1.75.

The information given herein covers the Director's Manual for two weeks of daily vacation Bible school exercises for beginners, primary children, juniors, and intermediates. Besides this director's manual, the author has supplied the following paper-covered booklets: (1) for beginners and primary children—a teacher's notebook (50 cents); color book (15 cents); a book for expressional activity (50 cents); (2) for juniors and intermediates—a teacher's notebook (50 cents); routouts for expressional activity (50 cents); a notebook (20 cents). The program includes: (a) a devotional period of Bible, songs, and missionary story; (b) a memory work period; (c) a Bible lesson; (d) color and notebook exercises; (e) handwork. The title of this material derives its meaning from the fact that Satan and the Lord Jesus are pictured as bidding at an auction sale, vying with each other for the souls of boys and girls. This looks like excellent help for child-training; it is biblical, instructive in essential truth, and interesting in every detail; furthermore, the work is so arranged that it should not be difficult to secure

teachers to use it effectively. We believe that where these lessons are prayerfully used, lasting blessings will result from them to many children.

Larger Than the Cloud. By Charlotte Kruger. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 152 pages. Price, \$2.00.

In this delightful Christian story the writer develops the thought of Elizabeth Barrett Browning that "the blue of Heaven is larger than the cloud." A number of instances are woven into a plot that reveals, on the one hand, the shortcomings of pulpits, congregations, and homes where the Lord and His victory are not known, and, on the other hand, the blessings of peace-giving and fruit-bearing faith in Him, and how even accident, weakness, and failure can be turned into joy when the life is submitted to Christ. This novel has much to interest young people and much to teach them about loyalty to the Lord in a manner in which they do not mind being taught. The Lord's hand is seen in the quiet blossoming of a beautiful romance between a young minister, who at first had no Gospel, and a nurse who refused to go on with him until he had found and accepted the truth in Christ.

The Faith That Satisfies. By William M. Anderson, Jr., D.D. Published by Loizeaux Brothers, New York. Cloth binding, 247 pages. Price, \$2.00.

This is a volume of sermons on fundamentals of Christian belief—from a statement on the Being of God to a declaration on the Return of the Lord—reproduced from a stenographer's notes, that many will be most glad to read; for it gives a satisfaction that almost defies explanation. The reason for this high quality may be threefold: first, the preacher's subjects are important and well-given; second, while not in the least ignoring the intellect, these messages are addressed to the heart with gripping emotion; and third, even those who did not have the pleasure of knowing this gentleman of the pulpit will sense that so far as the human element in these sermons is concerned, they manifest the personal faith of a humble believer who was sure of his ground. The book is in its second edition within less than a year. It is a treasure, not for the preacher's reference library, but for the hearth of his soul.

The One Great Church. By Joseph Fort Newton. Published by the Macmillan Co., New York. Cloth binding, 122 pages. Price, \$2.00.

"Adventures of Faith" is the subtitle of this book, in which the author makes a plea for a larger religious fellowship, one in which two major forms of Christianity are accepted—the Sacramental and the Evangelical, the Communion of the Altar and of the Table, a religion in which neither priest nor prophet causes insinuation or convulsions. When asked: "Is the desire for Christian unity the result of a deepening or a shallowing of the religious life?" and, "What do you propose to do with a united Church?" the writer admits: "Such questions are easier asked than answered, but they do challenge us to thought, now that the World Council of Churches is at the door." The author admits that regularism is bankrupt, sectarianism is sacrilege, and science is suspect; and it is claimed that only the vital mind, the spiritual vision, the

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magnanimous heart, and the merciful and skillful hand can take our wild and whirling world and shape it after a new pattern. Man is said to be born of and to his fate; and his faith is shaped largely because of geographical or topographical conditions. However, it is in the organized will of God that the steady order of the world is found. In the discussion of salvation, the following questions are asked and answered: "What is it to be lost?" "What is it to be saved?" "Saved from what?" "Saved to what?" "Saved how?" The assertion is made that there is no such thing as any soul ever being lost to God. Salvation is health, wholeness, soundness, and holiness. We are said to be in need of being saved from ourselves. We are saved from discord and defeat to unity and power and joy. We are saved by grace; but grace is defined: "It is God Himself, He without whom we cannot live; God in us, working with us—immediately, in all the intimacies of the inner life, in ways beyond our tracing." These are fine words, but they say nothing about the objective work of the Lord Jesus Christ in His death and resurrection. The Lord Jesus is said to have "brought Good News of God." Is it not that He came to do something that there might be good news from God? Paul preached, "the word of the Cross"; he preached, "Christ crucified." This book seems to stay on the periphery of that truth; it says many fine things in arresting language, but we missed the clear statements of the doctrine of redemption. "The faith of Jesus" is spoken of, but not His atonement. Stumblingly climbing man is asked to join Jesus in His daring adventure in behalf of the final enterprise of life upon the earth. How does that agree with John 8:23, 18:36a; and Philippians 3:20-21? Many of the men quoted are not the men of evangelical theology, and much of the reasoning is that of the modern church federation movement. This weakens what might otherwise have been great climaxes: as when the author says: "Trust the great God in whose hands we stand, and may God bless us, every one"; and when he quotes D. L. Moody's counsel: "Let God have your life; He can do more with it than you can."

Letters

Happy Thought

To the Editor:

It was a great disappointment to me and your friends here that our local station failed to carry your recent broadcast—I had longed to hear your voice and message!

Nor did any other station come within range—though, of course, this might be checked off to the credit of "interference." Anyway, I have thought you might like to know these things.

You are giving us the same great magazine we have always had in *Our Hope*. And what a happy thought it was in you to let those incomparable editorials of our dear old A. C. G. live again—to repeat a wondrous ministry!

WILLIAM DEAN WHITE
San Antonio, Tex.

What Does Our Hope Say?

To the Editor:

I would like to thank you again for the copy of *Our Hope* which always arrives at my lonely mission station as a very welcome visitor. It has done so now for nearly 40 years, 39 I think to be correct. *Our Hope* has been to me a tremendous help and I often use some of the articles when dealing with our workers in the workers' meetings. . . . You will be interested to know that the magazine has had a lot to do with the moulding of our spiritual life. I speak of my beloved wife's and my own. She is now in the glory after 40 years of labor for the Master on the foreign field, and at the end of this year I finish my 40. During the years when some difficulty has arisen about the

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Word, we have said, "Let us see what *Our Hope* has to say about the matter," and we have not been disappointed.

CHAS. H. BILLINGTON
Superintendent
Telugu Village Mission
Makhtal, India

Seminary

To the Editor:

We received our first copy of *Our Hope* yesterday morning. We appreciate your providing our library with this fine magazine. I am sure it will receive constant use from our students preparing for Christian service.

R. VERNOR RITZER
Librarian
California Baptist Theological
Seminary, Los Angeles, Calif.

This is one of the best ministries that the Missionary Subscription Fund has, in getting the magazine into seminary libraries. It also takes *Our Hope* to the mission fields, as indicated in the letter from India above.—Ed.

The Other Side

To the Editor:

How I do enjoy each and every page, and often wonder how you get so much in such few pages. It is amazing.

(Miss) FLORENCE M. JAMES
San Rafael, Calif.

To the Editor:

In renewing my subscription to

your helpful magazine, I wish again to express my appreciation for the many helpful articles, and Bible studies which are of much encouragement to us who are "fighting the good fight of faith," often it seems against great odds, but knowing that God is always on our side. Also enjoy reading "Letters," though I think some of the criticism is very unjust.

(Miss) BALLE DAUGHARTY
Bellingham, Wash.

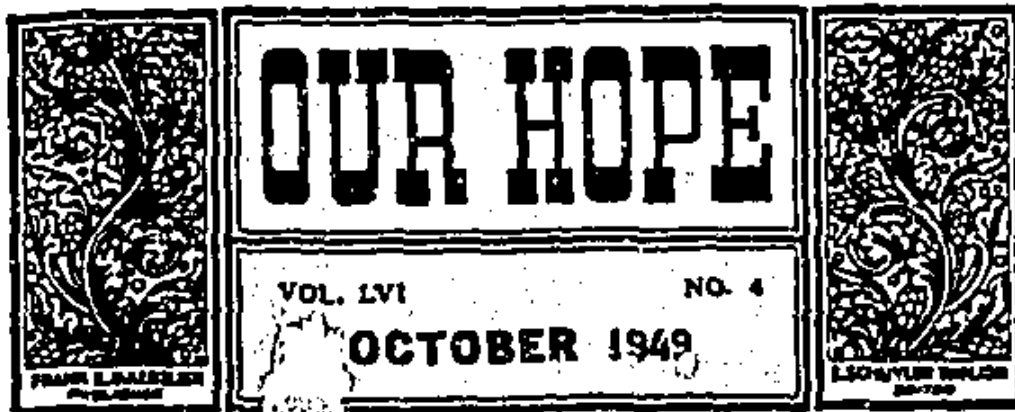
To the Editor

With a church home, where the true Word of God is preached, and your books, and *Our Hope*, we've been truly blessed. I'm afraid I am not as generous as some with *Our Hope*. For I mark on the outside, on the "Table of Contents," things that help me the most. Later, I refer to them again and again. Sometimes it is a part of an editorial as "Christian Joy," March, 1948; "Bad Prayers," July, 1948; and "In Spirit and in Truth," June, 1949. Many articles I read and read and read.

Mrs. HENRY C. SCHERER
Phillipsburg, N. J.

So many of our readers have been troubled by critical letters that we receive and which appear in these columns, that we have chosen this month the other kind, lovely letters of commendation, to show that the great majority of our reader-family is most gracious and generous. We are very grateful.—Ed.





Editorial Notes

MEMORIAL EDITORIAL:

The Forerunner

"Whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec" (Heb. 6:20). The Lord Jesus Christ is in this passage called our Forerunner, who has entered for us into a certain place, the place within the veil, that is, that glorious, eternal place, the Heaven of heavens, from whence He came to make purification of sins; as it is also stated in this epistle, "to put away sin by the sacrifice of Himself" (9:26). The high priest officiating once a year in Israel's earthly tabernacle went within the veil. It was just a little pattern of the Holiest up yonder. Scripture makes it blessedly clear that after our Lord finished the work the Father gave Him to do on Calvary's Cross, He went there as the Forerunner, to be Priest and Advocate of all His people.

What would God's people be without the blessed and satisfying statements that we find in this epistle, that our Lord is our Forerunner, that He lives in glory as the risen Man, that He lives for us, and that His great love which brought Him down is still the love with which He loves? How can a Christian enjoy the peace of God, the comfort of the Gospel, and have real power and victory in his life unless his faith lays hold daily of the fact that our Forerunner is there?

Christ is there for *me!* How often we lose sight of this! How frequently we look downward instead of upward, and

then we are not happy and we suffer defeat! We need constantly to remind ourselves of these precious truths which are part of that faith once for all delivered unto the saints. Some of these great statements given by the Holy Spirit should be the atmosphere we breathe from morning to night, and become the uplifting power in our daily lives.

"Seeing then that we have a great High Priest, that is passed through the heavens, Jesus the Son of God, let us boldly confess our confession. For we have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, apart from sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (4:14-16). "But this Man, because He continueth for ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them" (7:24, 25). "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us" (9:24).

How clear it all is! The Forerunner has gone in for us, He is there for us, we are the objects of His love and care, and He appears in the presence of God for us. He is able to keep, to succor, to uphold, and to save to the utmost. His gracious sympathy is on our side; He is touched with the feeling of our infirmities. But all that is needed is faith to lay hold on this every day. And true faith leads to Him; before looking around or about for help and strength, true faith looks up and remembers the Forerunner, "who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject to Him" (1 Pet. 3:22). It means the supreme power is His; it is to usward who believe. He can do all things; there is nothing too hard for such a Lord.

In these terrible times, these times of increasing difficulties, these times of satanic cunning and opposition, we must keep the Forerunner before our hearts. Our minds must be fixed on these things above, on heavenly things, and we must seek those things, where Christ sitteth on the right hand of God. This and this alone will keep our feet from stumbling

and falling, as the gross darkness of the dying age falls around me.

Our Forerunner! He has made the way through the heavens. He blazed the trail from the Cross where He died for our sins, from the grave where He rested, through His victorious resurrection, from sin, death, and the grave, into the eternal Heaven and eternal glory. "Draw me, we will run after thee," says the bride in the Song of Songs (1:4). His blood-washed people, saved by His grace, the beloved of God, called saints, will follow the Forerunner. The way He went is the way we shall go. Some day He will draw us and we all shall run after Him. He will draw the dead in Christ from their graves, and from every continent He will draw His members and all shall run after Him, to be joined to Him, as Head and Bridegroom, to be ushered into the presence of God, to the glorious throne.

And how soon may this be! "For yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37). World conditions were never before what they are now. Everything points to the assured fact that our God is going to speak very soon; and His first event in the display of His power will be the gathering of His saints to follow into the glory of the Forerunner.

O happy day! O glorious day! O day of joy and eternal blessedness, day of the face to face meeting—when wilt thou dawn? Even so, come Lord Jesus, Thou blessed, adorable Forerunner!

A.C.G., 1936



There is Another—mysteriously and inexplicably another One and yet the same One—God, the Holy Spirit, who dwells within us who are Christians, who makes possible and practical the faith which advantages itself of the present work of the Forerunner, God the Son. This other One, who is yet the same One, God the Holy Spirit, is the Forthcomer. When our Lord was telling His disciples of His approaching departure from them, He said: "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

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Forthcomer

There is Another—mysteriously and inexplicably another One and yet the same One—God, the Holy Spirit, who dwells within us who are Christians, who makes

you: but if I depart, I will send Him unto you" (John 16:7). Then, after revealing what this Forthcomer's ministry to the world would be, our Lord described what the Forthcomer would do, for Christ's own upon His coming: "Howbeit 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 shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you" (John 16:13-15). The work of the Forthcomer is, then, to guide the Lord's people into all truth, to show them things to come, and to glorify the Son, that is, the Forerunner.

In guiding us into all truth, the Forthcomer reveals to us, through the written Word, the place and ministry of the Son right now at the Father's right hand, where He acts as our Intercessor and Advocate. In showing us things to come, the Forthcomer unveils, through the Word of God, that which is yet to take place on this earth—the enlargement of the Church, the growth of apostasy, the alignments of nations, and the great darkness that is to come before the dawn; and He also clarifies, through the Word, the glorious future when our Lord and Saviour Jesus Christ will come again to be glorified in His saints and to be vindicated before the world, and He reveals that sublime and heavenly inheritance that will be shared with all the saints throughout the eternal ages because of their identification with the Son. In glorifying the Son to believers, the Forthcomer makes known day by day, through the Word of God, Christ's position, provision, and gracious activity on our behalf and empowers us to avail ourselves of these things by faith.

The Forerunner, seated at God's right hand, may be a daily living reality to every one of His own. But how does He become such a reality? It is through the power of the Forthcomer, the indwelling Holy Spirit. It is His power that takes our thoughts upward. It is His power that keeps us trusting and in fellowship with our Lord. It is His power that teaches us how to pray, and what to pray for. It is His power that enables us to live by the faith of the Son of God.

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The Forerunner wrought all these potentialities for us; the Forthcomer makes these potentialities effective in us, makes them realities, makes them our daily experience. For, wonder of wonders, by His Holy Spirit, Christ lives within our hearts, and the way of victory is through letting the indwelling Christ live out His life in us, by and through the Holy Spirit. It is no marvel, then, that the Lord Jesus told His own: "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."

What a wonderful Saviour is ours! What a wonderful Spirit is ours! Yet the Holy Spirit would not have us glorify Himself, but He has come to glorify the Son. Why is this? Because, in the sovereignty of God, it is the Son who is "before all things, and by Him all things consist." And He is the Head of the body, the Church: who is the Beginning, the Firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell" (Col. 1:17-19). It was through the Son and the blood of His Cross that peace with God has been made, that we who were sometimes alienated and enemies by our wicked works have been reconciled to God, that we are accepted, and that we shall be presented holy and unblamable and unreprouvable in God's sight. May it be true that in our individual, personal experience our Lord Jesus Christ shall be the preeminent One. And as the Forerunner has taken His abode within us in order to glorify the Son, so may the Son be glorified in us by faith.



<p>Are We to Expect a World-Wide Revival?</p>	<p>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.</p>
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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 connection with religion, 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 it 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 wide areas on the earth, but the true Church assuredly has awakened to its responsibility to evangelize the world, and 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, or even thousands brought to Christ in any one series of meetings in any one area, but that in view of the legion of true believers that are on mission fields and laboring at home, individuals will be converted day after day, and the sum total will 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. There is not, however, anywhere in the New Testament, insofar as we are aware, one promise to suggest that as we approach the end of the age there will come a revival of national or world dimension that will sweep aside rationalism and atheism and bring the world back to God. On the contrary, there are predictions upon predictions that teach 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 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), while 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 age, 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, marking full proof of our ministry (2 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 ena- His saints to guard the unity of the Spirit and that all of us 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.



Jewels It is as "jewels" that God speaks of His own on one occasion. Within a few verses of the last word of the Old Testament, concerning those who feared the Lord and thought upon His name, the Remnant of Israel, this is written: "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 the word a few moments, as it may be aptly used as a symbol of the Christian. (i) 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" (2 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-boro child of God, if he is to adorn the precious name of the Saviour to His honor, needs drastic fashioning and renewing that sometimes requires 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" (2 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 shall 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 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. And though 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" (2 Cor. 3:18).



On another page of this issue there appears, **A New Book** under the title, "For This Hour of This Day," an excerpt from the Editor's latest book, *ROBERT G. LEE, A Chosen Vessel*. This is the biography of a servant of God who, despite hardships and discouragements of every kind, has been used in a remarkable way to lead lost men and women to the Lord Jesus Christ, and to build up a great church in the South.

The life-story of Dr. Lee was not written to give praise to a man, although this servant of the Lord has been praised often; his biography was written, however, for another purpose—to encourage those who have found the way hard, and to show what God can do, in spite of every contrary circumstance, for, with, and through one who is yielded to Him and a ready instrument in His hand. The preparation of this volume brought blessing to its author, and we believe it will bring like blessing to its readers.

The new book is scheduled to go on sale on October 15th. It contains 448 pages and more than fifty interesting illustrations, and is priced at \$3.50. We shall be happy to receive your order early, for it will help us and will assure prompt delivery.



Corrections We have come across three errors in the September issue, and we wish to make corrections here. (1) The most serious mistake occurs on page 135, in the editorial, "The Lesser with the Greater." In the second paragraph, line three, the clause "whom God did spare" should read, of course, "whom God did not spare." (2) On page 140, in the note, "Second Cover," Habakkuk is spelled incorrectly. And (3) on page 154, "Julia Southcote" should be "Joanna Southcote."

These mistakes, for which we apologize, are all the fault of the Editor, who missed seeing them in reading proofs. His only excuse is that he was suffering from an eye infection when the galley and page proofs came through, and was unable to give as close attention to his work as he usually does.



B. B. Sutcliffe On August 3, 1949, in Portland, Oregon, Dr. B. B. Sutcliffe, noted Bible teacher, affiliated in recent years with the Multnomah School of the Bible, was taken to be with Christ. Dr. Sutcliffe was a very close friend of Dr. A. C. Gaebelein, and they often shared the Bible conference platform together. He was also beloved by members of the present staff of *Our Hope*, and we mourn his passing. His was a full life of ministry for his Lord and we know that although earth is poorer by his going, Heaven is enriched by his presence there. Our deepest sympathy reaches out to Dr. Sutcliffe's loved ones who remain, for the time being, in this earthly sphere.



Harvey Farmer On August 9th, as a result of an automobile accident in Florida a few days earlier, Or. Harvey Farmer, for a number of years the American representative of the North Africa Mission, was taken home to be with Christ. Mrs. Farmer was driving the car and is in the hospital with quite serious injuries. We do not understand these things, but we know that our Lord does all things well. Assuredly we may rejoice for this beloved brother in his entrance into the presence of the Lord whom he served so well, but we sympathize with a multitude of friends and Mrs. Farmer in her great loss. Please remember to pray for Mrs. Farmer, asking the Lord, if it be His will, to give her speedy and complete recovery.



E. G. Zora One by one the saints are being called Home to be with the Lord. Just as we are ready to go to press we have learned of the sudden death, on August 19, of Mr. E. G. Zorn, who was Executive Secretary of the Independent Fundamental Churches of America, a trustee of the National Bible Institute of New York and affiliated with other evangelical organizations. His going was quite a shock to his loved ones, for he was only fifty-six years of age and seemed to be in very good health. Our sympathy goes out to Mr. Zorn's family in their loss.



**Missionary
Subscription
Fund**

We want to express our hearty thanks for the fellowship that our reader-family has had with us during the past month in connection with the *Missionary Subscription Fund*. The longer we are engaged in this testimony to our Lord Jesus Christ, the more we come to understand what a great boon *Our Hope* has been on the mission fields over many years. Letter upon letter comes to us telling of the deep gratitude with which the magazine is received and of its helpfulness, both in supplying meat in due season for the soul-need of missionaries, and also in assisting to furnish sermonic material for the ministry on fields of service. Those of you who are contributing to this fund, and to the *Missionary Book Fund*, are doing a real missionary service for which you will receive a reward "in that day."

We acknowledge with hearty thanks donations received during the month of July, as printed below.

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OUR HOPE

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank B. Gasbelen:

Oct. 26— Boston, Mass.: Park St. Congregational Church.

Dr. Harry A. Ironside:

Oct. 2-9—Lynchburg, Va.: Rivermont Presbyterian Church.

Oct. 16-19—Toronto, Ontario: Markham Tabernacle.

Oct. 23-28—Washington, D. C.: Wallace Memorial U. P. Church.

Oct. 30-Nov. 4—New York City: First Baptist Church.

Dr. Herbert Lockyer:

Oct. 9-16—Oklahoma City, Okla.: Trinity Baptist Church.

Oct. 18-23—Oklahoma City, Okla.: Capitol Hill Baptist Church.

Oct. 30—Nov. 6—Milwaukee, Wis.: Perseverance Presbyterian Church.

Dr. E. Schuyler English:

Oct. 23-30—Dayton, Tenn. William Jennings Bryan University.

THE CLEAN AMID THE UNCLEAN

By Eva Gri

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
From out the filth and mire, and grace portray.

E'en so our Lord did walk
Amid the unclean world;
Our Savior, 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?

Whatever your pathway as a Christian, let it be clearly understood that it is towards holy places, holy deeds, and holy character.

Re-Thinking the Rapture

An Examination of What the Scriptures Teach as to the
Time of the Translation of the Church in
Relation to the Tribulation

By THE EDITOR

Editor's Note: During the past eighteen months there has been a wave of discussion, both in this country and abroad, about the time of the translation of the Church in relation to the tribulation that is to come upon this earth at the end of the age. Many questions have come to our desk about the matter, and so we feel it to be timely, and our duty as well, to prepare this series of studies for the purpose of examining the teaching of the Scriptures on this whole subject.

Introduction

There are two classes of people to whom the subject that is to be discussed in this series of articles will hardly be of any interest: those who do not believe that Christ is coming again; and those who hold the view that His return will be after the Millennium. While it is not likely that many that come within either of these classifications will be reading these studies, it may be well, nevertheless, to establish what the Bible has to say about the fact of the return of the Lord Jesus Christ, and to say something about what relation that return has, in time, to the Millennium.

1. The Witness of the Old Testament to the Return of Christ

Not only the New Testament, but the Old as well, gives witness to the return of our Lord Jesus Christ. It is quite true that no such term as "the return of Christ," or "the second coming of the Lord," is to be found in the Old Testament. But neither is Deity described as the Trinity in the Bible. Yet the one is as true as the other.

There are scores of predictions in the Old Testament concerning the throne upon which David's greater Son will reign in peace and righteousness, the coming of the Lord to destroy His enemies, the glorification of Messiah upon His coming to earth, and the like. We cite but a few. Through Nathan the Lord made a covenant with His servant David the king, saying: "Thine house and thy kingdom shall be

established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:16). David himself prophesied, in the Holy Spirit, concerning Messiah's kingdom when he wrote the words that Jehovah will one day speak: "Yet have I set My king upon My holy hill of Zion"; and added the Son's reply: "I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. 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. 2:6-9). Isaiah prophesied: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His roots: and the Spirit of the Lord shall rest upon Him . . . and He shall not judge after the sight of His eye, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. . . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious" (Isa. 11:1-3, 9, 10). Finally, hear the enunciation of Malachi, written on the last page of the Old Testament: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:1-3).

None of these things occurred when our Lord Jesus Christ became flesh and dwelt among men on this earth for thirty-three years. Yet it is said in the inerrant Word of God that they will take place. Therefore, although the Old

Testament does not speak of the second coming of Christ or of His return in these very words, it predicts that He will come again. He must return to fulfil the predictions concerning Him, else the Bible is not true and therefore cannot be the Word of God.

2. The Witness of the New Testament to the Return of Christ

One can hardly read the New Testament without discerning in a short time that it declares again and again that the Lord Jesus Christ will return. He Himself thus promised, while He was still on the earth: "I will come again" (John 14:3); "Immediately after the tribulation of those days shall the sun be darkened . . . 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" (Matt. 24:29, 30); "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" (Matt. 25:31). From Heaven itself our Lord made the same promise, through the Apostle John, His last recorded words in Holy Writ: "Surely I come quickly" (Rev. 22:20).

The angels testified, when our Lord ascended from the earth into Heaven, that He will come again: "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus . . . shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:11). The Apostle Paul taught Christ's return: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4); ". . . 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" (Titus 2:12, 13). Peter witnessed to Christ's second advent also: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty" (2 Peter 1:16). And so did John: "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" (1 John 3:2).

Either the Lord Jesus Christ made these promises about His return, or He did not. Either the angels and apostles declared He would come again, or they did not. If our Lord and the penmen of the New Testament did not so testify, then the Bible is not true. If they did so prophesy, and if the Scriptures are inspired of the Holy Spirit, then Christ is coming again.

3. The Nature and Manner of Christ's Return

The coming of the Lord, as it is told by Christ Himself, and by angels, prophets, and apostles, and as it is written in God's Word, is neither the spirit of Christ, nor the coming of the world nor the gift of the Holy Spirit. In the case of the former, while it is perfectly true that believers in the Lord Jesus Christ are called "the salt of the earth" and "the light of the world" (Matt. 5:12, 13), they cannot be said, by any stretch of the imagination, to be Christ in His coming, nor is the organized church the Lord resident upon earth. As to the coming of the Holy Spirit, it is altogether a different thing from Christ's personal return. The gift of the Spirit is expressed in a terminology that leaves no room for confusing it with the second advent of the Lord. The Holy Spirit's coming was foretold in these words: "It is expedient for you that I go away," our Lord said to His disciples: "for if I go not away, the Comforter will not come unto you: but if I depart, I will send Him unto you. . . . Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth . . ." (John 16:7, 13). To come oneself, or to send someone else, is not the same thing. Further, the Spirit's coming was promised as a gift during Christ's absence. And again, He, the Holy Spirit, has already come (Acts 2:4). He was here on earth when Paul, and Peter, and John spoke of the coming of the Lord as yet future. The Spirit was here when the ascended Christ declared: "Surely I come quickly."

The return of Christ is not the coming of a spirit, an apparition, a phantom. It is the coming of the Lord Himself. He will be seen (Matt. 24:30). His return will not only be visible, but it will be a bodily return. He will come

in the same body with which He ascended: "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go" (Acts 1:11). He left visibly; He will return visibly. He ascended in a body; He will descend in a body. He departed from the earth, and He will come again to the earth. It is the Lord Himself who will come again (*cf.* 1 Thess. 4:16).

4. Christ's Return in Relation to the Millennium

In respect to the return of Christ, there are three schools of interpretation as to the relation of that advent and the Millennium. These interpretations are known as Amillennialism, Postmillennialism, and Premillennialism. The word "millennium" is from two Latin words, *mille* and *annus*, and means *a thousand*. *Amille* means *without*, *post* denotes *after*, and *pre* signifies *before*. Briefly, the Amillennialists teach that there will be no Millennium, no "golden age" on earth during which Christ will reign, but that, rather, the promises to Israel of old are fulfilled in the Church today. The Amillennialists hold that Christ will come again in judgment; that the righteous dead and wicked dead will both be raised at that time; and that, following the judgment, there will be the new heavens and new earth. The Postmillennialists believe and teach that there will be a Millennium, ushered in by the efforts of the Church, as it were, and that it will not be until after the Millennium that Christ will come, when He will reward His own, judge His enemies, and establish the new heavens and new earth. The chief differences between the Amillennialists and Postmillennialists lie in (1) the fact of a Millennium; and (2) that, while the former may look for the coming of Christ in their own lifetime, or for signs of His coming; the latter cannot expect him for at least a thousand years, unless the Millennium has already begun. The Premillennialists hold that it will be the coming of Christ that will bring about the Millennium; that He will reign over the earth from the throne of His father, David, for a thousand years; and that there is a period of that length between the resurrection of the just, and the resurrection of the wicked dead for judgment.

The amillennial and postmillennial interpretations cannot be dismissed with a wave of the hand, by any means. Never-

theless, because the purpose of this study has not to do with these views primarily, but with the premillennial interpretation, we must simply state our own estimates of Amillennialism and Postmillennialism in an exceedingly brief way, reserving examinations of certain of their proposals until the proper place.

We are convinced that Amillennialism errs grievously in disregarding the promises to Israel concerning an earthly kingdom, ascribing these promises to the Church. The Church has a heavenly calling and hope, not an earthly prospect. So, too, by the way, has every Israelite who believes in Jesus Christ in this present age, as the Messiah of God. Neither do we believe that the "thousand years" mentioned six times in Revelation 20, can be ignored, in spite of the fact that the Apocalypse is a symbolic book. According to this chapter, there is a millennium between the first resurrection and the resurrection of the wicked dead.

Postmillennialism, we affirm, ignores one very clear note in predictive Scripture: that as the age advances in time it deteriorates in character. There is no Scripture to suggest that men can bring in the Millennium, an age of peace and righteous rule, and this holds even for the Church. Things are not to improve during this age, but evil will wax worse and worse, professing Christianity will apostatize, so that when our Lord comes, the faith will be sparse indeed (2 Tim. 3; 2 Thess. 2; Luke 18:8).

It is our conviction that Amillennialism and Postmillennialism do not teach the true doctrine of the Scriptures, but that the premillennial interpretation of prophetic truth is the correct one. And it is with a phase of Premillennialism that this study has to do.

5. The Return of Christ for His Church

That the Lord, when He comes in power and great glory, will be accompanied by myriads of His people is not a fact that was reserved by God for revelation in the New Testament. For we know that, as far back as the days of Enoch, this was known: "And Enoch also, the seventh from Adam," Jude tells us, "prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (vs. 14). This

fact is amply confirmed in the New Testament, as, for example, in Revelation 19:11-16, where there is recorded the description of the glorious coming of the living Word of God as King of kings and Lord of lords. It stands to reason, therefore, that if Christ is to come with His saints, they must be raised before His coming.

There is a phase of that assembling of the saints with the Saviour that was not disclosed, however, until the Church was born. It was intimated by our Lord when He told His disciples that He would come again and receive them to Himself (John 14:3). But the revelation was made more complete through the Apostle Paul, first to the Thessalonians, to whom he divulged that, when the dead in Christ should be raised, a living generation, on earth at Christ's coming, would be caught up with those raised from the grave (1 Thess. 4:15-17); and second to the Corinthians, to whom he made known the mystery: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:51-53).

This translation of a living generation of believers, from bodies corruptible to bodies of incorruption and glory, at the coming of the Lord, is what is known as the Rapture of the Church. And it is with this, and its relation in time to the period of tribulation that is to come, upon this earth, that the subject of these pages will be occupied.

(To be continued, D. V.)

There are heights in Christ's love that the believer has never reached, and depths he has never fathomed. Soon God's purposes respecting His children will be accomplished, and life and service here being ended, Christ will fulfil the mysteries of glory and of love contained in His own promise: "I will come again, and receive you unto Myself, that where I am, there ye may be also."

Then the Father's band so faintly traced here, shall shine in loving lustre on each brow. We shall serve Him perfectly, and praise Him forever and ever. —Selected.

OUR HOPE Fellowship

By CARL ARMERDING*

The term, "fellowship," so freely used these days to refer to almost any kind of get-together, in so far as the Bible is concerned is a New Testament term. It is used but twice in the Old Testament of the Authorized Version. Other translations do not employ it at all. But that does not mean that men did not have fellowship with God and with one another in Old Testament times. Scripture speaks of the Lord "communing with Abraham" (Gen. 18:33) when He "appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day" (vs. 1). And after He had given Moses instructions concerning the construction of the ark of the covenant and the mercy seat which he was to "put . . . above upon the ark," the Lord said: "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony" (Exod. 25:22). And again, "He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God" (31:18). But these cases hardly illustrate what we generally understand when we speak of communion, or fellowship. They deal with communication rather than participation.

In the New Testament, the word is first used in connection with the church whose members "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). It seems clear from this verse that the fellowship here spoken of is something distinct from participation in the Lord's Supper, because the "breaking of bread," which we believe refers to the Lord's Supper, is mentioned separately. It is sadly true that very often people break bread together who have little or no fellowship with each other. The fellowship here mentioned is one which is based upon a common adherence to the apostles' teaching. That teaching, or doctrine, was the foundation

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of it. It was delivered unto them in order that they might have fellowship with the Father and the Son, as well as with one another. Of course, no natural man in his sins is fit for such a fellowship. It is a divine fellowship and nothing less than the new birth will fit one for it. But those who have been born again can give thanks to the Father who has made them meet to be partakers, or fit for sharing the portion of the saints in light (*cf.* Col. 1:12).

From 1 Corinthians 1:9 we learn that it is God Himself who has called us into this fellowship that we might share with Him His delight in His Son, Jesus Christ our Lord. If we have not tasted that the Lord is good (1 Peter 2:3), we have not even begun to have real fellowship with Him. And since that fellowship is essentially the enjoyment of a Person, it is easily seen that it involves something more than the mere observance of an ordinance, however precious that may be. Our Lord Jesus solemnly declared that unless we shall have eaten the flesh of the Son of Man, and drunk His blood, we have no life in ourselves (John 6:53). In the nature of things this can not possibly refer to the Lord's Supper, for if it did it would mean that all who "take communion," to use a common phrase, would have eternal life. Scripture, as well as reason, is against such a notion. It is rather, as another has said, "appropriating faith" which "could hardly be more vividly pictured than in the eating and drinking of Christ's flesh and blood" (F. W. Grant). There is a sense in which this is continued, for the Lord goes on to say: "Whoso *eateth* [present tense] My flesh, and *drinketh* My blood, hath eternal life" (John 6:54). And, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" (vs. 56). And again, "He that eateth Me, even he shall live by Me" (vs. 57). It should be noted that the Lord is here emphasizing the individual aspect of this, rather than the corporate. The institution of the Lord's Supper is not mentioned in the Gospel of John.

Such a fellowship can brook no rivals. "God is light and in Him is no darkness at all" (1 John 1:5). If we are to have fellowship with Him we must walk in the light as He is in the light. Light and darkness have nothing in common (2 Cor. 6:14). As unbelievers we were not only in the dark-

ness, but we were darkness (Ephes. 5:8). Death, distance, and darkness are three awful words that describe our former estate. By God's grace, light, life and liberty are now ours through Jesus Christ our Lord. And those of whom such things are true are called upon to separate from all that is contrary to them. The true child of God must not knowingly have fellowship with those who are either morally (1 Cor. 5) or doctrinally corrupt (2 John 11). To do so would be to be partaking of their evil deeds (1 Tim. 5:22). "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (2 Cor. 6:14). According to 1 Corinthians 10:21: "Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers of the Lord's table and the table of demons." Note that it does not say, "ye may not" or "ye should not," but "ye cannot." It is an utter impossibility for one to be in fellowship with both at the same time. This shows that the apostle is here speaking of something other than the celebration of the Lord's Supper. It would be quite within the range of possibility for one to partake of the elements of the Lord's Supper and then to go to a heathen temple and there partake of that which had been offered in sacrifice to idols. Thus again we see that fellowship is something more than the outward observance of a ceremony. Naaman, the Syrian, anticipated having to go into the temple of Rimmon with his master, the king of Syria, but he would no longer have fellowship with the idol. Henceforth he would offer sacrifice to no other god but Jehovah (see 2 Kings 5:17). How soon he learned that the One excludes the other!

Nevertheless, fellowship does have tangible modes of expression. It is not denied that the Lord's Supper is one of these, even though the words "fellowship" and "communion" are not found in 1 Corinthians 11:23-28. Strictly speaking, the primary thought there is the remembrance of the Lord. This is expressed in connection with both the eating of the bread and the drinking of the cup. And the second great thought connected with the celebration of the Lord's Supper is the announcing, or evangelizing, of His death until He come. It is indeed striking that nothing is here said about communion with one another, nor yet with Him. But we

are warned against eating and drinking unworthily. Hence the exhortation: "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28).

But true fellowship has still other modes of expression. The Philippians had "fellowship with the Gospel" (1:5). Philemon participated in the faith (vs. 6). Such participation becomes effectual, or operative, in the practical recognition of every Christian grace in other believers. This is an aspect of fellowship which is sadly overlooked by some in their zeal for ecclesiastical distinctions which have so often made practical fellowship impossible.

Again, fellowship may be expressed in a material way. When the Apostle Paul, in writing to the Romans, mentioned those of Macedonia and Achaia who were making a *contribution* for the poor at Jerusalem (Rom. 15:26), he used the same Greek word which underlies most of that which we have considered thus far. He had already used a verbal form of the word, in Romans 12:13, when he spoke of "distributing to the necessities of the saints." He used it again in Romans 15:27, when he wrote: "If the nations [that is, the Gentiles] *have been made partakers* of their spiritual things, their duty is also to minister unto them in carnal things." He refers to this same way of expressing fellowship in 2 Corinthians 8:4 and 9:13, and also in Hebrews 13:16. Incidentally, it should be noted that all through his writings he gave the Greek word, "*koinonia*," a meaning that was unknown to secular writers previous to the Christian era (A. T. Robertson). How precious such expressions of fellowship may become is indicated by the way in which Paul speaks of them in Philippians 4:18, where he describes them as "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." And thus that which in other connections is spoken of as filthy lucre is given a place of honor and dignity that it could not have otherwise.

Fellowship is also a partnership in the service of the Lord. Among those whom Paul recognized as his partners were such men as Titus (2 Cor. 8:23), and Philemon (vs. 17). Barnabas was also recognized by James, Peter, and John as a partner in the Lord's work when they gave to him and Paul the right hand of fellowship (Gal. 2:9). The sufferings incident

to such service present another way in which we may have fellowship. The Corinthians were "partakers" of such sufferings, and therefore they were to share also in the encouragement, or consolation (2 Cor. 1:7). Thus also the Hebrews were made "companions" of those who were made a gazingstock both by reproaches and afflictions (Heb. 10:33). Would to God that we all knew more of what it means to have fellowship with our suffering brethren in this way!

Finally, there is the "fellowship of His sufferings" (Phil. 3:10). This does not mean, of course, that we could have any share in His atoning sufferings. St. Peter made that very clear when he comforted the brethren who were enduring the fire of persecution for Christ's sake (1 Peter 4:12, 13). They were walking in the path that He walked when here below, and therefore the world treated them as it had treated Him. In this way they had fellowship in His sufferings at the banus of men. But all who suffer with Him in this way shall also reign with Him (2 Tim. 2:12), and that leads right on to a fellowship that is still future, a fellowship in the glory about to be revealed (1 Peter 5:1).

"If then there be . . . any fellowship of the Spirit . . . fulfil ye my joy, that ye may think the same thing, having the same love, *joined in soul*, thinking one thing . . . Let this mind be in you which was also in Christ Jesus" (Phil. 2:1, 2, 5; J. N. Darby's Translation). And so may "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

In a day of such lawlessness as this, when men are gone so far into the way of their own heart, what would more surely mark out a "peculiar people" than simple subjection to the Lord, and prayerful dependence on Him in all our pilgrim-needs. We should be content with such things as we have, knowing that He has said: "I will never leave thee nor forsake thee." We should be without carefulness—not choked with the cares of this life. Casting aside every weight, we should run with patience the race set before us, looking unto Jesus, and, like Him, our hearts would be filled with the joy set before us. —*Selected.*

For This Hour of This Day

A Page from the Life-Story of Dr. Robert G. Lee*

By E. SCOUTLER ENGLISH

A few days after Robert Lee's conversion, and after his baptism by Dr. E. S. Reaves, on August 5, 1898, life became but a means to an end—to preach the Gospel of Christ. Within his breast there burned an unquenchable fire—the desire to preach. Within his soul was the conviction that he must preach. Within his mind was the belief that it was for this that he was born and born anew—to be a preacher.

Impelled as the twelve-year-old boy was by the urgency of his calling, he began to dream of it and plan for it. While the average youngster will do anything in the world to avoid studying, Lee studied at every opportunity. While the normal boy would rather mow the lawn than study Latin, and will offer his parents and teachers one excuse after another as to why he should not take up the subject, Robert Lee walked three miles periodically to learn Latin under a Professor Boyd, because this ancient language was not taught in Massey School. Fifty cents a lesson it cost the boy, which he earned trapping rabbits to sell, peddling broom straw, and selling peanuts at five cents a bag. This money went to Hughes and Young, Grocers, who supplied the peanuts and paid Bob Lee twenty-five cents for a Saturday afternoon. Even such half-days were permitted only when the work on the farm was caught up. Professor Boyd would spend two hours a week delighting his pupil with his conjugating, and, as Doctor Lee says, "putting me in a despairing mood about the subjunctive mood."

Bob had promised his father that he would remain on the farm until he was twenty-one years of age, for the father *was not wholly in sympathy with his son's zeal for becoming a preacher.* And stay Bob did—working ever, skirking never.

*This is a portion of a chapter from the Editor's new book, *ROBERT G. LEE, A Chosen Vessel*, the biography of the pastor of the Bellevue Baptist Church, Memphis, Tenn., and the president of the Southern Baptist Convention. This excerpt from the book is printed in *Our Hope* with the permission of the publishers of the volume, the Zondervan Publishing House, Grand Rapids, Mich.

But never for an instant did his eagerness to learn, so that some day he might preach, leave him. Opportunity for attending school continued to be limited, and by the time he was of age, he had been to high school—eighth grade in those days—only three months and these in the Fort Mill Graded School in his twentieth year. These happy school days, when he went home after school hours and worked until dark and studied until midnight, went all too quickly. But his marks were high and his conduct excellent.

Any odd job that young Lee could get, he took. He became known in Fork Section as "the Comfort Boy," for he took subscriptions for the magazine, *Comfort*. But the way continued hard indeed.

There was nothing to keep him from dreaming dreams, however. For what his life's calling was, was "as clear as a path of tar across a field of snow." Had anyone dared to tell him that God did not want him to preach, he would have replied that his tormentor was out of his mind. His dreams and desires haunted his nights, awoke with him in the mornings, and shadowed him throughout all the days. They beset him before and behind. Following the old gray mule, he thought of pursuing the profession of preaching. Holding the plow handles, he dreamed of one day being a preacher, to turn the leaves of the Book instead of the soil. Cutting wheat, pulling fodder, picking cotton, gathering corn, splitting rails, feeding hogs, milking cows, hauling manure, digging ditches, he thought of preaching. Life would have become suddenly empty and meaningless without his dreams and without his plans to make them materialize.

In the pasture near the farm was an old pine tree, and here Robert Lee would repair at some time almost every day, and throwing his arms as far around the tree as they would reach, and with his face against its trunk, would pour out his soul to God, pleading with Him to help him overcome all the obstacles in his path, to educate and fit him so that he could preach. Every prayer ever offered beside that old tree ended with this cry: "O God, make me a preacher."

Meanwhile Bob continued diligently to study and, of course, to work. Whatever books he could lay his hands on, he read. But they were not many. There was the Bible,

a book of *Sam Jones's Sermons*, a volume of *Talmadge's Sermons*, *Biography of Buffalo Bill*, *Les Miserables*, an encyclopedia, a dictionary, *The Yorkville Inquirer*, *The Atlanta Constitution*, *The Fort Mill Times*, *Youth's Companion*, and *The Baptist Courier*. A mighty thin literary diet, excepting the Word of God! There was one other book, last but not least—*The Sky Pilot*, by Ralph Connor. Aside from the Bible, this volume, given to Bob Lee by a young lady, a very dear friend, meant more to him in respect to his becoming a preacher than any other book, before or since. Even to this day Robert Greene Lee reads this book twice a year. Twenty years after he had read it the first time, he traveled more than one hundred miles to see its author and to grasp his hand. Doctor Lee says that he will never be able to express the measure of the influence of *The Sky Pilot* on his life through all the years, and even now.

The Lee family kept on being poor. The farm would yield scant crops in spite of the grueling work of the hands. It all seemed so futile to Robert, when his heart was elsewhere—as unavailing for him to be working on a farm as it was for his father to fertilize that barren, stubborn soil.

So Bob Lee worked simply to do more work, it seemed to him, when the one thing he desired, craved, pined, longed for, was to study, learn, and prepare for preaching. Yet the Saviour said that he that is faithful in the few things will be made ruler over many, and life on his father's farm was a test as to faithfulness for the young man.

Once the dreamer of "preaching dreams" told some of his friends of his longings and that he hoped, some day, to go to college and that perhaps, in the years ahead, he might be pastor of a big city's church. But most of them walked with unappointed feet within the sanctuary of his ambition, looked with cheap scorn behind the veil of his yearning, and smiled skeptically or pitifully at the boy's aspiration, so that henceforth Bob kept his fond fancies to himself, for the most part. Only his mother and a few friends were allowed to enter as they would within the chamber of vision, where the fires burned so brightly.

We shall not dwell much longer upon the dread and difficult early years. However, we have run across two letters

from Bob's brothers, written a quarter of a century or more after all of them had left the farm, that will establish better than any word we could say, the hardship of those years in the desert place, and the bond of love that held the family together.

Frank is two years Bob's senior. He still lives in Fort Mill, and here is a portion of a letter dated January 15, 1947:

Dear Bob:

I dreamed of you again last night and when I awoke all the scenes and happenings of our days together on the old farm came crowding my memory. We had such a sad, terrible struggle paying for that old farm in the days when cotton was king. Those days were so inexpressibly gloomy and hard.

Do you remember one day when I was in the field that joined the old Massey place, dear angel, when you came at the way to us to bring us buttermilk? And another time when you came to bring us a few wild strawberries. Don't know how we have survived all the sorrows, horrors, and unspeakable hardships. It has not been for our pastors, Mr. Finch, Dr. Reeves, and others who have visited us occasionally.

Dad was good at times, when he did more work than he thought we could, but he was also unreasonable. One day while we were at dinner eating corn bread and bean "pot likker" I remember you told him you intended to study for the ministry.

I can't forget either your plowing up that entire farm with a two-horse plow with old Ben and Barney, in order that I might go to school in Fort Mill a few weeks. I shall never forget how you looked plowing barefooted, wearing that old, long, black swallow-tailed coat Jim sent you.

You know the third day I had been to school Dad met me and said I wasn't doing any good—that I looked just like I did when I started!

I was so utterly frightened when you got fastened in the plow line one day when you were breaking that mean, wild young mule "Dan" that Dad got from the gypsies. Surely looked bad for you, but God saved you so you could preach. Seems as if we had to do everything the hard way but we always knew Mother loved us.

There's so many dear, dead days since we were boys together, and I could never get through talking about them if only you were here. I want to thank you again for giving me your hand when the hill was steep.

Now I will put old dreams away. It is done—the old farm bell is still and there is lamplight on a haunting face.

With undying love

Your brother

FRANK

Ben left the farm when he was twenty-one and went west. Bob was only fifteen at the time. Writing years later of some of his visits to the old farm, Ben said, in part:

Dear Bob:

. . . When I would come home I was with you heart and soul and

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the times we said good-bye were terrible. I shall never forget the one time in particular when I was going back to Arizona and I walked over back of the house in the old sandy field where the little house was. And there you were—driving the "drag harrow" over the old poor land with the two ghostly gray mules. And your face—I shall always remember—was sad and sweet and streaked with dust, and terribly earnest. I carried that picture all over the west and all over the world where I have been since. A sort of inspiration.

You *did* have a lot of grief and trouble in your drive and determination to "go up" somehow. You never would accept anything that tried to block you, and I know some that it is better not to mention . . .

Do you remember the time I cut my foot with the axe when Frank and I were chopping wood? Ma took three stitches in it with white thread and I went to plowing again in two days. Now it takes three doctors and two nurses to handle a case like that! . . . Such a change!

Rainy day today, and I wish you were here.

Yours

BEN

But back to Bob. The years between fifteen and twenty-one are long. The young man went on plowing and sometimes the fields seemed as big as the Sahara, and the furrows as long as the great rivers of the earth. But always the vision of his destiny clung close to him . . .

And still the trying years dragged on and on. And still Bob Lee hoped and trusted in God. Dressed in his inevitable hickory shirt and jeans, sweating and weary, he followed the plow, wishing the days were shorter and the nights longer, that the old mule was less stubborn, droughts less frequent, and the hard earth more fertile. Ahead of him, as he followed row upon row across the field, he could see—only a few miles distant as the crow flies—the towers of Winthrop College in Rock Hill, S. C. Between the ears of the old gray mule he would look at those towers, and would plead with God to enable him to get an education, so that he could preach. Across the winter snows he would gaze at the same towers, and plead with God: "O God, help me *some day* to attend a place like that, and prepare me to preach." He went to bed praying for this. He awoke in the night to pray for this. He arose in the morning, and again he prayed this. And down by the old pine tree, he cried to God with strong crying to help him become a preacher.

God heard Bob Lee's prayers, and He answered them.

It was many years later that this farmer farm boy was honored by being invited to give the baccalaureate address at Winthrop College. Rising to his feet, he begged that he

might be allowed a few minutes to indulge in personal reminiscences. For a minute or two he told his audience of his boyhood dreams and longings, and then he said: "And now, at this college, inside this building on which I often lovingly and prayerfully looked as a barefoot boy, plowing behind a contrary mule, I am to preach to you. Had I time to talk one thousand hours I could not express the goodness of God to me—God, who took me from the plow handles and put me on this platform; God who led me from the furrow of often fruitless fields to preach in many places the Gospel of His Grace. For this, and this day, and this hour of this day as I speak for the Lord to you graduates, there is a peculiar gratitude in my heart. As I speak to you the soft murmur of the Catawba is in my ears, and the raucous call of the crows, and somehow I see, as when I was a boy, the towers of Winthrop, across the fields of white cotton, and against the blue sky above. God be thanked for every experience and every opportunity to proclaim the matchless Name of Jesus."

"YE KNOW NOT WHAT SHALL BE ON THE MORROW"
(James 4:14)

Although we know that no man can be sure of even another hour of life, let alone of days, months, and years, yet we make our plans and arrangements as though we were sure of being here for years to come. It is not wrong to do this if all is held as in subjection to divine will. Manifestly we must look ahead and so seek to order our affairs that we can do what is right and necessary as the time goes by. But we are here warned (in James 4:13-17) against making such plans in independence of God. In Proverbs 27:1 we read, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." And here we are told, "Ye know not what shall be on the morrow." It would seem hardly necessary to be reminded of this, and yet we forget it so readily.

Our life is but as a breath. It is ours for a little time—at the most a few score years—then it vanishes away. We are the creatures of a day; yet we act as though we were going to be here forever!

God would have us dependent upon Himself from day to day. In looking forward to the future we should seek to know His will. This involves, not merely writing "O. V." (*Deo Volente*, "God willing"), when we suggest a date for a certain purpose, but also it implies seeking the mind of God before making any such arrangements at all. All should be subject to His will, and if He be pleased to preserve us in life on earth. To act otherwise is to take an attitude of independence which ill becomes those whose existence here may be terminated at any moment. To forget this and to act in pride, rejoicing in our boasting, is to dishonor God. "All such rejoicing is evil."

—*The Epistle of James, H. A. Ironside.*

Saul and the So-Called "Witch" of Endor

By MERRILL F. UNGER*

A great deal of confusion and misapprehension have been connected in the popular mind with the visit of King Saul to the spiritistic medium Endor (1 Sam. 28:1-25). The account is of unusual interest to the student of the Bible not only because it constitutes the most prominent and detailed case of necromancy in Scripture, but also because it stands unique and unparalleled as a glaring exposé of the fraudulency of spiritism, as an instance of God's unequivocal condemnation of all traffic in occultism, and as a warning of His sure punishment of all who break His divinely ordained laws in having recourse to it.

It is quite evident that such an account of a wicked occult practice, so sternly forbidden any Israelite, and yet in such popular vogue in heathenism in general and among the Canaanitish nations in particular, would never have been recorded at all, much less given such prominence on the pages of divine truth, had it not had a momentous ministry to fulfil and a stern duty to perform, in once for all revealing the complete duplicity of spiritism and in solemnly warning against the dire destructiveness of all intercourse with evil spirits.

The woman of Endor has been popularly and almost universally called a "witch." This term is to be deplored as both inaccurate and misleading. Neither the term "witch," nor "witchcraft," now has a proper place in our English Bible because the superstitious ideas, which have grown up around these expressions, are not found in Scripture. More and more since the thirteenth century A.D. the word "witch," which seems to denote etymologically "one who knows," has come fancifully to describe a woman who was thought to have formed a compact with the devil or evil spirits, and was so abandoned to the powers of darkness that she was able to cast spells and cause untold mischief

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of every description to both people and property. Accordingly, "witches" not being considered fit or safe to be let remain alive, the most excessive and superstitious cruelties were perpetrated in numerous witch-exterminating campaigns in medieval and in modern times. The nefarious activities of the so-called "witches" were called "witchcraft."

The Revisers partially recognized the inappropriateness of the terms "witch" and "witchcraft" in the English Bible, and remedied the situation by eliminating the term "witch" entirely. However, for some incomprehensible reason, they strangely cling to the expression "witchcrafts" in 2 Kings 9:22; Mic. 5:12; Nah. 3:4), but, in all these instances, a proper rendering would be "sorceries," or "spiritistic arts."

The term "sorcerer" or "sorceress" is, therefore, a better translation of the Hebrew because it avoids the superstition time has attached to the older terminology. It is, moreover, sufficiently elastic to comprehend the broader range of demonological phenomena categorized under it. Although the etymology of the expression "sorcerer" (from the Latin, *sors*, meaning a lot, one who throws or declares a lot) would assign it initially the more circumscribed sphere of augural prognostication, it is evidently commonly employed to include the whole field of divinatory occultism. As such, it embraces and includes the necromancer, one who divines by the purported consultation with the spirits of the departed dead, commonly known in our day as the "spiritualistic" (spiritistic) medium.

The woman of Endor was a "sorceress" or "necromancer" in this sense and was identical with the modern medium. This fact appears in Saul's command to his servants to seek him out "a woman that hath a familiar spirit," literally, "a woman controlling, or mistress of, a divining demon" (1 Sam. 28:7) that he might inquire of her, and also in his initial request of the medium herself: "Divine unto me . . . by the familiar spirit [the divining demon] and bring me up whomsoever I shall name unto thee" (vs. 8).

Saul asked that Samuel be brought up, because he knew that there was none like the venerable prophet and judge who knew God's mind and future events. The woman doubtless

began to make her customary preparations, expecting as usual to lapse into a trance-like state, and to be used by her "control" or "divining demon," who would then proceed to impersonate the individual called for. The startling thing, however, was that the usual occult procedure was abruptly cut short by the sudden and totally unexpected appearance of the spirit of Samuel. The medium was consequently transfixed with terror, and screamed out with shock and fright when she perceived that God had stepped in and, by His power and special permission, Samuel's actual spirit was presented to pronounce final doom upon Saul. The sight of Samuel was the proof of divine intervention and irrefutable evidence that the man in disguise was Saul. The medium's terrified conduct and her complete loss of poise, at the appearance of a real spirit of a deceased person, constitute a complete and irrefutable scriptural disclosure of the fraudulency of all spiritistic mediumship.

The woman, to be sure, had the power to communicate with wicked spirits, as do modern mediums of spiritism and "psychical research." These *deceiving* demons represent themselves to their mediums, and through them to their clients, as the genuine spirits of the departed dead, but actually their messages do not emanate from the deceased at all, but from themselves as lying spirits, who cleverly impersonate the dead.

The return of Samuel from the spirit-world, though actual, is unique and wholly exceptional under any consideration. To begin, it is *not* the case of a medium bringing back the spirit of a deceased person at all. The woman's "divining demon" had nothing whatever to do with Samuel's sudden appearance. She and her spirit accomplice were completely sidetracked at the presence of Samuel, and had nothing more to do with the proceedings. Evil spirits may impersonate the dead, but they cannot recall them from the spirit-world. Only God can do that, as He did in this case. Moreover, the incident is the only example in all Scripture where God permitted a deceased person to come back as a spirit to hold communication with the living. Others have come back from the dead, of course, albeit not as spirits, but as raised persons, such as Jairus's daughter, the son of the widow of

Nain, and Lazarus of Bethany. They did not receive resurrection bodies, nor did they, we may confidently believe, retain any consciousness of the spirit-world, and they afterwards died again. But Samuel's spirit was not reembodyed, and therefore he was not disqualified from relating information from the other world. The case of our Lord and those who came "out of the tombs after His resurrection" and "appeared unto many" in Jerusalem (Matt. 27:52, 53), were resurrected people, not spirits (Luke 24:39), nor in any sense examples of spiritism. The same is true of the appearance of Moses and Elijah on the Mount of Transfiguration. They, too, were present not as "spirits," but in glorified bodies.

Samuel's return in spirit form from the realms of the dead is, then, altogether unparalleled and unprecedented, both in manner and purpose; in manner, because it was by special divine power and permission; in purpose, because it was for the unique intent of divine rebuke and warning to all who resort to occultism, and particularly, to pronounce immediate sentence on Saul for this, his final plunge into ruin (1 Chron. 10:13).

After the medium is exposed and her craft is laid bare as a fraud and a deception by her unseemly fright at the appearance of Samuel, whom she was professing all the while to call up, the whole proceeding quickly passes over to a colloquy between Samuel and Saul. It is manifest that at first, at least, Samuel's spirit was visible only to the woman, whom she singularly described as "a god [*Elohim*] coming up out of the earth" (1 Sam. 28:13). The expression is difficult and unusual, in that it is the same word for "God" or "gods." But that the particular reference in this passage is neither to Jehovah, nor to heathen deities or demons, is evident from Saul's immediate query: "What form is *he* off?" (vs. 14). Hence, the term "god," as used in this specific instance, refers, in accordance with a well-established Hebrew usage, to a "judge" or "prophet," as those "unto whom the Word of God came" (John 10:35; Psa. 82:6), and whom God consequently dignified with authority to bear His own name (Exod. 21:6; 22:8). The designation was eminently apropos of Samuel, the last and greatest of the judges of Israel, and the first of the prophets.

After the woman's further description of Samuel as "an old man" coming up, "covered with a robe" (vs. 14; cf. 1 Sam. 15:27), Saul seems to have glimpsed the spirit of Samuel also, for "he bowed with his face to the ground, and did obeisance" (vs. 14), and the conversation proceeded directly, without any further employment of the woman. Samuel's pointed and stinging rebuke to Saul is added evidence that his spirit actually appeared, and that it was *not* an impersonating demon. Most purported communications from the dead are vague and cryptic, couched in abstruse language calculated to deceive and at the same time leave a favorable impression. This was far from the case with Samuel. In the severest terms he announced that the Lord had wrested the kingdom from Saul and that on the morrow Saul and his sons would suffer death (vss. 16-19).

If it is forbidden in the Scripture for a child of God to resort to a "familiar spirit," then it is equally wrong for the departed dead, either godly or wicked, to communicate with the living. By so doing both infringe upon the law of God. If the persuasive pleading of the rich man in Hades could not effect the sending back of the spirit of Lazarus to the earth to warn his brothers, how can a medium, through the agency of demonic power, prevail upon spirits of the dead to return? More important, what need is there for our communication with the dead? We have Moses and the prophets, yea, and Christ and the apostles. More than that, we have a written divine revelation, once-for-all given and attested by miracle and fulfilled prophecy. And more than that, we have "the Spirit of truth" who guides us "into all the truth" (John 16:13), granting us free tuition in the full revelation of the Word concerning the circumstances both of the saved and the unsaved dead.

In these latter days, when spiritism and occult phenomena are on the increase in accordance with the end-time prophecies of God's Word, and when multitudes, bereaved of loved ones by the ravages of two world wars, are resorting to spiritistic mediums and "psychical research," the episode of Saul and the medium of Endor stands as an inspired exposé of the folly and duplicity of all traffic in occultism. Much more serious than this drift toward occultism in the world

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of the unsaved is a similar tendency among many professing Christians. Apostating from the Word of God and becoming more and more destitute of knowledge concerning the directing and comforting power of the Holy Spirit, many professed followers of Christ are tempted to resort to clandestine and forbidden means of guidance and consolation in times of perplexity and trouble. To all such persons the example of Saul is a potently serious warning of the subtle power of the medium and the terrible danger of modern so-called "spiritualism."

THE KING

By Constance Calenberg

Is it a flower—botanic signature of scent;
 Eternal loveliness within its breast to hold?
 Is it the dawn—translucent carpet of the morn;
 Effulgent tapestry of gleaming gold?
 Is it the sea—a frosted pattern born of foam;
 Aquatic world of luscious sapphire depths?
 Is it a star—the spiral staircase of the skies;
 A cosmic realm of jewel-encrusted steps?

NAY, 'TIS GOD! The God who reigns supreme.
 To Him the earth doth come, its praise to bring,
 All nature bows in reverence at His feet . . .
 And makes a throne of beauty for her King.

If we do not walk in the Spirit, having our desires, thoughts, and interests in Heaven, we shall often fall even below the world's standard of righteousness. When Israel ceased to regard their peculiar privilege of having God for their King, and desired to be as the nations among whom they were not to be reckoned, they speedily became worse than the nations. If Christians settle down into a conventional righteousness, they make the Cross only a safeguard from punishment, and know it not as a mighty separating power, as that which separates between oneself and oneself, and as that which delivers from the world. Hence their low walk; for the only real safeguard against fulfilling the lusts of the flesh is to walk in the Spirit.

—Selected.

Question Box

No. 1193. Is there any other explanation of Genesis 32:24-26 other than that taught by the Holiness people?

We are not familiar with what the Holiness people teach on that particular Scripture, but we do know something of what that Scripture teaches us. It certainly does not teach us that sin may be eradicated from the mortal body of the believer, but on the contrary, it shows us that sin may be so rampant, even in one whose trust is in the Lord, as to make it necessary for the Lord to put his thigh out of joint to stop him from doing his own will and to break him down into subjection to the will of God. This is the secret of much of the chastening which believers in Christ must receive from Him.

Do not think for an instant that we do not believe in the necessity of righteous and holy living for God's people. Clearly we are told: "Be ye holy, for I am holy." But the righteousness or holiness which is ours is surely ours through Christ, and the righteousness that we think we have, apart from Him, may be believers in Him, can never fit us to stand in the presence of the light of God's perfect holiness.

No. 1194. Who are the Jews who are of the house of Judah, and who are of the house of Israel?

The house of Judah is composed of the descendants of Judah, and are actually the Jews. The house of Israel is used in more than one way in the Bible. During the time when the kingdom was divided, Israel referred to the tribes in the North who had revolted. But since that time, and today, Israel refers to all of the descendants of Jacob, and so, as a matter of fact, does the expression, "the Jews."

No. 1195. In John 10:16 Christ speaks of "other sheep." Who are they?

The "other sheep" of this verse are those who, following Christ's death and resurrection, were to be saved from among the Gentiles. They were not of the Jewish fold, but would be brought into the flock, that is, the Church, composed of Jews and Gentiles alike (Ephes. 2: 13-18). The second word "fold," in John 10:16, should be translated "flock," as in the Revised Version. "And other sheep I have," said our Lord, "which are not of this fold [Israel]: them also I must bring, and they shall hear My voice; and there shall be one flock [the Church of God], and one Shepherd [Christ]."

No. 1196. Not long ago I had to go to court and I was asked to swear that what I would say was the truth. I did not know what to do, yet in James we read that we are not to swear by anything. What can one do in a case like this?

James 5:12 reads: "Above all things, my brethren, swear not, neither by Heaven, neither by earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." This is confirmation of instruction given by the Lord Jesus, as found in Matthew 5:33-37. In legal matters, where one is asked to swear, one can say that to swear is contrary to one's conscience, and that he prefers simply to affirm, rather than to swear by or on anything. Such conscience will be respected, and the Christian is thus freed from the danger of taking our Lord's name in vain disobeying the Word.

Current Events

In the Light of the Bible

By THE EDITOR

Bones of Contention. Roman Catholic tradition, fixing the date of the death of the Apostle Peter as between A. D. 64 and 68 in the city of Rome by martyrdom, has taught for centuries that the remains of Peter have been buried under the main altar in St. Peter's Cathedral in the city of Rome, under the present Basilica. But this supposed location of the remains of the fisherman-apostle has simply been legend and has been a matter of great controversy in the Church during most of the Christian era. A great many Protestants deny that his remains are there, some of us feeling that it is very possible that Peter was never in the city of Rome, although it may be that he was martyred there.

Liber Pontificalis, a chronicle of papal history from the first to the fifteenth century, maintains that after Peter was crucified in Rome his body was buried in a pagan cemetery nearby. Legend then picks up the tale and tells us that Constantine, who built the first basilica over St. Peter's tomb (c. A. D. 323), had Peter's remains dug up and buried there, embedded in forty tons of molten bronze overlaid with thirty pounds of pure gold in the shape of a cross. Later, it is said, the tomb was filled with earth to protect it from invading barbarians, and it has never been located since that time.

For at least one thousand years there has been no definite identification of the exact burial place of the fisherman-apostle. However, late in August, *The New York Times* brought out a front-page story to the effect that excavations have uncovered what are supposed to be the bones of the Apostle Peter. While the report has not been either confirmed or denied officially by the Vatican, it is generally understood that information leaked out from the Vatican and that its official announcement will be held up until toward the end of this year, as an added attraction to bring pilgrims to Rome and to Jerusalem during 1950, the Holy Year that the Pope has announced (See "Current Events," July issue, page 30, "Papal Bull").

New Dogma. It is strange—or is it?—how the Roman Catholic Church is able to make discoveries such as that mentioned above and to institute new dogmas or discover the miraculous, so-called, just prior to the institution of the Holy Year as an incentive to pilgrims to make the journey to Roman Catholic shrines abroad.

Now it is announced that the Vatican is giving very favorable consideration to the proclamation of a new dogma as the major event of the year 1950.

No dogma has been introduced since 1870, when the Vatican Council ruled that popes are infallible when speaking *ex cathedra*, that is, officially, on matters of faith or morals.

It was in 1854 that Pope Pius IX proclaimed the dogma that Mary was conceived by her parents without being stained by the original sin of Adam and Eve. The dogma that Pope Pius XII is expected to proclaim concerns Mary also, and it is this: that Mary is in Heaven not only in soul, but also in body, she having ascended from the earth to Heaven in a glorified body just as our Lord ascended after His resurrection.

Since the sixteenth century the Roman Catholic Church has taught that Mary ascended into Heaven in such a way, stating that this fact was revealed by God to Roman Catholic theologians. Heretofore, however, Roman Catholics, denying the truth of the assumption of Mary, were supposed to be guilty of mortal sin only. But upon the proclamation of this teaching as a dogma, any Roman Catholics who deny it will be separated from the Roman Catholic Church as heretics.

Of course, such a dogma will be announced somewhere near the beginning of 1950. There is not one iota of Scriptural background for this doctrine, which is manufactured merely to bind the members of the Roman Catholic Church closer than ever to itself.

Another Federation? It appears as though there may be another federation of nations in the offing, namely, the Southeast Asia Confederation. Such a union, with India and the Philippines as anchor points, is being thought of to serve as a buffer between Sino-Russian Communism and the West, an admission of resigning all of China, except the southern periphery, to Communism.

There is no place for such a federation of nations in Bible prophecy, but on the contrary, the nations of the East are to be identified, to a great extent, with the Northeastern Confederacy predicted in Ezekiel 38 and 39. It is simply an indication of the fear of Red Russia that is penetrating throughout all the world today.

Unscriptural Task. Pastor Martin Niemöller has been invited by the Open-Air Campaigners of Australia, to visit that country to conduct a series of revivals. The German-Lutheran, who has been so much in the news ever since the beginning of World War II, has accepted the invitation and is already on his way to Australia. But it is a strange task that he is undertaking, for he is quoted as saying that he intends to put before the Australians "a picture, in solid, simple lines like a woodcut, of the nature of the extreme tests to which Christianity has been subjected in Germany for so many years. My aim is to get our story across, not just to an intellectual few, but to all. . . . I consider it the task of the church to oil the hinges on the doors between countries so that these doors may open more easily."

To oil hinges on doors between countries is not the primary task of the Christian, which is, rather, to preach the Gospel of the Lord Jesus Christ and to maintain good works.

Where Are They? *The Christian Herald*, in its September issue, expresses itself as feeling rather optimistic about the enlargement in church membership in the United States during the past year, when the figure leaped to an all-time high of 79,576,352. According to this figure, 53.3 per cent of the population of the United States holds membership in some church—and of these, 60 per cent are Protestant, 33 per cent Roman Catholic, and 6 per cent Jewish, with 1 per cent in smaller groups.

It is certainly evident that all these people, though their names may be on church rolls, are not Christians. All one needs to do is to come into contact with neighbors on every side to learn that about 90 per cent of the people to whom one talks have absolutely no knowledge of what it means to be a Christian. Sad to say, the majority of the ministers of these churches are feeding the people stones instead of bread, and

adults and Sunday school children are accepted as members of local churches without ascertaining as to whether or not they have true faith in the Lord Jesus Christ as the Son of God and Saviour from sin.

The caption of this paragraph is, "Where are they?"; for if there are nearly eighty million Christians in the United States, it should not take very long to win the balance of the population to a saving knowledge of the Redeemer. It would mean that every individual would need to show one soul the way of salvation, were all members Christians, to have a wholly Christian country. And of course this is not so!

Report on China. Christian work is by no means at an end in China, although it must be confined, for the most part, to those areas not yet taken by the Communists. Of course there are missionaries today within Communist held zones, but it is fairly safe to assume that as time goes on those who have a positive message of salvation in Christ will be prohibited from proclaiming it.

There is another side to this picture, for *World Dominion* (May-June, 1949) reports that certain Christian pastors, meeting advanced agents of the Communists, were deceived by glowing accounts of Communistic purposes. In due course, when all the information that could be obtained from these pastors had been gotten, they suffered trial and torture in the extreme. In fact, according to a report in this publication, one of these pastors has absolutely disappeared, and in the case of two of them, their families were tortured to death. It is also said that others had their hands cut off and were then allowed to depart as a warning to any who might resist Communistic purposes.

The blood of the martyrs has ever been the seed of the Church, and we have no doubt that God will cause the wrath of men to praise Him in this matter as He has in ages past in the case of similar torture that the saints have been obliged to undergo for the Name of the Lord Jesus Christ.

Pray for workers in China and elsewhere throughout the world, especially for those who are obliged to suffer great trials in their testimony for the Saviour.

Scrolls. In 1947, four scrolls were discovered, unexpectedly,

in a cave on the northwestern shore of the Dead Sea. The group of Bedouins who found these scrolls took them to St. Mark's Monastery of the Syrian Orthodox Church. The documents were brought to the United States by the Metropolitan of the monastery, Athanasius Yeshue Samuel, and were taken to the American Schools of Orient Research at Yale University.

For some months now several of these scrolls have been under microscopic study by experts at Yale University, and the announcement has been made that they include a complete text of the Prophecy of Isaiah, in Hebrew, said to be older by several centuries than any extant copy of any Old Testament book. This particular scroll of Isaiah has been assigned to the period of the Maccabees, between the first and second centuries before Christ.

One of the other scrolls contains a commentary on the book of Habakkuk, while the third is a manual of discipline of a certain Jewish sect. The fourth document has not been identified as yet, but an announcement by Yale University will follow concerning this at a later date.

While very few people have had opportunity to examine the scroll of Isaiah to this time, it has been stated by authorities at the University that this scroll shows very clearly that ancient variations do not change the reading of the text in any significant way. And this must be true, for God has protected His Word through the centuries from having any serious variations in its numerous translations. "Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). "The Word of the Lord endureth for ever" (1 Peter 1:25).

Christ does not say: "Son, give Me thy mooney, thy time, thy talents, thine energies, thy pen, thy tongue, thy head"—all these are utterly unavailing, perfectly unsatisfying to Him. What He says to you is: "Soo, give Me thine heart." Out of the heart come all the issues of life, and if only Christ have His right place in the heart, the work and the ways, the walk and the character, will be all right.—*Selected.*

Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

Chapter XI, Verses 24-28

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible.

28 Through faith he kept the Passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them.

The record of the life of Moses covers many pages of Scripture. It begins in Exodus 2 and ends in Deuteronomy 34, so that we may say that four of the five books of the Pentateuch are required to make known all of the acts of this man of God, the deliverer of God's earthly people, Israel. Moses was a remarkable character indeed, one of the greatest men ever to live upon this earth. And his greatness came to him in a way that is described in two words: "by faith."

Moses's life-experience was divided into three parts of forty years each: the first two-score years in Pharaoh's court; the second, in the desert place in Midian, alone as it were; and the third, in the wilderness, with the children of Israel. All these experiences came to pass through faith: the first, by the faith of Amram and Jochebed, the parents of Moses; the last two periods by the faith of Moses himself.

"By faith Moses, when he was come to years, refused . . . choosing . . . esteeming . . . for he had respect unto the recompense of the reward" (vs. 24-26). The expression, "when he was come to years," might be rendered, "when he was grown up." Actually Moses was forty years of age when he first exhibited the faith spoken of here. But it may have been some years before the display of that faith that he came to his decision. When he became a man, however, he "refused to be called the son of Pharaoh's daughter." The opportunity must have been his to be thus known, else he

could not be said to have refused it. But refuse it he did, "by faith."

It will not be amiss to recall how faith is received: "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). God must, therefore, have spoken to Moses, and Moses must have heard and believed God's Word. Otherwise it could not be said of him that he acted by faith in refusing to be named as the son of Pharaoh's daughter. As a matter of fact, apart from faith in that which God revealed to him, it might be written of Moses that his refusal to accept what his position in Egypt's royal court entitled him to was by fancy, or by quixotic zeal, or by foolishness. But God spoke to him, showing him things invisible to the natural eye, revealing another King and another kingdom and a better reward; and "by faith" Moses refused, and chose, and esteemed, and respected.

Observe that it is not said that when Moses refused to be called Pharaoh's grandson, he did so "resigned to suffer affliction with the people of God . . . conceding the reproach of Christ fair enough, in view of the recompense of the reward." Not at all; Moses "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

At some time before Moses fled from Pharaoh and went to dwell in the land of Midian, as a result of his having slain an Egyptian who was smiting one of the Hebrews (Exod. 2), God must have spoken to him and told him that he was to be the deliverer of the Israelites. For Stephen declared concerning Moses's intervention for his fellow-Israelites in Egypt, as recorded in Acts 7: "For he [Moses] supposed his brethren would have understood how that God by his hand would deliver them: but they understood not" (vs. 25). Moses knew, therefore, that God would deliver His people from the bondage to the Egyptians. To have known it, it must have been told him by God, and Moses believed God.

So, then, God made known to Moses what His program was. As a consequence, Moses "refused to be called the son

of Pharaoh's daughter." He did not reject this opportunity to be high in the court of Egypt, perhaps Egypt's king, with resignation, or because he had no other choice. He chose to suffer affliction. Nor did he choose this course with regret, but counted it worthy of esteem, reckoning the reproach of Christ greater riches than anything Egypt had to offer him in position or wealth.

If we would try to follow Moses's reasoning for a moment, we might find something like this: Jehovah has revealed future things to me, invisible things, but things of glory, heavenly things. I believe what He says. At the same time He has made known to me that I am His chosen instrument to deliver His people, my brethren according to the flesh, from bondage. But I am the adopted son of Pharaoh's daughter. To me the throne of Egypt has been promised, as heir through her. If I follow God's program for me, I must suffer reproach, the reproach of the Messiah, *the Deliverer*. If, on the other hand, I remain in the royal court, all the wealth of Egypt is mine—and how great is that wealth! If I take the course Jehovah has laid out for me, I must suffer affliction with my brethren, and I have seen how heavy their burdens are. While if I am ready to be called Pharaoh's grandson, the pleasures of all that Egypt has to offer, the pleasures of sin, may be enjoyed. Each of these things—the affliction of the people of God, and the pleasures of sin—is temporal. I am looking to life after death. Then, he who has suffered within the will of God will be rewarded; but he who has followed the way of the flesh will be judged. What God has spoken is surely true. I make my choice. I refuse to be called the son of Pharaoh's daughter, preferring by choice to suffer affliction with God's people than to enjoy the pleasures of sin, accounting the reproach of the Messiah, with its present satisfaction and eventual reward, greater riches by far than the treasures of Egypt.

Surely the choice that Moses made was "by faith." For a sight would have impelled him to accept his position in the king's court, to enjoy sin's pleasures,* and to avail himself

*Observe that there is pleasure in sin; it may be enjoyed. Christians err sometimes, in talking with the unsaved, by discussing sin as though it offered no pleasure at all, as though it is revolting to the flesh. This

of Egypt's treasures.† But "by faith" Moses knew that which the Apostle Paul was to learn and teach centuries later, that "our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18).

Because of the "far more exceeding weight of glory" that Moses anticipated by faith, he chose suffering and reproach. And he knew what this meant. Day after day, surely, he had observed the cruel whips of Israel's taskmasters beating the enslaved victims. He saw the hopelessness of the unarmed and unorganized captives to deliver themselves from bondage. He heard the mockery of the Egyptian overseers as they scoffed at the Israelites, some of whom had doubtless expressed the conviction that the Messiah of God would come. What reproach they must have suffered for this expectancy! Moses was not unaware of what the suffering and recrimination that awaited him were. The afflictions were many. The reproach of Christ, that is, for His sake, was grievous to bear. But that did not deter God's chosen deliverer. He came to a decision. Deliberately, fully aware of what he was casting aside and of what he was undertaking, Moses made his choice—to suffer with the rest of God's people, accounting the reproach of Christ of more value than Egypt's treasures. For Moses believed God; he had respect to the recompense;

is a mistake. There is pleasure in sin; it is something that the natural man enjoys. We have this definite Scripture to affirm the fact, although all of us know something about it, surely; in fact, we know too much about it, do we not? But sin's pleasures are only "for a season." They terminate with the grave if not sooner. It is far better to suffer affliction with the people of God and have present peace and eternal joy, than for a short season to relish sin's pleasures and to experience judgment and the wrath of God.

†The wealth of the Egypt of Moses's day is not to be underestimated. Anyone who has seen something of the great treasures that have been unearthed during the last half-century will have some conception of the riches that were available to one in the position that Moses had in the court of Pharaoh. The author recalls seeing, in Cairo, some of the vast treasures of the ancient Pharaohs. Among these things were the inner and outer sarcophagi of King Tut-ankh-Amen, inlaid with pure gold, coffins of immense splendor and immeasurable worth.

he preferred reward from God, sight unseen, to all that the world, with its attractions, could offer.

Those of us who are Christians profess to have faith in God. How genuine is that faith? Perhaps we do refuse some earthly glory on account of our faith. But let us ask ourselves: "How do we refuse it?" In the matter of suffering affliction with God's people, do we choose to do this, or are we resigned to it simply because there is no other way. The reproach of Christ that will surely be ours if ours is a godly walk—do we esteem that stigma to be of greater value than anything that the world can offer? Is ours the endurance of trials, or the triumphant embracing of them for Christ's sake? Would that we could say, with Paul: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12:9, 10). That is faith that counts. It is the kind of faith that James entreats: "My brethren, count it all joy when ye fall into diverse temptations [trials]; knowing this, that the trying of your faith worketh patience" (Jas. 1:2, 3).

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." Believing God implicitly, Moses exercised his faith in works.

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible" (vs. 27). The illustration of Moses's faith that we have already considered may be said to have been born within the first forty years of his life, and to have been demonstrated at the beginning of the second two-score period of that life. That which is told now was exercised in the third and last span of forty years. For if we understand the Scripture aright, the forsaking of Egypt here alluded to is not his flight into Midian after he slew the Egyptian, but his departure, with the children of Israel, at the exodus. If this exercise of faith on Moses's part had to do with his flight into Midian, it would hardly be said that "he forsook Egypt, not fearing the wrath of the king"; for it was his very fear of the king's wrath that caused him to depart from Egypt to Midian. We are told in Exodus that, after Moses had slain the Egyptian, he

sought on the next day to intervene between two quarreling Hebrews. And so he said to the aggressor: "Wherefore smitest thou thy fellow?" The reply was this: "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killest the Egyptian?" And then we read: "And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian" (Exod. 2:13-15). This departure from Egypt cannot, therefore, be that which the writer of Hebrews describes when he says: "By faith he forsook Egypt, not fearing the wrath of the king." When Moses fled from Egypt the first time, it was "by fear"; when he forsook it the second time, it was "by faith."

During the forty years that Moses was in Midian, whence he had fled on account of his fear of the wrath of the king, Moses had opportunity to become more fully acquainted with God and to absorb something of divine wisdom. In the first part of his life he had become "learned in all the wisdom of the Egyptians" (Acts 7:22), but now it was a higher, richer, and perfect wisdom that enthralled him. He was being prepared for his work as Israel's deliverer. It was at this time that God, hearing the groaning of the children of Israel, "remembered [that is, bore in mind] His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Exod. 2:24, 25). So it was that the angel of the Lord appeared to Moses one day, in the flaming bush that was not consumed. And the Lord said to Moses: "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt" (Exod. 3:7-10).

This was Moses's call to deliver the people of God. Unless we err, Moses had had an earlier call at some time during the forty years when he was in Pharaoh's court. For had he not had such a call, how could he have thought himself to

be Israel's deliverer, and why would he have "supposed his brethren would have understood how that God by his hand would deliver them" (Acts 7:25)? Surely God had told Moses, long before the episode of the burning bush, that he was to deliver His people. Moses understood it, but the Israelites did not understand it. Why? Because it was not yet God's time; Moses was the man for the ministry, but he preceded God's hour. Thus he needed the discipline of the desert place. Now, however, God heard the groaning of the people, and He appointed His servant to the task.

So Moses returned to the land from which he had fled, the land wherein he had been of the household of the king. Now those that had sought his life were dead. This was God's appointed time. Formerly, the people "understood not" that Moses would deliver them on God's behalf (Acts 7:25); now, "the people believed, and . . . bowed their heads and worshipped" God (Exod. 4:31).

Once again Moses was to depart from Egypt, but this time it would be "by faith . . . not fearing the wrath of the king: for," we read in the verse before us, "he endured, as seeing Him who is invisible." And it is the latter part of this verse that gives us our primary teaching here, the forsaking of Egypt being already implied in Moses's refusing to be called the son of the king's daughter, choosing suffering and esteeming reproach.

"By faith . . . he endured . . ." Against opposition, Moses persisted. In spite of every sort of enticement, he remained steadfast. And this he did "by faith." God had told him to take His people out—away from Egypt "unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites" (Exod. 3:8). That land was not Egypt, nor was it near Egypt, and so Moses "forsook Egypt, not fearing the wrath of the king."

Note the temptations that were offered to Moses, and his endurance and steadfastness of purpose. When Moses had spoken to the new Pharaoh, asking him to let God's people go, the king refused. Instead of letting the Israelites depart, Pharaoh offered various alternatives. (1) Pharaoh suggested

that the Israelites should worship God in the land of Egypt (Exod. 8:25); but Moses was steadfast in his demand on God's behalf: "Let My people go." (2) Pharaoh then yielded a point, telling Moses to go into the wilderness to sacrifice to the Lord, yet it was not to be "very far away" (8:28); but Moses endured. (3) Pharaoh consented to a three days' journey requested by Moses, pleading, however, that only the men should go (10:11); but Moses persisted in his demand that all, men, women, and children should depart. And (4) Pharaoh implored that the Israelites should leave their flocks behind (10:24); but Moses endured, insisting that all the flocks and herds must accompany the people. For Moses saw "Him who is invisible," and seeing Him by faith, he lost sight of the earthly potentate with all his temporal power. God had spoken to Moses of old. God had addressed him from the burning bush. God spoke to him again and again during the conflict with Pharaoh. And seeing Him, knowing His promises, anticipating a better country and a heavenly inheritance, Moses came to God, believing "that He is, and that He is the Rewarder of them that diligently seek Him" (Heb. 11:6). So Moses pleased God, because he lived by faith and not by sight.

There are temptations that touch the Christian that are not unlike those that Moses, the deliverer, knew in his contest with Pharaoh. God expects His people today to be a separated people, just as He demanded separation of His ancient earthly people (*cf.* Rom. 12:1, 2; 2 Cor. 6:14-18; Col. 3:2; 1 Peter 1:16, etc.). But the world calls us to worship our God in a worldly atmosphere, not to go very far away, to leave our children within the sphere of its enticements, and to let it hold our possessions also. Like Moses, however, we must exercise faith in Him who is invisible, and endure, remaining steadfast in our divinely implanted purpose to live out and out from God, presenting our bodies, and all that we have, as sacrifices that are holy and acceptable to God, not being conformed to this world, but transformed by the renewing of our minds, proving thus that good, and acceptable, and perfect will of God. This we do, not in our own strength, but "by faith"; for God has spoken, and we believe His Word.

"Through faith he kept the Passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them" (vs. 28). The change from the usual "by faith" to "through faith" here, as in verse 11, has no significance. In the Greek the same word is used throughout, *πίστει*, so that we can see that the translators employed the variation simply to relieve the monotony of a single expression repeated over and over again. But there is another word in the first clause of this verse that requires attention. It is the verb rendered "kept." In the Greek it is *πεποιεκεν* (the perfect tense of *ποιεω*) and, in a few versions of the Bible, a marginal rendering is given, namely, "instituted." Some commentators object to this suggestion, yet we wonder if this is not the true meaning in this instance. Of course Moses *kept* the Passover. But "by faith He *hath instituted* the Passover and the sprinkling of blood." He was the divine agent to make known the way of deliverance, through the blood of the lamb slain. God revealed this plan to His servant; Moses believed God and instituted the feast. He did so "by faith," and what faith it required in the man so to do!

Consider the circumstances. Moses had approached Pharaoh again and again, telling him to let God's people go. Pharaoh had refused as many times as Moses had approached him. Nine plagues had fallen upon Egypt, but the king's heart was still hardened. In fact, the plight of the Israelites was worse than it was in the beginning. Moses could no longer enter Pharaoh's court, lest he die. His promises to the Hebrews as to their deliverance had failed. And now he was to tell them about the lamb to be slain and the blood to be sprinkled upon the doorposts, inasmuch as the firstborn were to be destroyed in Egypt that night. Only in the homes where the blood was sprinkled would there be no death from this tenth plague. Further, Moses was to tell the children of Israel that they were to depart from Egypt that night, and to give them minute directions as to how they were to travel. Suppose what Moses told them had failed! Suppose the angel of the Lord had not passed through Egypt that night, that there was no death in any home, even among the Egyptians! Or suppose that the destroying angel had come and ignored the blood on the doorposts! Or suppose the

Egyptians had, as a result of the plague, struck against the Israelites and annihilated many of them! Where would Moses have been? He announced the feast, he instituted the Passover and the sprinkling of blood "by faith," because God had told him, and he believed God. It was the kind of faith that Noah exercised when he began to build the ark, and persisted in it. It was the kind of faith that Abraham displayed when he took Isaac to offer him as a sacrifice to Jehovah. "Through faith Moses hath instituted the Passover [as indeed he kept it through the years in the wilderness], and the sprinkling of blood, lest He that destroyed the first-born should touch them."

By faith we, too, believe God's Word about the blood, the blood of His perfect, sinless, spotless Lamb, His only begotten Son, our Lord Jesus Christ. God has spoken in His Word, and we believe God. The world and some "bloodless" religions may deride us, call us old-fashioned and fanatical, and look with scorn upon us. Theirs is the way of Cain, however, whereas it was Abel's offering, "by faith," that was acceptable to God, by which Abel obtained witness that he was righteous (vs. 4). For "without shedding of blood is no remission" (Heb. 9:22). God grant that the faith that we have in Him and His Word, God-given faith, may remain steadfast, resting in the precious blood of Christ that was shed for us; thus shall we live in the full enjoyment of His provision, knowing not only peace with God, but having His peace in our souls.

(To be continued, D. V.)

Christ suffered for sin that we might not have to suffer for it. He endured the wrath of God that we might not have to endure it. This is the ground of our peace. But as regards suffering from man, we shall always find that the more faithfully we follow in the footsteps of Christ, the more we shall suffer in that respect; but this is a matter of gift, of privilege, a favor, a dignity. —Selected.

Daily Bible Treasury*

BY HERBERT LOCKYZA

Nuggets from 2 Samuel and Ruth

October 1. 2 SAMUEL 1. Having twice spared Saul when he was at his mercy, David had no mercy for the Amalekite who came with news of Saul's defeat and death. The king's crown and bracelets were evidence of the veracity of the messenger's sad announcement. To gain favor in the eyes of David, the Amalekite falsely said that he had slain Saul at his own request. To David, the Lord's anointed was ever sacred, and the Amalekite was executed as a regicide. Without doubt, David's lament over the death of Saul and Jonathan is the finest funeral ode in the world. It inspired Handel's "Dead March in Saul." Originally, it was known as "The Song Of The Bow" (18 R. V.) because of its reference to this weapon. David carried no animosity in his heart toward the man who had sought his life. Chivalrous love extolled all that had been brave and noble in Saul's life. Where is there an epicaph comparable to the one David tenderly uttered as he thought of Saul and his son? For Jonathan, a brother-soul, he had a special stanza. Terrible in battle, Jonathan was yet capable of exceeding woman's love.

October 2. 2 SAMUEL 2. With the death of Saul, David knew that the vacant throne would be his, but patiently he waited for the opportune moment. Seeking divine direction, he made Hebron his center, where the elders of Judah placed themselves under his leadership. The leaders of Saul's party, determined to keep David from the throne, proclaimed Ishbosheth, Saul's youngest son, king of Israel. He was a weakling, however, and unable to act apart from forceful Abner. The fierce struggles in the civil war make sad reading. Amid the conflict, Asahel stands out with a glory all his own. He persisted in following a defeated leader, who could only reward his loyalty by killing him. Abner was rewarded for this cruel death when Joab smote him in exactly the same way as he had killed Asahel his brother (3:27).

October 3. 2 SAMUEL 3. During the two years truce between Judah and Israel, David's power increased and Ishbosheth's decreased. What an illustration this is of the progressive, spiritual life! Is Christ's hold becoming stronger and stronger, and that of self weaker and weaker? The quarrel between the king and Abner brought David to the throne. At last God's purpose was realized. David was king. In verses 17 and 18 we have a double-barreled appeal. Have we, as believers, given Jesus His coronation? For the sinner, we can put it this way: "Ye sought for Jesus to be Saviour; now then do it!" Joab's vengeance of his dead brother grieved the heart of David. His tears moved the whole assembly! Although Abner had been his persistent enemy, David, with a heart of forgiveness, "wove for his grave a chaplet of elegiacs second only to that which he prepared for Saul's."

October 4. 2 SAMUEL 4. Rechab and Baanah, men of Beeroth, enlisted in Ishbosheth's body-guard for no good purpose. Realiz-

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

ing that Mephibosheth, the lame grandson of Saul, would never succeed to the throne, they thought that the murder of the present king would be the way to assure David's reign. Evidently they reasoned also that a rich reward would be theirs in assisting him to reach such a supreme position. Beheading the helpless monarch, they carried Ishbosheth's head to David, and received from him the reward they deserved for such a dastardly deed. The hands and feet of the murderers, instruments of their guilt and flight, were cut off. Their bodies were publicly exposed, while the remains of the slain king were reverently buried. We cannot but admire David for his devout spirit. Humbly he ascribed his deliverance from all his trials to God, who had redeemed his soul out of all adversity. What else can we do but magnify God for His redeeming mercy?

October 5. 2 SAMUEL 5. At last, David comes into his own, just as the Lord Jesus Christ, David's greater Son, will, when the sceptre of universal sovereignty rests in his pierced hand. What a great assemblage Hebron witnessed! This was a day of national gladness, with its coronation celebrations "before the Lord." The people, as a whole, had no doubt of the rightness of their act, seeing it had been divinely inspired. Jerusalem became the capital of the united kingdom. The secret of David's illustrious reign is to be found in the words, "He went on, and grew great, and the Lord of hosts was with him" (vs.10). David's first task as king was to deal with the Philistines, who, alarmed over his success, endeavored to invade the walls of the new city. Divine guidance and help were sought and given, and the foe was defeated. David's ideal of a king is to be found in Psalm 101. If only he had followed his own ideal, what years of anguish would have been saved! Dying, David compared what was with what might have been (2 Sam. 1-5).

October 6. 2 SAMUEL 6. Determined to make his new capital the center of the religious as well as the political life of his people, David arranged for the homcoming of the Ark on an imposing scale. The transportation of the Ark, even on a new cart drawn by oxen, was contrary to divine instruction. God had decreed that it should be borne by living men (Num. 4:13; Exod. 15:14). What happened in Nachon's threshing floor has been connected with Psalm 29. Other illustrations of the house of Obededom being blessed for the Ark's sake can be found in Lahan's experience, and is likewise true of all saints who are forgiven and blessed by God, for Christ's sake. The barrenness overtaking Michal is evidence that God was pleased with David's jubilation over the return of the Ark. The king's gladness made him oblivious to what Michal and others might think of his actions. That the Gospel is a saviour of life unto life or of death unto death is illustrated in the influence of the Ark, which brought life to one, and death to another.

October 7. 2 SAMUEL 7. Noble ambitions are not always God-born. David wanted to build a magnificent temple, worthy of God, and received the commendation of a prophet. But the benediction of a good man on our aspirations is not sufficient; we must be certain of God's will. Oversight Nathan had to reverse his sympathy with David's project and dissuade him from building a temple. Of the divine refusal a writer has said: "God's negative was spoken so gently that it is hard to discover the sentence in which it is conveyed. It is hidden in a golden haze of love." In the covenant given to David, we have the promise of the Messiah, who ultimately came as the Son

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of David. Read slowly the worshipful prayer of David and make much of its sublime language your own. When God seems to say, "No!" to a cherished purpose, even though it was well in that it was in our heart, let us believe that some day we shall understand the reason why. The Paradise of Revelation is not far away.

October 8. 2 SAMUEL 8. The succeeding victories of David greatly extended his empire. With the capture of Metheg-ammah, his conquest of the Philistines was complete. The cruel Moabites were likewise subjugated. Complete defeat also overtook the Syrians, with vast spoils of gold and brass falling into David's hands. As the result of his success in battle the king "got him a name." All the magnificent treasures he gathered from his foes were given to Solomon for the building of the Temple. David lived through turbulent days, yet trials and triumphs found him resting in the divine promises. His war years gave birth to some of the grandest Psalms, like 2; 20; 21; 60; and 61. Reigning over and executing judgment and justice unto all his people, he supplies us with a type of our coming Hero-King, who, subduing all His foes, will make them His footstool, and will reign without a rival. Presently the heathen rage and the kingdoms are moved, but Christ's coronation day is at hand.

October 9. 2 SAMUEL 9. David proved himself to be every inch a king, when, in true loyalty to a pledge given to Jonathan, he gave Mephibosheth an honored place at the royal table. As a young prince, a boy of five, he was dropped by his nurse, and kept in strict secrecy. David's persistent search, however, discovered him. The lad's spirit must have been broken, for he compared himself to a dead dog and David to God's angel. Graciously, David restored to Mephibosheth the private possessions of his father and treated him as one of the royal family, all of which is a fitting type of grace. Are we not spiritually lame, unable because of inherited and practised sin to walk in the ways of God? By nature we have neither beauty nor worth to recommend us to the King. Now, however, for the sake of our heavenly Jonathan, we are treated as blood-relations. Accepted in the Beloved, we are welcomed to the table of grace, at the head of which sits the King Himself.

October 10. 2 SAMUEL 10. David proffered kindness to Hanun, king of the Ammonites, and was contemptuously treated. The gross outrage on David's servants left no choice but war. Alarmed over what had happened, Hanun sought the aid of neighboring states, which were marshalled into a strong, menacing confederacy. But Joab, the masterful captain of the Hebrew army, knew how to challenge and use his valiant men for the defeat of the Syrians and Ammonites. Further kingdoms were added to David's dominion, until his sway seems to have extended to the Euphrates, thereby fulfilling God's original promise to Abraham (Gen. 15:18-21). The territory given to the seed of Abraham was now possessed. Alas, these possessions were lost through disobedience, but they are still Israel's in the divine reckoning, and we watch with absorbing interest the establishment of a Jewish State, and of its acquirements by right and gift! (See Jer. 31:1-9; 33:14-26).

October 11. 2 SAMUEL 11. This tragic chapter would never have been written if David had gone with his soldiers to battle. Tarrying at Jerusalem, enervated by luxury, he fell into grievous sin, committed adultery and murder, making Joab a partner in his crime.

The only star in the black sky of this record is the loyal, brave conduct of Uriah, who, although not a Jew but a Hittite, a stranger, refused to take comfort at home when he knew his comrades and the Ark were out in the open field of battle. It is somewhat striking that while David's victories were magnificent and manifold, less space is given to them than to his terrible fall, with its disastrous results. At this time, David was about fifty years of age and king supreme, yet in an hour he smirched the noble record of a God-honored life. David's deep agony of remorse proves how he felt God-ward. Read Psalm 51, and then Psalm 32, with the background of this and the next chapter in mind.

October 12. 2 SAMUEL 12. A saint's sin and disgrace may cause the enemies of truth to sneer. They always gloss over, however, the self-abhorrence and anguish of a broken and contrite heart, such as David manifested when Nathan brought home to him the enormity of his sin. Although David's sin was forgiven when confessed, David had to face a train of sad consequences. The child of his sin died, and two years later there came Absalom's revolt and also the loss of his trusted counsellor, Ahithophel. That God made crooked things straight is seen in the birth of Solomon, the beloved of the Lord. Fully forgiven, David was again victorious, taking Rabbah, the royal city of Ammon. How strikingly this chapter proves that if we confess our sins, God is faithful and just to forgive them! Nothing can staunch His unceasing love. Is unconfessed sin yours? If so, why not tell the Lord all about it, and seek the restoration of the light of His countenance!

October 13. 2 SAMUEL 13. Amnon's crime and Absalom's revenge present an indictment of the polygamy and the consequent effeminate luxury characteristic of David's family. Amnon, heir to the throne, chose a wrong companion in Jonadab, the king's nephew, who, as an unprincipled man, suggested to Amnon an abominable crime. Tamar's frantic grief and shame aroused the anger of Absalom, her brother, who, for two years nursed the feeling of revenge. Thus, at the annual sheep-shearing feast, Amnon was stabbed. For the next three years Absalom was a fugitive from the royal palace. Yet all the while that Absalom was hiding in his grandfather's kingdom of Geshur, "the soul of David longed to go forth unto Absalom." David could have insisted on his son's surrender for fitting punishment, but he somehow felt that he was only reaping what he had sown. Having treacherously plotted Uriah's death, David could not very well punish the avenger of his sister's wrong. Sin, like chickens, has a way of coming home to roost.

October 14. 2 SAMUEL 14. Crafty Joab, who wanted Absalom back, knew that the foundation of the kingdom would be shaken if Absalom was recalled without punishment for his crime. Skillfully Joab plotted, and with the aid of the wise woman from Tekoh, David was made to see that as God had forgiven him in the matter of Uriah, he should do as much for his longed-for son, Absalom. The plot succeeded and Joab brought home the repentant son, whose handsomeness, daring, and ready affability were to imperil David's throne. After two years of half-hearted forgiveness, Joab forced the king fully to reinstate his son to court life. "Absalom saw not the king's face." God had truly and fully forgiven David for his sin, yet it took David two years to be willing to "kiss Absalom." What a lesson of Grace this narrative presents! God devised means whereby sinners should not be expelled, but at what cost! David granted Absalom pardon without sacrifice. The basis of our pardon is Calvary.

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October 15. 2 SAMUEL 15. Growing despotism and intrigue among leaders bent on the furtherance of their private ends, helped to bring David's good government into disrepute. Discontent became rife, the people became restless, thus giving Absalom his opportunity to plunge the whole kingdom into anarchy. Under the guise of a reformer, the careless, proud son of David succeeded in raising the standard of revolt in Judah when, at a public feast, he was proclaimed king. Daily the revolt spread, with those out of all the tribes willing to do homage to the new king. What a pathetic figure David is, seeing from his own son! Hushai was used to turn the counsel of Ahithophel. Give attention to Ittai's noble words as he vowed to be true to David in death or life (vs. 19-22). Adversity sifts out our true friends. Of David's attitude during this heart-breaking period, one has written: "Outside the story of Gethsemane, there is no record in Scripture of a nobler spirit than that which animated David when passing through this thicket of thorns."

October 16. 2 SAMUEL 16. Ziba was as false as Ittai was true. Affecting loyalty, Ziba disparaged Mephibosheth and deceived the king. From Shimei David received great insult. Patiently the king accepted his desert, believing that God would vindicate him. Later on, Shimei was paid back in his own coin. To those who met the usurper, it was a surprise to see Hushai, David's trusted counsellor, among those welcoming Absalom, but by God's providence Hushai saved the situation for David. His advice that Absalom should summon all Israel and lead them in person pleased Absalom's vainglory. David came to experience that God's mercies had not gone forever. Shimei cursed, but Ittai swore allegiance. Zadok and Abiathar forgot their ancient rivalry in a common sorrow. Ahithophel pleaded against David. Hushai stood as his friend. Among the Psalms colored by these dark days are 3, 4, 26, 27, 28, and 62. Read them with these experiences in mind.

October 17. 2 SAMUEL 17. While the people saw in Ahithophel's counsel "the oracle of God," appearances proved to be deceptive. David's men were weak and wearied and could be easily overcome, argued Ahithophel. Hushai, however, sought to prove that such a conquest was not as easy as it sounded. David and his army would fight with vehement fierceness, like a bear robbed of her cub. The king was no novice in war and would know how to circumvent Absalom and his rebellious host. Realizing that his counsel had failed, Ahithophel committed suicide. Powerful chiefs and old friends rallied to David's help and, encouraging himself in the Lord, the king calmly awaited the issue. It is not hard to see how Ahithophel typifies Judas in his cruel treachery (Psa. 41; 9; Mt. 27:5). Both traitors destroyed themselves when their cause was lost. Both felt they had betrayed innocent blood. The dastardly act of Judas was, of course, the greater sin. Reflected in Psalms 42 and 43 is David's faith in God during the anguish of these days.

October 18. 2 SAMUEL 18. Forced to fight, David's heart yet bled for his rebellious, misguided son, Absalom. How dramatic was the Battle of the Wood! Absalom's poorly handled men were no match for David's loyal forces, who insisted that the king, as "the Light of Israel," must remain out of battle bounds. Valiantly they fought, leaving 20,000 dead on the field. The beautiful wood accounted for the loss of more, for "the wood devoured more people that day than the sword devoured." And how true this is in spiritual experi-

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enough! More Christians fall before the seemingly pleasant, lovely things of life than before those that are conspicuously sordid and sinful. Joab, whose darts ended the life of Absalom, knowing how the tidings would break David's heart, contrived to soften the blow. The expression of David's grief, when he ultimately knew that his handsome, attractive son was dead, constitutes one of the most touching in literature. Is there an Absalom in your family, one so wild and godless? May divine comfort be yours!

October 19. 2 SAMUEL 19. The terrible sorrow of David deeply affected his men, who returned to Jerusalem as if they were disgraced. Sensing the situation, Joab acted firmly and aroused the king out of his grief. Once again David was on the throne, with all the tribes eager to renew their homage. Shimei's fear caused him to flee to David and plead for mercy. Abishai would have killed him, but David spared his life. Ziba prejudiced Mephibotheth in the eyes of the king. How often we find ourselves presented in a false light! The men of Israel bitterly resented being excluded from the honor of welcoming the king back. Christ, like David, will return to receive His crown, but what are we doing to bring back the King? Are we "hastening" His return? Do we live and labor as those who believe that our glorious King is coming back? What bliss will be ours, if like Chimham, we are invited to share the King's palace! What will it be when the King comes back!

October 20. 2 SAMUEL 20. David's kingdom was threatened by a greater disaster than that of Absalom's rebellion. A bitter quarrel broke out among the tribes, and Sheba of Benjamin led a revolt against David. Jealousy caused Joab to slay Amasa, proving that such an emotion is as cruel as the grave. Writing of Sheba's revolt, Bishop Hall remarks: "Spiritually this case is ours. Every man's breast is a city enclosed, and every sin is a traitor that lurks within the walls. If we love the head of our traitor above the life of our souls, we shall justly perish. We cannot be more willing to part with our sin, than our merciful God is to withdraw His judgments." Alas, how unwilling we are sometimes to cut off the revolting member! We allow the traitor of sin, bent on destroying the reign of the King, to live on unchallenged. Peace can never be ours until we cut off the head of our Sheba.

October 21. 2 SAMUEL 21. Famine, one of the judgments of God, overtook Israel. Saul had shed blood and had broken, thereby, Joshua's solemn oath to the Gibeonites (Josh. 9:3-17). Thus it was with deep regret that David complied with their request and took seven descendants of Saul, and executed them. How touching is the mother love of Rizpah, as she braved the fierce heat of summer protecting the bodies she loved from jackals and vultures! Respecting such grief, David gave the remains an honorable burial in the family tomb of Kish. If, in older days, men felt that sin could not be condoned but must be atoned for, how grateful we should be for the propitiation God made for our sin in His beloved Son.

October 22. 2 SAMUEL 22. In this Song of Deliverance, found again in Psalm 18, David walks down Memory Lane, praising God for all His grace and goodness. And, "this invocation touches the high-water mark of the Old Testament devotion, and is conspicuous among its noblest utterances." Reviewing the past with its danger and dread, David knew that God would not fail His child. We may

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find it hard to agree with David's assertion of integrity. His hands were certainly not clean in the matter of Uriah (vs. 21). But then his claim was by God's grace, and not of his own works. In the closing stanzas, David rejoices in the establishment of his kingdom. Can we say that God's gentleness, or condescension, as the margin has it, has made us great? Jesus was meek and lowly in heart, and in His humility, wonderfully great. In a world of hate and war, in which rough dictators trample under foot the finer qualities of life, how deep is the need of divine gentleness!

October 23. 2 SAMUEL 23. This chapter presents us with David's "swan song." In his last words he claims divine inspiration for all his Psalms. "The Spirit of the Lord spake by me." Are our lips at God's disposal that He may speak through them? Magnifying the Lord, as David does in the opening part of the chapter, we have the ideal he ever entertained. Somehow the music carried a jarring note. Recounting the valiant deeds of his mighty men, he realized that self-mastery, such as David manifested when he refused to drink the sacrificial water, had bound loyal men to him with thews of steel. It ever cheered his heart to know that there were scores of heroes who, animated by his spirit and sharing his faith, were willing to hazard their lives unto death. Thus is it with David's greater Son, the Lord Jesus Christ. His sacrifice has called myriads from the valley of selfish ease, to live daringly, uncompromisingly for the extension of His cause among men.

October 24. 2 SAMUEL 24. The sin in numbering Israel lay in David's reliance on the arm of flesh rather than upon the omnipotence of God. By the census, David expected to know the extent of his resources and to consolidate his position thereby. He came to realize, however, how futile it was to trust in princes, chariots, and horses. Rejecting God's defense of the land, David relied upon his 800,000 able-bodied men. But such proud self-sufficiency brought divine chastisement, and the plague carried off 70,000 persons. When David humbly confessed his folly, the plague was stayed. The lesson of this closing chapter is obvious. "It is not by might, nor by power, but by My Spirit, saith the Lord." We live in an age of statistics. Numbers! numbers! Why, this is all some preachers live for! Instead of our counting numbers, may God give us numbers that count. When our full reliance is upon the Lord, we come to know that He is able to save by the few, as well as the many.

October 25. RUTH 1:1-5. The charming and lovely story of Ruth should be read in connection with the first half of Judges, seeing that this sweet idyl describes the life of Israel at that time. The times of the Judges were stormy, but there were hidden nooks in the land, where God was loved and His law honored. The Book of Ruth presents such a nook. Because of prevailing famine, Elimelech moved with his family across the hills to Moab, and in this removal stepped out of the will of God. His name means, "My God is King." But had he believed that God was King he would have stayed in Bethlehem, knowing that need could never throttle God. As a Jew, he had the promise: "In the days of famine thou shalt be satisfied." How careful we must be of a move to better ourselves! We have no right to change from one sphere to another without the clear guidance of Heaven. Our path can only be directed aright as we fully acknowledge God.

October 26. RUTH 1:6-18. Leaving three graves behind in Moab, Naomi returns to Bethlehem. When she entered the land it

was the beginning of harvest time. It is ever thus when a soul returns to God. Naomi felt the misery of her separation from the Lord and His people, and wanted to get back home. Three widows stand together on the road to Bethlehem-Judah. A common grief made them one. But what a contrast Orpah and Ruth present. We cannot drift into grace with a companion or a church. There is no escape from a personal decision. Orpah made her decision, and going back to her gods, sank into oblivion. Ruth's decision was totally different. She reached a spiritual crisis and became, in turn, the ancestress of our blessed Lord. Ruth means "a closely drawn friend," and she was all that to her mother-in-law. How Calvary was enacted that day! From the Cross one thief went out to Perdition and the other thief to Paradise.

October 27. RUTH 2:1-13. Boaz, courteous to his employees, stands out as a noble character. His name means, "strength" (1 Kings 7:21), and he was strong in every way—in love, courage, grace, and integrity. A somewhat elderly bachelor, he yet became deeply interested in the lovely Moabitess, for Ruth found grace in sight. What a beautiful benediction he pronounced upon her (vs. 12)! Under the law of Moses, gleaning was allowed for the widow as well as for strangers and the poor (Lev. 19:9; Deut. 24:19-22). The kindly heart of Boaz was eager to care for the maiden who had come to take refuge under the wings of the Lord God of Israel. We read it was "her hap to light on that part of the field belonging to Boaz" (vs. 3), but there is no "hap" with God. If we are in His will, our steps, as well as our stops, are ordered by Him. He knows how to cause two souls to meet.

October 28. RUTH 2:6-23. Boaz quickly extended to Ruth the privilege of a kinswoman. Returning to Naomi from the fields, Ruth was radiantly happy over what had befallen her. Quick to realize that Boaz was able to act as a redeemer, Naomi laid her plans for the redemption of Ruth's inheritance that was hers by her marriage to Mahlon. Our heavenly Boaz is here before us in type. He it is who blesses us, speaks kindly to us, bids us feast upon His bounty, causes handfuls on purpose to fall by the way, and redeems us unto Himself. Ruth herself is a fitting type of the Church in that Boaz redeemed her portion when she became the wife of her redeemer. Boaz was a Jew; Ruth, a Gentile—yet both were made one, and in the redeemed Church there is neither Jew nor Gentile. Christ, like Boaz, is likewise and indeed Lord of Harvest, Dispenser of Bread, Man of Wealth, Advocate, Bridegroom, Life-giver, and Redeemer.

October 29. RUTH 3. Naomi's plan of bringing Boaz and Ruth together marks her out as a good match-maker. Ruth deserved the fullest reward for her decision to serve God and her unselfish devotion to a widowed mother-in-law. How delicate and tender was that midnight meeting in the threshing floor! Discovering Ruth there, Boaz recognized the fear her womanly reserve prompted. Thoughts of purity and goodness alone passed between them. The "Fear not!" and "My daughter," constituted the tribute of Boaz to Ruth's virtue, and revealed his own nobility of character. As the summer night passed, Ruth left with a gift as a pledge that her desire was understood and that Boaz would do his part. Now Ruth could go home and rest, knowing that Boaz would not rest until he finished the thing. Has the Lord said to your worried, agitated mind: "Sit still, my daughter?" "Be still, and know that I am God."

October 30. RUTH 4:1-10. Any one as next of kin, and having a claim on the land belonging to Ruth, had to be prepared to marry her. The nearest kinsman refused to do this, likely because he was already married. This left the way open for the deeds to be ceded to Boaz, who promptly bought back the inheritance and then married Ruth. The bargain was ratified according to the Mosaic law by the symbolic act of "handing over a shoe" (Deut. 25:9), a custom surviving in the throwing of a shoe after a bride on her departure from her father's home. This may also explain the phrase: "Over Edom will I cast My shoe" (Psalm 60:8). Some writers see in "the kinsman nearer than I," unable to redeem, the ancient Law. What the Law could not do, in that it was weak through the flesh, our heavenly Boaz accomplished. How willingly He paid the price, buying all that we are and have! Now, as His redeemed possession, we see His Bride.

October 31. RUTH 4:11-22. Boaz and Ruth became one, and such a blissful union brought joy to all. The fruit of such a union was a son Obed, by name signifying "a servant who worships." Are we true Obed servants who worship? Some serve but seldom worship. Others try to worship but forget to serve. Vision and vocation, however should be happily blended. Thus, the romantic story ends. Opening in poverty, famine, exile, and death, it leads up to David's throne. "Ruth was the Mary of the Old Testament." Her son was born in Bethlehem, and so was her illustrious Descendant, Mary's Child, who was born a Saviour. This is why Ruth finds honorable mention in our Lord's human genealogy (Matt. 1). In the veins of Jesus, both Gentile and Jewish blood flowed, a foreshadowing, surely, of the union of Jews and Gentiles in the Church He came to build.

Book Reviews

BY ARTHUR FOREST WELLS

Present Day Methodism and the Bible. By Newton C. Conant. Published by Bible Protestant Press, Inc., Camden 5, N. J. Cloth binding, 107 pages. Price, \$1.00.

In this volume the author, a minister in the Bible Protestant Church, exposes the rationalism of the union of the various branches of Methodism which was formed about a decade ago. He cites in detail from a number of writers and from Methodist publications such as the *Christian Advocate* and the *Know Your Bible Series* to prove his case against the leaders of this denomination. He draws a devastating picture as he quotes from their own writings their explicit statements of anti-conservatism. The main part of the book is set forth under three headings. In the first, Mr. Conant shows to what great extent Methodist leaders deny the inspiration of the Bible. In the second, he exposes their unbelief in practically every doctrine of the historic Christian faith. In the third, he reveals their attitude toward the Social Gospel, the Trend to Roman Catholicism, and the Federal Council. The book closes with a challenging presentation of the question, Stay In or Come Out? Certainly, it must be the prayer of every Christian, who is concerned about impurity of doctrine within the church, that this book come into the hands of the thousands that need to have this modern, active anti-Bible propaganda made plain to them.

The Fight for Palestine in the Days of Joshua. By Carl Armerding. Published by Van Kampen Press, Wheaton, Ill. Cloth binding, 152 pages. Price, \$1.75.

In our judgment this is one of the finest books on Joshua for the average reader. Some books are so technical that they become dry; others pay such close attention to detail that they become stiff; still others are so occupied with the temporal that they become trash; but our author has seen the days of Joshua to their spiritual accents, and with the insight and ease of one who has a commanding knowledge of his subject, he has made this ancient narrative live with new interest. The mere cataloging of facts is not knowledge. That which makes for delightful and helpful knowledge is the fine understanding of such facts in their relation to each other and in their common dependence upon a central purpose. It is this feature that gives the present volume its chief value. The essential facts of Joshua's account of the fight for Canaan are faithfully recorded; but they are also set forth in the light of their spiritual causes and effects, and as types of other Scriptures with their lessons for babes and full grown in Christ Jesus. With the help of this commentary the reader cannot fail to have his knowledge and appreciation of the Book of Joshua enriched.

Glimpses of Glory. By William Ford. Published by Loizeaux Brothers, Bible Truth Depot, New York. Cloth binding, 94 pages. Price, \$1.50.

The contents of this book reflect the practical wisdom of one who has preached and taught the Word of God for well-nigh sixty years and who is at present on the faculty of the Colorado School of the Bible. The very first paragraph reveals the fact that the author is doing something more than merely writing according to the thoughts of many others. His subject is "Christ at the Door," and the text Revelation 3:20; so he writes: "When we read an article on the coming of the Lord, we notice that the writer usually makes a distinction between His coming for the saints, and His coming with the saints. . . . But we often forget the references of His coming to the saints, which is first in order as to time." If you are looking for a little writing that will speak to your soul, or something that will help you give a devotional message with new emphasis, this book will meet your need. Twenty subjects are interpreted with fine understanding of Scripture.

Secrets of Romanism. By Joseph Zacchello. Published by Loizeaux Brothers, New York. Cloth binding, 224 pages. Price, \$2.00.

This is the second edition of a book that came out last year. The author was brought to a realization of the wide chasm that exists between Roman Catholicism and the Scriptures by a radio message on Isaiah 53, which especially convicted him, a papist priest, of his ministration in the confessional. He writes with the conviction that the best book against Romanism is the Bible. Each chapter, of which there are nine—plus one on Official Roman Catholic Sources—has two parts: Part I gives Roman Catholic teaching; Part II answers to that doctrine from the Douay Bible and the St. Anthony Guild edition. There are also a number of discussion topics and questions to be put to Roman Catholics. At the end of the book there are, besides the indices, a list, including dates, of Roman Catholic Practices, and

Bibliography. There is here much information about papist religion which the Protestant personal worker should have; and the Romanist needs even more to know the Scriptures—quoted appropriately and plainly here—that expose the terrible errors of his system.

Not My Own. By Ethel Matson. Published by Fleming H. Revell Co., New York. Cloth binding, 207 pages. Price, \$2.50.

This is a Christian novel by a graduate of a Bible institute who, with her husband, has been laboring in missionary work in Brazil. It is filled with the happy zeal of Youth-for-Christ atmosphere; and it delicately keeps before the mind of the reader the importance of missionary enterprise, as well as the author's basic theme, that a believer in the Lord Jesus Christ is not his own. Some of the currents of the book get into crooked channels, but only for a while; for in the end, all those who have given heed to the Gospel find their place of submission in the Lord's will. For Sally, this meant loneliness; for Vernon and Hester, service together in Ecuador. The book is well written and promises to hold the interest of young people.

Letters

Not Afraid

To the Editor:

I am a regular reader of *Our Hope*. In the March issue, 1949, you have an article which has delighted me and has been a joy also. It is what I have said in public and private times over times, and I rejoice to see that some other brother in Christ has the same views also and is not afraid to state them.

The article I refer to is entitled, "New Testament Evangelism," by Herbert Lockyer.

EVANGELIST W. S. GELDER

Courthouse Green
Coventry, England

A Feature Desired

To the Editor:

We continue to enjoy *Our Hope* from beginning to end. I would like especially to comment on the columns where you deal with your readers, Answers to Questions, and Letters. Your replies are

always to the point—especially in those instances where there is a shade of controversy or disagreement involved. You manage to put it just right, and so graciously.

There is a feature I wish you carried. I seem to remember in my childhood seeing Sunday School Lesson Helps by Arthur Forest Wells, but I was too little to read them. Now I wish you had something on the International Lessons . . .

What I would like is about half a page for each lesson, in which the writer would select what he considers a worthwhile and significant point to be derived from the given Scripture, and discusses that point . . .

NETTIE M.

(Mrs. Gordon P.) DILLON

Mt. Vernon, Ohio

We carried the Sunday school lessons until about six or seven years ago. Then we published a questionnaire for

three months, asking our readers whether or not they would like us to continue these lessons. We stated that if we did not get sufficient replies from those who still wanted them, we should discontinue them. We had less than twenty requests from our whole mailing list for the lessons to be kept, and so we dropped them. Only four requests have come for them in the last five years.—Ed.

The Trinity

To the Editor:

In your reply to Question No. 1132 of Question Box in the August issue of *Our Hope*, you say that man is a trinity—body, soul, and spirit.

I was always under the impression that soul and spirit were synonymous. I would appreciate any enlightenment you can give me on this.

I look forward to receiving your magazine each month, as it is of much spiritual help to me.

MAKIE GAILBREATH

Louisville, Ky.

¶ It is true that quite a few hold that the soul and spirit are synonymous. However, in 1 *Thessalonians* 5:23 we read: "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." The Spirit of God does not waste words, we believe, and He speaks of there being a spirit and a soul and a body.—Ed.

Difficult to Change Views

To the Editor:

Thank you for your wonderful work in connection with *Our Hope* magazine. Of the twenty-five or thirty Christian periodicals that come to my desk each month I prize this perhaps most highly.

I am very much interested in the series of articles on the Rapture which are to appear beginning with the October issue. I shall be awaiting them with eagerness.

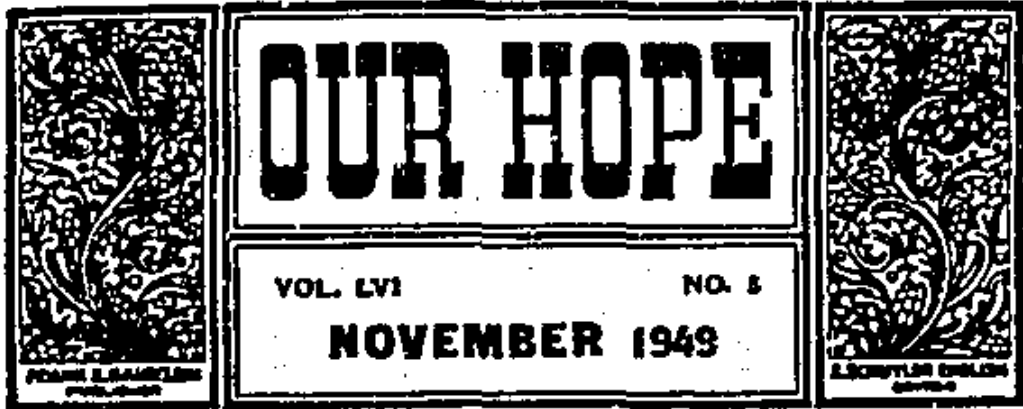
I write these few lines to you at this time, expressing that in your article on the Rapture you give so much to the contents of this book (Alexander Rhee, *The Approach of Christ*). Pastor, in these days accepting things solely because they were old and so when they were new. I have discovered the Bema in characteristic with many of them. Some of us have problems; some of these things we have been taught through the years do not stand the Berean test. It is difficult to change one's views after he has committed himself to that view.

RAY SCHULZBURG

Moline, Ill.

¶ The book you mentioned is familiar to us and will be considered in the series of articles beginning in this issue.—Ed.





Editorial Notes

MEMORIAL EDITORIAL:

Christ's
Inheritance—
Our Inheritance

What a blessed, precious chapter is the opening one of the Epistle to the Ephesians! The Lord Jesus Christ is gloriously revealed in His matchless grace. Grace and peace from Him, who is at the right hand of God, is the greeting to His own. In Him, His people are blessed with every spiritual blessing. In Him, the redeemed were chosen before the foundation of the world. In Him, they have the place as sons. In the beloved One, all who have accepted Him are accepted by the Father. In Him, all have obtained an inheritance.

But how have we obtained it? Is it given us as a prize? Have we earned it? Has our service or our character made us worthy of this inheritance? Have we done anything to obtain that glorious inheritance which is incorruptible, undefiled, and which fadeth not away?

That beautiful land flowing with milk and honey, promised to Abraham's seed, is a type of our own heavenly inheritance. Did Israel obtain it on account of their obedience, their own righteousness? Far from it! The Lord reminded them that they had been a disobedient, stiff-necked people. They did not possess the land on account of what they had done. "Speak not thou in thine heart . . . saying, For my righteousness the Lord hath brought me in to possess this land Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land" (Deut. 9:4, 5). It was God's gracious gift unto them. He

had brought them out of Egypt, and He brought them into the inheritance. They had not deserved it; they had not earned it. Jordan had to be crossed, and though its muddy waters overflowed, the Lord stayed the waves and Israel passed over. It was His gift.

And thus it is with our inheritance. Jordan, the river which typifies death, must be crossed. But it is not our death, but His death—He passed through death for us and entered into His own glorious inheritance, and we follow Him when we believe on Him and receive Him as our Saviour. He has carried us through death and brings us into His heavenly inheritance.

Can we ever hear enough of that marvelous word which came from His lips when He spoke to His Father? Who is able to fathom the deep meaning of His great prayer recorded in the Gospel of John? He told the Father that "the glory which Thou gavest Me I have given them" (John 17:22). What a glimpse it gives us of His heart of love!

But what glory did He mean? It was not His eternal glory, which He had with the Father before the world was, but the glory which He acquired. It was not the glory of His Deity, but the glory He received as the reward for having been obedient unto death, the death of the Cross. It is true, when our Lord prayed to the Father, telling Him of His gracious gifts to His own, He had not yet received the glory, for He was still on this side of the Cross. Yet He knew that His work would be finished on the Cross and that His Father would raise Him from among the dead and give Him glory. And what glory is it the risen Man, the second Man, received? Scripture answers: God made Him Heir of all things (Heb. 1:2).

The righteousness of God demanded such a reward, and the risen Man, the Head of the new creation, deserves it all. It reveals the love and grace of God. God wants all who are Christ's, those whom He has given to His Son, who are a new creation in Christ Jesus, to possess all things, to have a great and marvelous inheritance, and so He made His Son, the Man Christ Jesus, the Heir of all things. He put upon Him, the Head of the new creation, the Head of the Church which is His fullness, all the glory He can possibly give, so

that all in Him might be sharers of it. That is what He told the Father: "The glory which Thou gavest Me I have given them."

So, like Israel's land, our heavenly land, our possession, our heavenly, never-dying glory, is His gift to us. We have not deserved it; we have not earned it; we have not suffered for it. He earned it; He deserves it; He suffered for it. To Him be the praise and the glory!

But how very little we know of what this inheritance is and what it includes. Three facts are known to us, but what they mean transcends all our thinking and imagination. What Christ is in glory, the glorified One, we shall be. "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" (1 John 3:2). "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" (Romans 8:29).

What Christ has we shall also have with Him: "And if children, then heirs; heirs of God, and joint-heirs with Christ" (Romans 8:17). "For all things are yours . . . and ye are Christ's; and Christ is God's" (1 Cor. 3:21, 23).

Where Christ is, there we shall be for all eternity. "And so shall we ever be with the Lord" (1 Thess. 4:17).

Child of God, think of it over and over again! It is needed today when everything is being shaken and approaches collapse. It will fill your heart with joy unspeakable and full of glory.

—A. C. G., 1934.



A Certain Inheritance This inheritance which the Christian is to receive in and through Christ, as a gift from Him; this glory of His which He in turn gives to His own—is it a certain thing, or can it be lost? It cannot be lost once it belongs to us, once it is ours through faith in Christ, but it is as certain as He is truth, as sure as God's Word is infallible. For the Scripture tells us (1), that our Lord said to the Father: "The glory which Thou gavest Me I have given them" (John 17:22); and (2), that this inheritance which is ours by faith in the

risen Christ is "incorruptible, and undefiled, and that [it] fadeth not away," for it is reserved in Heaven for us, and we are kept by the power of God (1 Pet. 1:3-5).

Our inheritance as Christians, then, the inheritance which Christ gives us, the glory that He has passed on to us, is a permanent and unchanging inheritance. It cannot die, for it is incorruptible. It cannot be tainted, for it is undefiled. It cannot disappear, for it is fadeless. It cannot go to others in our stead, for it is reserved for us who are Christ's. It is not like some earthly inheritance that we think is to be ours, but is not. How many have experienced the disillusion and disappointment of finding that what has been promised, or hoped for, has not materialized! A depression has come, or mismanagement has taken place, and what was intended to be a fine estate has depreciated until, after the necessary legal fees and taxes have been paid, little or nothing is left. Or perhaps the testator has changed his mind at the last moment, and the inheritance goes to another. Or it may be that hopes were based, not upon promises but upon day-dreams, and in the light of reality the supposed inheritance has faded away. This is not so with the divine inheritance, for the child of God has been begotten unto a living hope, attested by the resurrection of Christ from among the dead, to an inheritance that will not die, which is fadeless, and which God Himself has reserved in Heaven for him.

Neither is it possible for the true Christian to miss out by not being on hand to receive the inheritance. As it is kept for him, so he is kept for it. How fortunate it is that this "keeping" does not depend upon us, else we should all fail to inherit what is ours by grace. But the power that keeps the child of God is the power of God, the very power by which He raised our Lord Jesus Christ from the grave and to His own right hand. Such power cannot be denied. It belongs to us through faith.

Yes, the inheritance is certain, and the heir is certain, for all who trust in Christ are heirs of God, and joint-heirs with Christ, who is the Heir of all things (Rom. 8:17; Heb. 1:2). If so be we suffer with Him (and that we do by bearing His name in this Christ-rejecting world), we shall be glorified, with Him; and so we shall, for He has given us His glory

and through the eternal ages that inheritance, with all that it embraces, will be kept and guarded for us as we are kept and guarded to receive it, in Christ.

Indeed, God's mercy is abundant mercy. It is extended to us by His grace. If we are thankful and worshipful, if we appreciate His love and kindness, how shall we express our devotion and thankfulness? We must do it in the way that the Word tells us to: "But as He which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. 1:15).



The Time Is Short

We received a letter recently from our dear friend, Dr. Wilbur M. Smith, in which he concluded with the expression, "the time is short," and an exhortation that we all must be not only up and doing for the Lord, but also down and undone, as it were; that is, humble and obedient, yielded to the will of God in all things. When we laid aside the letter, we looked up the clause, "the time is short," in our Bible, and then began to search out the meaning of the expression. It comes from 1 Corinthians 7:29.

The word translated "short" is a most interesting one. It is the Greek *sustello*, and is used only one other time in the New Testament, if we are not mistaken, where it is translated in quite another way. The place is Acts 5:6, where it is said concerning Ananias, when he died: "And the young men arose, wound him up, and carried him out, and buried him." The verb rendered "wound up" is translated from the Greek *sustello*. Its literal meaning is *to enshroud, to draw together*, and in classical Greek was frequently applied to furling in sail. The sail is furled at the end of a voyage, and thus the word came to suggest shortness of time.

"The time is short." The end of the voyage of life is approaching. At its longest, life is short and quite uncertain, so that the shores of eternity lie just beyond the horizon, or nearer. And life on earth may be even shorter for all of us, "for the coming of the Lord draweth nigh" (Jas. 5:8). The time for furling in the sail has come.

The time is short for the unsaved. In this life only can

salvation be received. To all who will trust in Christ he has offered life, but "now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). The eternal destiny of the soul cannot be determined in the next life, but it must be today. "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:13, 14). The time for furling in the sail has come. He who has received Christ "hath life; and he that hath not the Son of God hath not life" (1 John 5:12). The time is short. It is time to settle the question now.

The time is short for winning souls, too. If it be true that "he that winneth souls is wise," and it is (Prov. 11:30), it is conversely true that he is unwise who does not win them. For it is the part of wisdom to be obedient to the Lord, and He has told us to be His witnesses to the uttermost part of the earth. If there is one iota of the love of Christ within our hearts, one bit of recognition of our indebtedness to Him, and to the lost also, we shall be zealous to preach the Word in season and out, convicting, reproving, and exhorting while it is yet day. For ere long the sails must be furled, for the voyage of life is nearly over. He who would be a soul-winner must win souls now. Tomorrow may be too late.

The time is short for working. There are many things to be done in the Saviour's name. We travel a dusty road in a needy world. Parched lips long for the cup of cold water. Tired bodies cry out for the helping hand. Broken hearts plead for the sympathetic binding of their wounds. Our blessed Lord said: "I must work the works of Him that sent Me, while it is day: the night cometh; when no man can work" (John 9:4). If He must do such work for the Father, must not we also, since we are His, bought with a price? We do not work to gain access to Heaven, for it cannot be obtained in that way; but we work because we are on the way to Heaven. But the time is short to work the Father's works here on earth. The story is almost told. Before it runs out, may we be found letting our light shine before men in such a way that they may see our good

works, and glorify our Father who is in Heaven (Matt. 5:16).

The time is short for walking, too. The days in which we live are evil days, and we need to walk circumspectly (Eph. 5:15, 16). That kind of walk will be an obedient walk. Of what value preaching, teaching, evangelizing, studying, praying, or giving, if there is not a holy walk, a life that is worshipful, a testimony that is consistent, ethics that are Christ-like, and conduct that is beyond reproach? That kind of walk is a spiritual walk; it is walking in the Spirit. So much in our lives savors of the flesh. The time is short. The harbor is just beyond the mists. It is not enough to begin to live in a holy manner tomorrow. Today is the day to walk in the Spirit; it is the time not to fulfil the lusts of the flesh. How can we walk in such a way? By looking at Christ, for "he that saith he abideth in Him ought himself also to walk, even as He walked" (1 John 2:6).

The time of waiting, the time for watching, is short. "Surely, I come quickly," says the risen, ascended, exalted Saviour (Rev. 22:20). Tomorrow we may no longer be watching or waiting, for He may come today. While it is day, watch and pray. "For ye know not when the time is" (Mark 13:33). No, we may not have to wait very long. "For yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37).

How short the time is none of us knows! Life, likened in Scripture to grass (1 Pet. 1:24), to the flower (Jas. 1:10), to the tale that is told (Psa. 90:9), to a shadow (Job 8:9), to foam upon the waters (Hos. 10:7), is frail and fleeting. The sail must soon be furled. The time is all wound up; it is about past. While it remains, may we give ourselves wholly to the Lord, to be His for any use in any way at any time, to the honor and glory of God the Father.

Only one life, 'twill soon be past;
Only what's done for Christ will last.



Spiritual Exercise There are divers pursuits that come to our minds when we think of spiritual exercise. Among these are the reading and study of God's Word, praying, worship, meditation, discussion of spiritual things, and the like. But have

you ever thought of chastening as a spiritual exercise? It may be. For to exercise is to be active for the sake of health, development, and training, and each one of these circumstances may be applied to the spiritual life.

"Now no chastening for the present seemeth to be joyous, but grievous," we read in Hebrews 12:11; "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." It is because God loves us that He chastens us (vs. 6). Why does He permit this difficulty to come into our lives? Why does He send that trial? He does it for our souls' good, because of our need, so that we may develop spiritually under His loving chastisement. We are wont to quote Philippians 4:19: "But my God shall supply all your need according to His riches in glory by Christ Jesus," when we have creature-desires or needs. But we are prone to forget that we have spiritual needs also, and sometimes those needs require chastening.

How true it is that no chastening seems, when we are experiencing it, to be joyous, but grievous. But *afterward!* Afterward, if we have been exercised by it, if we have weighed its necessity and learned from it, if we have mended our way because of it, how happily we can look back upon it in thankfulness. And, having been exercised by it, we shall know in our own hearts its fruitage—"the peaceable fruit of righteousness." The fruit of righteousness can be nothing else than the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control" (Gal. 5:22, 23). Chastisement, then, is spiritual exercise, for our spiritual health, development, and training. When it comes to us from the hand of the Father, it is well for us to recognize it; to search out the reason for it, upon our knees; and to yield ourselves afresh to God. Thus only can we be "exercised thereby," to our eternal blessing.



Thanksgiving The United States is one of the few nations wherein a day of thanksgiving to God is set aside each year. Certainly no such day is celebrated in pagan lands. And how much the citizens of this land have to be thankful for! It would take pages upon

pages to begin to enumerate it. When divine goodness has fallen upon America, every Christian every day is a day of thanksgiving to God. "God hath blessed us with every spiritual blessing in the heavenlies in Christ" (Eph. 1:3). Begin to "count your blessings, [and to] name them one by one," and render to God the thanksgiving due Him. What can we do but exclaim with Paul and Peter: "Blessed be the God and Father of our Lord Jesus Christ" (Eph. 1:2; 1 Pet. 1:3), yes, and our Father, too, in Him!



Our Need It is not an easy task to publish an evangelical magazine in these days of exorbitant costs, especially one that devotes itself purely to Bible study material and is issued without advertisements. This has been the policy of *Our Hope* for more than half a century, and it is that which it is our conviction the Lord would have us continue to pursue. Yet we must confess that, in holding to this course, we are met with difficulties and financial problems. We need your prayers. If you believe in this ministry and would share in it, would you care to send some of the Lord's money for the continuance of the work? This is entirely apart from the subscription price. It is an opportunity to make an offering to the Lord that will extend far and wide with the truth as it is written in the Word of God. Pray about it, and do as the Lord directs you. We are not disheartened or burdened, for *Our Hope* is a unique testimony to our Lord Jesus Christ. But there is a need, and we tell you of it for your information and that you may share in the blessing of disseminating the Word in this way, if you are so led. Our confidence remains in God, who has never failed and cannot fail. He has upheld this testimony through many years and numerous testing places, and He will do the same now. *Gloria Deo—* to God be the glory!



Dr. Barnhouse's Plans Dr. Donald Grey Barnhouse, of Philadelphia, who has been editor of *Revelation* magazine for the past nineteen years, has recently severed his connection with that publication and plans to issue a new magazine, beginning in April, 1950, to be called *Eternity*. Those who

are interested in securing information as to the type of publication it will be and the subscription price may address Dr. Barohouse at P. O. Box No. 2000, Philadelphia 3, Pa.

**Missionary
Subscription
Fund**

Donations to the Missionary Subscription Fund during August were very generous indeed, and we are deeply grateful to our reader-family for their interest in this helpful ministry. You are repaid for your fellowship, we know, with the knowledge that your gifts are sowing "seed in due season" to missionaries all over the world, and by the joy that the Lord always bestows upon those who offer to Him some of the substance that He has given to them.

We are happy to acknowledge the following donations received in August.

Our Hope Missionary Subscription Fund, August, 1949: Nos. 49-126M, \$25; 49-127M, \$10; 49-128M, \$7.50; 49-129M, \$2.50; 49-130M, \$2.50; 49-131M, \$6; 49-132M, \$25; 49-133M, \$5; 49-134M, \$2.50; 49-135M, \$2.50; 49-136M, \$2.50; 49-137M, \$15; 49-138M, \$5; 49-139M, \$30. Total, \$141.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gabelain:

- Nov. 5—St. James, Long Island: Episcopal Church, Women's League.
- Nov. 13—New York City: Fifth Avenue Presbyterian Church; Young People, 6:45 p.m.
- Nov. 19—New York City: Inter-Varsity Christian Fellowship; Regional Meeting.

Dr. Harry A. Ironside:

- Oct. 30-Nov. 4—New York City: First Baptist Church, 79th Street and Broadway.
- Nov. 6-18—Durham, N. C.: Gospel Chapel.
- Nov. 29-Dec. 9—Dallas, Tex.: Dallas Theological Seminary.

Dr. Herbert Lockyer:

- Nov. 1-6—Milwaukee, Wis.: Perseverance Presbyterian Church.
- Nov. 9-13—Chicago, Ill.: Christian Business Men's Committee.
- Nov. 17—Altoona, Pa.: First Baptist Church.
- Nov. 18—Wilmington, Del.: Immanuel Baptist Church.
- Nov. 20—Philadelphia, Pa.: Tenth Presbyterian Church.
- Nov. 21—New York City: St. Luke's Lutheran Church.
- Nov. 22—Canton, Ohio: First Evangelical U. B. Church.
- Nov. 23—Akron, Ohio: Goss Memorial Church.
- Nov. 27-30—Harlingen, Tex.: Second Baptist Church.

You will never know the worth of the Lord Jesus until you have found out in your conscience that you are a sinner, lost without Him.

Why the Christian Church Worships God on the First Day of the Week

By THOMAS B. WOOD*

The question as to why the Church of God worships Him on the first day of the week is a good question and an interesting one. It offers a problem that richly deserves our consideration and a proper solution. This is emphatically so, when we recall that "in the beginning," and for 2500 years, the Sabbath was unknown; for it was not until the Mosaic Law was instituted in Exodus 20 that the Sabbath was particularly emphasized. However, make no mistake about it—the seventh day was dear to the heart of God, else we misread the first three verses of Genesis 2.

Before we seek to submit an answer to the question under consideration, we need to clear the atmosphere somewhat with a word as to why we do not seek to keep the seventh day, or the Sabbath, in the Church. I trust that our sabbatarian friends will find nothing mean, harsh, or offensive in this article. We are not making a "fight talk" here, if you please, nor is there any attempt to disparage those who hold the view that we must keep the Sabbath day; we are simply examining the Word of God. Indeed, I am convinced that many among those who are trying to keep the Sabbath, or seventh day, feel sincerely that they are going far beyond the rest of us in their literal acceptance of, and obedience to, the Word of God. They read in Genesis 2 that God blessed the seventh day and sanctified it, or set it apart, and so they, too, are trying to "set it apart." They observe that God says, as recorded in Exodus 20: "Remember the Sabbath day to keep it holy," and they are trying to keep it holy. The pity, the tragic pity is, that sheer honesty forces the admission that we just cannot keep holy the seventh day or any day.

As I write, I think of Paul's statement in Romans 14:5: "One man esteemeth one day above another; another

*Mr. Wood is an insurance executive in Philadelphia, Pa. He is an avid student of the Word of God, and the author of a booklet on Jonah. This article was written at the Editor's request.

esteemeth every day alike." It is for this reason that I say that we ought not to fight about any day.

For myself, I confess that I incline definitely toward esteeming a special day, or may I call it a special privilege day. Some of my fundamentalist friends will disagree with me, but I cannot subscribe to the idea that it is quite right to do anything and everything we may please to do, on the Lord's Day. "All things are lawful unto me, but all things are not expedient" (1 Cor. 6:12).

Crystal clear are the words found in Isaiah 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day: and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Admittedly, this is Old Testament teaching, but these verses have a ring to them, a compulsion about them that, whether old or new, one would be glad to try to obey them. And I think Scripture supports this thought. Certainly Almighty God followed a different program on a certain day, that is, the seventh. Genesis 2:3 reads: "God blessed the seventh day and sanctified it: because that in it He had rested from all His work."

Triumphantly our sabbatarian friends will say: "That is exactly our belief, our doctrine"; but we must answer, quoting Paul again: "O foolish Galatians, who hath bewitched you?" (Gal. 3:1). It is one thing for God to sanctify a day or a person; it is something else for a man to attempt to do so.

Right away we say, then: "We do not try to 'keep' the Sabbath, because it is sheer legalism, that is, law-works which never have and never will save any one or keep them saved."

What is Sabbath-keeping but another type of Galatianism? Numerous Scriptures crowd into our minds that will refute this legalism. In fact, many verses from Galatians alone seem so convincing that one wonders why there is any contro-

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versy. Let us gather a cluster of these. You will observe that I am taking the liberty of inserting the words, "keeping the Sabbath," in the hope that thus we get the point more clearly into the open:

I marvel that ye are so soon removed from Him that called you into the grace of Christ into another Gospel (Gal. 1:6).

Knowing that a man is not justified by the works of the law [keeping the Sabbath], but by the faith of Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law [keeping the Sabbath]: for by the works of the law shall no flesh be justified (2:26).

I do not frustrate the grace of God; for if righteousness come by the law [keeping the Sabbath], then Christ is dead in vain (2:21).

This only would I learn of you, received ye the Spirit by the works of the law [keeping the Sabbath], or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? . . . Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law (3:2, 3, 21).

But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. . . . But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Tell me, ye that desire to be under the law [keeping the Sabbath], do ye not hear the law? . . . What saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman (4:4, 5, 9, 10, 11, 21, 30).

Christ is become of no effect unto you, whosoever of you are justified by the law [keeping the Sabbath]; ye are fallen from grace. . . . For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. . . . If ye be led of the Spirit, ye are not under the law. . . . If we live in the Spirit, let us also walk in the Spirit (4:4, 13, 18, 25).

Now then, why do we worship God on the first day of the week? Well might we say, as written in Galatians 5:13, that we "have been called unto liberty," and hence we are at liberty to esteem every day alike. Or we might remind all and sundry that Paul tells us, in Colossians 2:16: "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow." Or we could say that Sabbath-keeping is law, and we are not under law but under grace. Or we might point out that all Christians are of the *Ekklesia* and that the New Testament Church and New Testament emphasis are all on the first day and not the seventh. Let one quotation suffice: "Upon the first day of the week let every one of you lay

by him in store as God hath prospered him" (1 Cor. 16:2). Some even argue from this that, as with our money, so also with our time and talents—we should dedicate or give these to the Lord first on the first day of the week.

We cannot escape the very clear intent of Hebrews 4, which is *rest*, that is, *no works*. Surely the one certain way to rest is to do nothing. But what is the indictment in Hebrews 3 and 4? It is failure to enter into God's rest, failure to cease from works. Why? Because of unbelief and lack of faith. The writer epitomizes his comments in a crystal clear way: "There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His" (Heb. 4:9, 10).

Better still, and beyond all that we have said to this time, we worship God on the first day of the week because of a dark day when, by faith, we saw a form, even the Son of God, on the cruel Cross. We heard Him cry out of the darkness: "It is finished." We lingered through three days and three nights, and then heard the triumphant word of the angels: "He is risen." We heard the same ringing testimony from the women early at the tomb, and of Mary, and Peter, and John, and the two on the Emmaus Road. We peered over the shoulder of Matthew as he penned these words: "In the end of the Sabbaths, as it began to dawn toward the first day of the week", and then of Mark, as he wrote: "Very early in the morning the first day of the week"; and then of Luke: "Now upon the first day of the week, very early in the morning"; and of John, as he so pointedly completed the picture: "The first day of the week cometh Mary Magdalene."

All this with childlike faith we believed, and our hearts leaped as we felt the curse, the shackles, the bondage of the law, that we could never keep, rolled from our burdened souls. Then, from grateful hearts, we felt that this day, the first day of the week, must be above all others. It was the day that our Lord arose—a day not of impossible legalism and bondage, but a day of rest and gladness; a day to seek His courts, to worship and to serve Him.

Look in upon Paul, and see for yourself the same evident

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exultation, as he writes, in Romans 10:4: "Christ is the end of the law for righteousness to everyone that believeth," or see also Philippians 2:9-11, and Ephesians 2:13-15. It is Christ who is the end of the law, Christ who is All and in all. And why should some find this so difficult to accept by faith? Since, as Paul tells us, "Christ hath redeemed us from the curse of the law" (Gal. 3:13), thus providing for us life that is eternal, is it not logical to believe that He has included in this same transaction, redemption from the shackles of the law in the life external? How true it is, as my daughter reminded me, that usually it is the weak in faith who feel they need to do something, to keep the law and so on, to be saved or to get right with God! The strong in faith believe that the Lord Jesus Christ did it all, and they offer Him the worship of grateful hearts.

I should like to state, with a voice that thunders: Every attempt at keeping the law or the Sabbath stops and falls as chaff, when we see the ringing impact of the word, "finished."

We meet this right in the beginning of our discussion, in Genesis 2. We meet it again with our Lord in His intercessory prayer of John 17, and on the Cross. In Genesis, we find our creation finished and a special day of rest set apart. Then comes sin, and God moves from His finished work of creation to His unfinished work of redemption. Then pass centuries of law, with all its attendant rigors. The years roll on until there comes that glad day when God could and did say again, "Finished." "Finished," and another day ushered in—a day unlike any the world has ever seen. "Finished," with law ended and grace triumphant; the curse ended, and the sinner redeemed; the Sabbaths ended, the Lord's Day our privilege. Now abandoned are the Sabbaths which of a truth rode right to the foot of the Cross with extra special emphasis, for John said that: "That Sabbath day was a high day," that is, a special Sabbath (John 19:31).

Those Sabbaths were now transcended by a day, we repeat, such as the world had never known. Nor will it ever know such a day again, the day when the Son of God arose, the day when our Lord, in fulfilment of Leviticus 16, returned

to the glory as our High Priest, and presented the blood in the eternal Holy Place.

This was a day, the day, the first day of the week, around which cluster so many precious memories, the day that saw the outward fulfilment of all the Word and the prophecies, a day so high, so holy, so different, that our hearts should leap at the opportunity of giving up any effort to "keep" any day, and with joy to hurry on this day, not to the tomb, with the women with ointments for a dead Leader, but to the church, or any place of service or worship, joyously to commemorate again that first day, that resurrection day that brought man and God into full reconciliation again.

Old John Newton, with his black background of slave trading and vileness, thinking of the day that the Lord saved him on the deck of that tiny sailing vessel, and doubtless thinking of that long ago day when resurrection triumph sealed Newton's salvation, and yours and mine, surely caught the proper enthusiasm for the first day of the week when he wrote:

Safely through another week God has brought us on our way;
Let us now a blessing seek, waiting in His courts today;
Day of all the week the best, emblem of eternal rest.

Here we come Thy name to praise, let us feel Thy presence near;
May Thy glory meet our eyes, while we in Thy house appear;
Here afford us, Lord, a taste of our everlasting feast.

May Thy Gospel's joyful sound conquer sinners, comfort saints;
May the fruits of grace abound, bring relief for all complaints;
Thus may all our Sabbaths prove, till we join the Church above.

Amen.

Many have written on this moot question of the Sabbath. Consequently, I steadfastly refrained from reading any existing articles until I could sit with the Word and correlate my convictions. These you will find set forth in the foregoing. However, I have read much on the subject since the above was completed. I find that some of the writers have covered the issue in a manner so different from my approach that this article would seem incomplete without quoting from a few of these.

In a very complete review of the doctrines of the Seventh Day Adventists, Norman C. Deck, missionary to the British Solomon Islands, has this to say, in speaking of the two-law

theory of the Adventists:

In this theory they maintain that the Children of Israel were given two separate laws; one, the moral law contained in the ten commandments which they call the "Law of God"; the other, the ceremonial law, which they call the "law of Moses."

Now why do Seventh Day Adventists so stress this two-law theory? For this reason—it is the only way they can explain the many passages in the New Testament which speak about the law being "done away," "abolished," or "blotted out," while retaining the Decalogue at the same time. There is no alternative. For instance, they admit, as they must do, that the "law of Moses" has been abolished as regards the Church; this is quite clear from Acts 15. But then they reply that the "law of Moses" is merely the ceremonial law. If they admitted that it contained the Decalogue, then away would go their Sabbath at once. So this two-law theory is a fundamental matter with them, upon which the whole edifice of Seventh Day Adventist doctrine of the Sabbath is built. If this foundation gives way, the whole edifice must fall with it.

Now it is a remarkable fact that in the whole of the New Testament there is not even a hint about this two-law theory. All fundamental doctrines upon which the Christian Church is built are to be found fully expounded somewhere or other, but this theory is never explained or referred to; nay, it is conspicuous by its absence.

Then finally, Deck points out how dangerous this teaching is, since it confuses many as to the ground of their salvation:

But there are Seventh Day Adventists who would predicate the observance of the Sabbath as a condition of salvation. That is to say, they would add to faith in Christ the condition of Sabbath-keeping in order that a man may be saved. This is exceedingly more serious. The Epistle to the Galatians was written expressly to confute this form of error. Salvation is by grace through faith (Ephes. 2:8), apart from works of law (Rom. 3:28), apart from ritual (Gal. 5:2), apart from observance of days or seasons (Gal. 4:9, 10). Grace from its very meaning excludes conditions of any kind. Any man who attempts to add any such conditions to faith is, according to the Apostle Paul, "anathema" (Gal. 1:8, 9).

And yet T. M. French, Director of Homiletics and Mission Polity (1920) in the Seventh Day Adventists' college of Berien Springs, Michigan, stated, "We believe in justification by faith in Christ, but on the condition of our keeping the moral law."

Has anyone, has any Seventh Day Adventist, ever kept the moral law without offending in one point? Surely not. Who then according to this teacher can be saved? Thank God that the Apostle Paul wrote: "We reckon therefore that a man is justified by faith apart from the works of the law" (Rom. 3:28).

Again, Mr. O. A. Johnson, instructor in Bible and History in Union College, College View, Nebraska, writes: "One of the conditions of salvation and having our names retained in the book of life is to keep the Sabbath."

And again, "Man must refrain from sinning if he would remain under grace."

Does Mr. Johnson understand what grace means? Grace has been defined as the unmerited favour of God, it cannot be deserved, it is opposed to law-works of any kind; see Romans 11:6; Ephesians 2:8, 9. We are glad, however, to note that among other and later writers of this body there is a tendency to recede from the terrible error into which Mr. Johnson falls.

Captain Uffelin, of the West Indies General Mission, makes several most interesting observations:

This rest day was a declarative rest, not a necessary rest brought on by weariness from toil. The rest of God, the seventh day, was not a rest necessitated by weariness, for God never becomes tired. This rest was one of consummate satisfaction; the rest inspired by infinite resource and ability; the rest of paramount contentment in the divine climacteric objective in creative accomplishment. The rest is the same rest which a man experiences when he has done a job well, finds his delight in it and his whole soul rejoices in the satisfaction of its accomplishment.

It should therefore be noted that this day of rest was God's and was never given to man.

This rest of God has been interrupted by sin. The rest of God was destroyed when man sinned; and there has been no rest for God from that hour when man fell into sin until that hour when the Eternal Son of God, God the Son, God's Christ returns, sets up His Kingdom and fills the world with the glory of God; when Israel shall come into her own, and she shall no longer be the tail of the nations (Deut. 28:13) but be the head of the nations, because she is "the apple of God's eye" (Zech. 2:4).

Since God's rest has been disrupted by sin, God could not, in the very nature of the case, ask man to rest in a day in which there is neither rest for God nor man. This unrest caused by sin has put both God and man to work. Man was set to work: "In the sweat of thy face shalt thou eat bread" (Gen. 3:19); and God Himself has been put to work: "My Father worketh hitherto, and I work" (John 5:17).

In the Book of Leviticus, chapter 23, God commanded Israel twice each year to worship Him on two Sundays. "The morrow after the Sabbath" (Lev. 23:11, 15-17). The date for the celebration of the first Sunday was specially given in this law, recorded in this chapter. That Sunday was the day on which the wave sheaf was to be presented to the priest and waved before the Lord.

The sheaf represented Christ "cut off out of the land of the living" (Jer. 11:9). The waving was a movement; movement is a sign and proof of life. The sheaf, representing the crucified, sacrificial Christ waved before the Lord, was the typical, prophetic, and visual demonstration to all Israel that this One, represented by the sheaf, shall live again.

Since it represented Christ in His death and demonstrated that He should live again, it was therefore the divine declaration of His resurrection. That first Sunday (Lev. 23:11) represents the Lord's resurrection day.

Our Lord Jesus Christ Himself changed the day of worship from the Sabbath to the first day of the week after His resurrection from the dead.

It is tremendously important in reading the Scriptures to notice the Holy Spirit's own emphasis in the study of any subject. In carefully reading the resurrection accounts by eye-witnesses in the four Gospels, it is very evident that the Holy Spirit lays special emphasis, not on the Sabbath, but "the first day of the week" (Matt. 28:1; Mark 16:2, 9; Luke 24:1, 7, 13, 21, 46; John 20:1, 19, 26).

The Lord Himself never told His disciples, between His resurrection and ascension, to continue meeting on the Sabbath for worship; but led them to meet with Him on the first day of the week and placed His own authority on such action by meeting with them Himself (Matt. 28:16-20; Mark 16:7; Luke 24:13-32 with Mark 16:12; Luke 24:33-45; John 20:19-22, 26-31).

It will thus be seen by these Scriptures that the Lord Himself led His disciples to meet with Him, and He with them, on the first day of the week. In A.D. 59, more than 26 years later, the followers of the Lord Jesus Christ were still meeting together on the first day of the week, as recorded in Acts 20:6, 7. In this same year, the Holy Spirit through Paul exhorts the believers in the church at Corinth concerning their offerings and mentions the first day of the week, as the logical and appropriate day upon which to lay aside their offering for the specific purpose mentioned.

Basil S. Brunning, in his pamphlet, *Is the Lord's Day God's Sabbath Day?*, answering those who say that the Sabbath was a Jewish institution, reasons thus:

When did the Jewish nation institute the Sabbath? No, the Sabbath day was a divine institution. God instituted it. From the beginning it was God's Sabbath "made for man." History, sacred and common, confirms this incontrovertibly. Sacred history makes frequent references in the course of the ages to the Sabbath day in which the possessive case is used. It is "the Sabbath of the Lord thy God," "My Sabbath," "My holy day." Not once, *your Sabbath, your holy day.* God reiterates His sovereign title and claim to the Sabbath: it was His. It was His before Israel was a nation, commanded to observe and keep it.

In the fulness of time a brighter age was ushered in with the coming of the dear Son of God Who became Man. He came to "save His people from their sins": to "redeem them that were under the law." He lived, He died, and His body was laid in the grave for the whole of the next day after His death, being the Sabbath—the seventh day in order of the week. To His immediate followers who loved Him, that Sabbath was not "a delight." It was a dark and dismal day. The word Sabbath—"a rest of the heart," was surely a misnomer to them of that black day so full of sorrow, grief, forebodings and fear.

But when on the first day of the week, at the end of that dark seventh-day Sabbath their Lord and Saviour rose from the dead and emerged from the darkness of the tomb, their darkness was dispelled and their mourning turned into joy. . . .

Truly by the Resurrection from the dead of our Lord Jesus Christ on "the first day of the week," by His concurring with His disciples to their comfort on "the first day of the week" before His glorious ascension, by the outpouring of the Holy Spirit at Pentecost on "the first day of the week," by the regular practice of the New Testament churches on "the first day of the week," and lastly, by giving that glorious Revelation to the beloved disciple in exile in Patmos on the "Lord's Day," "the first day of the week," that first day in order of the week was hallowed and sanctified—it was the New Testament Sabbath.

We are indebted to the same writer for some very interesting facts from the long ago. In his booklet, *Seventh-Day Adventism*, he refers to the edict of Emperor Constantine, A. D. 321, which authorized the observance of Sunday as the Christian Sabbath:

The Edict was purely a State decree.

But the error is more serious than this. The implication is that until that date the Sabbath had been observed by Christians on the Saturday, the Jewish day of rest. This is entirely contrary to fact. Keeping the date of the alleged "changing of the Sabbath" in mind—A.D. 321—

let us note the utterances of writers previous to the issue of the Edict of Constantine and see if the alleged "change" had taken place before that date. We shall go backwards from the year A.D. 321.

First of all, we quote Eusebius, the greatest historian of the post-apostolic Church, who wrote in A.D. 313:

"The churches throughout the world observe the practice that has prevailed from Apostolic tradition until the present time, so that it would not be proper to terminate our fast on any other day but the Resurrection Day of our Saviour. Hence there were synods and convocations of our bishops upon this question, and all unanimously drew up an ecclesiastical decree which they communicated to all churches in all places—that the mystery of the Lord's resurrection should be celebrated on no other than the Lord's Day."—*Ecclesiastical History, Book 1, Chap. 4.*

Commenting on Psalm 91 and the fulfilment of all the types used in the Jewish worship, he says:

"We have transposed them (i.e., the realities of the things typified by the sacrificial lamb, the shew-bread, etc.) to the Lord's Day, as it is more authoritative, and leading, and first and more to be honoured than the Jewish Sabbath; for on this day in the creation of the world, God said, 'Let there be light, and there was light'; and upon it also the Sun of Righteousness has risen upon our souls. Therefore truly it has been also delivered to us to assemble on this day."—*Ecclesiastical History, Book 1.*

By these remarks of Eusebius we are shown (1) what the historian of the first three centuries of Christianity knew as to the day observed, and the practice of its observance; and (2) the spiritual significance of the Lord's Day in contrast with the Jewish Sabbath.

Going back a little further, the Council of Leodicea in A.D. 314 declared that:

"Christians ought to prefer the Lord's Day before the Jewish Sabbath, and rest therein from labour."—*Canon 7.*

Still receding in the annals of history, we read the remark of Cyprian, A.D. 253:

"The Lord's Day is both the first and the eighth day of the week."—*Epistle 58; sec. 4.*

Perhaps the greatest controversialist of the Christian Church before the issue of Constantine's Edict was Tertullian. There is no possibility of evading the fact that the Lord's Day was the Christian Sabbath of the Church in Tertullian's time, for in A.D. 200 he wrote:

"The Lord's Day is the Holy Day of the Christian Church. Though we share with the sun-worshippers the observance of Sunday, we are not apprehensive lest we seem to be heathen.

"We celebrate the day after Sabbath in distinction of those who call that day their Sabbath."—*Answer to the Jews, Chap. 4.*

A little before Tertullian, we have the explicit statement of Clement of Alexandria, A.D. 168, who declared:

"The old seventh day has become nothing more than a working day.

"The enlightened Christian, when he has fully observed that which is the Lord's Day according to the Gospel, keeps that day the commandment, when he casts away low worldly thought and lays hold of that which is spiritual and enlightened, glorifying in this the Resurrection of the Lord."—*Clement, Book VII, Chap. 12.*

So far the extracts are given from the works of the early fathers who lived during the second half of the period between the day of our Lord's Resurrection and the year of the Edict of Constantine. They all show that in those early times the voice of the Christian Church proclaimed of the Lord's Day: "This is the day which the Lord hath made: we will rejoice and be glad in it."

Now let us continue the retrospective look, and see whether still earlier writers give evidence of any such "change" in the Sabbath.

The first of these witnesses shall be Justin Martyr, A.D. 140, who addresses an "Apology" to the heathen and their Emperor, explaining the principles and practices of the members of the Christian church. He says:

"On the Day which is called that of the Sun there is an assembly of all who are in the cities or in the country to the same place: and the memorial writings of the apostles, or the books of the prophets, are read as far as there is scope. . . .

"And on the Day of the Sun we all assemble in common, since it is the first day on which God, when He turned the darkness and the formless matter, made the world: and Jesus Christ our Saviour on the same day rose from the dead. For on the day before Saturn's Day, they crucified Him: and on the day after Saturn's Day, which is the Day of the Sun, having appeared to His apostles and disciples, He taught them those things which we have delivered unto you for consideration."—*First Apology, Chap. 67.*

As thus we trace our way still further back from the date of the alleged "change" of the Sabbath, we get even clearer light on the observance of the Lord's Day—the first day of the week—in the years immediately following Apostolic times.

In the writings of Ignatius, this post-apostolic father leaves no room for doubtful questioning as to the Lord's Day having superseded the seventh-day Sabbath. He exhorts:

"Let every lover of Christ keep as a festival the Lord's Day, the day of Resurrection, the queen and principal of all days, awaiting which the prophet said: 'To the end, for the eighth,' on which also our Life arose, and the victory over death took place in Christ: whom the sons of perdition deny. . . .

"If, then, they who are conversant with the Old Testament affairs come to newness of hope, no longer sabbatizing but living in the manner of the Lord's Day, upon which our life also rose through Him. . . ."

And now we come to apostolic days, and to the Epistle attributed to Barnabas, uncle of Mark and one time companion of the Apostle Paul. It contains a long disquisition on the Sabbath, from which we extract the following:

"In brief, at least, He says to them: 'Your moons and your Sabbaths I cannot away with.' See how He speaks! 'Not the present Sabbaths are acceptable to Me, but those which I have appointed, when, having rested all things, I shall make a commencement of an eighth day; that is, the beginning of another order of the world.' Therefore, too, we keep that eighth day with rejoicing, on which also Jesus rose from the dead: and after He had been manifested, He ascended into Heaven."

Finally let us note the practice of the early disciples recorded in Acts 20:7:

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them to depart on the morrow: and continued his speech until midnight."

We are aware that the Seventh-Day Adventists labor to show that this day was the Jewish Sabbath; or, alternatively, that it was not the weekly day of worship on which the disciples usually met. But the plain sense of the words is an insuperable barrier to any effort to represent the first day of the week a common-place day and possessing no divine authority for its appointment as the Christian Sabbath.

Seventh-Day Adventists regard themselves as a persecuted people, because of their rigid practice of observing the seventh-day Sabbath rather than the Lord's Day. Certainly in our land no persecution has

arisen against them on that account. But it may be noted that when Roman persecution broke out against the early Christian Church during the first and second centuries, the leading question put by the persecutors to the persecuted was: "Dominicum servastis?"—"Have you kept the Lord's Day?"

W. Easton discusses the issue in a pamphlet in which he examines it from the viewpoint of law or grace. Says he:

It is not a question of whether the seventh day is the Sabbath or not. Unquestionably it is. And here, let me add, unhappily many good men have made grievous mistakes by contending that the seventh day has been changed to the first day of the week; and the Adventist boldly challenges them to show one text from the Scriptures to prove it, and they cannot do it. Of course not. There is no such thing. Then, others lecture on "The Christian Sabbath," and quote history and the fathers to show that the first day of the week is the Christian Sabbath, only to be challenged again and overthrown by the Adventist, to the surprise of their audiences, the defeat of themselves, and the success of Adventism. It is all a total blunder; the seventh day is the Sabbath, and no other. God never changed it, and no one else ever can. The Jews still keep it, and Seventh-Day Adventists so far sail in the same boat. But the root of the whole question is not which is the proper day to keep, but, *are Christians under law, or not?* This is the real question, which, when settled, settles the Sabbath question. If Christians are under law, then the seventh day, not a seventh day, but the seventh day alone—no other—must be kept, according to the fourth commandment. There is no escape. . . .

This, then, is the teaching of Scripture and shows conclusively that the believer is "not under law, but under grace" (Rom. 6:14). He is dead to law. To insist, therefore, on his keeping the Sabbath as part of God's holy law is to make him debtor to do the whole law, to put him on Jewish ground, to treat him as in Adam, "in the flesh," on the ground of responsibility to obtain blessing, and thus bring him again into bondage. The Sabbath had, and still has, its place for those under law; the believer has died and is in Christ; is governed by a new power; has a new object; and the grace of God, which saved him, teaches him how to live (Titus 2:11-14).

Ere closing, I would briefly glance at the place the Sabbath occupies in Scripture. It was God's rest (Gen. 2:3). But not one word is said about its being given to man to keep. Man was the last work of God on the sixth day. Man had as yet done no work and therefore needed no rest. To him it would be meaningless, in his innocence, to tell him to rest from his labor.

Finally, a writer who signs himself "J. A. B." has this to say:

Man under the law was man under trial by God and this trial ended, not by his proving that he could obey God and keep His commandments, but by murdering His Son. The very ones who boasted in their law-keeping were those who said of Christ: "This is the Heir; come, let us kill Him." And they did. They were seventh-day Sabbath keepers, too, and very strict ones, yet without one twinge of conscience they could make bold to keep it with their Messiah, whom they had just murdered, lying in the tomb. Would any celebrate the seventh-day Sabbath? Let them remember, then, that they do so in company with those who were Christ's betrayers and murderers (Acts 7:52). Let them remember also that they do so with Christ in the

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grave, for He never rose on the Sabbath day. If we have only the seventh-day and no other, there is no salvation for us. This is a very serious matter, surely. On the seventh day we have only a dead Christ, and God's Word tells us that "if Christ be not raised . . . ye are yet in your sins."

Nothing is more imperative than that we should, and must, have another day. The great resurrection morn must break. The glorious first day of the week must dawn with its sun that shall never set. Without this day, the first day of the week, sin, death, and Satan have won the victory; God's throne has tottered, and fallen to the earth, and Heaven is no more. Thank God, this could never be.

The Seventh-Day Adventists want to know of us: "Who changed the day?" They might have proposed a more difficult question. The day itself remains where it is. God Himself has brought in another day. It is now no longer the seventh day, but the day after, the eighth day, or first day of the week, the Lord's Day, the day in which God manifested His omnipotence and wrought salvation. The seventh-day Sabbath was a victory for Satan, for he had Christ in the grave. The first day of the week is when God burst the bonds of death and hell, and in the risen, living Saviour glorified His name, and set His people free.

Which day shall we celebrate? In the nature of things, we cannot have both. Shall we keep the seventh-day Sabbath on which Christ lay in the grave, humanly speaking vanquished, our salvation hovering in the balance? Or shall we keep the eighth day, the first day of the week, the glorious day of resurrection when Christ, who died for us, arose triumphant o'er the grave, and won for us the pardon, the peace, and everlasting life which no other day ever could have done? It is idle to ask such a question as this of those who know or love their Saviour. The Jew may still make a show of keeping Saturday, the seventh-day Sabbath, if he will; and the Judaizing teachers of Christendom, with their deceived followers, may join them. The true believing Christian of this dispensation is not a Jew, nor is he subject to any form of Jewish regime. The day he celebrates, therefore, is not the seventh-day Sabbath, but the Lord's Day, the first day of the week. This is the day that the apostles kept and observed, together with the early Christians. *The seventh-day Sabbath belongs to the old order of things under the past Jewish economy. For the Christian, "old things have passed away; behold all things have become new."*

Reader, if you want the shadows, the gloom, and the darkness, with the thunder, the lightning, and the storm crashing around you, go back to Sinai and the law, and live there.

On the other hand, if you would have the love, the joy, the peace, the pardon, and the blessed sunshine of the sovereign mercy and saving grace of God, come to the place called "Calvary," where Christ died to save you, and live, henceforth, forever there. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

With all this we concur, and conclude with a hearty "Amen."

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O Blessed Hope!
Abiding comfort Thou;
Inspiring urge
To serve Him now.

—Esa Gray

Current Events

In the Light of the Present

By THE EDITOR

September 23, 1949. On the third day of autumn, September 23, 1949, the demands of labor through John L. Lewis and Philip Murray, the sordid stories about Ingrid Bergman and Rita Hayworth, the pennant aspirations of the New York Yankees and the Brooklyn Dodgers, the political ambitions of Robert A. Taft and Franklin D. Roosevelt, Jr., and the singular utterances of Paul Robeson were suddenly shifted to page two in the newspapers of America, to make space for the fearsome announcement, carried from Maine to Texas in running-heads of from one inch to four inches, that was made by President Truman and banded to White House reporters: "We have evidence that within recent weeks an atomic explosion occurred in the U. S. S. R."

For about forty-eight hours, in America, England, France, and elsewhere, multitudes gasped, held their breath, slept restlessly at night, and discussed the danger. Then, like a woman who has purchased a new hat on her husband's charge account without telling him about it, refusing to think about the first of the month until it actually arrives, the average citizen dismissed the subject from his mind and went back to his normal routine.

For good or for evil, however, the achievement of Soviet Russia in developing atomic bombs of her own, must affect mankind on the face of the whole earth.

It was in 1905 that a little-known German scientist, Albert Einstein, wrote an equation that was entirely new to mathematicians: $E=mc^2$. Translated into English, the equation declares that energy, equals the square of mass multiplied by the velocity of light; or, more simply, that a minute quantity of matter can be changed in form and substance to an immense amount of energy. For example, this formula being true, about two pounds of matter can be transmuted into 25,000,000,000 kilowatt-hours of electrical energy. This was the beginning of scientific research on the atom, wherein almost all of the energy of the universe is locked.

During World War II, there was a war within the war—the race for knowledge and skill to release nuclear energy. Within scientific circles it was known that Hitler's scientists were working assiduously to develop atomic weapons, and the best minds of Great Britain, Canada, and the United States, backed by the White House and \$2,000,000,000, sought to solve the problem first.

On July 16, 1945, the initial atomic bomb was exploded in the desert of New Mexico. Three weeks later, on August 6th, the first such bomb used for war was dropped on Hiroshima, Japan, killing approximately 80,000 people, and within three days, the second to be exploded upon an inhabited target was released upon Nagasaki, where 45,000 died. Since then, three experimental A-bombs have been detonated: two at Bikini in 1946, and one at Eniwetok, in 1948. The explosion in the U. S. S. R., on about September 1st of this year, was the seventh in history.

It is generally believed that the atom bomb developed in Russia is considerably below what the United States has devised and manufactured. Certainly the Russian scientists are four years behind those of the U. S. And just as certainly the stockpile of bombs in the U. S. surpasses that in the U. S. S. R. The advantage is presently with the Western Powers, but it is a supremacy that cannot be expected to be held for more than about two years.

What, then, are the prospects for the future? As a result of Russia's discovery of the secret of harnessing the atom to her use, and of manufacturing atomic weapons of destruction, is the future to be lived in hope or in fear?

There are two viewpoints.

There is the hopeful side. A two-way atom war is something that no nation will enter into lightly. For it is evident to any thinking person that while, in such a war, one side might conceivably be vanquished, neither side can be victor, since both participating nations must suffer immense human and material destruction. Consequently there is some hope that the Western and Eastern powers may endeavor to readjust their differences.

There is the fearsome side. The basic antagonisms between the U. S. S. R. and the U. S. are so great that no

settlement is at all likely to be made. Therefore, there must be war in due course, and in that coming war the atom bomb will be used. Assuredly, if there is a war, the weapon will be used. No new instrument of war, no matter how frightful it may have been, has ever deterred men from killing each other.

Meanwhile, defenses against atomic bombing are being planned, wherein the aid of science in combatting this kind of warfare is being employed to the nth degree. Radar and interceptor defenses of one sort and another are being devised. Re-planned cities are being investigated—the so-called Satellite City, the Doughnut City, and the Rodlike City, in which industrial plants are not concentrated, but isolated and spotted along golf courses, parks, etc. Residential areas are also spread out. So men's minds are at work—to kill others, and to defend themselves.

There will be another war on this earth, certainly. Whether the Church will be here at such a time is another matter. But war will come. Mankind will not be annihilated by it, for the Lord Jesus Christ is coming again, and when He comes, He will Himself destroy His enemies; yet there will be multitudes, nations, living at His coming and afterward, throughout the Millennium. Each new weapon that is discovered and devised is more deadly than the last deadly weapon, but everyone of them has a counter weapon, and none of them can destroy the world or earth's inhabitants. For God is over all, and His Word is sure.

Someone may say: "But how about the Russians? They are cruel. The atomic bomb in their hands is a horrible thought. For they will use it!" Doubtless they will. But at heart they are no different from other men, for sin reigns in the heart of every natural man. Yes, the Russians will use it. But the Americans *have* used it! Witnesses—Hiroshima and Nagasaki!

Now is the time for the U. N. to prove itself, if it can. We greatly fear it must fail, as all man-made plans for peace must fail. Until our Lord comes again there will be wars and rumors of wars, nation rising against nation, and kingdom against kingdom. It is all a frightening prospect, unless one knows Christ as his Saviour. We who know Him in truth can look for Him. And we can know that nothing will touch us apart from His permissive will. And should He

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permit us to experience an atomic attack—well, absent from the body is to be in the Lord's presence, "which is far better." Do you believe it? Then stop worrying.

Jerusalem and Its Rule. When the United Nations General Assembly concludes its next meeting, it is probable that there may be hard feeling between the United States and Israel. Israeli officials are insistent that their capital must be in Jerusalem. The U. S. favors international rule for the old city. Israel will one day get Jerusalem as her own, but it is not yet the time. So it is that Ben-Gurion, Israeli Prime Minister, will be told, it seems obvious, that Israel has an obligation to abide by UN decisions. That, he will not like; nor will his people. Yet in it all can be seen the movement of the hands of the prophetic timepiece, the hands that will one day point to Jerusalem as the center of the world, nationally and spiritually. That will be when our Lord comes again and reigns over His ancient people and over this earth as King of kings and Lord of lords.

I WALK

BY CONSTANCE CALENBERG

I walk in the cool of the evening,
As stars are born in the blue,
With One who is ever beside me,
One who is ever true.

I walk in the nebulous twilight
Of Heaven's transcendent peace,
Diaphanous path of God's choosing,
Happiness, never to cease.

I walk when the road seems tortuous,
When dusk is a cloak of despair,
Learning the infinite riches
Garnered from secret prayer.

I walk, when the way is lonely,
When shadows obscure my sight,
With One who hath borne my sorrows,
Who shares my griefs in the night.

I walk in the gardens celestial
Of Christ, my Redeemer and Friend,
Submerged in His fragrance and beauty,
Following Him . . . to the end.

The Pride of Life

By BERNARD R. DeREMER*

In many places the Word of God speaks of the sin of pride, especially on the part of a Christian. Yet many people still fail to realize just what an awful sin pride is in the sight of a holy God.

In the first place, pride is the sin which brought Satan's downfall. The Word of God teaches that Satan, in the beginning, was created perfect, and had an exalted place "upon the holy mountain of God" (Ezek. 28:14). However, iniquity was found in him, and so Lucifer, son of the morning, fell from this lofty place, and became the "prince of darkness grim"! Satan said in his heart: "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). This pride, then, was the very beginning of sin in the universe, and how well the incident illustrates that which is written in Proverbs 16:18: "Pride goeth before destruction, and an haughty spirit before a fall." It is important for us to remember Satan's exalted place originally, and the terrible depths to which he fell, all because of pride!

Thus sin made its entry into the universe through Satan's pride. It was not long after the creation of man that Satan appeared to our first human parents in the garden, and tempted them. Remarkably enough, one of the three phases of his temptation was pride—the very thing which had brought about his own moral ruin! When Satan appealed to Eve to eat of the tree, she saw, among other things, that it was "a tree to be desired to make one wise" (Gen. 3:6)—the pride of life—and she yielded to the subtle temptation to eat of it, in disobedience to God's command. So pride, which had already caused Satan's downfall, had a large part in bringing about the fall of man.

Throughout the Bible we can trace instance after instance

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in which men, through pride, have opposed God's Word and work in the world. Early post-deluge man, as recorded in Genesis 11, set himself in arrogant pride to build a city, and tower whose top would show the heavens, and to make a name for himself at the same time. This was, doubtless, man's initial desire to worship the heavenly bodies rather than God. But "the Lord came down," in condescension. He looked upon man's proud, self-willed efforts, and then, as though the play had progressed far enough, confounded the language of those people, so that the building ceased and the people themselves were scattered. "Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished" (Prov. 16:5).

The life of Saul provides another striking illustration of the effect of pride. Samuel said to him: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (1 Sam. 15:17). Thus it is clear that, through pride, Saul's heart had been lifted up, and he had lost the proper perspective concerning himself, simultaneously losing his usefulness to God. At the end of his life, Saul was forced to the bitter, practical conclusion, "Behold, I have played the fool, and have erred exceedingly" (1 Sam. 26:21)—all because of his pride.

Pride is still one of the temptations which believers face today. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16). Because of this weakness of man, this susceptibility to pride, one of the qualifications laid down in 1 Timothy 3 for a spiritual leader is that he should be "not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (vs. 6). Here we see the possibility of pride in the heart of an earnest Christian worker, and its disastrous effect.

A proud young preacher, whose self-confidence was both obvious and obnoxious, went up into the pulpit. But he made a miserable failure of preaching, and came down utterly crestfallen and dejected. A wise old deacon said: "Young

man, if you had gone up the way you came down, you would have come down the way you went up!" Paradoxical, but true!

It is most incongruous for one who names the name of Christ, and especially for a minister of His Gospel, to be proud! Our Lord Jesus, of all men who ever lived, had most to be proud about, yet of all men was most humble. He gave up the riches of eternal glory with the Father, and emptied Himself, that He might come down to earth, take upon Himself the form of sinful flesh, and redeem lost man. When He was on earth, "He reviled not again" (1 Pet. 2:23), and "as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. 53:7). Certainly He had no inordinate self-esteem, or He could not have submitted to such cruelties and injustices! He even made Himself of no reputation; He, the omnipotent, eternal God, became the lowliest servant; "and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. 2:8). What consummate humility! No wonder the hymn writer could exclaim:

When I survey the wondrous Cross,
On which the Prince of Glory died;
My richest gain I count but loss,
And pour contempt on all my pride.

That is exactly what we, as Christians, shall do if we really survey that Cross and the One who there died for us—we shall pour contempt on *all* our pride! And if we do this, we shall not be getting our feelings hurt when someone speaks unkindly (we think), or does not speak, or when things do not go exactly as we think they should.

Pride is further revealed to be an undesirable characteristic of the last days. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud . . ." (2 Tim. 3:1, 2). And we have already ample evidence on every hand of the fulfilment of this prediction! Julian Huxley, the renowned British biologist, in *Essays of a Biologist* (1923), says: "It is impossible for me, and those who think like me, to believe in God as a Person . . ." The noted George Bernard Shaw is said to have declared, seriously: "I think

I know more about economics than Jesus knew, and certainly I can drive a car, while He couldn't; therefore, I am more intelligent than Jesus!"

We shudder at such barefaced blasphemy, but we should observe that it springs from unbelief, which is rooted in pride! "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud [A. S. V., *puffed up*], knowing nothing . . ." (1 Tim. 6:3, 4). This very apt characterization of today's atheists and agnostics cuts right down through their professed knowledge and reveals that, actually, they know nothing! For it is still true that "the fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction" (Prov. 1:7). This verdict would certainly go against the grain of a George Bernard Shaw, but never mind—"let God be true, and every man a liar" (Rom. 3:4). The important thing for us to note is that *enough vain pride in a man will result in his rejection of God's revelation!* When people become proud, boastful, and high minded, they refuse to believe and accept the truth of God's Word. So pride keeps many people from being saved! They are just too proud of themselves to accept God's verdict concerning them written in Romans 3, and to acknowledge their need of the Saviour.

Will God judge pride? Perhaps not always on this earth, but He has promised: "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible" (Isa. 13:11). We see in this passage what God thinks of pride, and what He is going to do with the proud! And, in His dealings with us as individuals, we observe that, "God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5).

Moreover, when we stand before Him at the judgment seat of Christ, to give a complete account of ourselves (Rom. 14:12), and to receive the things done in the body, whether good or bad (2 Cor. 5:10), I am persuaded that some proud Christian workers will suffer a loss of the rewards which might have been theirs, on that joyous occasion, for conse-

crated, faithful, humble service to the God of eternity.

Let us therefore, as Christians, be careful always to humble ourselves under the mighty hand of God, knowing that He will exalt us in due time. And may we not think of ourselves more highly than we ought to think, but may we think soberly, as God hath dealt to every one of us the measure of faith (Rom. 12:3), knowing that "if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3).



HEDGED IN

By ENNA F. SCARRELL

(Job 19:8, 10; 1:9, 10)

There was a time
When I, like Job of old,
Spoke out in accents bold
Against God's hedge.

The path was dark;
I could not understand
Why everything I planned
Should come to naught.

I asked God why
These things should be denied,
And why, on every side,
There was a wall.

But then one day,
The darkness disappeared;
The hasting sun appeared,
And then I saw.

Had there not been
A barrier in the way,
My feet had gone astray
And missed God's path.

With contrite heart,
I thanked the God above
Who, in His perfect love,
Had hedged me in.

Re-Thinking the Rapture

An Examination of What the Scriptures Teach as to the
Time of the Translation of the Church in
Relation to the Tribulation

By THE EDITOR

Introduction (continued)

6. The Tribulation—Its Duration and Relation, in Time, to the Millennium

In view of the fact that this series of studies pertains to the relationship of the translation of the Church to the period of tribulation that is to come upon this earth, it is important that we understand what the Tribulation is and its place in predictive prophecy.

In the Book of Daniel, chapter 9, we find the prophet perusing, with his face set toward God in prayer, supplication, and fasting, Jeremiah's prophecy pertaining to the seventy years of Babylonian captivity which Daniel's people were obliged to suffer, during which Jerusalem was in desolation (Jer. 25:11, 12). Daniel identified himself with his people in his prayer, confessing the iniquities of Judah, of the inhabitants of Jerusalem, and of all Israel, and besought the Lord that He might cause His face to shine once again upon His sanctuary, now desolate, and to forgive the sins of His chosen people. While Daniel was praying, confessing his sins and those of the nation, a messenger of God, the angel Gabriel, confronted him, touching him and informing him that he had been sent to Daniel to give him skill and understanding. Thereupon Gabriel predicted that a period of seventy weeks had been determined concerning Daniel's people, Israel, and the angel outlined what was to take place during that time, designated generally as "Daniel's Seventy Weeks."

These seventy weeks are not to be understood to mean, of necessity, weeks of seven days. They are, rather, heptads, or periods of seven. They might thus designate spans of seventy times seven days, or years, or decades, or centuries. Daniel could not know which it was, at the time that he

heard the prophecy and recorded it. History has revealed, however, that these "weeks" were weeks of years, each being a period of seven years' duration, as we shall see.

It is to be observed that certain things were predicted concerning Israel, Daniel's people, and Jerusalem, the holy city; after which there would be an end of their transgressions, reconciliation for iniquity, the establishment of everlasting righteousness, the conclusion of the prophecy, and the anointing of the Most High. The events that were to precede the fulfilment of the matters delineated in verse 24, as stated above, were: (1) the restoring and building of Jerusalem; (2) the coming and cutting off of Messiah; (3) the destruction of the city of Jerusalem and the temple; (4) a covenant to be made with a coming prince; (5) the breaking of the covenant; (6) the cessation of the sacrifices and the desolation of the altar; and (7) the destruction of the desolate or the desolator.

Now Daniel tells us that "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times" (vs. 25). Here are two periods of heptads—one of seven, and the other of sixty-two—totaling sixty-nine heptads. The commandment to restore and build Jerusalem was given, as the Scripture shows us, by Artaxerxes the king (Artaxerxes Longimanus, the son of Ahasuerus, Esther 1:1), in the month of Nisan (April), in the twentieth year of his reign, that is, 445 B. C. (Neh. 2:1-8).^{*} In the first week, a period of 49 years, the city and its walls were rebuilt; in the next sixty-two weeks, 434 years, Messiah came and began His ministry. Thus we know from history that the "weeks" of Daniel's prophecy are periods of seven years each.

"And after threescore and two weeks shall Messiah be cut off, but not for Himself" (vs. 26). Forty-nine years (one week) plus 434 years (sixty-two weeks) equals 483 years. And 483 years after 445 B. C. would be A. D. 38.

^{*}The command is not to be confused with that of Cyrus to rebuild the house of the Lord, the temple in Jerusalem (2 Chron. 36:23; Ezra 1:3).

But prophetic years equal only 360 days each, so that another seven years must be taken into account, bringing the date that "Messiah [should be] cut off, but not for Himself," to A. D. 31, the time most generally agreed upon by students of Bible chronology as the year of Christ's crucifixion, which was assuredly not for Himself, but for the sins of many (Mark 10:45; 2 Cor. 5:21; 1 Pet. 2:24).

Gabriel told Daniel that, subsequently, "the people of the prince that shall come shall destroy the city and the sanctuary" (vs. 25), and this was surely accomplished by Rome under Titus, in A. D. 70. Observe that the prince to come, here mentioned, is not identical with Messiah the Prince. Christ did not destroy the city or the sanctuary, nor will He do so. Neither, as a matter of fact, was it predicted that the coming prince would do this, but his people. It is evident, therefore, that since the destruction was wrought by Rome, the prince to come is a Roman. He is the head of the ten-kingdom power, the revived Roman Empire, spoken of in Revelation 13:1-8; etc.

But only sixty-nine weeks of Daniel's prophecy have been fulfilled. What about the final week? It is yet to come. Presently, as He has done all through this parenthetic age in which we are living, God is not dealing with Israel as a nation. The remnant is not in Jerusalem. We are living now in the times of the Gentiles, and not until a remnant of Israel that believes God's Word and owns His Christ—not all of Israel, mind you, but a remnant—is back in the land and the city, will God let His face shine upon the nation again. Jerusalem has been trodden down of the Gentiles in this intervening period.

The final week of Daniel's prophecy will doubtless be another week of seven years. It is yet to come. Concerning it, Daniel says: "And he [the prince that shall come] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (vs. 27). This is Daniel's Seventieth Week. It has to do in great part with Israel and the land of Palestine. It is the period that

we know as "the Tribulation," concerning which the prophet spoke further, in chapter 12:1; about which our Lord prophesied, in that which is known as "the Olivet Discourse" (Matt. 24:25); and regarding which the greater portion of The Revelation is occupied (chaps. 6-19).

The Tribulation, the Seventieth Week of Daniel's prophecy, is itself divided into two parts, as intimated by the prediction that, "in the midst of the week," the coming prince will break the covenant that he has made with many. Each of these two parts, spoken of in terms such as "a time and times and the dividing of time" (Dan. 7:25), "a time, times, and a half" (Dan. 12:7), "forty and two months" (Rev. 13:5), "a thousand two hundred and threescore days" (Rev. 11:3; 12:6), consists of three and one-half years, or one half of the Tribulation. The latter half, that is, the last three and one-half years of Daniel's Seventieth Week, is spoken of in the Scriptures as "the time of Jacob's trouble" (Jer. 30:7), and the "Great Tribulation" (Matt. 24:15-21).

There can be no question as to where the final week of the seventy fits into the prophetic scheme of things. It immediately precedes the Millennium, the kingdom age, for it culminates in the return of Christ in power and great glory, as He Himself predicted: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the heavens shall be shaken: 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. . . . 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" (Matt. 24:29, 30; 25:31; cf. Rev. 19:11-20:6).

7. Various Viewpoints as to the Time of Rapture in Relation to the Tribulation

There are four viewpoints as to what the Scriptures teach in relation to the time of the translation of the Church in respect to the Tribulation. They may be described in the following terms: (1) Pre-Tribulationism, which maintains

that our Lord will come for His own, the dead in Christ and a living generation of believers, before the Tribulation is ushered in; (2) Mid-Tribulationism, whose proponents teach that the translation of the Church will take place half-way through Daniel's Seventieth Week, at the sounding of the seventh trumpet of Revelation; (3) Post-Tribulationism, which suggests that it will be after the period of Jacob's trouble, at the same general time as Christ returns in power, that He will rapture the Church; and (4) Partial-Rapturism, which holds that only a portion of the Church will be taken up before the Tribulation, those who are looking for Christ's coming, the balance being left until midway through this prophetic week or until its end. We shall discuss each of these views in our studies, examining the Word of God to learn what it has to say on the whole subject. For we must remember that there can only be one true interpretation of any Scripture, although there may be many applications.

8. Heresy Is Not Involved

When we come to our conclusion, or when we examine the Scriptures and discover this view or that one to be contrary to what we believe is proper interpretation, we must be careful not to brand those with whom we disagree heretics, or their doctrine heresy. The Person and Work of Christ are not involved in this matter. All who are true believers in Christ, who are, indeed looking for His coming, are members of one family. All who hold one of the four views, as to the time and manner of Christ's coming for His Church in relation to the Tribulation, enumerated above, and who know why they believe as they do, are earnest Christians, and there ought not to be division among us. It is regrettable that this has not always been the case but that, on the contrary, fellowship has been broken between brethren who differ on such matters, and doors of utterance have been closed to gifted and godly saints because they understand some of these predictive Scriptures differently from us. "My brethren, these things ought not so to be."

Were the Scriptures wholly transparent upon this subject, a detail in the vast program of the last days, there would be no room for varying opinions. But there are points to be

considered in all four of the "interpretations" that we have mentioned, and beloved servants of the Lord who adhere to each of them. We have never known one child of God, among those who have sincerely sought to discover the truth in this matter, who has not been a devoted Christian, an earnest soul-winner, and who has not been seeking, in the Spirit's power, to live close to the Lord and to walk in a godly way.

How tragic it would be if such esteemed and beloved saints, all now with the Lord, as C. I. Scofield, J. N. Darby, James M. Gray, and A. C. Gaehelein on the one hand; G. H. Pember, J. A. Seiss, D. M. Panton, and J. Hudson Taylor on another; and George Müller, S. P. Tregelles, Dan Crawford, and Henry W. Frost on still another, should have pointed the finger at those in other groups, crying, "Heretic!" and refusing to have fellowship one band with another! Yet the first four of these brethren were pre-tribulationists; the second four, partial-rapturists; and the last four post-tribulationists. They are in the glory now, and in whatsoever way any of them, or all of them, erred, they are now instructed as to the truth, we can be sure. May we, therefore, be kept from bitterness in any remarks that we make, and bear in mind that controversy in itself is not wrong, but is an instrument for the guardianship of the truth as opposed to error. Let us endeavor to guard, in it all, the unity of the Spirit in the bond of peace.

9. Tradition and the Word of God

Tradition does not, of necessity, warrant the truth of any matter, unless that tradition be soundly rooted in the revelation of God. But neither is tradition to be cast aside merely because it is tradition. It may be that, in our study, we shall cite the opinions of others who have spoken with authority. But the sole arbiter in reaching our conclusion must be the Word of God.

The Old Testament prophet, Isaiah, declared: "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (8:20). And the New Testament apostle, Paul, asked: "For what saith the Scripture?" (Rom. 4:3). It is in this attitude of

seeking divine truth divinely revealed that we shall pursue our subject, with the help of Him who is our final Guide into all truth, the Holy Spirit (John 16:13).

10. Higher Ground

There is one glorious fact in respect to the return of our Lord Jesus Christ that transcends beyond measure the subject matter of this treatise. It has not to do with His coming in relation to the Church, but to His coming in power and glory, to be seen of all, to be vindicated before this world-system that rejected Him, and to be accorded due homage, when every knee shall bow before Him and every tongue confess that He is Lord, to the glory of God. May God help us not to have a selfish view of Christ's coming, to be more interested in whether or not we shall escape the Tribulation than we are in Him, to be more concerned that we should be spared suffering than that He should receive His rightful honor. And may God establish within our hearts the longing to see His Beloved and ours, and to be purified by the hope that we have in Him. The study of prophecy is valueless, it is of the flesh, it is but wood, hay, and stubble, unless it is motivated by the holy desire for the consummation of all that will redound to the glory of the Lord, and unless it issues in faithful witness and holy living.

(To be continued, D. V.)

Worship is a gift. It is the spontaneous overflow of a soul adoring God who is the Giver of all blessings. It is the most glorious experience the Christian is capable of enjoying. For, indeed, until it is an experience, that is, until it becomes the spontaneity of our being, it is not worship. Forms, words, prostrations, observances do not constitute worship. It is the opposite of self-occupation and selfishness. God, not self, fills the soul. It is an act of the understanding, and an act of the will, growing into habitual reverence for God and continual communion with Him. The ability to worship is surely the highest honor conferred on redeemed sinners, embracing prayer, the confession of our need; praise, the expression of our fulness; and communion, the recognition of present and eternal partnership with God.—*Selected.*

The Chief of Sinners

By H. A. IRONSIDE

An Exposition of 1 Timothy 1:12-17

And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (1 Tim. 1:12-17.)

There is tremendous power in Christian testimony. All who are saved are not called to be preachers; all do not have the gift of teaching. But all who have trusted in the Lord Jesus Christ ought to have something to say about the great change that comes into the life when Christ is received as Saviour and owned as Lord. The Apostle Peter tells us we ought to "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" (1 Peter 3:15). We may not know very much about theology; we may not be very familiar with the deeper Christian doctrines; but if we have definitely trusted Christ, then we ought to be able to say with the one-time blind man of John 9: "One thing I know, that, whereas I was blind, now I see" (vs. 25). We were blind before we saw the Saviour, but when He revealed Himself to us His glory shone through those darkened lids of the eyes of our souls and lighted them forever.

I know there are some people who are inclined to discount Christian testimonies; they do not seem to enjoy meetings in which people come together to tell what the Lord has done for them. But it seems to me that the way the Lord uses testimonies in the New Testament ought to be a rebuke to them. Take, for instance, the case of Saul, who became the Apostle Paul, the writer of this letter to Timothy. We have the story of his conversion at least six times in the New Testament. In Acts 9, we have the historical account of this great event; in Acts 22, we find him telling about it to his

Jewish brethren on the steps of the fortress by the temple in Jerusalem; in Acts 26, we hear him relating his experience again before the Roman governor Festus, King Agrippa, and his consort, Bernice; then, in the Epistle to the Galatians, chapters 1 and 2, Paul goes over the wondrous story once more, telling how he, the one-time enemy of the Cross of Christ, reached the place where God revealed His Son in him. In Philippians 3, we have his testimony repeated. He tells us of his religion before he saw the Lord, and how afterward, because of that marvelous vision of Christ in glory, he was able to say: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:7, 8). Then here, in the first Epistle to Timothy, in this opening chapter, he says: "And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief."

There are many people who profess to be Christians who do not have any conversion story to tell. Of course I recognize the fact that some came to Christ early in life, as mere children, and they have but a hazy recollection, if any remembrance at all, of what took place at the time. We are not to doubt their conversions, because they cannot give a clear account of them. The Lord Jesus said to adults: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven" (Matt. 18:3). Children are ideal subjects of the kingdom. It is wonderful to win the children to Christ before they come to know anything of the wickedness and corruption of this world. I know some people sneer at child conversion, but it is a great thing to save the children.

An evangelist had spoken on several occasions in a particular church. On one occasion he met some friends after the meeting, and one asked: "Any results from your message tonight?"

The evangelist said: "Yes, three and one-half converts."

The friend said: "You mean there were three adults and one child."

"No," replied the evangelist, "there were three children and one adult."

The three children have their whole lives before them, but the adult has lived half his life and has only a fraction left. That is the reason the evangelist said, "three and one-half converts." That ought to be a word of encouragement to all Sunday school teachers and young people's workers to sow the seed in the hearts of boys and girls. Remember, it is the incorruptible seed, and you can count on it to spring forth into life.

If people have passed through the years of childhood and come up to youth or maturity without accepting Christ, and then at last are convicted by the Spirit of God of sin, righteousness, and judgment, and they turn to the Lord and trust Him as Saviour, they ought to have a very definite story of conversion to tell. They should certainly know this: that they were lost sinners; they were helpless; they were unable to save themselves, and then they heard the voice of Jesus bidding them come to Him, and they came in all their sin and guilt; they trusted Him, and He saved them; they ought to know the reality of the new birth.

The apostle said: "I thank Christ Jesus our Lord, who hath enabled me." Stop there for a moment. "Enabled me!" How many people there are, when you speak to them of the importance of coming to Christ, who will say: "Yes, I would like to become a Christian, but I am afraid I would not be strong enough to live the Christian life, and I do not want to make a profession and break down, and thus bring dishonor on the name of the Lord." If it depended upon us, we certainly would break down. But when we once trust Christ as our Saviour the Holy Spirit comes to dwell within us, to be the power of the new life; it is He who enables us to live for God and serve Him as we seek to make His Gospel known to others. It was this over which Paul rejoiced. "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." Do not misunderstand the expression "counted me faithful." Saul of Tarsus had been unfaithful. The word

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for "faithful" is the same as "believing." "He counted me to be a believer." And whenever anyone believes in the Lord Jesus Christ, God saves him. And He saves us in order that we may serve Him.

Paul says: "He counted me *to be a believer*, putting me into the ministry." That is the only way one ever becomes a true minister of Christ. He must be put into the ministry by the Lord Himself. There are some men who have become ministers simply by solicitation or advice of friends or relatives. Others have entered the ministry, as it is called, because of worldly ambition. They think of it as one of the learned professions, where there is an opportunity to give one's self to the study of social problems, religious theories, and other questions. Again, others are moved by a real compassion for the souls of men; and they endeavor to qualify as pastors and leaders in Christian work, in order to carry out humanitarian plans for the alleviation of the miseries of underprivileged people. Some of these motives are good and some are not. But it is not in any of these ways that God makes ministers. He takes men up in mercy, saves them by His grace, and puts into their hearts a burning desire to make Christ known to the world. That is what He did for Saul of Tarsus. When God makes a man a minister, His Word is as fire in his soul, and he can say: "Woe is me if I preach not the Gospel."

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." Paul never could forgive himself for this in after years. He says in one place (1 Cor. 15:9): "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God." And again, we read in Acts 22:20: "And when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Paul looked back with horror upon those years. He was intensely sincere at the time. A man can be very sincere in wrong things. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having

received authority from the chief priests; and when they were put to death, I gave my voice against them" (Acts 26:9, 10). God in grace saved him and all that was put away; but Paul never forgave himself to the day of his death for the part he had in persecuting the Church of God. He says: "I obtained mercy, because I did it ignorantly in unbelief." The poet was right when he wrote:

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

Saul of Tarsus was persecuting the Church of God, but at the same time the heart of God was going out toward him until the time when His grace should be revealed to him, and Saul the persecutor should be changed into Paul the ambassador of Christ. God had mercy on him because he acted in ignorance. He was sure that Christianity was all wrong. He did not understand until the day when he caught sight of the risen Christ in glory. "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." Immediately after his conversion he began preaching Christ. "And straightway he preached Christ in the synagogues, that He is the Son of God. But all that heard him were amazed, and said: Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" (Acts 9:1-17). It was grace that so mightily changed Saul. It was grace that brought him down on the Damascus road; grace brought him to give him a special message, showing that the Church of God would receive him when he put his trust in the Saviour; grace empowered him to go forth and preach the Gospel. The man who goes forth to preach Christ, must go in faith and love: faith in the One who lives to give love for the souls of men. There are many professional ministers today, but a mere professional preacher is an abomination in the sight of God. The servants of God must be motivated by

the love of Christ. That was what characterized Paul.

Now we get that wonderful declaration that has been repeated so often by Gospel preachers: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Many have the idea that Christ came to save good people, but He tells us: "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). If you can prove that you are not a sinner, then I can prove from this Word that Jesus did not come to save you. "They that be whole need not a physician, but they that are sick" (Matt. 9:12). He is the Great Physician, healing sin-sick souls. If you have never come to Him, will you not come today and prove the reality of His saving power? Do not fear that you are too great a sinner. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." The chief of sinners has been saved already; so you can only trail along behind. He who describes himself as the chief is now in the glory. Therefore you need not fear that you are too bad for Christ.

Observe the apostle's confession: "Honour for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." "I obtained mercy." We do not receive salvation because we deserve it, "but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). "I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." I get two things from that last clause. Paul says: "The Lord saved me as a pattern." Paul is a pattern to all future believers; he, the chief sinner, was saved by divine grace. Then I think Paul had this also in mind: he was saved by a revelation of Christ from Heaven. Some day his own people Israel are going to have a wonderful revelation of Christ from Heaven, and then, they as a nation will turn to Him. So I believe Paul had Israel in mind when he said that he was a pattern "to them which should hereafter believe on Him to life everlasting."

He closes this section with a wonderful doxology. His heart is filled with worship and praise, and he bursts forth in these words: "Now unto the King eternal, immortal [uncorruptible], invisible [Deity is invisible to the human eye], the only wise God, be honour and glory for ever and ever. Amen." This is the grateful expression of worship that rises from the heart of the saved sinner. It tells of a soul exulting in the matchless wonder of redeeming love.

Question Box

No. 1197. I am puzzled about Revelation 22:19. Does this mean that if someone does not believe certain words of the Bible, even though he is a Christian, he can be lost?

The expression, "the words of the book of this prophecy," has to do with the book of the Revelation rather than with the Bible as a whole. Yet, to take away from any portion of the final book of the Bible is to take away from the Bible, is it not? It is very doubtful whether a person who has actually been born again will long disbelieve any portion of the Word of God, although someone in that classification might conceivably take away from the words of the Book unintentionally, through misinterpretation. Perhaps the answer will be found in the fact that, in the Authorized Version, the translation, "the book of life," is incorrect; this should be rendered, as in the Revised Version, "the tree of life." "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the tree of life, and out of the holy city, which are written in this book." "The tree of life" is not salvation, but a reward. See Chapter 2:7. It is loss of reward rather than loss of salvation which is spoken of in this verse. Nevertheless, there is surely a very grave consequence to those who tamper with the Word of God, whether that Word be from the Bible as a whole or from the book of the Revelation.

No. 1198. Please explain the last clause of Proverbs 21:4, "the ploughing of the wicked is sin."

In the Revised Version, it is rendered, "even the lamp of the wicked, is sin," and there is an alternate reading, "and the tillage of the wicked is sin." In other words, nothing is acceptable in God's sight on the part of one who is rebellious against Him. Not only are the lofty look and the proud heart evil in His sight, but even the normal duties of life, whether the lighting of a lamp or the tilling of the soil, have no merit before God as long as he who does it is rebellious. There need to be repentance and a turning toward God, faith in Him and His Word, before anything is acceptable to Him.

No. 1199. Please explain Deuteronomy 24:5.

This was one of the Mosaic laws for the nation Israel, and was evidently given them in order that the home life and happiness of God's chosen people might be established. The verse means exactly what it says.

Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

Chapter XI, Verses 29-31

29 By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

The "they" of this verse refers, of course, to the children of Israel, who are alluded to in the last word of the preceding sentence. For although verse 28 has to do with the faith of Moses in respect to the Passover, it is said that he kept it, and the sprinkling of the blood, "lest He that destroyed the firstborn should touch them," that is, his people, the Israelites.

"By faith they [the Israelites, with Moses] passed through the Red Sea as by dry land." The account is found in Exodus 14. Fleeing from the Egyptians, the children of Israel found themselves, seemingly, in a very precarious position. Before them was the sea; they were shut in by mountains on either side; the enemy was behind them. Naturally the Israelites were "sore afraid." They cried out to God. They complained to Moses. But Moses said: "Stand still, and see the salvation of the Lord, which He will show you today" (Exod. 14:13). Then, in obedience to the command of God to lift up his rod and stretch his hand over the waters to divide them, Moses did so. The sea was divided, and Israel passed over as upon dry ground, with the waters rolled up on either side of them, as two walls.

It is of no moment how the Lord did this, although we are told that He performed the miracle by means of "a strong east wind" (vs. 21). What we need to observe is the power of God, and the faith of the people.

As unpropitious and adverse as the Israelites' position appeared to be, it still required great faith to enter the passage, between the waters of the sea, that was made for them by the Lord. They did not step forward presumptuously, simply as a last resort, but "by faith." God had spoken. They had heard His pronouncement through Moses, and they believed God. It is even possible that the first ranks had to step forward before the waters divided. In any event,

the march through the Red Sea was an act of faith. They believed God and obeyed His voice, and doing so, saw the salvation of the Lord.

Contrast the actions of the Egyptians. They also entered the passage between the waters, as they pursued the Israelites. But their act was not one of faith, for God had not spoken to them. For them to venture upon this course was presumptuous and foolhardy. For here was a miracle never before seen. Here was something unnatural, supernatural. The Israelites had spiritual sight, a sight that comes through faith in God; they saw the invisible, and their faith was honored. The Egyptians presumed to enter, with feet unshod for steps of faith and obedience, and they perished. Assaying to do what was reserved for the people of God, they were drowned.

It was because of Israel's faith that God laid bare the bed of the Red Sea. We can be perfectly sure that had the people not believed His Word, had they not prepared to obey it, the waters would not have rolled back. God did it, but He did it in response to faith, as He will work with His own today in like manner. Let us live in accord with His Word, and there is no problem too great, no barrier too strong, no enemy too powerful, for our strength is in the Lord. Thus did Moses and the children of Israel sing this song unto the Lord, saying: "I will sing unto the Lord, for He hath triumphed gloriously: for the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation" (Exod. 15:1, 2).

"Fear ye not, stand still, and see the salvation of the Lord, which He will show you today." It takes as much faith to stand still sometimes as it does to go forward. But when God has spoken, faith believes and acts. He will prove His faithfulness today and every day.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

It was not the walls of Jericho that had faith, obviously, but again it was the Israelites, as in verse 29. This is the second time that a people, rather than an individual, is mentioned as the exerciser of faith. Moses surely possessed

faith with the Israelites, at the Red Sea, and Joshua shared in their faith here. But in both instances, we observe, the whole nation believed God.

In passing, it is enlightening to notice that there is no example of faith on the part of the Israelites, cited from their forty years of wandering in the wilderness. Although Jehovah provided for them again and again in those years, the people might be called, without danger of contradiction, a time of complaint and unbelief, excepting on Moses's part and on that of a few others. At Meribah, the people murmured (Exod. 17), and at Kadesh-barnea, they refused to enter the land of Canaan (Deut. 1). But at length the wanderings ended, and again the children of Israel, a new generation now, crossed the waters on dry ground by a tremendous miracle, this time through Jordan (Josh. 3:14-17). Now they were in Canaan, inhabited by nations that were to be dispossessed according to the command of God. And the first of these were the people of Jericho, a walled city.

The account of the siege of Jericho is written in Joshua 6. A very singular commandment was given, through Joshua. The Israelites were to compass the city about, and march around it once each day for six days. On the seventh day, the Israelites were to encompass the city seven times. Accompanying the people were the priests, with the ark of the covenant. Upon the seventh journey around the city on the seventh day, the priests were to blow their trumpets, and all the people were to shout. And God said: "And it shall come to pass, that when they [the priests] make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat . . ." (Josh. 6:5).

God spoke, and Joshua and the people heard His voice, believed Him, and obeyed. But what a ridiculous scene this must have been to the inhabitants of Jericho! From the city walls, and from the roofs of their houses, they could observe this strange siege, and they must have wondered what the Israelites were doing. Perhaps they directed taunts at the invaders. Some of the children of Israel must themselves have been puzzled. But they believed God nevertheless. He had spoken, and they must obey. So, obey they did.

We are not particularly concerned about how God accomplished the miracle. Some would inform us that it was an earthquake that caused the walls of the city to fall. We do not know, for the record does not tell us. All we know is that God predicted that the walls would fall flat, and, when Israel acted in faith, the walls fell flat. It is strange reasoning, indeed, that doubts the divine power to raze the walls of a city while acknowledging God's power to send an earthquake to do the same, at an appointed moment! It is sufficient to say that, when God's conditions were met, God's provision was made. "So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city" (vs. 20).

"By faith the walls of Jericho fell down, after they were compassed about seven days." No man devised this siege. No nation took the city by means of such a peculiar march and such singular weapons of offence. God did it. He wrought the destruction of the wall of Jericho. But He did it in response to the faith of Israel. He spoke to Joshua. Joshua told His Word to the people, or else their acts could not be said to be by faith. Hearing the Word of the Lord, Israel believed it, acted upon it, and the miracle was accomplished by God. For there is no limit to the possibilities of faith in God, since there is no limit to His matchless power.

51 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Rahab's exercise of faith actually preceded the siege of Jericho. The story is told in Joshua 2, although its conclusion is written in chapter 6:25. It is hardly necessary to discuss the account in detail; it is there to read for those who will. Two spies were sent by Joshua to view the land, and when they came to Jericho they abode in Rahab's house. Rahab hid them from the emissaries of the king, and later let them down the wall of the city from a cord or line, extracting a promise from them that she should be spared, with her father, and mother, and brethren, and sisters, with their kindred, when Israel should take the city. That the pledge

of the two spies was fulfilled is declared in Joshua 6:25: "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho."

The word, "harlot," is an ugly word to describe one active in an ugly business. On account of this, there have been some who have suggested that Rahab was not a harlot at all, but that she was an innkeeper. There is, however, no reasonable excuse to render either the Hebrew or Greek nouns, employed in Joshua and Hebrews respectively, other than to designate a woman engaged in prostitution. Again some question how God could have made use of one who accomplished the deliverance of the spies by an untruth, at least by implication. But we need not endeavor to defend the honor of God's Word. The case is recorded as it took place. Rahab was a harlot, a woman of evil practice, looked down upon even in a pagan land. She saved the lives of the spies by the only means she knew. But she was a woman of faith, as the record of Hebrews shows us.

God is not concerned with what we were before, we put our trust in Him, but is tremendously interested with what we are after we know Him. In the divine measure, is the sin of prostitution any worse than that of thievery, or of untruthfulness, or of pride? Sin is sin. All sin is worthy of condemnation, whether that sin be large or small. And are we not all of us actually guilty of breaking the whole law? "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jac. 2:10).

It is not unreasonable to suppose that the Spirit of God had a very definite reason for including Rahab in the list of the men and women of faith, as found in our chapter, namely this: the others whose records are here written were characters of high repute, leaders of their people, doers of great deeds. We might conclude, therefore, that the exercise of faith that is pleasing to God, and that expects and experiences the impossible, is limited to outstanding persons, noble characters, men especially gifted and privileged because of their talents. But then we find the name of Rahab, the harlot. If it could be said of her that her faith was so honored

that her name is enrolled with those of Abraham, and Moses, and David, then it stands that we also can demonstrate like faith, to the glory of God.

Rahab perished not with those who disbelieved, because she herself believed. To believe, she must have known. To have had faith, she must have heard the Word of God. And, indeed, she did hear and believe. To the two spies from Joshua, she declared: "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt: and what ye did unto the two kings of the Amorites, that were on the other side Jordan, *Sihon and Og, whom ye utterly destroyed.* And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: *for the Lord your God, He is God in Heaven above, and in earth beneath*" (Josh. 2:9-11).

Where did Rahab hear this? We are not told. Doubtless it was from her fellow-citizens, for it is evident that word of God's might and mercy had come to them; otherwise it could not be said of them that she "perished not with them that believed not." For if one must hear the Word to believe it, one cannot be said not to believe it unless he, too, has heard it. Rahab heard, in her heathen surroundings and in her sinful life, of God and His power, and she believed in Him. Thus, "by faith" she received the spies with peace, and perished not with the other inhabitants of Jericho. And her faith issued in works, thus proving its reality. "Likewise also was not Rahab the harlot justified by works." James asks, "when she had received the messengers, and had sent them out another way?" (Jas. 2:25). She, like Abraham (vs. 23), believed God, and it was imputed unto her for righteousness. A harlot she may have been to that time, but by faith Rahab was justified before God, and she "perished not with them that believed not."

It is interesting to observe that Rahab, as we have already noted, dwelt in Israel after Jericho had fallen and she and her house had been saved. More than that, whatever she had been as a heathen, she unquestionably lived an exemplary

life following her conversion to the true God. Two proofs of this fact are submitted: (1) Rahab is mentioned twice in the New Testament in illustration of faith that is pleasing to God (here in Heb. 11:31, and in Jas. 2:25, as cited); and (2) she is listed in Matthew 1:5 in the genealogy of our Lord, that is, in the line of to His step-father, Joseph. Rahab was both the mother of Boaz, who was the husband of Ruth; and the great, great grandmother of David the king.

We cannot leave our examination of this verse, and of Rahab's experience, without mentioning the cord by which Rahab let down the spies, from her house upon the city wall to the ground. It is called "this line of scarlet thread" (Josh. 2:18), and that very cord was to be bound upon Rahab's window, at the time of the siege of Jericho, for a sign to the Israelites as to who and where she and her household were, that they might be spared.

The color of that cord was not chosen by chance. For in the spies' deliverance by it, and in Rahab's salvation on account of it, it is a picture, a type, of the precious blood of the Cross of Calvary. Its very presence in Rahab's window, when Joshua besieged the city, reminds us of "the Passover, and the sprinkling of blood," which Moses kept (vs. 28). God said, in Egypt: "And when I see the blood I will pass over you" (Exod. 12:13). And thus it was at Jericho. Through the voice of the spies, God spoke to Rahab, saying: "And when I see the scarlet line, I will deliver you." Rahab believed God. To do so was contrary to all that she had known before, in her life of sin. To do so was to turn her back upon the crowd, to forsake the pleasures of sin and to suffer the afflictions of God's people. But she believed God, and His Word was sufficient for her.

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Rahab, the harlot, became a woman of God, and her faith has brought glory to His name through countless generations.

(To be continued, D. V.)

Daily Bible Treasury*

By HERBERT LOCKYER

Nuggets from Nehemiah and Romans

November 1. NEHEMIAH 1. In the ancient Hebrew Scriptures, Ezra and Nehemiah were treated as one book. Some scholars fit Nehemiah into the latter part of Ezra. Ezra rebuilt the temple, while to Nehemiah fell the lot of repairing the walls. It will be found that the book before us is distinctly personal, essentially the book of the worker. Nehemiah knew how to preserve the balance between determination and dependence upon God. Worship and work went together. Nehemiah's position of trust was probably due to Esther and Mordecai. As a man of prayer, Nehemiah knew how to carry his sorrow to God. There is much to learn from this noble man. Although brought up amid the luxury and temptations of Shushan, he remained untainted. He was in the world, but not of it. Then his unceasing prayers were saturated with his tears. We could not do better than to make Nehemiah's prayer our daily supplication: "Prosper Thy servant."

November 2. NEHEMIAH 2. The key-verse of this book is in verse 17 of this chapter. How could Nehemiah carry his heavy burden for four months, and not show it? Yet he knew that no sorrow must be exhibited in the presence of the king (See Esther 4:2). Piety and patriotism, however, could not be hid, and, winning royal favor, Nehemiah obtained remarkable royal concession to fulfill the purpose of his heart. Acquainting himself with the true condition of the ruined walls, he called the leaders together and, outlining his plan of restoration, inspired great hope and confidence. How effective were those secret-hour prayers of his, when emergency arose! Are you surrounded by Sanballata who laugh you to scorn? Take courage, the laugh will be yours some day.

November 3. NEHEMIAH 3. The builders had a mind to work! Priests, princes and people alike shared a common zeal. Rubbish was removed, foundations strengthened, and the gateways fully repaired. Fittingly, the priests rebuilt the gate through which the sheep were led to the temple. Spiritual lessons can be gleaned from all the gates repaired. Restoration commenced at the Sheep Gate, and ended there. Is this not suggestive of the Cross, as the commencement and consummation of the purpose of God? Shame came upon the Tekoite nobles, who built half-heartedly. Do we serve the Lord with all our hearts? Some there were, who built their own walls. How full the world is of broken walls! Family, social, national and international life are in sad need of repair. But restoration begins at home. Are you building your own wall?

November 4. NEHEMIAH 4. Sanballat was a thorn in Nehemiah's flesh, but the latter took opposition in his stride. Sanballat thought it impossible for the city to emerge from its grave of rubbish in a day. He sadly underrated the determination of Nehemiah. Tobiah, in a

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

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sarcastic way, tried to dissuade Nehemiah, but success never troubled this prayerful builder. Wise, he kept his powder dry while trusting in God. He not only prayed but took every precaution against the combined attacks of opposers. How contagious was the heroic faith of such a leader! Night and day, ever alert, his trumpet beside him, Nehemiah continued his noble task. Such a chapter is full of spiritual instruction. When those with whom we labor in the cause of Christ seem to weaken, we must cast ourselves more unreservedly upon God. We are builders as well as soldiers, and to some it is given to carry trowels, but no swords.

November 5. NEHEMIAH 5. The impoverished condition of the Jewish population, and the greed and heartlessness of those who, taking advantage of poverty, drove hard bargains, greatly angered Nehemiah: "I was very angry when I heard their cry and these words" (vs. 6). Are we moved with righteous indignation over the injustices of men? Challenged by the stern rebuke of Nehemiah, the money-lenders cancelled bonds and restored what had been taken. Under oath, assurance was given of full cooperation with Nehemiah, who made it clear that if any man went back upon his pledge, God would shake him out as dust. We cannot read of Nehemiah, so distinguished and capable of such princely hospitality, without realizing he shines as one of the finest characters in Scripture. From him we learn how to look into God's face, and how to rebuke fearlessly all crookedness.

November 6. NEHEMIAH 6. The crafty throne, and the rest of the enemies also, gave Nehemiah troubled hours. But their stratagems and threats to beguile him from his sacred task and take him prisoner, were successfully resisted. Would that we could have the same wisdom, resolution, and singleness of purpose that Nehemiah had! How steadfastly he refused to be drawn from his great task! He knew how to keep one eye upon God, and the other on his enemies. The only thing that mattered was the building of the wall. As for himself, Nehemiah knew he was beyond reproach. He lived so that none could defame him, save in spiritual matters. He believed that no weapon formed against him could prosper. Having made God's business his own, he let God care for his safety.

November 7. NEHEMIAH 7. The genealogy of this chapter coincides with that of Ezra 3. Nehemiah's commendation of Hananiah reveals how willing he was to recognize the loyalty of friends. Little is known of this God-fearing man. Although not brilliant or gifted, he was no common man, and he stands out in the record of names in this chapter. We are reminded by a writer of note that a double lesson can be gleaned from the portion before us: "First, keep the doors of the inner city, with the same assiduous care. Let them not be opened before you have had time to pray. Second, watch over your own house before meddling with the city's life." A note of triumph can be discerned in the statement: "So the wall was finished." All scoffers were silenced, because "they perceived that his work was wrought of our God."

November 8. NEHEMIAH 8. What a joyful chapter this is! As the result of the reading of the Word of God, and obedience to it, gladness prevailed. It is ever so. Here we have the first mention of a pulpit in the Bible, a piece of furniture that is helpful in giving a preacher a commanding view of his audience. It would be well if all preachers knew how to read distinctly, and cause their hearers to understand what is read. The contrition of the people in this instance, as

they discovered how they had drifted from God, was acute. How thrilled loyal preachers would be if only they could witness the same contrition today as the Word is declared! The Jews had not experienced such national joy since the days when Joshua entered Canaan. Our nation sadly needs a revival of Bible reading, which would quickly lead to a desire for Bible exposition. The revival in this chapter proves that contrition must be accompanied by faith.

November 9. NEHEMIAH 9. Internal arrangements of reformation are still before us. In reading this chapter, mark the various attributes of God mentioned by Nehemiah. How impressive the public confession of sin must have been! After penitence, there came praise and prayer. Here we have one of the memorable prayers of the Bible. Graciously, God had undertaken for His people. With the record of unswerving goodness before them, the people bound themselves in a solemn covenant to serve God more faithfully. Such a covenant was written out, and sealed as a permanent witness for future generations. Alas, too often we make a solemn covenant, and then fail to fulfil it! God, however, never turns back. "Faithful is He who promised." As with God's dealings with the Jews, so with our own life-history—we are ever conscious of the interweaving of "the gold of God's love and black strands of our ingratitude and sin."

November 10. NEHEMIAH 10. It was fitting that Nehemiah's name should come first among the covenanters. Priests, princes, and people alike took the oath to obey God's law. A pledge to be separated fully from all forbidden alliances was also taken. The people vowed to meet every temple obligation. Giving was not to be spasmodic, but systematic. Attendance at God's house was not to be intermittent, but constant. Churches today would not have to resort to unworthy methods of support, or of attracting people, if only the same spiritual impulse that inspired Israel in Nehemiah's day, prevailed among us today. The people brought of the firstfruits of their blessings. How do we act if God causes unusual prosperity to come our way? Are we compelled, by love and gratitude, to offer Him a fresh and fuller tribute of our hearts' affection?

November 11. NEHEMIAH 11. This extract from the national archives appears, in extended form, in 1 Chronicles 9. Many of these lists of names may appear to us to be unnecessary, yet the Holy Spirit has been careful to incorporate them within the inspired Word. We note that certain families had their particular responsibilities, yet all served the Lord. Whether we are among the great men (vs. 14), or the porters (vs. 19) makes no difference. At the judgment seat of Christ, fidelity, and not fame, is to be rewarded. Further, we learn from this chapter, that the people who were willing to sacrifice so much for Jerusalem had every right to dwell therein joyously. There are far too many people today who want to enjoy all the benefits of Christianity without any desire whatever to defend the walls of the city.

November 12. NEHEMIAH 12. Gems can be found in this priestly chapter. Some of the Levites were in charge of the thanksgiving. Others were responsible for the watches, or were "porters keeping the ward at the thresholds of the gates." At the dedication of the walls, which must have been an imposing ceremony, the joyful gathering was divided into two companies, with Nehemiah leading one company and Ezra the other. The conclusion of the chapter proves how

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the people fulfilled their vow to care for the temple services. Commenting on the joy found in this chapter, the following constituent elements have been traced by one expositor: "Thankfulness and praise for the past—the recounting of the lovingkindness of the Lord. Purification and consecration—the offering of sacrifices. Fellowship—the rejoicing together, for true joy cannot be solitary."

November 13. NEHEMIAH 13. Nehemiah could never tolerate half measures; thus he separated from Israel all the mixed multitude. Ammonites and Moabites, who had been encouraged in days of declension, must now be dealt with. What trouble spots so many churches are, all because of a mixed multitude. Persistent in his intense zeal to put away everything alien to the Mosaic law, Nehemiah was thorough in his reformation of the nation. Uncompromisingly he purged the life and ways of the people, earning thereby the favor of God. Note the two "remembers." On those Nehemiah chased from him, there was a "remember" of judgments. Summarizing all his noble tasks, he concludes the book: "Remember me, O my God, for good." And if, like Nehemiah, we are devoted to the divine cause, ours will be an everlasting remembrance.

November 14. ROMANS 1:1; 16:22; ACTS 28:17-31. Having a deep desire to visit Rome, Paul announced beforehand the distinctive, Christian truths he would proclaim, once he was within the metropolis of the world. Dr. Leon Tucker remarks: "Romans begins with the Apostle desiring to go to Rome. When the Book of Acts closed he is there, but in chains. God has a way." There is no contradiction in both Paul and Tertius being named as writers of this matchless epistle. Tertius, as Paul's amanuensis, adds his own name to the salutation. The epistle should be read at one sitting, as a preparation for these daily chapter meditations. Much has been written on this letter. Outlines on the epistle are legion. Personally, we like the idea that in chapters 1-11, we see how bad men can be made good; and in chapters 12-16, how good men can be made better.

November 15. ROMANS 1. As Romans holds the pass-key to the rest of Paul's epistles, it is essential fully to grasp the elementary and fundamental truths of this Roman letter, which opens with the note of great joy. In the opening verses we have the promise, person, and purpose of the Gospel emphasized by Paul. An important section of chapter 1 can be found in verses 14-17. Verses 14-16 present Paul's three "I am's." Here we have obligation, preparation, declaration—a trinity in unity. Then, in verses 16 and 17, we have the foundational thesis of the epistle. Bishop Moule says: "These words give out the great theme of the epistle." Examining this brief summary of the book, we find that its language permeates all that follows. It has been pointed out that the eleven leading words in these two pivotal verses occur 462 times in the epistle. As to the chapter as a whole, it is a tragic record of sin, Gentile sin. Man's ruin is beyond repair. The picture given is not merely Roman, although Rome was the cesspool of iniquity, but of the race as a whole.

November 16. ROMANS 2. From the Gentiles Paul passes to the Jews and proves that there is an indictment against them. The expressed sentiment of a Latin writer covers this chapter: "I see the good and approve of it, and I follow the evil." With those more highly privileged than the poor besotted heathen, it should have been different. The Jews could boast of the law, yet they constantly dishonored God

by breaking it. So Godet puts it: "Paul is about to drag to God's tribunal the nation which thinks itself at liberty to cite all others to its bar. It is a bold enterprise." The basis of God's judgment of the Jew is of a fourfold nature: according to the truth (vs. 2); according to deeds (vs. 6); without respect of persons (vs. 11); and according to my Gospel (vs. 16). Bishop Moule, reviewing the chapter, says: "The undertone of the whole passage is a warning that the brighter the light will prove the greater ruin."

November 17. ROMANS 3. Paul is here found proclaiming the universality of sin. "All have sinned," whether Jew or Gentile. In his terrible indictment, Paul proves from seven Old Testament quotations that all within the human race stand condemned before the Judgment Bar. The phrase, "but now the righteousness of God," is a pivotal point of this Epistle. For the crisis of sin, there is the Christ, who came as the personification of divine righteousness. All are under sin (vs. 9), but God gets under the sin, makes it His own, and provides salvation for the sinner. As he lay dying, Adolph Monod, the saintly French scholar, said of Romans 3:10-18: "I am sure that when this veil of flesh shall fall, I shall recognize in this passage the truest portrait ever painted of my own natural heart." What a mirror it is of your heart and mine! The last part of this chapter has been called, "The Brazen Altar of Romans," for here we see expiation being made for man's guilt.

November 18. ROMANS 4. We can rightly name this, "The Faith Chapter," for sinners can only be justified by faith, apart from works. "Grace is the principle on which God acts in reckoning a sinner righteous, and now faith, as opposed to merit or works, [is that] by which the sinner receives it." As we know, it was this truth of justification by faith, and faith alone, that aroused Martin Luther to sense his need and, in turn, to produce the Reformation. Here Paul illustrates the living, active, saving faith, by reminding his readers of Abraham's willingness to believe God. The apostle then defines justifying faith, showing it to be apart from any or all ordinances, and also apart from the law. Christ is able fully to meet our need, seeing He fully met God's righteous claims. What a Gospel to proclaim! Our character and works are of no avail. Moral, as well as immoral, are lost and need to be saved in the only way of salvation, namely through the Blood.

November 19. ROMANS 5. We now enter into peace. What a blessed "therefore" begins this chapter! The first two verses give us another summary of Romans. Justification, sanctification, and glorification are all here. Can you trace, in the first eleven verses, the seven results of justification? Let us never let a sinner to make his peace with God. Peace was made at Calvary. "It was there that righteousness and peace kissed each other. All the believing sinner can do is to accept the proffered peace Christ has provided. Peace becomes ours through faith. Later we are to have glory as the result of hope. Note the two-fold salvation in verse 10: salvation from the penalty of sin through the death of Christ—this is past; salvation from the power of sin through the life of Christ in His present, exalted throne-life—this is present. Is a present salvation yours? Then, saved from the guilt of sin, are we being saved from its government?

November 20. ROMANS 6. This chapter and the next should be taken together, seeing that both describe the struggle that went on between Paul the believer, and the old Saul of Tarsus: "When I [new Paul] would do good, evil [old Saul] is present with me." Drawing the

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distinction between sin, the root; and sins, the fruit, Paul tells us what we are to do with both the root and the fruit, namely, to reckon ourselves dead to such. Sin does not die, but we die to it. And if all that belongs to the old nature is reckoned dead, no provision will be made to gratify the flesh. We have not to crucify the flesh. Paul says this was done at the Cross: "Our old man is crucified with Him" (vs. 6). This is God's viewpoint and it must be ours. Faith reckons that the old man died in Christ. When it makes its appeal, faith says: "You are dead to me, and I am dead to you." Dead yet alive! What a paradox of faith!

November 21. ROMANS 7. Continuing the truth of the previous chapter, Paul uses the illustration of a woman held under the law of marriage to a man as long as he lives. If death removes him, then she is free to marry another. In Christ, we are dead to sin and the law, and are now married to another, even to Christ Himself. The conflict of the two natures, so vividly described by Paul, is one we all experience. The old nature and the new nature subsist together in the believer. When God saved us, He did not take away our old nature. He made us the recipients of the new nature; hence, the unceasing struggle. Paul's failure at first was in the thought that the new nature was able to keep the old nature in the place of daily death, but it did not work. Not one reference to the Holy Spirit can be found in chapters 6 and 7. Paul learned, as we shall in the next chapter, that victory could only be his as the Spirit, controlling the new nature, kept the old nature daily dead.

November 22. ROMANS 8. Martin Luther called this Spirit-saturated chapter, "The Masterpiece of the New Testament." One could multiply the glowing expressions of praise on this remarkable chapter which one saint has described as, "the song of songs in which we hear the man of faith sing." Commencing with "no condemnation," Paul ends with, "no separation." Is yours the blessed assurance that all condemnation is past? Have you realized that when Christ died, He died for you, and that if we are in Him, all present and future condemnation have been removed? Then Paul goes on to show that a new work within means a new walk without. Because of the indwelling Spirit, there comes the outer manifestation of His presence. Where the likeness of sinful flesh was seen, now a new likeness prevails. By the grace of the Spirit we walk well-pleasing unto God.

November 23. ROMANS 9. Several scholars treat chapters 9, 10, and 11 as a parenthetical portion. A subject not hitherto mentioned is now introduced. The main argument of Romans would be complete without this parenthesis, yet how grateful we are for qualifying portion, dealing as it does with the past unconditional election, the present rejection, and the future re-gathering of Israel. Here Paul is addressing himself specifically to the Jews, as God's chosen people. If this is borne in mind, many of the seemingly perplexing matters in the epistle will be clearly understood. In the chapter before us, the apostle sets forth the sevenfold privilege of Israel, namely: adoption, glory, the covenants, the law, service, the promises, the fathers (vs. 4, 5). "These distinguishing principles belong wholly to Israel, and any attempt at interpretation which fails to recognize this unchangeable principle leads to much dismay and failure." Let us not steal for the Church what belongs to the Jew.

November 24. ROMANS 10. No one knew the Jews better than Paul did. As a Pharisee, none could instruct him in the law. Once

regenerated and enlightened by the Spirit, the apostle came to understand the threefold rejection of his nation. Israel had rejected their Jehovah, the Christ of God who came as Messiah, and the Holy Spirit's offer of the kingdom at Pentecost. Yet, amid all this denunciation of the Jewish people, there was his burning passion to see them saved. Great heaviness of heart was over Paul's as he thought of the gross blindness of Israel. Alas, it is not Jews only who have a zeal for God that is not according to knowledge! We should memorize verses 6-17, if it is our heart's desire to see lost men and women saved. How many have taken verse 13 at its face value, and, calling upon the Lord, have found in Him their Saviour from a guilty past! As a believer, are you a confessor (vs. 9, 10)?

November 25. ROMANS 11. Paul's convincing argument is that God has not cast away His people whom He foreknew. Amid declension, there was always the remnant, and in Paul's day such a godly remnant was embraced within the Church. In this chapter, Paul achieves a double purpose. First of all, he deals with Israel; then he tolerantly warns the Gentiles. The temporary setting aside of the Jew has brought spiritual enrichment of the Gentile, but God will not depart from His original purpose to bless the nations of the earth through the house of Abraham. Let not the Gentiles be guilty of the same folly as the Jews. If wise in their own conceit, they, too, will find themselves set aside. What a marvelous doxology concludes the chapter!

November 26. ROMANS 12. We now enter the last section of Romans. Exhortation covers the remaining five chapters of the book. This chapter tells those who form the body of Christ how they should live, labor, and love. It will be noted that for any exhortation there is a doctrinal foundation. Going back over the first eleven chapters of this epistle, in which Paul has a great deal to say about divine righteousness, we are surprised to discover that "the mercies of God," which, of course, include His righteousness, are singled out as the apostle's basis of appeal. Would that the presentation and transformation of the opening verses could be ours in greater degree! Have you discovered what your regeneration-gift is, and are you using it to the limit for the Giver? Note the blessed triads in verses 11 and 12! And do we treat our enemies in the apostolic way, as taught in verses 19 to 21?

November 27. ROMANS 13. From Christian character in chapter 12, Paul passes to Christian conduct. Our duties to the powers that be form the present appeal. Subjection to authorities is a most practical aspect of life in Christ. It is somewhat hard to realize that it makes no difference what kind of government we are under, or what laws may be made; whether we like them or not, we have to be subject to them. At present, there is no Christian form of government. National life is satanically controlled yet divinely overruled. In the world, yet not of it, we are commanded to obey our rulers, no matter how godless their rule. Of course, we must never deny God or His Word. The aspect of salvation that Paul touches on, in verse 11, is salvation from the presence of sin, within and around us, as we look for the return of Christ. The last verse contains the message that turned Augustine from his evil ways, and made him the saint that he became.

November 28. ROMANS 14. We cannot improve on Dr. C. I. Scofield's caption for this chapter: "The law of love concerning doubtful things." If, as some suggest, the chapter should commence with "but,"

then we can see how Paul, on the basis of the former chapter, makes such a strong appeal for Christian considerations. Here we are invited to strip ourselves of self, and although we have liberty to act as we deem right, we are not to use our liberty as a means of detriment to a weaker brother. *Freedom*, says Paul, is not to be evil spoken of. Christian testimony *may* be marred by censoriousness. Who are we that we should constitute ourselves judges of others? Each of us must keep the Judgment Seat of Christ before our minds, and live as unto that day. Selfishness must not spoil our witness. What may be harmless for us may be dangerous for others. So we must crucify our desires. Amid all personal problems, the last verse is ever a safe guide.

November 29. ROMANS 15. Paul not only exhorted the saints to exhibit self-abnegation, he daily practiced it. Through his many years of consecrated service he was dead to all self-pleasing. With the Master's example ever before him, Paul experienced that "the life of self is death, but the death of self is life." Have you noticed the cameos of God in this chapter? He is the God of patience (vs. 5), the God of consolation (vs. 5) the God of hope (vs. 13), and the God of peace (vs. 13). Then we have the glory of God, the truth of God, the Gospel of God, the Spirit of God, and the will of God, all emphasized by the Apostle. Go over the chapter again and underline references to the Holy Spirit, to hope, to Christ, and to the many things with which we can be filled. As members of one body, note that we are to help, please, receive, admonish, minister, and pray for one another. Have you thought of the ever widening circles of verse 29: Christ; Gospel of Christ; blessing of the Gospel of Christ; and fulness of the blessing of the Gospel of Christ?

November 30. ROMANS 16. Ever a friendly soul, Paul was rich in friendships. This is why he remembers so many believers, even if only by name in a few cases. Men and women alike ministered to him of their substance and earned the apostle's gratitude. Where praise was due, Paul never failed to express his heartfelt thanks. He believed in people enjoying the fragrance of flowers while they lived. So Phebe was commended for being a succorer; Priscilla and Aquila for being sacrificial helpers; Mary, because she bestowed much labor on Paul and his co-workers; Apollos as approved in Christ; and other noble souls. Praises for faithful were also combined with anathemas for the faithless and apostate. The latter were to be avoided, as one would turn aside from a foul object, in order to prevent contagion. Today we are too tolerant toward those who cause divisions and offences contrary to the doctrine we have learned. May grace be ours to live in the closing doxology of the chapter (vs. 25-27)!

May it not be that worship is withheld from God more than is meet? Are we not tempted to rob Him of the homage due unto His name, and therefore wrong our own souls also? Preaching, teaching, discussing, or defending may not be dispensed with, but such services should never interfere with our higher priestly offices. Time and quiet of heart are needed for supplication, intercession, thanksgiving, and adoration. "Exalt ye the Lord our God, and worship at His footstool; for He is holy" (Ps. 99:9).—Selected.

Book Reviews.

BY ARTHUR FOREST WELLS

In Our Image. By Houston Harte and Guy Rowe. Published by Oxford University Press, New York. Cloth binding, xv plus 197 pages. Price, \$10.00.

In Our Image is a volume of twenty-six edited selections from the Old Testament, combined with thirty-one color paintings of Old Testament characters, and one portrait of a woman and child representing faith in God as our Refuge. The book measures in width, height, and thickness, 9 $\frac{3}{8}$ " x 12 $\frac{3}{8}$ " x 1 $\frac{3}{8}$ ". It is printed in large, clear type within wide margins, on fine paper, and is bound artistically. It is the result of an idea by a Missouri-born Texas newspaper editor, by the name of Houston Harte, who felt the need of putting before the reading public some Bible literature no less attractively printed and illustrated than the best magazines. The plan calls for another volume of twenty-six selections, with appropriate illustrations, to cover the New Testament. The present group ranges from the account of Creation to that of Amos, with the addition of five Psalms. The text is taken from the King James Version and is edited to suit the purpose of the book. Mr. Harte says: "My first approach to this problem was to . . . edit them down to the point where they could become a Saturday afternoon feature for the rather dull church page printed in our own and other newspapers . . . The second approach to easy reading was to eliminate unessential distractions and to cut the stories down to where the reader could get all the facts without unnecessary detail. I went at this with the technique of a copy editor on a newspaper who has many columns of important news to display but only a limited amount of space at his disposal." The newspaper editor has in this manner given us interesting condensed Bible narratives—with one exception, which we regret to have to mention. The fact of blood redemption is not an "unnecessary detail." We would be remiss if we did not register our disappointment in failing to find the Passover mentioned in the account on Moors, and the fifty-third chapter in the resumé of Isaiah's prophecy.

With the text settled, the problem was to find a great character portraitist who could make the symbolical paintings as desired. He was found in Guy Rowe, who had done cover pictures for *Time* magazine. Mr. Rowe has wrought astonishingly well. Good work from him was an accepted fact; but there is a great difference between the secular and the spiritual, between *Time* magazine and the Bible. Besides, by his own admission, he was only a nominal Christian when he began this work. This can only mean that he did not know the Scriptures as his co-laborer, who had been a Bible reader from his youth, must have known them; or as it was necessary to know them in order to create true interpretations of them. It was expected of his representations, so it is recorded, that they "be a good deal better than current Bible illustrations, with their poor art and accent on hell-fire and damnation, and a good deal more meaningful than classical illustrations. They had to be illustrations that reveal emotionally the character of Bible heroes." We are glad to read that our painter "has become a real Christian and plans to devote the rest of his life to religious art."

We heartily recommend the study of these pictures; not because everyone should agree with the artist's conceptions, but because one can be warned or challenged or comforted by his brush. A look at Jephthah or David in sorrow helps one feel the pain of another; a look at Abraham makes one sense the reality of the unseen and eternal things of Heaven.

Many a ten dollar bill will not be better spent at the holiday season than in the purchase of this volume. Our prayer is that by this book many will be led to become faithful students of God's Word.

Letters

Not Agreed

To the Editor:

Bro. A. C. Gaebelcin I heard several times in the 20's. Don't know of anyone that more exalted Christ than he, and a very humble saint, yet from the little knowledge I have of the Word I can't agree to some of his divisions or appointments of the Word.

There is much good in *Our Hope* and the magazine is above average in Christendom nationally, but believe it's not as good as when A. C. Gaebelcin published it and that can well be expected. Many of its writers are unscriptural. . . .

E. PETERSON

Minneapolis, Minn.

To the Editor:

Having myself been a writer of Bible expositions (extensively) for nearly forty years, I know the labor and toil connected with a writing ministry, both in research and writing. I, therefore, know also the encouragement and help which come from words of appreciation from readers.

You may be interested to know that I am a subscriber to and reader of *Our Hope* for at least about forty-five years. I knew Dr. A. C. Gaebelcin personally. Heard him speak for the first time some forty-five years ago. Some years ago, when he still held monthly meetings in the Park Street Church at Boston, I supplied for him at one of those meetings.

Am glad to say that . . . the same helpful editorials and articles are continued. In fact, I think the magazine is improving of late. I pass on to you this word of appreciation for your encouragement. May the Lord richly bless you and the ministry you perform in His name.

W. S. HOTTEL

Detroit, Mich.

She Had No Books

To the Editor:

During the war, my co-worker, who was an evacuee from Burma and had lost everything, stayed with me until such time as the door was again open to return to her work in Burma. She asked if she could take my set of *The Annotated Bible* with her, as she had no books whatever. I gladly gave her that permission, for she would be retired in a few years and would then send the set back to me. Meanwhile with disturbances in Burma she has evidently had to leave her station for the second time and I have little hope of seeing those books again.

Would your special offer of \$15.00 per set made some time ago still hold true for me? In that case, I would be very happy and thankful for the set, as I found them very helpful in my Bible school and district work.

E. VICTORIA CHRISTENSON
Jorhat, Assam, India

¶ Better than our special offer, we gladly send a set of "The Annotated Bible" from our Missionary Book Fund.—Ed.

Sacrificial Giving

To the Editor:

Enclosed please find small gift for *Our Hope Missionary Fund*. This represents real sacrificial giving from a relative who, though now in the Father's house, no doubt will have reward for having made even this small amount possible.

Mrs. CHARLES I. BROWN
Williamsport, Pa.

¶ We are most grateful for this

gift made as unto the Lord. It is by such sacrifices as this that missionaries, as Miss Christenson above, are enabled to receive scriptural reading material.—Ed.

Likes Letters

To the Editor:

I like the letters so much. I am so glad that we can trust our Editors to give us the true Word. I am praying for you every day, that you may be kept in health and strength and that you will have financial support you need to carry on this great work.

May God's blessing rest upon you. I wish that I could send some money to help in the work, but—just don't have!

(Miss) INEZ T. MAHAN
Portsmouth, Ohio

Levity

To the Editor:

It was really surprising that your proofreader did not delete or modify Dr. Havner's levity in the second paragraph of "Gilgal vs. Gilboa," where he wrote: "Once in awhile—not often—God makes a handsome man . . ." Wasn't that really sacrilegious? Who makes the subnormal or abnormal specimens one sees on every busy street? How about the cats, dogs, chickens, cows, etc.?

Isn't it about time this dawdle be stopped, for every adult knows it is the parents who determine the manufactured product we call children? With the exception of Jesus Christ, Adam and Eve alone derived their make-up from the Almighty.

Our church people, particularly the young, should be taught how to select their mates so that the children may be healthy and intelligent as well as superior Christians.

Rockets to the moon, atom bombs, radios, automobiles, and other mechanical gadgets are in the limelight, but one is humiliated at any stock or poultry show to see the low quality of many, if not most, of the human specimens who look at the prize winners.

WILLIAM B. TAYLOR
Dorchester, Mass.

¶It is not the proofreader, but the Editor who was responsible for Dr. Havner's remark that you feel to have been sacrilegious. The Editor considered the remark to be light and humorous, but not sacrilegious, and enjoyed a little laugh over it. God, in His sovereignty, is behind the appearance of every man or woman born on this earth.—Ed.

Best Yet

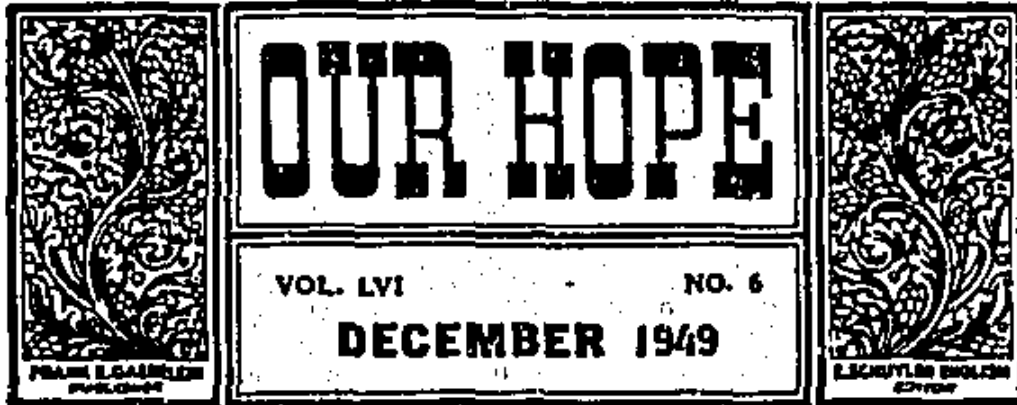
To the Editor:

After reading the September number, I feel I should write and tell you I don't think I have ever seen a monthly copy that was more instructive and helpful than this September number, and I have been reading *Our Hope* for more than twenty years. I don't see how any Christian can find fault with it and say it is not keeping up its reputation.

We are glad to learn Dr. Ironside will write regularly for *Our Hope* in the future. I have listened to Dr. Ironside many times and have read a good deal after him in the last twenty years, and I don't believe we have a better authority on these subjects. You have our prayers and best wishes for success in all your work.

Wm. H. CALLIS
Cobbs Creek, Va.





Editorial Notes

MEMORIAL EDITORIAL: "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 1:14).
His Humanity and Glory Some expositors apply this text to the glory of our Lord on the transfiguration mountain. But it means more than that. He came and laid His glory by, God in the form of a servant, made in the likeness of men. Yet wherever we find the evidences of His true humanity we also find the evidences of His deity. Whenever we read of His humiliation we can also look for His glory.

We behold Him at Jacob's well. He must needs go through Samaria, and the way was long. Being truly Man, He was wearied with His journey and rested Himself on the stones of the well (John 4:6). Here is the evidence that the Son of God is Man, and the Samaritan woman, as she met Him, looked upon Him as a man, for she saw nothing supernatural about Him. But in a few minutes' conversation this weary traveler revealed Himself to her in His divine glory. She found out that He is the omniscient One, and she confessed: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (vs. 29). Humanity and deity are equally manifested.

Here is another scene. Mark tells of our Lord's untiring service, how He spent His physical strength. Again we see Him tired and fatigued. "They took Him even as He was in the ship" (Mark 4:36). It sounds as if they actually

carried Him into the ship. Immediately He fell asleep. How perfectly human this is! He slept soundly just like any other human being sleeps after a hard day's work. Then the ship filled with water. The fearful disciples woke Him with the question of their unbelieving hearts: "Master, carest Thou not that we perish?" Then He arose. One word of rebuke to the sea, a majestic word of command: "Peace! Be still!" The wind ceased, and there was a great calm. The tired Man showed His glory as the creator of the sea, and winds and waves obeyed His voice.

He who was rich became poor for our sakes, poor in every way. The tax-gatherer came along and asked Peter about tribute money. It seems that the Lord had not the coin which was needed, and Peter was poor also. Again the Man who had not where to lay His head, and who was often hungry, showed His divine glory. He knew the coin which fell into the sea. He told Peter to cast a hook. By His power He commanded a fish to pick up that coin, and then He brought the fish to Peter's boat. Omniscience and omnipotence are here.

We see Him in the garden of Gethsemane. His human soul is deeply stirred as the Cross looms up before His vision. He alone knows what it will mean, as the holy, the sinless Man, to be made sin, to stand in the presence of a holy and righteous God as the substitute for sinners. The agony becomes greater, and finally His sweat becomes as it were great drops of blood, evidence of His true humanity. Then the mob appears to take Him captive. They see before themselves the Man. They see no shining halo around His head, as painters have pictured Him. They come to take hold of Him. He answers the question with one word: "I Am," and the entire company, consisting of probably several hundred men, falls backward to the ground. He manifested His glory.

And thus it is revealed elsewhere in the Gospels concerning our Lord's true humanity, His deity, and His glory.

The greatest revelation of Christ's glory as the true Man, the Second Man, the last Adam, is still to come. Now the religious blasphemers teach that His blessed human body remained in the grave. Brazenly they say that His body

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saw corruption as the bodies of other human beings in death become corrupt. Therefore, according to this modern infidel view, the body of the perfect Man, the God-Man, no longer exists. They do not believe that He is in His glorified body, physically present at the right hand of God, though Scripture so teaches. But these two questions will some day be settled. The definite evidence will appear that the Man who walked on the earth in humiliation, who died on the Cross and was buried, is alive, and that He is the glorified Man. The demonstration will come in that great day when He majestically descends from Heaven to earth, when every eye shall see Him. He will appear as Man and manifest Himself as the same who was here on earth, dwelling among men. What a day that will be! Yet unbelief sneers at the thought of such a coming event. What a surprise it will be, crushing and final, when He appears, the Son of Man in all His glory! God's people follow Him now in His humiliation and in His rejection, but His day of glory and exaltation will bring our glory also.

—A. C. G., 1933



Because of the humanity with which our The Compassion Lord was clothed, He was able to understand in a fuller way than could possibly have been the case otherwise, the feeling of our infirmities and the needs of our frail bodies and crying hearts. This is not to detract in the least from the omniscience of the divine Being apart from incarnation. But only he who is man can be touched completely with the emotions of men. So God the Son was made in the likeness of men, in order that He might know by experience man's estate and so that He might become the divine substitute for man's offenses against God.

Once, during His earthly life, the God-Man went up into a mountain with three of His disciples, and for a moment they gazed upon Him there, transfigured and glorified as He stood with Moses and Elijah, who also were clothed with bodies of glory. When the event was ended, Christ and his three followers came down from the mountain,

down from the experience of glory to the normal existence of earth with its trials, in faint reminiscence of the way in which the Son emptied and humbled Himself to be born of a virgin some thirty years prior to this occasion.

When our Lord came back to His waiting disciples, He found them surrounded by an excited crowd, the nine followers of Christ evidently hearing the bruit of some critical interrogations. The multitude, as a whole, was in a disputatious mood. But one man had a great burden and a great need. At our Lord's question to the leaders of the inquisition: "What question ye with them?" one voice rose above the rest, the voice of a troubled man: "Master, I have brought unto Thee my son, which hath a dumb spirit" (Mark 9:17). The poor man went on to explain that, in the absence of the Lord Jesus, he spoke to the disciples but that they could not help him.

We do not go into all the circumstances of the case here, but fix our attention upon the need of the man and the compassion of the God-Man.

Above and beyond all the bickering that had been taking place as to why the disciples could not cast out the dumb spirit and whether our Lord could have done so had He been there (a doubt in the minds of the scribes that is implied in their questioning), was the genuine need of the father. "Master, my son!" He did not care for "whys" and "wherefores." His son was sick, and he sought the Saviour who could heal him. The father was not wholly convinced, it may be, that even this Jesus, of whom he had heard, could heal his boy. He thought that the Lord could do it *perhaps*, and that was sufficient to cause him to seek Him out. So he said: "If Thou canst do any thing, have compassion on us, and help us" (vs. 22). He may have thought: "Perhaps Thou canst heal the lad, or perhaps not; but if Thou canst do any thing, help us." Here was faith sufficient to please the Saviour's heart. It is true, there may have been a measure of doubt, but surely there was a measure of faith. And it was the latter that was important. For it is not the quantity of faith that counts; what matters is in whom the faith is placed. There was only one who could help this distraught father's heart and

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his son's need, and that was the Lord Jesus Christ. So he turned to Him. And what did he find in Him? He found One with the compassion to heed and the power to heal.

"Have compassion on us, and help us," was the plea of the unhappy father. Observe that he who sought the compassion of another was himself a man of compassion. He did not ask our Lord to have compassion on his son, or to help his boy, but what he sought was for "us." What the son suffered the father suffered with him. That is compassion. To cure the boy would be to cure the father's heart; the only ministry that could touch the father with gladness was that which could touch the son with healing.

The compassion of Christ was evidenced from the beginning. And when He heard this touching plea from the father of the stricken boy, He told him: "All things are possible to him that believeth." Not just any thing—perhaps healing, or perhaps something else—but "all things are possible to him that believeth."

Did the father reply: "I have great faith, a faith that never wavers; therefore, heal my son"? No indeed. He recognized, in the presence of the divine Saviour, his own utter helplessness and weakness even in relation to faith itself. And so he cried out: "Lord, I believe; help Thou mine unbelief." He knew that he had no plea but the Saviour's gracious compassion. And it seems as if now it was even more important to him that his faith should be strengthened than that his son should be healed. The spiritual took precedence over the physical. Yet the desire of his heart for faith was that which brought response to his initial need. For it was in answer to that exclamation that the Saviour dealt with the unclean spirit, driving it out of the boy and lifting him up into new health and life by His Word.

Our gracious and compassionate Saviour has not ceased to act in such a way. He who is pre-eminent above all delights to discover faith in the hearts of His creatures. Jesus Christ is "the same yesterday, and today, and forever" (Heb. 13:8). The compassion that reached out to the cry of the unhappy father of the unfortunate boy is touched with the feeling of our infirmities too. He will not suffer

us to be tempted above that we are able, for He is faithful, compassionate, and unchanging; and He will, with the temptation, also make a way to escape, so that we shall be able to bear it (1 Cor. 13:10).

Moreover, the Scripture tells us: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5), and His emptying of Himself, and His humiliation and obedience are cited for our example. We need also to have His compassion. The father of the demon-possessed boy had it. He felt for his son, and made his boy's need his own. So ought we to have compassion upon sin-sick and needy souls today. Their trials must be made our trials. It is not enough to know the doctrine of Christ, but we must adorn it. For while we do not preach a social gospel only, the Gospel that we do preach does embrace Christ's love, to be sbed abroad in our hearts. The Lord Jesus never came into contact with a needy soul or a heavy heart or a hungry body that He did not minister to that need. "Let this mind be in you, which was also in Christ Jesus."



The Trend in Public Reading

What is in the hearts and minds of the people? A clue lies in what the people are reading. What do they want? And what are they getting? At the present time the nation is turning avidly to books and other writings that pertain to religion or psychology, causing a boom in this sort of literature such as has not been known for many years, if ever.

Examine any list of best sellers, if you will. High in the list, over the past three years, is Joshua Liebman's *Peace of Mind*, a book that seeks to show that the resources of religion and psychology can solve the individual's problems, put his fears to flight, and overcome his frustrations. More than 750,000 copies of this book have been sold.

Another title that stands high in the list is Thomas Merton's *Seven Storey Mountain*, the biography of a young man, harassed in this world, who claims to have found peace of soul in a Trappist Monastery. Nor must we overlook still other books that have wide appeal: Fulton J. Sheen's *Peace of Soul; Lead, Kindly Light*, a record of the

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teachings and philosophy of Gandhi, by Vincent Sheean; *How to Stop Worrying and Start Living*, by Dale Carnegie; and *A Guide to Confident Living*, by Norman Vincent Peale.

Then there are Bible stories, and novels based upon Bible stories. *The Greatest Story Ever Told*, a "Life of Christ" by Fulton Oursler, has been selling for almost a year at the rate of 15,000 copies a week. Lloyd Douglas's *Big Fisherman* has sold 518,000 copies. And so it goes.

Some of these authors are now writing daily or weekly newspaper columns in the same vein as their best sellers, and newspapers are claiming huge increases in circulation because of such writings.

There are all sorts of explanations for this phenomenon. Some say that the public is convinced that, because of the atom-bomb, the world is coming to an end. Other explanations include the fact that a depression is due; it is the aftermath of the war; since the death of President Roosevelt, there is no one to turn to for reassurance in times of trouble; etc. And while young and old are purchasing this kind of literature, it is significant that the biggest sales are among those between the ages of 20 and 40 years.

Actually what is happening is that people are groping for something. They are not quite sure what it is they want, but they have an idea it has to do with religion. The want is felt more by the young than the aged because the younger men and women of our day, through parental laxity over the past two decades and more in the matter of religious instruction, moral standards, regard for the law, and the like, know of nothing to hold on to in a world that is troubled and fast decaying, as any thoughtful person must admit. So people are groping for something. They are trying to find the answer in current literature. They know it cannot be had in the filthy novels that are being published, but they hope it can be found in religion or psychology.

It is an unhappy situation that those who are asking for bread are being fed only stones. There is nothing in these books that is real and deep. The Bible stories, as they are told in the religious novels, are skimmed milk instead of meat. That which is supernatural, reference to sin and its penalty, and that which pertains to the deity of Christ,

His lordship and atoning sacrifice are omitted from these writings. Here is an illustration.

We have before us a newspaper column by one of the authors mentioned above. It has to do with the way to find peace. Here is the prescription: empty your mind, once or even twice a day; when the mind is emptied, then fill it with something creative—new and healthy thoughts; build a wall around your mind, so that it cannot be penetrated by fear, or worry, or hate; say peaceful words to yourself, such as "tranquility"; learn some sentences that are helpful, for this will have a marvelous therapeutic effect. This particular columnist suggests: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," but he does not mention the source of the quotation; go to church or synagogue this weekend; join in the singing; and yield yourself to God's peace.

Now all this is all right as applied psychology, but it will never give anyone peace of heart, or mind—genuine peace with God. For Christ and all that He is, and has done, and will do, is left out.

There is bread for those who would have it. The Lord Jesus Christ is the Bread which came down from Heaven, and there is food for the soul in the Word of God, the Bible. If only those who are seeking something could be induced to partake of the Bread that we have to offer, that can be found in churches true to the Scriptures! But they will not turn to Christ, they will not seek out these churches, of themselves. We cannot sit back idly and say that it is too bad that they do not come. We must do something about it. "For whosoever shall call upon 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? . . . So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:13, 14, 17). Our responsibility is clearly written in the Scriptures.

The surest proof that the religious and psychological literature that is being circulated so widely today will not satisfy, and is not needed by those who have found satisfaction in Christ, is that born again Christians can neither

be bothered, nor will they be bored, by reading it. For we have something so much better that both saves and satisfies, in "the Word of God, which liveth and abideth forever."



What Saith the Scripture? In his great treatise to the Romans, the Apostle Paul discusses, in the third and fourth chapters, the matter of man's justification before God, and concludes that justification is not by works, but by faith. He takes the case of Abraham, saying: "For if Abraham were justified by works, he hath whereof to glory; but not before God" (4:2). Then the apostle asks: "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (vs. 3). Again, in his letter to the Galatians, as the same apostle discourses on the subject of the Christian's deliverance from the bondage of legalism, he seeks the same court of appeal: "Nevertheless," he asks, "what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman" (4:30). Thus we find in the New Testament, again and again, the expression: "It is written"—referring, of course, to that which is declared in the Scriptures.

There is no higher court of appeal than God's Word. There is no other court. Its decisions are final. Its revelation is full. More than two thousand times the Scripture declares of itself that it is the Word of God. "Thus saith the Lord," and "the Word of the Lord came unto me, saying" appear over and over again. If its own testimony to itself is valueless on this point, then it is without value on every other point. But if its witness concerning itself be true, what other guide do we need than the Word of God?

We believe that the Bible is God's Word, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Having this faith in the Bible as God's Word, it is of no consequence to us whether the subject of its revelations be the creation of the world or of man, man's fall, his hopelessness apart from Christ, the virgin birth of the Son of God, His resurrection,

or His coming again, atonement through Christ's shed blood and faith in that sacrifice, or any other matter, it is true, for God said it. Thus the Christian will plant himself upon the foundation of Holy Writ and will boldly exclaim, in the face of all worldly wisdom and opposing philosophies of men: "Yea, let God be true, but every man a liar!" (Rom. 3:4).

Why, then, are we so careless about our Scripture reading? Why do we depend upon God's truth coming to us second-hand only? Why do we not abide in its precepts? Why do we ever heed the voices of the world in preference to it? Why do so-called ministers of the Word preach other than from its pages? Why do we not love the Bible more? Oh, may God keep us close to His Word; then we shall be close to Him and to the Son of His love, who is revealed therein.



Recently we paid our semi-annual visit to the dentist. While awaiting our turn in the outer office, we thumbed through several magazines that we found on the table. One paragraph (we do not recall the name of the publication in which it was printed) told of a Vermont newspaper editor who, needing to fill space in an issue of his paper, published the Ten Commandments verbatim and without any comment. Two days later he received a letter from a man who had been a subscriber for some years. It was very brief, reading as follows: "Please cancel my subscription. Your newspaper is getting to be far too personal."

"For the Word of God 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" (Heb. 4:12). It was the convicting power of the Word that this man felt. For while the Law does not save, it will prove to man that he is a sinner. The offended newspaper reader was, through the unadulterated Word, convicted of his sin. If he would face the situation and read more of the Bible, he would see God's grace to save; for the message of forgiveness and salvation in Christ is written again and again in the Book. "The entrance of Thy Words giveth light; it giveth understanding unto the simple" (Psa. 119:130).

Something that we believe will effect a tremendous improvement in the magazine will be seen in the January issue. For beginning next month, "Current Events in the Light of the Bible" will be written by Dr. Wilbur M. Smith, Professor of English Bible at the Fuller Theological Seminary. Dr. Smith, possessor of a huge personal library, is a deep student of the prophetic Word and an avid reader of biblical and secular literature. He has at his disposal, through the facilities of the Seminary and by personal subscription, more than 150 newspapers, magazines, and journals, including publications out of London, Paris, Bern, Berlin, and Jerusalem, and is a gifted writer of prophetic oews. We are convinced that Dr. Smith's writings will prove beneficial and edifying to our reader-family.

Our staff of regular contributors is enlarging. In addition now to the Editor, and to Dr. Gaebelin who writes whenever he can find the time to do so (his exposition of Habakkuk will begin ere long), we are fortunate in having Dr. H. A. Ironside, Dr. Herbert Lockyer, Dr. Smith, and Arthur Forest Wells. Yet we know that the power is not of men, but of God. Unite with us, please, in asking Him to honor His Word as we seek to expound it, that He may be glorified on every page of *Our Hope*.



As is our usual custom, we shall, D.V., spend the last day of the year in intercessory prayer, remembering the work of the Lord everywhere, His workers, and members of our beloved reader-family. If you have any prayer requests that you would like us to take to the Throne of Grace, not only on December thirty-first but through 1950 from time to time, please write to the Editor. We shall consider it a privilege to share in your prayer burdens in this way, and we shall be grateful if you will remember all of us who are affiliated with *Our Hope* in your own prayer time. Thank you.



On the Covers Please look at the book announcements on the cover pages this month and every month. We do not give notice of this kind to every volume that is published, but choose those writings that we believe will be helpful to our reader-family. None of these advertisements is paid for, but all are printed as a service to our constituency.



Missionary Funds We cannot publish the list of donations to our *Missionary Subscription* and *Missionary Book Funds* without a word to tell you again how deeply the recipients appreciate your generosity and thoughtfulness. All too little Bible study material reaches some of these servants of the Lord in distant places, and they cherish reading material such as they are able to have because God has led you to share with them. They tell us over and over again how much *Our Hope* means as it comes to them each month, in refreshing their own souls and supplying them with material for use in their teaching of the Bible. So we thank you dear friends, on our own part and on behalf of those who benefit so much from your gifts.

Receipts for the month of September are gratefully acknowledged as follows:

Our Hope Missionary Subscription Fund, September, 1949: Nos. 49-140M, \$4; 49-141M, \$5; 49-142M, \$25; 49-143M, \$3; 49-144M, \$7.50; 49-145M, \$7.50; 49-146M, \$7.50; 49-147M, \$2.50. Total, \$64.00.

Our Hope Missionary Book Fund, September, 1949: Nos. 49-12B, \$10; 49-13B, \$5; 49-14B, \$5. Total, \$20.00.

STAFF SPEAKING ENGAGEMENT

(For Your Information and Prayers)

Dr. Frank E. Osbelsin:

Dec. 1—New York, N. Y.: Columbia University (Earl Hall).

Dec. 17—Colorado Springs, Colo.: Star Ranch.

Dec. 18—Denver, Col.: Church of the Open Door.

Dr. Harry A. Ironside:

Dec. 1-9—Dallas, Tex.: Dallas Theological Seminary.

Dec. 11, 18—Chicago, Ill.: Moody Memorial Church.

Dec. 13-16—Winona Lake, Ind.: Grace Theological Seminary.

Dr. Herbert Lockyer:

Dec. 1-4—Jackson, Mich.: Wall Street Baptist Church.

Dec. 10-18—Portland, Ore.: Evangel Baptist Church, 11th and Clay Street.

Dr. E. Stuyler English:

Dec. 6-11—Memphis, Tenn.: Central Baptist Church, also Mid-South Bible Center.

A very wonderful and blessed principle in God's dealings with His people is that every experience of need and distress is suffered to be in order finally to bring out that which in Him meets it, to give abiding knowledge for eternity, and to be of unspeakable value for the soul.

The Shekinah

By WALTER E. MARSH*

One of the most astonishing things in the Old Testament is the revelation that God, the Holy and Eternal, actually loved sinful men and yearned for their fellowship. It would never have occurred to anyone that the Creator could possibly find any pleasure in the friendship of men, and yet the Scriptures repeatedly emphasize not only His care for them, but His desire for a closer relationship.

Sin prevented most men from seeking God, but whenever He found one devoted to Him, as was Enoch, His love for that one was so great and His concern for his welfare so complete that He took him out of this world to be with Him for ever.

Later, when Abraham responded to God's call, He led him forth, guarded him, blessed him, and promised him still greater blessings in what is now known as the "Abrahamic Covenant."

In Moses's time God was continually imparting to him His wishes regarding His chosen people, until, in Exodus 25, we find the Lord wanting a home among them and giving Moses instructions for the erection of a tabernacle. In Exodus 25:8, He says: "Let them make Me a sanctuary that I may dwell among them"; and again, in Exodus 25:21, we read: "Thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. *And there I will meet with thee and I will commune with thee from above the mercy seat.*"

This promise God fulfilled upon completion of the tabernacle, for in Exodus 40:33, 34, it says: "So Moses finished the work. Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle."

Again 500 years later, when the tabernacle was superseded by the completion of Solomon's temple, we find, in 2 Chronicles 5:13, 14, that "the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to

*Mr. Marsh, a lay preacher of Vista, Cal., was formerly a barrister in London, England.

minister by reason of the cloud: for the glory of the Lord had filled the house of God."

The glory referred to is called the "Shekinah." It is a term never used except for God. "Shekinah" is a derivative of the Hebrew root, signifying *to dwell*.

Just as we have various translations and commentaries on the Scriptures, so did the Israelites have translations into Aramaic, and caegeses of several books of the Old Testament; for Aramaic, from the period of the captivity, had become the spoken language of the Israelites in lieu of Hebrew. These works were called the "Targums." Whenever the Targumists felt that the Hebrew text suggested or implied that God was localized or limited as to space, they substituted the words, "His Shekinah," for "God." The word, "Shekinah," does not appear in our Bible, yet it is understood as indicating not merely a supernatural radiation or glory, but the Cause behind such glory, God Himself.

This is borne out in 2 Samuel 6:2, where it is stated that "the Lord of Hosts dwelleth between the cherubim"; and again, in Psalm 80:1: "Give ear, O Shepherd of Israel, . . . Thou that dwellest between the cherubim, shine forth." Thus the Shekinah glory was not only in the Holy of Holies, but in the most sacred part of the Holy of Holies, i. e., between the arching cherubim over the mercy seat, where the high priest sprinkled the blood on the Day of Atonement (Lev. 16:14). The Shekinah showed forth and, in fact, was the gracious presence of God as Light, presaging that great Light yet to come to enlighten the darkness of His people.

But Israel departed from God, preferring the gross darkness of idolatry, so that He, perforce, departed from them and withdrew His light, leaving His people in spiritual blackness. One of the saddest verses in the Old Testament is Hosea 5:6: "They shall go with their flocks and with their herds to seek the Lord; but they shall not find Him; He hath withdrawn Himself from them." Thus ended the dispensation of God the Father.

Century after century the earth spun on its weary way unilluminated by the Light, the comforting presence of God. But there were "a righteous few" who walked humbly with God, praying earnestly for the coming of the great

Deliverer, and whose prayers were answered. The brightoess of Heaven suddenly burst across the darkness. Startled shepherds beheld the angelic hosts and heard the natal message of the ages, heavenly hosts announcing the advent of the Light of the world. The gulf was bridged separating God and men. Light again appeared; God once more dwelt with men. His Son was born, "Immanuel, God with us."

Light, in the Scripture, is ever associated with God, as in 1 John 1:5: "God is light, and in Him is no darkness at all." In James 1:17 He is described as the "Father of lights, with whom is no variableness, neither shadow of turning"; in Isaiah 60:19: "The Lord shall be unto thee an everlasting light"; and in Psalm 119:105; "Thy Word . . . is a light to my path."

Light connotes understanding, holiness, purity, spiritual illumination. When our Lord, therefore, declared Himself to be "the Light of the world," He was offering spiritual life to men whereby they, too, might be illuminated and might understand the things of God.

But before proceeding to consider Christ as the Light of the World, let us see what light is.

Natural light is the released energy of the sun. It is vibration, radiation, intense activity.

According to Professor Drummond, the laws of the spiritual realm are the same as those in the natural world, but prolongations of the same, operating on a higher level. As natural light is not a thing, but the result of intense movement, of high frequency, of activity, so, raising the thought to the spiritual realm, when Christ said, "I am the Light of the world," it was tantamount to saying, "I am the activity of God in the world." The same thought is expressed in John 1:4: "In Him was life; and the life was the light of men." He was living out God's impulse, taking His Father's place among men. Someone has said that Christ was the "photograph of God," a most happy simile, the word "photograph" coming, as it does, from two Greek words meaning "written in light." The Father's portrait was written in the light of the face of His Son, Jesus Christ. "He that hath seen Me hath seen the Father" (John 14:9). God is light (1 John 1:5), and the light of God was seen in His Son, the Light of

the World.

Thus we have a great advance in God's dwelling with men, through the advent of our Lord. Instead of the presence of God being evidenced by the stationary Shekinah, hidden in the seclusion of the Holy of Holies, not available to the people, never seen by the people, it was then openly manifest in the Person of our Lord Jesus Christ moving among men, seen of men, available to the common man. In place of the material Holy of Holies, localized and unseen, was the matchless Christ, living publicly among men, mixing with them. The physical mercy seat was superseded by the Fount of all mercy—the Lord of Life and Glory. In John 1:14 we are told: "And the Word was made flesh, and dwelt among us." The "Word," of course, is Christ, but it is worthy of note that the word translated "dwelt," or "tabernacled," comes from the same root word as "Shekinah"; so, without in any way straining the meaning of the passage, we can say: "And the Word was made flesh, and 'shekinahed' among us." The Shekinah glory glowed forth in the daily life of our Lord Jesus Christ. He was the true Shekinah. John continues: "And we beheld His glory, the glory of the only begotten of the Father, full of grace and truth." This last phrase, "full of grace and truth," indicates that John was referring not merely to our Lord's transfiguration, but to the beauty and grace of His daily life, to the light within Him, forever straining forth in its splendor, to the one continuous shedding forth from Him of love and respite to the weary. Our Lord illuminated everything, doing good, healing, feeding, teaching, revealing the love of the Father, in the vigor, and yet the gentleness, of His life. He was the Sun of Righteousness, shining amid the blackened and scarred lives of men. His life was replete, complete, filled with tenderness for erring men. This was the dispensation of God the Son.

But the time came when, Christ's mission on earth being accomplished, the Light of the world had to depart. He no longer visibly dwelt with men, but He sent to His followers the Comforter, even the Spirit of Truth, to abide with them forever. This brings us to the dispensation of the Holy Spirit, the dispensation in which we live today.

During His earthly ministry, our Lord used the words,

"I am," several times in His teachings; i. e., "I am the Way," "I am the Bread of Life," "I am the Door," "I am the Vine," etc. But when He said: "I am the Light of the world," He also said to His disciples: "Ye are the light of the world." This is the only "I am" that He extended to them. Why? Because it was the only "I am" that He could depute to them. The other "I am's" related to the redemption. These no one could share with Him.

"Ye are the light of the world." Do we realize that this is the highest honor possible to a mortal man? Do we see the implication? The Lord calls us to be what the mercy seat used to be—the habitat of His glory. We are to be the successors of the Son of God as the abiding place of the Shekinah! God dwelling in *us*, shining in *us*. We are the Illuminati of Christ—His illumined ones. We belong to Him; therefore, His glory should pour out from us. This is emphasized in the three following passages: (1) 2 Corinthians 6:16: "Ye are the temple of God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people"; (2) 1 Corinthians 6:19: "Know ye not that your body is the temple of the Holy Ghost which is in you, which we have of God and ye are not your own?"; and (3) 1 Corinthians 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

In this connection, one would point out that the ancient Greeks had two different words for "temple." One, *hieron*, was used for any place or thing under the protection of a god; and the other, *naos*, referred to the dwelling of a god, the inner part of a temple, the shrine in which the image of the god was placed.

In the New Testament, both these words are used. Where *hieron* is employed, it embraces the whole temple, including the outer courts; where *naos* is used, it is restricted to the more sacred part of the Holy of Holies, the ark, the Shekinah, the flame of God's presence.

It is this latter word, referring to the Holy of Holies, that the Apostle Paul used in each of the three passages mentioned above, in describing a believer in whom dwells the Spirit of God. The sacrifices were offered in the outer and larger place, but it was upon the mercy seat in the holy place that Aaron

sprinkled the blood of the sin-offering (see Lev. 16:14).

It is clear, therefore, that after the believer has been cleansed by the atoning work of the great Sacrifice, God comes and dwells within him so that such believer becomes His shrine. The believer's body becomes the sanctum of the Holy Spirit, God's altar, where His glory shines—His habitat.

This wondrous honor, unthinkable were it not a fact, makes it possible for the believer in Christ to have an intimate and unbroken awareness of God's indwelling presence. And, as the Spirit instructs him as to how precious he is in God's sight, even his quondam sinful body being now sacred as the place where the Holy One makes His abode, then he will ask continually for grace to "die daily" to all things unlike his august Guest, to the end that the pure light of the beauty of holiness may glow through him more and more as the shrine and altar of God.

GRACE AND PEACE

By C. A. LUFURROW

"Grace and peace be multiplied unto you" (2 Peter 1:2)

God loved the world—and long ago
 He sent His Son to Bethlehem
 That living, all the world might know
 The wonders of His love for them.
 Those who have tried and found Him true
 Know this: "My peace I leave with you."

God loved the world—He loved it so
 He sent His Son to Calvary
 That dying, all by faith might know
 Salvation for eternity.
 Those who have trusted, find this true:
 "Sufficient is My grace for you."

Take sides: put on the whole armor of God, then take the shield and fight the good fight to the end; more than that you cannot do; less you dare not try.

Re-Thinking the Rapture

An Examination of What the Scriptures Teach as to the Time of the Translation of the Church in Relation to the Tribulation

By THE EDITOR

I

It was a peculiar mark of the Sadducees that they did not believe in the resurrection of the dead (Mark 12:18; Luke 20:27; Acts 23:8). This sect considered themselves within the fold of Israel, but they did not discern the clear revelation of the Scriptures and they denied the might of the Almighty God to raise the dead. Similar are there those in our day, who think and speak of themselves as Christians and whose names may be written on the rolls of one church organization or another, who, like the Sadducees, "say there is no resurrection." Of such men we can only state, upon the authority of our Lord Jesus Christ, that they do "err, because [they] know not the Scriptures, neither the power of God" (Mark 12:24). True Christians accept the Word of God for what it must be, His infallible revelation, and they therefore believe in the resurrection of the dead.

It is very apparent that the translation of the Church is connected with resurrection. There are three New Testament texts that few students of the Bible will deny as being descriptive of the rapture, namely: 1 Corinthians 15:51, 52; 1 Thessalonians 4:15-17; and 2 Thessalonians 2:1.* Of these passages, two, the first and the second, declare very clearly that the up-calling of a living generation of believers in Christ and the resurrection of the dead in Christ are simultaneous. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the

*We were about to mention four passages, John 14:3 being the other text. But we have omitted it with purpose, for two reasons: (1) we have recently learned that there are some Bible students who are convinced that this promise of our Lord's has not to do with the translation of the Church, but to Christ's return to His own to Himself upon their death during all these centuries of the Christian era (an opinion with which we do not agree); and (2), while the promise of John 14:3 is the first New Testament intimation of the rapture, it cannot be said to be descriptive of it. We shall refer to this text, but not here.

twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed" (1 Cor. 15:51, 52). "But I would not have you to be ignorant, brethren, concerning them which are asleep . . . For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. 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 . . . to meet the Lord in the air . . ." (1 Thess. 4:13, 15-17). It is evident and incontrovertible, therefore, that the two miraculous events—the resurrection of those who have died in faith, and the transformation and translation of those Christians who are living when the rapture-trump of God sounds—will take place simultaneously and that both groups will be caught up together into Christ's presence. "At the last trump . . . the dead shall be raised incorruptible, and we shall all be changed." "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them." If, then, the time of the resurrection can be established, as it relates to events of the last days of this age, the time of the rapture of the Church can be settled also.

The Scriptures have a great deal to say about resurrection, not only in the New Testament, but in the Old as well, although the word "resurrection" is not found in the latter. Two Old Testament citations, without any effort at exposition, will suffice to prove the point: (1) "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for the dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19); and (2) "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

As to the New Testament, passages already cited declare that there will be a resurrection. In Luke 14:14 we read these words spoken by our Lord: "For thou shalt be recompensed at the resurrection of the just." In John 5:28, 29, the Lord Jesus is reported to have declared: "Marvel not at

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this: for the hour is coming, in the which all that are in the graves shall hear His voice [the voice of the Son of Man, our Lord Himself], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." And thrice in John 6, in verses 40, 44, and 54, we find this expression from His lips: "And I will raise him up at the last day."

The resurrection is taught in the Scriptures; in fact, it is plain from some of the texts quoted that there are two resurrections spoken of: (1) the resurrection of the just, that will issue in life; and (2) the resurrection of those who are evil, that will result in judgment. It is the resurrection of the just that we are particularly interested in at this time, since, quite obviously, it is not those who have done evil, but those who have been justified by faith, the dead "in Christ," who will be raised and caught up with living believers when the rapture shout is sounded.

In both of the Old Testament passages quoted, the context suggests that the resurrection alluded to will take place in connection with a period of tribulation (Isa. 26:16-18; Dan. 12:1). Bear in mind, however, that these prophecies have particularly to do with Israel, and not with the Gentile nations. We shall have more to say about this in a later chapter.

In the New Testament Scriptures cited, we observe that the resurrection of the justified will be "at the last day" (John 6:40, etc.). "The last day" will be, we assume, the last day of this age, before the new kingdom age is ushered in. As we turn to the book of The Revelation, through the eyes of John we see, after Christ's return in power to destroy His enemies and at the time when the Millennium is to begin, "thrones, and they that sat upon them: and . . . the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years" (20:4). And then we read: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (vs. 5). Here we have a reference to a resurrection of just men, saints of God, at the last day, after the tribulation, at

the beginning of the Millennium, and it is said to be "the first resurrection." In view of the fact that the translation of the Church is to be identical in time with the resurrection of the just, and on account of the fact that this resurrection, after the tribulation, is clearly declared to be "the first resurrection," is it not the part of honorable and sane interpretation of Scripture to conclude that the rapture must be at the same time, that is, after the Tribulation? Indeed, it is, unless there be other Scriptures which indicate that this cannot be so.

There are other Scriptures which suggest another conclusion, however. But Scripture does not contradict Scripture. It is necessary, therefore, if it is to be understood or proved that the rapture may occur at another time than that indicated by the first resurrection of Revelation 20, to show that the first resurrection does not consist of one united up-calling of all who have died in faith, but rather a series of such resurrections. Not for an instant do we suggest that Scripture can be added to. The Bible talks of two resurrections: the resurrection of the just, and the resurrection of the wicked dead. There are not three or four resurrections; there are two, and no more. We should immediately place them as occurring at two distinct times—the first, as written in Revelation 20:4; and the second, which issues in the second death, at the time indicated in verses 11-15, were it not that there are other Scriptures which lead us to investigate further. These texts will be considered in due course. The important thing to discover at this time is whether or not the first resurrection must be a simultaneous resurrection of all the just at one definite moment, or whether the first resurrection may be understood to mean the resurrection of all the just, to be sure, but in a series of two or more ascensions.

It is quickly apparent that there is not the slightest suggestion, in all the predictions concerning the resurrection of the just, that that resurrection will do anything other than take place at one time. But it is equally clear that, in respect to the resurrection of the just and that of wicked dead, it might easily be understood, at first reading, that these two resurrections will occur simultaneously. For example, here are the words of our Lord, already quoted earlier: ". . . the hour

is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John 5:28, 29; cf. Dan. 12:2). "The hour is coming," our Lord said, in which all in the graves are to be raised, some to life and some to judgment. Who would suppose, in reading this language, that there is to be an interval of a thousand years between the two resurrections of this "hour"? Yet, when we get to Revelation 20, we find that this is so.

Again, in Revelation 20:14, it is said, in connection with the judgment that is recorded, that "this is the second death." If a consistent pattern is to be followed in our interpretation of the Scriptures, it is equally as important to insist that the "this," of "this is the second death," embraces all those, without exception, who will suffer the eternal judgment in the lake of fire, as written in verses 11-15, as it is to state categorically that the "this," of the "this is the first resurrection," includes all those, without exception, who will be raised to life and will reign with Christ for a thousand years. Yet in the case of the second death, there are those who will be consigned to its judgment in the lake of fire a thousand years before the judgment of the great white throne, namely, the beast and the false prophet (Rev. 19:20). The second death, then, falls upon wicked men on two distinct occasions, separated by a thousand years. Of the beast and the false prophet, the condemnation that they will receive is as surely "the second death" as it will be for those brought before the great white throne.

It is therefore wholly conceivable that "the first resurrection" will be experienced, by those who have been justified by God, in certain distinctly separate periods, perhaps three or one-half years apart, perhaps seven, perhaps more. Christ Himself is the "firstfruits of them that slept" (1 Cor. 15:20). The firstfruits are the earliest (Heb., *bikkur*) and chief (Heb., *reshith*) fruits of the harvest, but it is all one harvest. The question arises, too, as to whether the resurrection of the two witnesses of Revelation 11:1-12, does not precede that spoken of in chapter 20:4-6. Yet who will deny that the two witnesses are partakers of that which is called "the first

resurrection"? Those who will be raised are of the same resurrection as the Lord Jesus, the first resurrection. "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15:23). All of these, excepting Christ Himself, who will share in the first resurrection, will do so "at His coming," but it remains to be seen, in our studies, what is involved in that coming.

(To be continued, D. V.)

My one ambition is Thy smile,
 Thy favor is my joy;
 Oh, 'tis to Thee I humbly bow
 In love, without alloy.

A LETTER FROM GOD

The subject of that letter (the Bible, a letter from God with your address on it), is Jesus Christ, who is incomparably the most important and significant Person who ever trod the earth. The first principle for understanding the Bible is to be acquainted with the Person who is its subject. The supreme merit of the Bible is not its literary excellence nor its historical value, for one may acknowledge these and remain a complete pagan. Its greatest worth is not even its matchless laws and perfect morals, which a man may strive to keep and yet not even know God. Rather does its highest value lie in the fact that, in a sense which applies to no other person and no other book, there strides through its pages the figure of Jesus Christ, the Son of God, the Saviour of the world.

You may have the utmost respect for Scripture. You may read it frequently and with admiration. But an admired Bible is not enough. Only a Bible which is believed, lived with, and lived by can fulfil its function in human life. The one key to the Word of God is the Son of God. The Book lives through Him, and He lives and reigns in human hearts through the Book.

—*Frank E. Gaebel*, in a sermon preached in the Chapel of the U. S. Military Academy, West Point.

Jesus, the Eternal

By ARTHUR FOREST WELLS

*"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am" (John 8:58).**

The air was filled with murderous intent against our Lord when these words were spoken. He had displeased certain Jews by a good work and a telling word. They were now accusing Him of sacrilege and blasphemy: of sacrilege because He had healed a man on a sabbath day and had told him to rise, take up his pallet and walk; of blasphemy, because He had claimed equality with God by calling Him His own Father. Yet in spite of their hot tempers, they had so far contented themselves with nothing stronger than name-calling. They accused Him of having a demon. When, however, many thoughtful listeners believed on Him, and He had counselled them: "If ye abide in My Word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32); then the ire of these rancorous nationalists flared up afresh. They blared at Him: "We are Abraham's seed, and have never yet been in bondage to any man." The introduction of the patriarch's name occasioned two things: it did much to shape the thought from thereon to the end of the chapter, and it eventually led to an attempt of violence against our Lord. He, for example, answered: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a Man that hath told you the truth, which I heard from God; this did not Abraham." Again: "Abraham rejoiced to see My day; and he saw it, and was glad." At these words the Jews, who had previously asked Him whether He was greater than their father Abraham, now queried Him: "Thou art not yet fifty years old, and hast Thou seen Abraham?" And then, when in answer to this clamor our Lord replied: "Before Abraham was born, I am"; they took up stones to cast them at Him. But we are told that "Jesus hid Himself, and went out of the temple."

*Scriptures quoted in this article are from The American Standard Version unless otherwise stated.

Let us carefully examine this great declaration of the Son of God, "Before Abraham was born, I am"; for it expresses several absolute truths concerning Him, eternal truths full of blessing for every one who believes in Him.

1. The Uniqueness of our Lord Jesus Christ

The first thing that we notice about this text is that it sets forth its Claimant as being unique. "Unique" means "without like or equal." The least that one can find in this text is an assertion by our Lord that there is an essential difference between Him and Abraham. Now, to the Jewish mind, Abraham represented the height of human perfection. Paul, therefore, made use of his name in the Epistle to the Romans to show that if Abraham was, and needed to be, justified by faith, then a like salvation by God's grace is the only hope of every other man. The apostle quoted Scripture to prove his point, for Moses had written concerning Abram: "He believed in Jehovah; and He reckoned it to him for righteousness" (Rom. 4:3). Our Lord spoke here on His own authority, which these reckless Jews hotly contested; indeed, they angrily resented what He said and sought to kill Him for it. Of course, they were allowed to act as they did only because our Lord did not choose to use His power against them then. He had come to save and not to judge. But why were these Jews so angry? They were up in arms because they understood the full meaning of our Lord's words and because they denied Him the right to say so much. They rejected what we proudly proclaim, namely, a classification of rank for the Lord Jesus Christ supreme, superior even to Abraham.

Other Scriptures claim for Him supremacy over all men. Once, when the trend of thought brought out Solomon's name, our Lord, referring to Himself, said: "A greater than Solomon is here" (Matt. 12:42). To the Jews He said: "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). Paul ascribed to Him preeminence in all things; "for the fulness of God was pleased to dwell in Him" (Col. 1:19). John the Baptist, than whom none born of women was greater, said of our Lord: "He must increase, but I must decrease" (John

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3:30). Then the Gospel of John records these words: "He that cometh from above is above all" (John 3:31). So runs the testimony of Scripture, which John 3:15 puts into one word, *monogenes*, "only begotten." Jesus Christ is the only begotten Son of God; there is none other exactly like Him. In Him is our hope. When the disciples were asked whether they would also leave Him, Peter spoke for all who believe: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy One of God" (John 6:68, 69). Our Lord Jesus Christ is unique.

2. The Pre-existence of our Lord Jesus Christ

The first verb in our Lord's declaration, "Before Abraham was born, I am," has been variously translated. We wish to speak of that more fully in a moment; but just now we need not go into that, for, no matter what rendering is used, it cannot be denied that our Lord intended us to understand that He existed before Abraham. Do not pass this off as mere "theology." Theology it is, but theology full of beneficent values. Let us note some of them.

Since our Lord existed before Abraham, He existed before His Bethlehem birth. Ordinary men come into existence at birth. No part of a natural human being exists before he is born. Some foolish philosophers have taught a theory of transmigration of souls, but happily they have had few followers. The marvel is, that that which is folly when applied to men born by natural generation, is one of the glories of our Lord Jesus Christ. He existed before He was born. Therefore, Isaiah could write, "unto us a Son is given," as well as, "unto us a Child is born" (Isa. 9:6). And our Lord could say to Pilate: "Thou sayest that I am a King. To this end have I been born, and to this end am I come into the world" (John 18:37). Our Lord's whole life-view concerning Himself was that He came forth from God and was going to God. Therefore He could pray: "Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John 17:5). These facts of our Lord's coming and going have infinite significance for the Christian; for we find that they

are mentioned in the closest connection with His love for His own even unto the end, and with His desire that they, whom the Father had given Him, might behold His glory which the Father had given Him.

The *pre*-existence of our Lord made the Gospel of John 3:16 possible. That gracious giving by God required the prior existence of His only begotten Son. Paul wrote: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich" (2 Cor. 8:9). When was our Saviour rich? Certainly not in this life; for He Himself said: "The foxes have holes, and the birds of the Heaven lodging-places; but the Son of Man hath not where to lay His head" (Matt. 8:20). He must have been rich then before He came to earth. So He was. But "in exchange for the joy that was lying before Him" in Heaven He "endured the Cross, despising shame" (Heb. 12:2). We ought to love Him for that; for every blessing that the Christian owns has its roots in that grace.

3. The Eternity of our Lord Jesus Christ

The Authorized Version makes our Lord say: "Before Abraham was, I am." This rendering veils the truth which the original words express. To the English reader "was" and "am" are but two forms of the verb "to be." Our Lord, however, used two different verbs. In respect to Abraham, He used a verb meaning "to become," that is, "to pass from nothingness to existence"; but in respect to Himself, He used the verb "to be," meaning "to exist," a word which makes no reference to origin, and which, as employed here, expresses the thought of eternity. So we may paraphrase the text: "Before Abraham came into existence; I always did, do now, and always shall exist." The American Standard Version translates the Greek, *prin Abraam genesthai ego eimi*: "Before Abraham was born, I am."

This "I am" immediately brings to mind the revelation of God in the instance of the burning bush. Moses had asked God how he should speak of Him to Israel. God answered him: "I AM THAT I AM. Thus shalt thou say unto the children of Israel: I AM hath sent me unto you"

(Ex. 3:14). It is this "I AM" that we see in the claims that our Lord Jesus Christ made for Himself. In most instances He added one or more substantives, as when He said: "I am the Way, and the Truth, and the Life" (John 4:6). In His answer to the woman of Samaria the pronoun "He" is implied, when He said: "I that speak unto thee am [He]" (John 4:26). Here, however, His statement is absolute: "Before Abraham was born, I am." The "bush passage" therefore becomes its commentary. A bush burned with fire; but it was not consumed! What is the meaning of the non-combustibility of the flaming shrub? It has been said that the indestructibility of the plant taught the continuance of Israel. That the Hebrew nation has wonderful promises concerning its future, we will not deny: "for the gifts and the calling of God are not repented of" (Rom. 11:29); but a greater truth than that of Israel's preservation is taught by the marvel of the bush that was not consumed by its central fire, a truth no less than that of the indestructibility of God Himself, that is to say, of His eternity. The "I am" of our text declares, therefore, the eternity of our Lord.

Now, the eternity expressed in the bush that burned but did not burn up, is not something abstract; it is the eternity of God's faithfulness and abiding lovingkindness. His faithfulness is seen in His repeated reminder that He is "the God of Abraham, the God of Isaac, and the God of Jacob." His lovingkindness is seen in the expression of His purpose for His people. The great truth on which the old covenant was founded was the fact of God's eternal trustworthiness in grace and righteousness. We who share the blessings of the new covenant rest our hope in the same assurance. Believers in all ages have anchored their hope in the constancy of God's love for them. Moses wrote: "Lord, Thou hast been our Dwelling-place in all generations." David sang: "The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear Him" (Psa. 103:17). Habakkuk confessed: "For though the fig-tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there

shall be no herd in the stalls: yet I will rejoice in Jehovah, I will joy in the God of my salvation" (Hab. 3:17-18). Paul wrote: "Faithful is He that calleth you"; and he was confident "that He who began a good work in you, will perfect it unto the day of Jesus Christ" (Phil. 1:6).

4. The Deity of our Lord Jesus Christ

We have seen how the characteristic of the bush itself has been a commentary on our text, namely, of our Lord's eternity. Let us now consider the central words spoken by God out of it. In this Theophany, God made two revelations concerning His name: first, concerning its essential nature; second, concerning its ancestral manifestation.

God speaks of Himself as the "I AM." *Ehyeh* is the Hebrew form of this designation, and it comes from the same root as that appellation which has been called the "incommunicable name," that is, the name of God which we customarily pronounce "Jehovah." That, however, is likely not the right pronunciation, and it may not be older than the sixteenth century. The original form was simply the tetragram *YHWH*; that is, a word of four letters, and in this case four consonants, since Hebrew was written without vowels or vowel points. In the course of time the custom began to pronounce the word *Adonay* instead of the divine name, or *Elohim* if it followed the word *Adonay*. Then, when the vowel points were added to these four Hebrew consonants, the vowels of *Adonay* (Lord) and *Elohim* (God) were given to them. With few exceptions, the Authorized Version follows this practice. Thus, for example, in Genesis 15:1 the divine name *YHWH* is rendered "LORD," spelt with one large and three small capitals; but in Genesis 15:2, where *YHWH* is the Hebrew word "Lord," it is rendered "GOD," spelt with one large and two small capitals. Unless the reader of the Bible is alert to this manner of rendering the divine name, he will miss the importance of the great number of times that it appears in the Old Testament. In the concordance which we use there are no less than seventy and a half columns, in small print, citing the name "Jehovah."

The significance of this fact becomes even more impressive

when we remember that the Jehovah of the Old Testament is the Lord Jesus Christ of the New Testament. Proof of this can be found in the parallelisms of certain Old and New Testament texts: as in the case of John 12:40, where the evangelist quotes Isaiah 6:10 and then adds: "These things said Isaiah, because he saw His glory; and he spake of Him." The antecedent of the pronouns "His" and "Him" is "Jesus," in John 12:36; therefore, since the titles of God in Isaiah 6, in the order used, are: "Lord," "Jehovah of Hosts," and "Jehovah," it is plain that the names "Jehovah" and "Jesus" belong to the same Person. That is, Jesus is what Thomas called Him, "Lord" and "God" (John 20:28). There are other parallels of a similar nature that confirm the right of the Lord Jesus Christ to say: "I and the Father are One" (John 10:30), and, "He that hath seen Me hath seen the Father" (John 14:9).

The importance of this oneness for the Christian is seen in the fact that when Jehovah named Himself the God of Israel's fathers, He did not say: "I am the God of Abraham, Isaac, and Jacob"; but that He said: "Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. . . . This is My name forever, and this is My memorial unto all generations. . . ." (Ex. 3:15). When the Sadducees, who denied the resurrection, came to the Lord Jesus with their tricky question about the marital status in Heaven of a certain woman who, according to Hebrew law, had been the successive wife of seven brothers, He said to them, after He had informed them about the absence of marriage in the future age: "But that the dead are raised, even Moses showed, in [the place concerning] the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now He is not the God of the dead, but of the living, for all live unto Him" (Luke 20:37, 38). At least two truths are revealed in this answer: first, though absent from the body, believers in the covenant-God live; second, God is the God of individual believers in Him, and nothing can change that relationship. Paul wrote: "Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end

Christ died and lived, that He might be Lord of both the dead and the living" (Rom. 14:9). At this point let us reassure our hearts with these words of the Lord Jesus Christ Himself: "Whoever hears My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, who hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are One" (John 10:27-30). The Lord Jesus Christ, in attributing the divine "I AM" to Himself, proclaimed His deity. With Thomas, we acknowledge the Saviour's claim and fall down before Him in thankful adoration as our Lord and our God.

5. The Authority of our Lord Jesus Christ

We call Jesus Christ "Lord" because we recognize Him as "God." He who has the right to say, "I AM," has the right to say, "Verily, verily, I say unto you." With varying degrees history has acknowledged His jurisdiction in the realm of spiritual truth and moral conduct. This is said, not at all with the idea that the Lord is flattered by or dependent upon such an acknowledgment, but to state a known fact. Many have not accepted His Saviourhood or Lordship; some, alas, use His name in vain. But they do not joke about Him; and though they speak of Him at times as the Carpenter, they do not try to shake hands with Him. Once in a gathering of men of letters the question was asked: "What would you do if Shakespeare entered the room?" The answer given was: "We would all rise to our feet." The question was then asked: "What would you do if Jesus Christ entered the room?" One of them is reported to have replied: "We would all fall on our faces before Him." It is said that at that point a woman got up and walked out; but she seems to have been the only objector.

John Stuart Mill once remarked that mankind cannot be too often reminded that there was once a man by the name of Socrates. Maybe so; but many others, with stronger emphasis, will want to remind men that there was once on earth One, who now reigns in Heaven, who called Himself the Son of God and said: "Ye call Me, Teacher, and, Lord:

and ye say well; for so I am." Socrates never had any one start a calendar from the day of his birth; but men do, the world around, put *anno Domini* before their dates. Socrates asked questions about things supposed to be implicitly known by all rational beings. The Lord Jesus Christ preached Himself. Today men talk about the "Socratic method." But many others can say: "For to me to live is Christ." Socrates could pretend ignorance and make the errors of others conspicuous by adroit questioning. But the Lord Jesus Christ, who could read the hearts of men, said: "Son, thy sins are forgiven." And when some doubted His right to do so, He said: "But that ye may know that the Son of Man hath authority on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house" (Luke 5:24). And the record states that the palsied man "arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God."

Paul wrote a chapter in which he used the singular personal pronoun forty-seven times in nineteen verses. You say: "I know; he did that in the seventh of Romans." That is right; but the smile faded from off your face when you said that, for you recalled that the apostle made those personal references to describe his defeat in spiritual conflict. The Lord Jesus Christ says: "I, Me, Mine"; and the face of every consecrated Christian lights up with joy and confidence, for each believer knows that what the Saviour speaks in love He has power and all authority in Heaven and on earth to perform. No one accuses Him of immodesty or egotism when he reads that He said: "Before Abraham was born, I am." Instead, men hang on His word for comfort, as they hear Him say: "Let not your heart be troubled: believe in God, believe also in Me" (John 14:1). They take heart when they read that He said: "Him that cometh to Me I will in no wise cast out" (John 6:37). They believe that He had authority to lay down His life, and authority to take it again; and that He did so because He loved them as their Friend. Christians refresh themselves with the reminder that He who said: "Come unto Me, all ye that labor and are heavy laden, and I will give you

rest" (Matt. 11:28), did so only after He had revealed the stupendous fact that the Father had delivered all things unto Him. The Lordship and Authority of Jesus Christ needs to be preached in our day to comfort Christians; but they need to be preached also for the sober reminder, that we are to "walk as children of light, . . . proving what is well-pleasing unto the Lord" (Eph. 5:8, 10); and that it is written, without sanctification "no man shall see the Lord" (Heb. 12:14). Repentance can have no meaning for one who does not recognize the authority of Jesus Christ. No wonder then that we never read of Judas Iscariot calling Him, Lord. By contrast Paul instantly addressed Jesus as Lord in the moment of His appearance to him on the Damascus road; and sometime afterwards the apostle could say: "I was not disobedient to the heavenly vision" (Acts 26:19). All Christian disciples need to heed the word of His mother: "Whatsoever He saith unto you, do it" (John 2:5). That way only lies the road to satisfaction and rewards in Him: "Trust and obey, for there is no other way to be happy in Jesus, but to trust and obey."

It was a great word which our Lord spoke, when He said: "Before Abraham was born, I am." By it He explicitly revealed Himself as the Center of our faith and hope, our life and love; and by it He implicitly revealed all His redemptive qualities in their eternal values. In the Epistle to the Hebrews there is a text which tells us that "Jesus Christ is the same yesterday, and today, and for ever" (Heb. 13:8). It should be noted that there is no copula in the Greek text. The word "is" is supplied by the translators, and it is generally placed after the word "Christ." But it may be placed between the word "Jesus" and the word "Christ"; then the translation can be: "Jesus is Christ, the same yesterday, and today, and for ever." That is, by moving the copula forward the verse is made to declare, not simply the eternal unchangeableness of Jesus Christ, but more distinctly the eternal unchangeableness of Jesus as Christ. The essential truth is the same in either case: the first position of the copula emphasizes our Lord's person; the second emphasizes His office. Some European soldiers teased a native Christian of India concerning his faith, by

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asking him for the latest news about Jesus Christ. After a word of reproof for their irreverent levity, he replied: "I am happy to tell you that 'Jesus Christ is the same yesterday, and today, and for ever.'" So He is. This is our assurance for grace and glory.

 DIVINE CRESCENDO

By Constance Calenberg

I could not play,
 Though all my thought
 Were strung stretched taut
 Across the bridge of time,
 And it were mine
 To draw the bow of eloquence
 Along its measured length.
 There would not be the strength
 Within my soul
 To reap a melody which told
 Of all the love I hold
 For Christ within my heart,
 Its magnitude impart—
 The intonations of my hope,
 Its vast, exhilarating scope.
 I could not strike the intervals
 Upon the mighty keyboard of earth's sound;
 My crashing chords
 Would not resound
 With force enough to show my joy—
 This peace,
 Which earth cannot destroy.
 I could not play,
 Though trumpets blew,
 And then I too
 Were handed life's great symphony
 To lead.
 I could not find the song,
 The word, the deed
 To give to earth
 My rhapsody complete!
 This happiness, I've found . . . at Jesus' feet.

Current Events

In the Light of the Bible

By THE EDITOR

Christianity or Religion? Some few years ago, Dr. A. C. Gaebelin, the late Editor of *Our Hope*, wrote a book bearing the title of the caption of this paragraph. In this volume Dr. Gaebelin showed the vast difference between the religions of the world and Christianity, the great differentiation between trying to work out one's salvation and receiving new life in Christ.

In reading through about forty secular magazines this past month, we have noted what the world thinks of when it speaks of religion, in which embracive word it includes Christianity, of course. Here, for example, are some of the items that are to be found on the religious pages of the secular press: (1) Tourists in Rome will find, marked on the floor of the vast basilica of St. Peter's, the dimensions of the most famous churches of the world, of which New York's St. Patrick's Cathedral is one. In addition to St. Patrick's are St. Paul's (Anglican) of London, and the Roman Catholic cathedrals of Florence, Rheims, Milan, and Cologne. All of them, of course, are smaller than St. Peter's, which is 611 feet long. The Episcopal Cathedral of St. John the Divine, in New York, is 601 feet long, but this is not included in the measurements designated in the basilica of St. Peter's. (2) In the absence of the U. S. Senate chaplain at the opening of a legislative day in October, Vice-President Alben Barkley offered a prayer in his stead. (3) The fiftieth anniversary of the opening of St. Michael's Mission in Arizona, a Franciscan work among the Navajo Indians. (4) The marriage of Ivan Obolensky, a member of the Greek Orthodox Church, to Claire McGinnis, a Roman Catholic, with two ceremonies, one in the Orthodox Church and the other in the Roman Catholic Church. (5) The theft of a portable communion set from one of the exhibition booths at the 56th triennial general convention of the Protestant Episcopal Church in San Francisco. (6) The announcement of a new radio program entitled "Someone You Know," sponsored jointly by the American Broadcasting Company and the Protestant Radio Commission,

in which social and family problems are discussed, with the assistance of psychiatrists, ministers, and such noted public characters as Mrs. Franklin D. Roosevelt. According to reports, this series was requested by the Department of Pastoral Services of the Federal Council of Churches.

(7) The Rev. William Howard Melish of Brooklyn made a trip to San Francisco to the convention of the Protestant Episcopal Church and requested that the delegates rescind the action of the Bishop of New York in dismissing him and his father from Holy Trinity Church because of left-wing activities. (8) A list of the seven deadly sins of church architecture, as defined by Dr. Halford E. Luccock, professor of homiletics at Yale University Divinity School. (9) A report that a burglar in Illinois said, when charged with robbing three churches: "They were the only places where I could find peace of mind." And (10) an item to the effect that a female pickpocket in California stated that her favorite Bible quotation is: "The Lord is my Shepherd; I shall not want."

It is difficult to discover, when reading things of this kind, why those who have never been born again are not particularly attracted to attend church services, if this is all that "religion" has to offer them.

IMPORTANT ANNOUNCEMENT

Beginning with the next issue a change of great importance will occur in this department, a change which brings a new viewpoint to these pages and will enlarge the scope of the magazine. Read about it in the editorial entitled, "Current Events," where we give notice that Dr. Wilbur M. Smith will write these pages beginning with January *Our Hope*.

Stalin's Dilemma. The Kremlin is not particularly anxious for a shooting war at this time, which would bring down the wrath of the U. N. against the Soviet Union and might interfere with certain diplomatic measures that Joseph Stalin hopes to bring to pass without fighting. But

the Russian leader faces a dilemma in the refusal of Marshal Tito of Yugoslavia to toe the Soviet line. It appears that, rather than a Russian invasion of Yugoslavia, there may be a guerrilla war in Yugoslavia, on the Greek pattern, actually a civil war among Communists challenging Stalin's leadership and Moscow's control over Communists throughout the whole world.

America for Christ. What is described by *Time* magazine as "the greatest cooperative evangelistic movement of the past half century" began in the middle of October, a campaign that is to last for fifteen months, that is, until December 31, 1950. Sponsored by the Federal Council of Churches, this United Evangelistic Advance is to be an effort on the part of 38 Protestant denominations, with a membership of some 35 million, to seek to persuade the unchurched (estimated at 70 million) to join one of their denominations. The chief speakers for the mass meetings will be England's Bishop Stephen Neill, China's T. Z. Koo, Mexico's Baez-Camargo, Scotland's J. Hutchinson Cockburn, and India's E. Stanley Jones. Director of the movement is Dr. Elmer G. Homrighausen of Princeton Theological Seminary. It is to be feared that the leadership includes too many who deny the verities of the Christian faith for the Advance to accomplish a great deal for the Lord, though here and there, we trust, a sound Gospel will be preached and souls will be saved.

This movement is not to be confused with the "Christ for America" evangelistic services directed by Dr. Horace F. Dean of Chicago.

Time states that the United Evangelistic Advance, combined with the Roman Catholic Holy Year, will "make 1950 the most religion-conscious twelvemonth the modern world has yet known."

A-Bombs and Diplomacy. British Defense Minister Alexander is expected to urge, during his Washington visit, the provision of a large stockpile of American atom bombs in Britain, a plan that is being strenuously opposed by the U. S. Air Force. United States officials feel that an atom-bomb stockpile in England would be in a dangerously

exposed position, and they also claim that the long-range striking power of American B-36's makes such a storage superfluous. It has been intimated, however, that Britain really does not want the stockpile, but will propose it simply as a bargaining point to gain U. S. help in the defense of Hong Kong and Southeast Asia.

It is hardly strange that man's word is not considered to be of very great value in the light of such revelations as this, and this condition obtains generally in diplomatic circles. One asks for something, not because he wants it but because he feels that, if his request is refused, he will be in a better position to secure another favor, since diplomats do not want to turn down too many requests made by their fellows. You see, they themselves may want to ask favors also at a later date.

How can men expect to secure the peace of the world when their own word is not inviolate? Such diplomatic manipulations are accepted by the world with amused indifference, but actually they are dishonorable and cannot possibly issue in honor. This sort of thing is one of a multitude of "little things," so-called, which must hinder man-made peace.

Creeds for the Creedless. To two faiths, the Unitarians and the Universalists, formal creeds have long been considered an abomination, the accepted rule in both of these faiths being along the line of every-man's-conscience-for-itself. Within the past month or more, however, both have evidenced an inclination to adopt some sort of creed in order to have a more popular appeal. The Unitarians have a membership of only 71,000, and the Universalists, 44,000.

In Rochester, N. Y., at the biennial assembly of the Universalist Church of America, 700 delegates discussed cutting loose once and for all from supernatural Christianity, to "proclaim a new type of universalism which is boundless in scope, as broad as humanity, and as infinite as the universe." They want to reach "beyond the narrow bounds of Christianity to pluck grapes of knowledge from the vines growing in the boundless vineyards of truth," said Brainard Gibbons, one of the delegates, "and the religious wine pressed from them cannot be contained in the old Christian bottles."

In a recent issue of the Unitarian publication, *Christian Register*, 127 Unitarian ministers of New England endorsed a five-point statement of faith. Said Dilworth Lupton, of Waltham, Mass., spokesman for the Unitarians: "Behind the statement is our conviction that religion resembles art; it is bigger than any of its manifestations. And the conviction, too, that our Unitarian churches should be fellowships where, as in art centers, people holding various theories could come together for common enrichment."

The five points of the statement, endorsed by these Unitarian ministers are as follows: (1) "We believe in universal religion which is greater than any of its present organized expressions at their best, greater than Hinduism, Judaism, or Christianity"; (2) "We believe in a universal church where theists, humanists, Christians, Jews, and all religious truth-seekers may come together, each contributing to the common enrichment of their church"; (3) "We believe in the development of this universal religion in order to break down today's tensions and so forward the sense of world community"; (4) "We believe in the right of each individual to his own convictions"; and (5) "We believe that the Unitarian movement should re-affirm its tradition of a creedless church, and begin immediately to create and foster such fellowships of universal religion."

While claiming to believe in a creedless church, the Unitarians have here issued a creed as to what they believe. And yet these two faiths, Universalism and Unitarianism, have called themselves "Christian" and are accepted in fellowship among some groups that profess Jesus Christ as the unique Son of God and the only Saviour from sin.

Nehru's Visit. The end of October saw our newspapers filled with photographs and articles concerning the visit to the U. S. A. of India's Prime Minister Nehru.

The visit of Nehru is extremely important in the light of world conditions. In the past, the United States has paid very little attention to the sub-continent of India. But now that China has definitely been lost to the Communists, it becomes quite evident that if India, Pakistan, and Ceylon, self-governing nations, are to be saved from Communist

infiltration, there must be some interest in them on the part of the nations of the West.

Prime Minister Nehru is a Socialist who, in earlier years, expressed some sympathy with the Soviet experiment. However, since World War II the Indian Communists have emerged as violent enemies of the new regime in India, and Nehru is now definitely opposed to Soviet Communism. In other words, his government, and the governments of Pakistan and Ceylon, are not only non-Communist, but they are anti-Communist.

Nehru's reason for coming to the United States is not for the purpose of negotiating anything. He does not even want a loan for India. But he does wish to observe democracy at first hand and also to quicken American interest in the democratic experiment in India.

Should the present democratic trial in India fail, it seems evident that all of Asia will fall into chaos, and that means into Communism. We are inclined to believe that, as the age-end approaches, all Asia will go Communist, for it seems fairly evident that Asia will be included with the satellites of Russia and will, in part, be a portion of the great Northeastern Confederacy that will have such power at the time of the end, according to Bible prophecy.

Czech Bishops and the Red Regime. Roman Catholic Bishops in Czechoslovakia have given ground in the church-state conflict. They now say that priests may swear loyalty to the Communist government and accept government salaries. One reservation has been made, however, and that is that in swearing allegiance to the Communist government in Czechoslovakia, they will be loyal to the Republic "unless it is in contradiction to the laws of God and the Church and the rights of man."

The Communist government may accept this reservation for the time being so as to allow the priests to "save face," but it is fairly certain that it will not be for long. The line of demarcation between the godless concept of Communism and any form of Christianity, so-called, becomes more distinct with the passing of the years. The end of the age appears to be very near indeed. The time is short, dear friends; let us redeem it, for the days are evil.

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Question Box

No. 1200. Can you give me any information about the Holy Catholic Church that is mentioned in the Apostles' Creed? Does a born-again Christian use that Creed?

We answer the second part of your question first and state that, while the Apostles' Creed, so-called, is not taken from the Bible, it assuredly declares Bible truth. The Christian has a much fuller creed than the Apostles' Creed, but the Apostles' Creed is used by many Christians. As to the Holy Catholic Church, this refers to the Church as the body of Christ—not the church organization, but the invisible Church, the universal Church. The word "catholic" means *universal in reach*; it is actually a contradiction of terms to call a church organization, "the Roman Catholic Church"; for that which is catholic, since it is universal, cannot be limited to Rome or to the Roman faith.

No. 1201. Are the Old Testament saints a part of the bride of Christ?

It is evident, from Ephesians 5:32: "This is a great mystery: but I speak concerning Christ and the Church," and from Revelation 19:7: ". . . for I have espoused you to my husband, that I may present you as a chaste virgin to Christ," that it is the Church that composes the bride of Christ (Rev. 21:2). John the Baptist presented himself as "the friend of the Bridegroom" (John 3:29). In Revelation 18:19, 20, we are told of those who are the friends of the bridegroom's daughter, "who are called 'the virgins or companions that follow her.'" It may be, although we are not dogmatic about this, that the Old Testament saints are thus designated as the friends of the Bridegroom and of the bride. At any rate, we incline toward the thought that the Church alone composes the bride of Christ.

No. 1202. What is unscriptural about Universalism?

Universalism teaches the salvation of all men, and also of angels, whether fallen or not, and even of Satan himself. In other words, its doctrine is universal salvation. This is certainly contrary to the Scriptures. "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). In telling of the rich man and Lazarus, our Lord revealed how that, when the rich man, in Hades, besought Abraham to send Lazarus to comfort him and to cool his tongue, Abraham replied: ". . . between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26). When the unredeemed stand before the Great White Throne, there to be judged in the way that many men seem to want to be judged, "according to their works," it is said of them that "whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15), a place whose inhabitants "shall be tormented day and night for ever and ever" (Rev. 20:10).

This is very solemn truth, and it should cause those of us who know Christ as our Saviour to be diligent in our efforts to proclaim the wonderful Gospel of our Lord and Saviour.

Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

Chapter XI, Verses 32-34

32 And what shall I more say? For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens.

Hitherto, in this chapter, the faith that is attributed to the elders named has been illustrated by specific examples of this faith in action. Here, however, we find a different circumstance. Certain Old Testament characters are mentioned, as are also a number of evidences of faith, but no individual record of faith's fruit is adduced. The reason is clear. It is contained in the introductory interrogation and statement of the passage.

"And what shall I more say? For the time would fail me to tell . . ." (vs. 32). The Spirit of God is careful not to permit the epistle to extend beyond reasonable bounds. He is fully aware of the limitations of human comprehension and receptivity. Consequently He shortens a list that might go on almost interminably. And if this be so of the all-wise Spirit, it must also be followed by the expositor. We shall not, therefore, enlarge upon what the Holy Spirit has caused to be recorded, except to sketch in an exceedingly brief way that which, doubtless, did not need to be mentioned to the original readers of this Epistle, who would have been familiar with the history of every one of the characters here named. But with some of us, whose memories are not the best or who have not lived in the Scriptures sufficiently to be fully acquainted with all of its heroes, a descriptive word or more, not alluded to in the epistle itself, may be in order. Let us remember, however, that not much more needs to be said, and that time with us, as with Christians of apostolic days, is valuable.

There are seven elders referred to in the passage (if "the

prophets" be considered as one), and there are ten illustrations of faith. Effort has been made by some to connect the latter with the former. But this is not necessarily the intent of the writer of the letter. Some of the demonstrations of faith enumerated might apply to more than one of the men mentioned, or some may refer to those embraced within the words, "the prophets."

The mood of the human instrument who penned these words seems crystal clear. He has cited example after example to prove that "the just shall live by faith," and that "faith is the substance of things hoped for, the evidence of things not seen." Common sense dictates that he need go no further, and, in fact, that it would be unwise to do so. Nevertheless, he does not want his readers to suppose that the list is exhausted by any means. He turns his thoughts back to older times, to the writings of the Old Testament. He thinks of the judges, and mentions several of them—four, in fact: Gideon, Barak, Samson, and Jephthah. King David comes to his mind, and then he recalls some of the prophets—Samuel, and others. Great acts of faith upon the parts of these and others flash across his memory, and he delineates some of them. All this is evident because of the departure from chronological order in the listing of the names, and by the lack of method with which the illustrations of faith are presented in verses 33 and 34. It is more an exclamation than an exposition, a general summary expressed in a few words.

"And what shall I more say?" Nothing! "For the time would fail me to tell of Gideon." Gideon is, of course, Gideon. His record begins in Judges 6:11. Because of disobedience, in not driving out the inimical nations of Canaan, and on account of their worship of pagan gods, the Israelites were several times delivered into the hands of their enemies. Occasionally God raised up judges to help them, but, when one of these God-fearing men died, the nation would go back into idolatry (see Judges 2:16-19). Gideon was one of these judges. The angel of the Lord spoke to Gideon, saying: "The Lord is with thee, thou mighty man of valor" (Judges 6:12), and as Gideon protested his own weakness, the divine messenger demonstrated to him, by the miracle of the flesh

and unleavened cakes and later by the wonder of the fleece, that the message was of the Lord, whose strength would be Gideon's might. Gideon believed God and acted upon his belief, according to the Word of the Lord. And "the Spirit of the Lord came upon Gideon" (vs. 34), who "waxed valiant in fight," since he rested in the divine promise. Believing God, he was able to say to the 300 warriors of Israel: "Arise; for the Lord hath delivered into your hand the host of Midian" (Judges 7:15).

"For the time would fail me to tell . . . Barak." Barak preceded Gideon as a deliverer of Israel. God spoke to Barak through Deborah, a prophetess, telling him that He would deliver Jabin, the king of Canaan, into Barak's hand, through a victory over Sisera and his army (Judges 4:4-24). Barak was rather timid in fulfilling his mission, requiring Deborah to go with him, and was helped in great degree by another woman, Jael, the wife of Heber the Kenite. Nevertheless, Barak heard the Word of the Lord and obeyed it. This was faith, and in response to that faith "God subdued on that day Jabin the king of Canaan before the children of Israel" (vs. 23).

"For the time would fail me to tell . . . of Samson." Who is there who is not familiar with the story of this man, of his feats of strength, of his downfall, and of his final triumph? It is recorded in Judges, chapters 13-16. Barak was helped by two women; Samson was betrayed by two women, first by his wife, and then by Delilah. Even before his birth it was known to Samson's parents, Manoah and his wife, that their child would "begin to deliver Israel out of the hand of the Philistines" (Judges 13:5). God foreknew Samson's weakness, for a servant of God though he was, and judge, he suffered from human frailty. But who of us does not? Which of the elders was without sin? None of us, and none of them. Nevertheless, "the Spirit of the Lord began to move him" (Judges 13:25), "and the Spirit of the Lord came upon him" (14:19), and the Philistines began to be delivered to the children of Israel when Samson was their judge.

We do not read of an angel of the Lord speaking to Samson, but we know that he acted in faith, else he would not be

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listed among the men of faith of Hebrews 11. But "faith cometh by hearing, and hearing by the Word of God." Where and when did Samson hear God's Word? He was told it, it seems evident, by his parents, a godly couple to whom the Lord made the promise. He believed what God had promised, and he acted in faith, fulfilling thus God's purpose in him.

"For the time would fail me to tell . . . of Jephthah." This is Jephthah, whose history is written in Judges 11-12:7. Jephthah is best remembered for his zealous but too hasty vow, made prior to his battle with the Ammonites (Judges 11:30, 31). But Jephthah was a man of God, upon whom, as it is written, "the Spirit of the Lord came" (vs. 29), and to whom the Lord delivered the Ammonites, the Ammonites, and the Ephraimites. He was another elder who believed God, and like Gideon, a "mighty man of valor" (Judges 11:1), who acted in obedience to the Word of the Lord.

"For the time would fail me to tell . . . of David also." Having concluded his reminiscences concerning judges, the writer of the epistle thinks of a king, David. We should not know where to begin to recount exercise of faith on David's part. We could start at the beginning, of course, and mention his victory, as a stripling, over the mighty Goliath. Or we could offer illustration after illustration in the long conflict with Saul, telling how David spared Saul again and again, trusting in God to give him the throne in His time. Or we could speak of his acts of faith after he was crowned king, in his dealings with his sons and his enemies. No one could read David's life-story, in 1 and 2 Samuel, with any degree of spiritual understanding, without discovering that here was one who took God at His Word and acted in obedience. No one could recite the beloved twenty-third Psalm with any measure of spiritual unction without recognizing its author as a man of deep faith in God.

"For the time would fail me to tell . . . of Samuel." This man was both a judge and a prophet, but it appears to be in his latter capacity that he is mentioned here. The account of his life and deeds is written in the first book that bears his name. He was born of godly parents, who themselves displayed faith in the Word of the Lord. And he himself

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demonstrated it again and again, never more than when he anointed Saul as the first king over Israel, when he knew that it was not for the good of the nation nor distinctly according to the will of God. But God hearkened to the voice of His people and told Samuel to anoint them a king, after the prophet had rehearsed to them what such a reign would mean. Again, in pointing out to King Saul his disobedience in the matter of Amalek (1 Sam. 15), and telling him that God had rejected him as king; and still again, in anointing David while Saul still lived (1 Sam. 16:13), in accordance with the Word of the Lord, Samuel demonstrated the meaning and reality of genuine faith in God.

"For the time would fail me to tell . . . of the prophets." What great names must have passed across the mind of the writer of the epistle—Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, Amos, and others! No wonder he felt that he must cease his delineation, or time would run out! But then, thinking of these men, the deeds of some of them—some already spoken of by name, and others not named—flashed into his memory, and in sweeping description he continues:

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the almighty" (vs. 33, 34). The magnificent, far-reaching, long-lived, God-honoring accomplishments of these elders—judges, a king, and prophets—were not wrought by chance or whim, nor of their own volition, but by faith. God spoke. They believed His Word. They acted accordingly. What they did they did "through faith."

They "subdued kingdoms." Barak did this, so did Gideon, so did Jephthah and David. And Joshua did it also.

They "wrought righteousness." This means more than doing good, more than living holily. It has to do with governing. They "administered justice." Joseph did this. And so did David, and Solomon, and others.

They "obtained promises." Gideon did that. So did Jacob. And so did Moses and Caleb.

They "stopped the mouths of lions." We know of one lion whose mouth Samson stopped. "Behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand" (Judges 14:5, 6). God gave him the assurance he could do it, and he did it. But the text says "lions," and so we recall immediately how Daniel, cast into the lions' den by Darius, was delivered by faith when God sent His angel and shut the lions' mouths (Dan. 6:22).

They "quenched the violence of fire." This surely was wrought by the three Hebrew children, Daniel's companions, who were captive in Babylon—Shadrach, Meshach, and Abed-nego. Hear their faith: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king" (Dan. 3:17). And in response to their faith, it came to pass that they were delivered, and those who looked upon them "saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them" (vs. 27).

They "escaped the edge of the sword." David escaped the sword's edge more than once, as, for example, that of Goliath and that of Saul. And there were others, numbers of them. Among them, for example, was Elisha, who was delivered from the sword of Jeram (2 Kings 3:31-33).

"Out of weakness [they] were made strong." Of course there was Gideon. He knew his weakness, saying, when God called him: "Oh my Lord, wherewith shall I save Israel? Behold . . . I am the least in my father's house" (Judges 6:15). But through faith he became strong in the power of the Almighty, to the deliverance of his people. And what of Isaiah, who declared: "Woe is me! For I am undone, because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:3)? Or listen to Jeremiah, who cried: "Ah, Lord God! Behold, I cannot speak: for I am a child" (Jer. 1:6). Samson, too, having lost his vigor through disobedience, was again made strong through faith, and in that strength destroyed the temple of the god, Dagon, at Gaza, slaying more of the Philistines in his death than he did in his life (Judges 16:30). These, and others, "out-

of weakness were made strong," through faith.

They "waxed valiant in fight." Need we do more than to mention David who, while Saul slew his thousands, slew tens of thousands (1 Sam. 18:7)? David testified concerning his prowess and triumphs: "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight: my goodness, and my fortress; my high tower, and my deliverer; my shield, and He in whom I trust; who subdueth my people under me" (Psa. 144:1, 2).

They "turned to fight the armies of the aliens." We have already mentioned some who did this—Joshua, Gideon, Barak, Jephthah, and others.

And it is by faith that the epistle's readers may be triumphant too, faith in the God of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and and of the prophets. His Word has been given us; it is bound within the pages of the Bible; it is the Holy Scriptures. The kingdom of the enemy of our souls, the principalities and powers that he controls today, may be subdued. Righteousness, the righteousness of God in Christ, may be worked out in the daily walk. We may rule justly in matters committed to us. The great and very precious promises of the Word may be realized daily and eternally. The mouths of the lions of unbelief and discord and doubt may be stopped. The fires of trial may be borne with exceeding joy, and without harm to our souls. The sword of persecution may be overcome by faith. Our weakness may be made captive to the strength of the Lord. We may wax valiant indeed in the good fight of faith. And our foes may be turned to flight. All of these experiences, whether spiritual or within the natural realm, are impossible to us in our own strength or power, but in the strength of the Lord, and in the power of His might, we can prevail and be more than conquerors (Eph. 6:10ff; Rom. 8:35-37). Armed with the armor of God, equipped with the shield of faith, we shall be able to quench all the fiery darts of Satan. And furnished with the sword of the Spirit, the eternal and matchless Word of God, we shall be enabled to put the foe to flight, to the glory of God the Father. "The just shall live by faith." "Faith cometh by hearing, and hearing by the Word of God." Let

us lay hold of God and all His promises by faith. He has spoken in His Son and through His Word. Ours is to believe Him, and to act in obedience, whatever the cost.

(To be continued, D.V.)

A Meditation on the Incarnation

By FRANK B. BECK*

When "the Word was made flesh" (John 1:14), the event was the translation of heavenly language into human language. God clothed His Word in human flesh. Thus, in John 1:18, Jesus Christ is described as the revelation of God, "the only begotten Son, which is in the bosom of the Father, He hath declared [or, revealed] Him." The word "revealed" is the word from which we get "exegetis," "the leading, or bringing out of the meaning; the science of interpretation, especially of the Scriptures." Jesus Christ is the interpretation of God, for He is God. In proving the true mission and motive of Christ's humanity, we at the same time establish His essential and distinctive deity. For if He be the revelation of God, He is God. It is just as possible for an animal to reveal man, as for a mere man to reveal God. Christ, in revealing God, must be God, or He could not reveal God. Only God can reveal God.

"The Word was made flesh." Remaining what He was, He became what He was not.

Though in the very form of God, with heavenly glory crown'd,
Thou didst partake of human flesh, beset with sorrows 'round.
Thou wouldst like sinful man be made, in everything but sin;
That we, as like Thee might become, as we unlike have been.

"The Old Testament opens with man made in the image of God. The New Testament opens with God in the image of man" (David Livingstone). "He became that which first became through Him" (Vincent). The great Creator entered into His own creation and created Himself a Man. "And without controversy, great is the mystery of godliness,

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God was manifest in the flesh" (1 Tim. 3:16).

As Elihu said to Job: "Behold, I am according to thy wish in God's stead, I also am formed out of the clay" (Job 33:6), so Christ can, with more reality and authority, say: "I am God, I also am formed out of the clay" (see 1 Tim. 2:5). Blessed be His name, much more can the Lord Jesus speak the words that Boaz spoke to Ruth, many years ago, as she sought him as redeemer: "I am thy near kinsman" (Ruth 3:12). Is He not bone of our bone and flesh of our flesh?

In John 1:30 we find the witness of John the Baptist, who said, concerning Christ: "After me cometh a man"; yet He was more than a man, because, though born after John, being eternal, He was before John. "And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger" (Luke 2:7). God sent forth His Son and wrapped Him in the garments of our flesh.

It is important that we believe in the sinless humanity of Christ as well as in His deity. For "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:3; see also 2 John 7-11).

The Christian Science textbook, *Science and Health*, declares blasphemously: "The Christ is incorporeal, spiritual" (p. 332); and again, that "flesh" is "an error of physical belief" (p. 586). God says: "The Word was made flesh." Beware lest you be led away with this Christless cult.

We are reminded, in Job 28:5, that "as for the earth, out of it cometh bread." The earth nourishes the wheat of which we eat bread. Jesus Christ said of Himself: "I am the bread of life" (John 6:35), and although it is true, as pertaining to His deity, that He is the bread "which came down from Heaven" (John 6:58), it is also true that this bread sprang out of the earth, in that He had a true human body.

The Old Testament opens with the making of a man to rule the old creation. The New Testament opens with the making of the Man, who is the last Adam, to rule the new creation. The Old Testament opens with a woman made out of a man. The New Testament opens with the Man made out of a woman (Gal. 4:4-5).

Of King Solomon in his glory, it is written: "King Solomon made himself a chariot of the wood of Lebanon" (Song of Sol.

3:9). Jehovah made Himself a chariot far more costly and rare than of the trees of Lebanon. In Christ, He was "as a tender plant and a root out of a dry ground" (Isa. 53:2). As trees, plants, and roots grow out of the ground and, in this respect are earthly, so Christ was given a chariot to ride in of perfect humanity.

The humanity of Christ proves, beyond doubt, the personality of God. Some foolishly teach that God is everywhere and nowhere. Everything and nothing! He is force. He is space. So we breathe God, eat God, walk on God, and sit on God. One man told me that he could worship God in an electric light bulb! But God the Son, upon His entrance into the world, said: "A body hast Thou prepared Me" (Heb. 10:5).

"Forasmuch then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death, He might destroy him that had the power of death, that is the devil; and deliver them, who through fear of death, were all their lifetime subject to bondage. For verily, He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore it behooved Him to be made in all things, like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:14-17). From these sacred statements we learn (1) if Jesus Christ be not real Man, He could never have destroyed the devil and captured the keys of death for us (Rev. 1:18); (2) if Christ had not died as Man, we would ever be under the bondage of the fear of death; and (3) if Christ were not Man, He could not perfectly intercede for us as a merciful High Priest (Heb. 4:15, 16).

"The Word was made flesh." This was God's "cunning work" (cf. Exod. 26:31). Bezaleel never engraved any such art in "gold, and in silver, and in brass" (Exod. 31:4) as the sculptured clay image in which Christ tabernacled (Col. 1:15). Those who embroidered the glorious veil of the tabernacle never fashioned so fair a tapestry as the tender veil of Christ's flesh.

The Word made flesh is the true "altar of earth" (Exod. 20:24). King Solomon, in his dedicatory prayer to God

upon the completion of the temple, cried: "But will God in very deed dwell with men on the earth?" (2 Chron. 6:18). The answer is found in John 1:14: "The Word was made flesh and dwelt among us."

What need was there of the incarnation? For one thing, it was that we might behold "His glory, the glory as of the only begotten of the Father, full of grace and truth."

Christ is the true temple of God (John 2:19; Rev. 21:22), and before we can enter into the mysteries of that temple, we must go in at the gate of the temple and stop at the altar, where we see a bleeding, dying Lamb on the altar, an innocent Victim sacrificed in our stead. The entrance into the glory of John 1:14 is in John 1:29: "Behold the Lamb of God, which taketh away the sin of the world."

Daily Bible Treasury*

By HERBERT LOCKYER

Nuggets from First Kings and Amos

December 1. 1 KINGS 1. The book we start reading today covers a period of over one hundred years. Israel as a kingdom, united and divided, makes up the book. Though the trials of David weighed heavily upon his heart, his mind was alert to the end, and able to deal effectively with the dangerous conspiracy to substitute Adonijah for Solomon. Adonijah, however, a second Absalom in conceit of his beauty and in unfitness to govern, was speedily dealt with. How we have to watch out for the Adonijahs within and around, ever eager to take the King's place in our hearts! David had sworn to Bath-sheba that Solomon should succeed him, and renewing his promise with a solemn oath, gave directions, on his death bed, as to the installation of Solomon as king. Vast crowds acclaimed Solomon's enthronement. Solomon acted very kindly toward Adonijah, assuring his half-brother of safety if only loyalty would be his. Does not Solomon's coronation suggest the establishment of a greater than Solomon as King of kings?

December 2. 1 KINGS 2. David's death-bed charge to Solomon was full of practical advice. While there may be the aspect of bitterness in dying injunctions, we must remember that here public safety required drastic action with those who constituted a grave menace to the welfare of others. Reciting his own experience of divine goodness, David urged his son to keep the charge of the Lord. The passing of David, as he went the way of all flesh, is simply told as, "like a tired infant's, those aged eyes closed, and his spirit joined the mighty

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

dead." May ours be the blessedness of those who die in the Lord! Adonijah's effort to use Bath-sheba to further his treasonable design, testifies to the influence of the queen-mother in the eastern court. Adonijah's concealed plot was quickly discerned by Solomon, who ordered his death. The flight and death of Joab make sad reading. For transgressing the limits of a conditional pardon, Shimei died. May the prayers of Psalm 19:13 be ours!

December 3. 1 KINGS 3. It might have been the usual policy of an eastern king to strengthen his position by marrying into another royal family, but by his alliance with Pharaoh's daughter, Solomon clearly sinned against light. It was an unequal yoke that boded no good for the young king, who evidently loved his father's God. The public inauguration of Solomon, when he was but 20 years of age, must have been an impressive sight. To his credit, Solomon chose an understanding and discerning heart, graciously granted by God, coupled with unequalled riches and honor. His handling of the problem presented by the two women, and the identification of their babies, gave evidence of his insight into human nature, and of a bestowed wisdom. Are we conscious of our need of wisdom? If so, then God is willing and waiting to give us all we need. First of all, we must know our lack of wisdom; then believingly ask for it, as James enjoins us to do (Jas. 1:5-7).

December 4. 1 KINGS 4. Wisdom from above covered administrative matters, and thus Solomon quickly developed his court. The opening verse gives us a vivid description of all appointments, of the division of the land into twelve districts, and of the peace and prosperity the people enjoyed. Truly, it was Israel's summer! Solomon's high endowments and unusual affluences and influences are summarized for us in verses 20-34. The Book of Proverbs contains many of the three thousand proverbs he gathered. And, in the matchless Song of Solomon, we have one of his thousand and five songs. This chapter portrays Solomon in all his glory, but when we turn to the Gospels we find Jesus, who became so poor that He had nowhere to lay His head; yet He declared Himself to be greater than Solomon. So he was. In possessions, love, and wisdom, Christ is ever the Ideal. The best pale into insignificance beside Him.

December 5. 1 KINGS 5. Hiram, ever a lover of David and now a friend of Solomon, greatly aided in the erection of the temple. Hiram agreed to supply all the necessary timber on the understanding that all the laborers, preparing and transporting the wood, be cared for by Solomon. The system of forced, unpaid work, imposed on the Canaanites, was evidently not grudgingly given. Solomon acted in all wisdom, as God had promised him, and his commands were fulfilled. The abiding Temple of God, His Church, is in the process of erection, and all who have a share in the building of it are volunteers. Our heavenly Solomon has no compulsion, no other pressure than that of love. Down the ages, multitudes have been willing to hazard their lives for His dear sake. We cannot but count it a privilege to be builders of a Temple that will never perish with age, and to value our lives as of no account in devotion to the Lord Jesus Christ.

December 6. 1 KINGS 6. After three years of laborious preparation, at last the temple went up, as "like some tall palm the noiseless fabric sprang." A striking feature of the building was that "neither hammer nor axe nor any tool of iron [was] heard in the house." All the

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stones had been prepared in the quarry, and they fitted exactly into one another. No mortar was used. And how silently God works today as He completes His Temple! No noise, no unnecessary show, but in His own wonderful way He brings the living stones together and fits them into His Church. The last part of the chapter is taken up with the plan of the temple. The symbols of God's Presence were conditioned on Israel's obedience. The half-open doors signified that the way into the holiest was not yet open. Now, through the rent veil of the Redeemer's flesh, we have boldness to enter the Holy of Holies. Solomon was seven years in building his temple; the Holy Spirit has been some 1900 years at His task, and the Temple is not yet complete.

December 7. 1 KINGS 7. The size and splendor of Solomon's palace can be gathered from the fact that it took thirteen years to build. A palatial mansion was also erected for Solomon's Egyptian wife. Seven years building the Lord's house; thirteen years building his own house! Thus Solomon spent almost twice as long on his own abode as he did on God's. What is our proportion? Do we spend more on ourselves, on our own plans, than on the cause of Christ? While much could be written on the magnificence of the temple, there is one small item in the glowing description that we must not overlook: "upon the top of the pillars was lily-work" (vs. 22)—beautiful handiwork where no one could see it, save the eye of God. The Lord loves prominence. It wants its lily-work to be seen and admired by all. Hidden, unnoticed tasks for the Lord may not bring the praise of man, but they do please God. The unknown weight of the precious metal used (vs. 47) can suggest the unsearchable riches of Christ.

December 8. 1 KINGS 8. The whole of this long chapter, taken up with the dedication of the temple, contains three sections: the solemn transference of the Ark from Zion to the temple (vs. 1-21); Solomon's dedicatory prayer (vs. 22-61); and the sacrifice of peace-offering (vs. 62-66). The public consecration of the new edifice must have been a moving sight. The Ark, solemnly deposited within the prepared shrine, was the symbol of God's presence. How awesome must have been the moment when the Shekinah-cloud filled the temple, compelling the priests to retire! Such an overwhelming sense of the august presence of God is all too rare among us today when we gather in His name. Combining priestly with regal functions, Solomon prayed and blessed the people. In this he is a type of Christ as King-Priest. The colossal sacrifice of 22,000 oxen and 120,000 sheep is hard to realize. Yet the pride and glory of the nation vanished, and now Israel is without her temple.

December 9. 1 KINGS 9. "The second time" is a phrase worth tracing through the Word. "The Word of the Lord came to Jonah the second time" (Jonah 3:1). Here Solomon was privileged with a second appearance of God, coming to him on the night following the dedication of the temple. This supernatural vision contained direct answers to Solomon's inaugural prayers. Details of Solomon's commercial enterprises, and his ambition of earth, are before us. Alas, these rapidly corrupted his mind, turning king and people away from God. The temple was high in ideals as well as in elevation, and apostasy was inexorable. Yet, in spite of warning against disobedience, Solomon turned from God. The remarkable achievement recorded in this chapter resounded through the world, but, turning to Ecclesiastes, we hear the cry of an unsatisfied heart: "All is vanity." Earthly glory disappeared as a soap-bubble. God has set Eternity in the hearts of men (Ecl. 3:11, R. V.), and thus no earthly splendor or wealth can ever fully satisfy that heart.

December 10. 1 KINGS 10. The visit of the Queen of Sheba to Solomon makes a fascinating record. Hearing of Solomon's fame and wisdom, the queen had to come and see for herself the glory and splendor she had heard of. How overwhelmed she was by the pomp of Solomon's court, and the greatness of his wisdom! As she left the palace she gave Solomon a gift, amounting to something like three million dollars. The source of Solomon's revenue is staggering. From gold alone he gathered over twenty-five million dollars. Taxes levied on merchants and traders, and the gifts of kings and princes, added considerable wealth to Solomon's treasury. What can be said of his magnificent throne, immense stud of horses, and multitude of chariots? Is it not blessed to know that we have a greater than Solomon, who is able to answer all hard questions? How happy we are, as His servants, to stand before Him. When ultimately we see our King in all His glory, we too will confess: "The half was not told me."

December 11. 1 KINGS 11. With all his Heaven-bestowed wisdom, Solomon was not wise enough to guard himself against grievous apostasy. "Love of the world," says one expositor, "a ceaseless round of pleasure, the adulation of flatterers, a reign of golden splendor, ate out his heart, and left him at fifty, an old and foolish king." Heathen wives turned the king into an idolator and resulted in the division of his kingdom, the major portion of which went to one of his servants, Jeroboam, an active and intelligent superintendent. From Abijah the prophet, Jeroboam heeded a message that revolutionized his life (vs. 31-39). What a sad end Solomon experienced! How his glory departed! At his death, unruly passions scathed beneath the external pomp of his reign. A God-given sovereignty was despised, heathen immorality was rampant, and jealousy overtook the tribes. What an eclipse! Yes, Solomon's glorious era failed, just as many other great nations have vanished, but Christ's reign will have no end.

December 12. 1 KINGS 12. Rehoboam, Solomon's son, foolishly turned down the advice of older men to mitigate the rigors of his father's reign. The younger men whom he followed had no sympathy with the rights of the common people, and so, in the place of the whip of Solomon's taskmasters, Rehoboam substituted knotted scourges. Revolution broke out, Adoram was stoned to death, Rehoboam was forced to flee, and the work of a generation was shattered. Jeroboam's influence suffered through the erection of the two calves and the appointment of others than Levites as priests, which idolatry led to Israel's undoing. This ruler of the ten tribes built on the sand, and his portion of the divided kingdom met with disaster. It is sad to read of the tribes parted, but sadder still to witness the lamentable divisions among Christians. Instead of our fighting together against a common foe, the devil has us fighting against each other.

December 13. 1 KINGS 13. God's judgment ever falls upon intrusion into holy things. Discarding the functions and authority of the high priest, Jeroboam endeavored to inaugurate a new worship. Judah's unknown prophet appeared, denounced the innovation, and predicted the birth of a prince of David's line who would burn the bones of the wrongly appointed priests. This prophecy was fulfilled by Josiah 360 years later (2 Kings 23:15). Judgment fell upon the false altar, and Jeroboam sought the nameless prophet's intercession, who bore a noble title, "the man of God." Yet privileged as he was as a divinely sent one, this prophet fell by the neglect of the details of his mission. If God has given us a task to do, let us never turn aside on the advice of others, no matter how good they and their advice may appear.

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to be. We have our marching orders from God, and we must implicitly obey Him.

December 14. 1 KINGS 14. The blind prophet, Abijah, quickly saw through Jeroboam's ruse, and was ready to greet his wife, much to her chagrin. What heavy tidings she received! The royal house was doomed. Every male belonging to it should die. Abijah escaped by dying before calamities overtook Israel. What a sorrowful journey the wife of Jeroboam had, as she trudged home, and how distressed the parents must have been with the child dying, as mother crossed the threshold! The passing of Jeroboam is briefly stated. How different his twenty-two year reign might have been, had he not caused Israel to sin! Judah's apostasy under Rehoboam reveals how he reaped disaster for having abandoned himself to the idolatry inherited from his father. A necessary lesson to be learned from Jeroboam's wife, feigning herself to be another woman, and Abijah's exposure of her, is the importance of sincerity. False appearances are easily discerned by the divine eye. We may be able to cheat man, but all is naked before God.

December 15. 1 KINGS 15. This chapter covers varied reigns. Abijah's was a short and troubled one. From such a bad father, however, a good son came. Asa was thorough in his abolition of idolatry and the sinfulness that characterized his father's days. But Asa's alliance with Syria was a fatal blunder, in view of the fact that the introduction of this foreign element interfered with the internal affairs of the two kingdoms. Nadab, who succeeded Asa, was murdered by Baasha after a short reign of two years. Baasha exterminated all the royal family in order to make his position more secure. From Asa we learn several lessons. First, there must be no compromise with evil. Asa removed all idols, and so must we. Some idols must be destroyed, and others displaced. Asa's early faith was wonderful; yet he failed, and that lamentably, when he called in Ben-hadad. How careful we have to be first, having commenced in the Spirit, we finish in the flesh!

December 16. 1 KINGS 16. Godless Baasha, continuing Jeroboam's idolatrous policy, brought upon his house a fearful curse, pronounced by the fearless prophet Jehu. Like others of his kind, Baasha died without being desired. Elah, his son, was equally worthless. Two years were all too long for such a drunken sot to reign. With his death, the family of Baasha vanished. Zimri, one of the army's commanders and the murderer of Elah, usurped the throne and, after a few days, died a suicide. Anarchy and civil war followed. Ultimately, Omri became the undisputed possessor of the throne, and was worse, if possible, than all that were before him. After six years, Omri was succeeded by his son Ahab, a godless son following a godless father. Jezebel, Ahab's wife, introduced the worst type of nature-worship into Israel. What a danger-signal this chapter is for those who govern nations! When the godless rule, there is bound to be dissolution.

December 17. 1 KINGS 17. Elijah's appearance is an oasis in a weary desert. During the prosperous reigns of Omri and Ahab, a vast temple to Baal was built in Samaria, the worship of which was conducted by hundreds of licentious priests. Foremost among the godly prophets to resist the challenge of Baal was Elijah, the Tishbite, mighty in deed and word. Because he stood before God, he was not afraid to stand before Ahab, powerful and cruel though he was. Do we share Elijah's courage, a courage born of faith in God? God's

supremacy over all, even the feathered creation, is seen in His command to the ravens to feed Elijah. Have you noticed what a wonderful ministry the widows of the Bible exercised? Look this up. Overwhelmed by Elijah's gaunt figure and commanding personality, the widow of Zarephath gave him lodging, and was amply rewarded with the barrel of meal that never failed. Jewish tradition has it that the son of this widow, who followed Elijah in his journeys, was afterwards known as Jonah.

December 18. 1 KINGS 18. We cannot review this chapter without thinking of the chorus:

Elijah's God still lives today
To take the guilt of sin away;
And when I pray my heart's desire,
Upon my soul He sends the fire.

What a contrast there is between Obadiah and Elijah! Obadiah was a good man, but weak. A luxurious court life enfeebled him. Elijah, a prophet of the desert, was consumed by an overmastering passion for God's glory. How dramatic the meeting of Ahab and Elijah must have been! The prophet was certain God would answer prayers. In spite of the frenzied excitement of the priests, Elijah was calm and confident. The phrase, "the Word of God came," is associated with Elijah on four successive occasions. The God who answered by fire was the true God. How our churches need such a descending flame! Perseverance in prayer, even to seven times, is another essential, if we would see God display His power.

December 19. 1 KINGS 19. After a long night journey, Elijah gave way to profound despondency. The terrific strain of Mount Carmel, thought of apparent failure, Jezebel's threat to kill him, and sheer fatigue mastered his courageous spirit for awhile. But how tenderly God cared for His over-wrought prophet! Depression sometimes overtakes the finest saints, but thoughtfully God cares for them. At Horeb, Elijah, firmly impressed with the terrible aspects of God's power in nature, came to learn that he was not the only hero of his time. There were seven thousand who refused to bow to Baal. Evidently they were not as bold as Elijah. The smiting of Elisha, Hazael, and Jehu relieved the burden of Elijah. It is a greater achievement to set three men to work than to do the work of three men. We learn from this chapter that God's call to service is a supreme one, to which all else must be subordinated.

December 20. 1 KINGS 20. Ben-hadad, a most powerful monarch and head of a confederacy of thirty-two petty kings, constituted a menace to Ahab. The king of Israel, however, was divinely assured of victory over the self-confident tyrant who boasted of Samaria's destruction. Drunken Ben-hadad came to experience that boasting leads to humiliation. Self-confidence is the armour-bearer of sin. A mere handful of young men was sufficient to turn the tide of battle against the Syrian host. Ben-hadad returned to Damascus, only to ridicule Ahab for his simplicity. Revenge was planned, causing Ahab's family to rue their father's treatment of their crafty foe. How tragic it was for Ahab to make a covenant with Ben-hadad! Evil must never be mercifully dealt with, in heart or in State. Agag must be cut in pieces. What a warning we have in verse 40! Busy with trifles, we sometimes miss the most important issues of life. God save us from frittering away our chances!

December 21. 1 KINGS 21. The sto and sorrow of covetousness are written large over this chapter. Naboth refused his vineyard on lawful grounds (Lev. 23:23). It was a family heritage. Peeved that he could not get what he had set his heart on, Ahab, acting on Jezebel's instigation, committed a dastardly crime in order to possess the vineyard. How terrible to realize that Ahab sold his soul for a piece of ground! Men, today, sell themselves to the devil for various vineyards. The devil, however, drives a hard bargain, and his price is death. Taking possession of the ill-gotten vineyard, Ahab encountered Elijah and heard from the stern prophet's lips the message of his doom, as well as that of his evil wife's judgment. Because of Ahab's bitter repentance, part of his sentence was delayed; nevertheless the rod of retribution fell upon the godless pair. They reaped what they had sown. We Christians ought so to live as to be, as it were, incarnate consciences to the world's Ahab's and Herods, who live in defiance of God.

December 22. 1 KINGS 22. Friendly relations between Jehoshaphat and Ahab could not have been very deep, seeing that they served different masters. Jehoshaphat followed Jehovah, and Ahab worshipped Baal. Can you see a message for your heart in the question: "Know ye that Ramoth in Gilead is ours, and we . . . take it not?" (vs. 3). Are you possessing your possessions? Micsiah, the unsparring critic of Ahab, was hated, but he fearlessly revealed the mind of God and predicted Ahab's defeat and death. If only we could have more faithful prophets like Micsiah. How dear to God they are! He sees to it that their words never fall to the ground. Behind the "chance" arrow bringing death to Ahab was the divine hand. But there are no chance arrows. Each are directed to fulfil God's purpose. The ships sent to Ophir for gold were broken at Ezion-geber (vs. 47, 48). Storms destroyed the fleet. God knew that Ophir's gold would corrupt Jehoshaphat, as it did Solomon. Praise God for His preventive grace!

December 23. AMOS 1. Although not of the line of prophets, but simply a herdsman, Amos, of Tekoa, was nevertheless called of God to minister as a prophet of judgment. His name, meaning "burden," is very suggestive, seeing that he was raised up to proclaim the judgments of One burdened with the sins of His people (2:13). The first chapter is taken up with coming judgments upon surrounding nations. As you read this book through, you will be impressed with the style of Amos, "which is in perfect keeping with the simple truthfulness of his character, with his holy awe of his Lord, his tender compassion for the lowly and suffering." The book is likewise characterized by a peculiar rhythm, and is full of beauty and poetry. Certain refrains occur in the rugged stoniness used. Amos could combine indignant invective and touching pathos. There is his eight-fold thunderbolt of woe; yet in tender refrain he speaks for God: "Ye have not returned unto Me" (4:6-11).

December 24. AMOS 2. Charges against Moab, Judah, and Israel form the burden of this chapter. Certain refrains occur in the book, like the one in verse 4: "Three transgressions . . . and for four." Another characteristic feature of the prophet's style is his appropriate use of similes from rustic scenes; for example, "as a cart that is full of sheaves presses heavily, so will I press you into your place." As *The Pilgrim Bible* remarks, "God uses men to give forth His Word, but never expects them to speak as other than themselves. . . . All through this book Amos shows his experience of agriculture." Such an illustration as used in verse 13 proves that the long suffering of God is at

OUR HOPE

last wearied out with the obstinacy of sinners. Neither swiftness of foot, nor strength of hand, nor courage of spirit could save the people from the wrath of a righteous God.

December 25. AMOS 3. Ponder today the message of this chapter, containing, as it does, God's extraordinary love, repaid by Israel's ingratitude. Then we have the soundly necessary judgments because of sin, and the fact that coming oppression will bring ruin to all in Israel, save a small faithful remnant. The key-verse of the book is found in vs. 2: "Can two walk together except they be agreed?" The parable-like questions in this chapter were intended to bring home to the people the solemn truth that their sins had separated them from God, and that heavy judgment must accrue. With each question there is a cause and an effect, leading to the great climax. It is fitting to remember that the One born in Bethlehem came to bridge the terrible chasm between our sin and God. We, being lost, could no longer walk with God. But Christ came to bear our judgment and bring us nigh unto God.

December 26. AMOS 4. The prophet forcibly illustrates the degeneracy of Israel's nobles. He calls them "ye kine of Bashan" (vs. 1). Other figures for these luxurious yet wanton leaders will be found in chapter 3:9, 10, 12, 15. Calling these rulers, in civil and social life, "cows" was far from complimentary. "Bashan, a region on the east of the Jordan, was renowned for its rich pastures and fine cattle. The bulls of Bashan were fierce in aspect (Psa. 22:12). The feminine kine or cows, expressed the idea that the luxurious nobles of Israel were more like women than men." God often repays in kind. As Israel's nobles had lived wantonly, the day came when, as eunuchs in the Assyrian palaces and harems, they were made to minister to the wantonness of foreign masters. We further gather from this chapter that Israel had come to look at her standing before God with such satisfaction that there is no mention of a sin-offering among their sacrifices. Note the two famines (4:6; 8:11, 12).

December 27. AMOS 5. Judgment is mixed with mercy, and thus God calls the people to seek Him and live. Trace the word "seek" in this chapter. Under grace, God is the divine Seeker, and too often seeks in vain. Have you been sought and found? The Name of the Lord, as used by Amos, should be carefully studied. "The Lord is His name" (vs. 8; 9:6). Note how these refer to God's creative power in the universe. Other variations of the name should be noted. The seven-fold usage of "the God of Hosts," should be gathered in a group and the connection observed. Another word to watch is "pass." "I will pass through thee," as through Egypt in judgment, taking vengeance this time on His own. The passing by, in chapters 7:8 and 8:2, signifies passing by in the sense of pardoning. Israel maintained the form of Mosaic worship, yet there was the absence of spiritual value; for Israel had turned from God to idols, earning thereby divine judgment. "Little children, keep yourselves from idols."

December 28. AMOS 6. The judgment, in this chapter, was pronounced against the nobles and leaders of the people, who had been guilty of reckless ease and carelessness. Men in authority and office, who should have led the people in holy ways, exerted an opposite influence. The indifference of these leaders is summarized for us in the phrase, "they are not grieved for the affliction of Joseph" (vs. 6). They satisfied themselves with the fat of lambs and the calves out of the stall, with bowls of wine and the chief ointments. They were

given over to the insanities and vulgarities of the world, the follies of fashion, the pride of riches. They had forgotten the sorrows of Joseph. There was not the true aristocracy that it was an honor to be part of. May we be nobles in Heaven's peerage, to whom earth's joys and glittering prizes are transient and unreal, and ever desirous of sharing the sorrows of those who are grieved for the afflictions of Joseph.

December 29. AMOS 7. Verses like 2 and 3 prove Amos to have been loving and tender-hearted, finding it hard to contemplate the judgments he was divinely commended to pronounce in such scathing terms. Yet side by side with the prophet's tenderness of heart is his absolute uncompromising faithfulness to his God (vs. 12-17). Readers will observe the personal touch in the book: "Amos, what seest thou?" (7:8; 8:2). There was a holy familiarity between God and His prophet. Can we not see in Amos a shadow of Christ, the Great Intercessor? Amos interceded for the people (vs. 2, 3), but with what greater efficacy Christ pleads for His own! This chapter commences the personal revelation of Amos: "This hath the Lord God shewed me" (vs. 1). The five showings, and their meanings, should be closely studied. Are we in close, unbroken fellowship with the Lord, and able, thereby, to know His mind and will, both for His Church and the world?

December 30. AMOS 8. The vision of the basket of summer fruit declares Israel's ripeness for her last punishment, and the end of her existence as a nation. As fruit-gathering closed the whole harvest, so the whole course of God's mercies, chastisements, and providential workings, in the case of Israel, is now completed. "As in holiness, so in sin, there is a sowing, a growth, and a maturity. After the appointed cycle of heavenly influences has setted, in due time, the harvest comes." Amos saw and declared that the long period of God's patience and forbearance had terminated, and that judgment must begin. Thus will it be for multitudes who will realize, when it is too late, that the harvest of grace is past and the summer of salvation is ended, and that for them there is nothing but certain and terrible judgment. For ourselves, the abiding lesson of the book is that our responsibility, like that of Israel's, is measured by our position of privilege.

December 31. AMOS 9. How full of import this chapter is, in the light of what is happening in Palestine today. The expression, "they shall no more be pulled up out of the land which I have given them, as with the Lord their God" (vs. 15), is no longer future. Israel is back in her land, a State recognized by other nations. The glorious period of which Amos speaks, however, is still future. National peace and prosperity, a time of long and settled habitation, are still to overtake God's chosen people, whom He chose at the beginning because He loved them. What a covenant-keeping God we serve! All He promised through the prophet will yet be realized to the full. Reaching the end of another year, we can bless Him, for not one Word of any promise has failed. We deserved nothing but His judgments, yet in mercy He has dealt with us. May His unfailing goodness lead us to repentance!

It is possible to know well the text of the Bible without knowing the One of whom it speaks; you may be very religious, but if you are not regenerated, if you are not born again, you cannot see the kingdom of God.

Book Reviews

By ARTHUR FOREST WELLS

Give Me Thy Vineyard. By Guy Howard. Published by Zondervan Publishing House, Grand Rapids 2, Mich. Cloth binding, 287 pages. Price, \$3.00.

The free, fresh air of the mountains blows through these pages. In the place of exhaust pipe and chimney odors, there is the fragrance of the flora of the wide open spaces. The author, known as the Walking Preacher of the Ozarks, who won first prize in Zondervan's \$10,000 International Fiction Contest by this writing, has drawn a picture of the joys and sadnesses, the nobility and depravity, respectively, of the simple folk of the hills and narrow valleys, upon whom the demands of civilization began to make disturbing and unwanted claims. In fact, it is because of the inroads that the United Electric Company was making upon the freedom of their river that this strange but gripping tale of unheeded spirit, murder, injustice, suicide, and love developed. The love between Hiram and Rosie, and the loyalty of the school-teacher-preacher to this young couple, in view of their unjust privations, are moving things to read. A wholesome suspense pervades the narrative almost to its end. In giving a true picture of these people, the author allows their spiritual life to be expressed in his early pages in terms of the religious life of the backwoods; but toward the end he comes out clearly for the Gospel in these words: "No man has ever been worthy to be a Christian. We are saved not by works, but by God's grace. The poorest kind of Christian is stronger than the best sinner. The poorest Christian has hope. The best sinner has none." This was said to a murderer, whom Rogers, the school-teacher-preacher, was seeking to win to Christ. The right view of a Christian home is maintained. Rosie does not marry Hiram until he is saved. Much of the narrative is of necessity in unlettered English, but is given with naturalness and elegance. Life in this novel is simple, but its main characters are never common. Many will like this book.

The Light in the Dark Ages. By V. Raymond Edman. Published by Van Kampen Press, Wheaton, Illinois. Cloth binding, xvi plus 435 pages. Price, \$4.00.

In this volume the President of Wheaton College draws a picture of the Christian Church with respect to her degrees of faithfulness and unfaithfulness in carrying out the requirements of the Great Commission during her early and medieval ages. "The general plan of presentation of this material is threefold: first, to portray the historical setting of the period under discussion; second, against that background and with its historical perspective, to trace the development of the missionary enterprise with its personalities, places, problems and progress, and third, from that material to draw pertinent lessons as to trends in the program of missions, changing methods of procedure and causes of success or failure." This research project reflects the author's years of careful study and teaching of history, and the practical understanding that must have come from having been himself a missionary. It was made possible by a provision of Wheaton's Alumni Association. Besides giving evidence of thorough work, the book reveals fine insight in the respective values of the facts and interpretations of Christian missions. Clear reference is made to classic criticisms of the Gospel enterprise

with courageous evaluation of their strength or weakness. Almost forty percent of the book is given over to footnotes, bibliography, and index. The point of view is thoroughly evangelical throughout; and the appraisals are always well balanced. Students of Church History will welcome this volume. We hope that many others will avail themselves of the information presented here, for the perusal of these pages will certainly enrich their readers with a knowledge with which all too few are acquainted.

A Christian Philosophy of Missions. By Harold Lindsell. Published by Van Kampen Press, Wheaton, Illinois. Cloth binding, 238 pages. Price, \$2.50.

These pages carry a courageous apologetic for Christian missions in the New Testament sense of the Great Commission. It is written in the philosophical language of one who is abreast of the backstage planning that seeks to shape the course of the general run of church enterprises in terms of man, while he himself is sympathetically conversant with that movement which values Christian missions in the light of God's Word and Spirit. The burden of this book could be boiled down to a few words for the average reader; but as it stands it is a full and fine critique of present affairs on the missionary field for the student and ambassador of the Gospel, who is interested in and concerned about the various causes and ramifications of the principles and results of modern missions. The author first gives a sketch of the world in which we now live, and then proceeds to expose the inadequacies of heathenism and modernism against the background of a true conception of the Bible, the Gospel, the functions of the Church and individual Christians, respectively, the Second Coming of Christ, the Holy Spirit, and faith. This is a treatise that is well worth the while of anyone who is devoted to Gospel missions. It is a special delight for him who likes to have such material thought out well and expressed precisely and comprehensively.

Letters

I Never Knew Until

To the Editor:

I wish to express to you my appreciation of your fine magazine, *Our Hope*, and of the great work that you are doing. I never knew how to study the Bible rightly until I was introduced to the works of Dr. A. C. Gaebelin.

I am looking forward with great anticipation to your articles, "Re-Thinking the Rapture."

FRANK MARTIN

Demorest, Ga.

Indignant

To the Editor:

I have long wanted to write to the Editor of *Our Hope* to tell, if

I can, what this magazine has meant to me. I have received it for a period of three years, perhaps four, and what a wonderful book it is! I have received so much information, and besides, so much spiritual uplift and inspiration from it. I feel that I have been definitely led to certain articles in it for help and comfort for various times of trouble, which have been many.

When I read such ugly letters of what I feel is unjust criticism, I am very indignant. I feel they are not deserved, and the ones who write them are probably plenty full of mistakes.

In this day of apostasy and false doctrines on every hand, *Our Hope* is so refreshing.

Mrs. E. R. BUTNER

Fore Smith, Ark.

Do not be concerned about the "ugly letters." Some of the criticisms that we receive are undoubtedly deserved, and even when they are not, we are taught by them to know something of grace and patience.—Ed.

Where Are the People to Worship?

To the Editor:

Your magazine, *Our Hope*, has brought many truths to me. In the September issue, "Why Does the Church Lack Power?" is especially meaningful.

At a Ladies' Guild of our church, most of the time is spent in trying to sell the public everything from Christmas cards to plastic bags, and [we have] a Merchandise Club and a square dance.

Just where are the people to worship who think this entirely wrong in performing the Lord's work? No wonder the church is lacking in spiritual accomplishments.

(Mrs. Wm.) E. S. CLIFFORD
Freehold, N. J.

A true Christian cannot have any fellowship nor worship God where His Son is denied. But where Christ is owned as Lord and Saviour, it may still be possible to instruct the untaught in the error of ways contrary to the Scripture. Failing in this, and if opportunity for witness is denied, on the basis that two cannot walk together except they be agreed, it may be wise to seek a true fellowship elsewhere.—Ed.

In Ninety Hours

To the Editor:

Believing that the simple information, given publicity in fewest words, will of itself greatly increase the number of readers of the Bible, I submit the following to be used in any way you see fit: In only 90 hours almost anyone can read the entire Bible through from cover to cover.

RILEY OREN JOHNSON
Tucson, Ariz.

GREATER THAN ALL

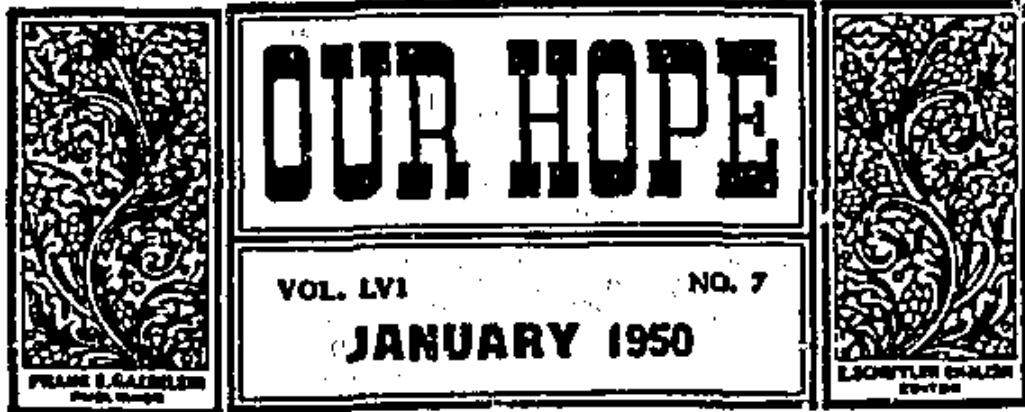
By EVA GARY

Greater than star, or sun, or earth,
And all that in them is,
Is He, the Christ, the Mighty God;
The glory's ever His.

Oh, let us look to Him, our God
(As well as in His Word)
In wondrous works of majesty—
Our great Creator, Lord.

And let us join together as
We cry in glad acclaim:
All praise and honor to our God,
Praise to His holy name!





Editorial Notes

MEMORIAL EDITORIAL: **Till He Comes** The promise that our Lord gave before He returned to the Father's house: "I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3), will surely be fulfilled when

the Father's time has come to call His children, the fellow-heirs of His Son, for the great gathering above. The prayer that our Lord made: "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), will be answered; for the Father heareth the Son always (John 11:42), and He will give Him His heart's desire and the request of His lips (Psa. 21:2). Until the promise is fulfilled and the prayer answered, Christ's own walk in faith in blessed anticipation of the greatest of all, the coming event, to see Him in His glory, to meet Him face to face, to be forever with Him.

Till He comes—what? Said the bride, in Solomon's Song: "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense" (4:6). When He comes the day dawns and all shadows must disappear and forever vanish. Till then, she said, her place would be the place of the myrrh and the hill of frankincense. Myrrh, which means bitterness, is the emblem of death; frankincense, in its fragrance, is symbolical of worship. Till He comes we think of His mighty love, who died for us, and worship Him. Of this the apostle speaks, writing to the

Corinthians of the Lord's Supper: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till He come" (1 Cor. 11:26). The blessed memorial feast, in fulfilment of our Lord's precious request, "Do this in remembrance of Me," keeps before the hearts of His worshipping children the three great facts: He died for our sins; He lives in glory; and He is coming again. Frequently, on the Lord's Day His blood-bought people should remember Him in this way; and whenever we do, showing forth the Lord's death, worshipping Him, we are reminded that it will only be till He comes. And when He comes, we need no longer His table that He has prepared for us in the presence of His enemies. Then we shall see Him, and that will be face to face. Oh, what joy and glory to behold Him then in all His glory! What happiness it will be to see Him who is altogether lovely!

Till He comes—what? "Occupy till I come," He said in the parable in which He speaks of Himself as the nobleman who went into a far country to receive a kingdom, and to return (Luke 19:12). Till He comes we must be like wise and faithful servants, obedient and faithful to our absent Lord. It means the conscientious use of what He has given to us, for this is really His. We are only His stewards. And when He comes, our serving, our suffering, our toiling, our praying, and our stewardship will end. Then we shall reap and rest, and receive from His loving hands the promised reward.

Till He comes—what? From the throne He speaks once more His "till I come." "Hold fast till I come" (Rev. 2:25). Hold fast My Word; hold fast the truth; hold fast My name; hold fast the confession of our hope without wavering. What a help it is to remember, in the midst of the conflict and ever-increasing darkness, in which the wicked spirits do their final work, that it is "till He comes." And when He comes, Satan will be bruised under our feet and we shall receive the crown of life.

"If I will that he tarry till I come"—thus He spoke, after announcing Peter's coming martyrdom by crucifixion (John 21:18, 19). Of John He then said: "If I will that he tarry till I come . . ." We do not enlarge upon these words any their meaning at this time. We but point out that some of

His people will surely tarry till He comes and, like John in Patmos, hear His voice calling, "Come up hither," and will pass in through the door opened in Heaven. And the blessed thing is that He may thus speak about us who wait for Him.

Oh, joy, oh, delight
Should we go without dying;
No sickness, no sadness,
No death and no crying.

For we "shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye" (1 Cor. 15:52). May His Spirit keep us in the freshness of this blessed hope of His imminent coming.

And when He comes, His own will be with Him, the trophies of His grace, the witnesses of His power, in whom He will be glorified and admired. And when He comes, the overturning times will be past, the chaos with which this fast-closing age ends will be forever gone. All that is now on the earth in suffering and sorrow, conflict and confusion, will be "till He comes whose right it is" (Ezek. 21:27). Oh, say it daily: "Till He comes." Oh, listen to His voice as He speaks to you, "till He comes."

Only a few more burdens must we carry,
In heat and toil, beneath the scorching sun;
Only a little longer must we tarry,
Only a little longer "till He come."

Only a few more billows, wildly tossing,
Beating us backward from the longed-for shore;
Only a few more snares our pathway crossing—
Then will the trials of the way be o'er.

So let our eyes be on Him in His absence,
Seeking to serve Him in this day of grace;
While the thought cheers us in our constant sadness,
Soon He will come, and meet us face to face.

—A. C. G., 1917



Even Before He Comes The child of God looks forward with great anticipation to the coming of the Lord, to that day when Christ will descend for His own and to the time when He will appear in glory and power to destroy His enemies and to be vindicated before the world that denied Him. Until He

comes, the Christian looks for Him, occupies in His stead, holds fast His Word, and loves Him with a full heart. But he does not doubt, neither does he need to wait for the coming of the Lord to have assurance about his future. He is not obliged to anticipate that great day with any uncertainty on account of his sins or to wonder whether he will be included among the redeemed, whether he will be accounted qualified to enjoy the blessedness of eternal bliss. For these matters have already been attended to. Even before the Lord comes the believer's position is made certain. A transaction has taken place which assures the child of God forgiveness of his sins and an inheritance reserved for him and all of the saints. There is neither room for doubt nor right to brook it, for God has revealed these glorious truths to us.

Early in the Epistle to the Colossians, the Apostle Paul offered a prayer for the saints of that city, a prayer that reaches out beyond the believers of Colosse to Christians of the succeeding centuries. At the conclusion of that prayer the apostle gives thanks to God for certain things, and these are they: "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:12-14). Observe that these things for which Paul expresses thanksgiving are not things that are to be done in the future, or things which are being done today. Neither is there any question about them. The tense is past; they have been done—" . . . hath . . . hath . . . hath . . ."—accomplished. All has been accomplished for us through the shed blood of the Son of God's love, our Lord Jesus Christ. The Cross and the Empty Tomb are the evidences of His grace and glory, the assurances of our redemption and newness of life in Christ.

God "hath made us meet to be partakers of the inheritance of the saints in light." Occasionally one hears it said of an aged saint, who has died, that he or she is "fit for Heaven at last." The expression is undoubtedly well-meant, but it is false. He who has been a Christian for a long life-time is no more fit for Heaven than the dying thief who appealed to

Christ on His Cross. For fitness for Heaven is not merited by anything that we have done or may do, but is based upon that which our Lord has done. By His substitutionary death for sin and the sinner Christ paid the full penalty for sin that is demanded by God's righteousness, and through faith in Him and His vicarious work, God "*hath made us meet (or fit) to be partakers of the inheritance of the saints in light.*"

Observe that the inheritance promised is a common one; it will be shared by all of the saints, for each one is a partaker of it. The inheritance is said to be "in light." Our Lord spoke of Himself as the Light of the world (John 8:12), and it is written that "God is Light, and in Him is no darkness at all" (1 John 1:5). God Himself is, therefore, our inheritance. We are all partakers of Him, "partakers of the divine nature," as the Apostle Peter expresses it (2 Pet. 1:4). This is our inheritance, wherein there is no darkness, in which there are no tears, no sorrow, no separation, and no death, but all is light.

God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son," the Son of His love. Already we have been rescued from the domain of Satan, who is the ruler and power of darkness, and have been transplanted into Christ's kingdom. This is not His future earthly kingdom, over which He will reign upon the throne of His father David, but it is His present sphere of dominion, both in Heaven and on earth among those who name His name in truth. In this realm He is acknowledged and worshipped as Lord today. We have been made partakers of the inheritance of the saints in light because we have been rescued from the power of darkness and translated into the kingdom of God's dear Son.

In Christ "we have redemption through His blood, even the forgiveness of sins." This is a fact that cannot be assailed, for it is declared in the Word of God.

Even before Christ comes for His own, then, we can thank God the Father for having done for us that which we could never do for ourselves, for having made us now fit for the inheritance which is ours, and we can live accordingly, in the Spirit's power. Since we are sons of God, children of the Almighty, we ought to walk thus. One does not expect to

see a royal prince living in the gutter. He is a king's son and he lives in a princely way, or so he ought. How much more is it incumbent upon us who have been made meet to be partakers of divine light, who are sons of God, blood-purchased saints of Him who will one day be acclaimed as King of kings and Lord of lords, to act the part even before He comes!



The New Testament refers often to the **The Communion** communion or fellowship that Christians of the Saints may enjoy—fellowship with the Godhead, and fellowship with one another. As to our fellowship with the Godhead, we read, in one of the apostolic benedictions, of "the communion of the Holy Ghost" (2 Cor. 13:14). We are told that we have been "called unto the fellowship of His [God's] Son Jesus Christ our Lord" (1 Cor. 1:9), and the apostle expresses a longing to know "the fellowship of His sufferings" (Phil. 3:10). "The fellowship of the Spirit" is alluded to in Philipians 2:1, and communion between God and His children is spoken of in 1 John 1:7, where we read: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

The fellowship of believers with one another may be observed in various passages of Scripture. The two disciples who walked along the road to Emmaus, after Christ's resurrection, are said to have been communing together (Luke 24:15). Perhaps the most notable example of this fellowship is to be found in Acts 2: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and prayers. And all that believed were together, and had all things common. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and finding favor with all the people. And the Lord added to the Church daily such as should be saved" (vss. 42, 44, 46-47). Here is communism of a godly sort.

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The Bible speaks also of fellowship in service for Christ. There are the "fellowship in the Gospel" (Phil. 1:5), and "the fellowship of the ministering to the saints" (2 Cor. 8:4). We serve the Lord as we have fellowship with our brethren in worship, preaching and teaching, prayer, substance, and compassion.

Unless fellowship with the Lord is unbroken, communion with the saints can be of little value. We who are of the light must walk in the light. But when all is right between us and God, how precious is the communion of the saints! It is not only a blessed privilege to walk with other believers with one another, but it is our need. Again and again we find the word "fellowship" in Scripture in reference to the members of the body of Christ. Paul prays concerning our comprehension of the breadth, and length, and depth, and height of the love of Christ, that it will be "with all saints" (Ephes. 3:18, 19). To the Philippians he writes that, in his prayers, he makes request for "you all," that he has confidence that He who has begun a good work in them will perform it until the day of Jesus Christ, and that he thinks this of "you all," and he tells how greatly he longs after "you all" in the compassions of Christ (Phil. 1:4, 7, 8). We need one another. The communion of the saints is one of the things that missionaries in isolated stations miss more than anything else. And those who have become Christians at home, whose association continues to be almost solely with people of the world, will be found to be backsliding rather than growing Christians.

David cried out to God: "I am a companion of all them that fear Thee, and of them that keep Thy precepts" (Psa. 119:63), and that is good companionship. He longed for and enjoyed the communion of the saints. Let us emulate him in this respect, for there is nothing quite like this fellowship, begun on earth and to be continued in Heaven forever. Such fellowship will prosper as we walk, not in a critical frame of mind, finding flaws in and fault with our brethren, but "with all lowliness and meekness, with long-suffering, forbearing one another in love; earnestly desiring to guard the unity of the Spirit in the bond of peace" (Ephes. 4:2, 3).



Agnosticism-- We have had some correspondence in recent months with a man who proudly
Middle-Road boasts that he is an agnostic and would
Thinking have us prove him to be wrong or to follow in his steps. In claiming to be agnostic, this man, as is the case with all who hold the same view about God and eternal issues, is simply admitting that he knows nothing at all about divine and spiritual matters. The word "agnostic" means *without knowledge*; our correspondent therefore prides himself on his ignorance.

Outwardly the agnostic wears the garb of humility, but actually he is rather swollen with pride in his intellectualism. He feels superior to men of faith because he avoids the necessity of having faith himself, and he considers himself better than the atheist on account of the fact that he evades the intellectual dishonesty of anti-faith. He is a middle-of-the-roader who neither nods nor shakes his empty head. He is without the knowledge of God and without the knowledge of Satan also, and is unaware that he is the devil's tool, by whom he has been blinded. "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" (2 Cor. 4:3, 4).

Agnosticism is not new, although the word itself, in the English language, is of comparatively recent origin. The Apostle Paul encountered agnostics in the city of Athens (Acts 17). They, however, were a shade wiser than agnostics of the present time, for they built an altar with this inscription: "To the Unknown God," while their modern counterparts, if they build any altar at all, would be obliged to dedicate it, "To a God Who Is Unknowable." Nineteen hundred years have seen agnosticism on the downward path.

During the same nineteen centuries there is a book that has withstood the onslaughts of ignorance, unbelief, worldly intellectualism, and criticism without losing a page or suffering a single line to be blotted out. It is the Bible, God's Holy Word. It has something to say about agnostics, professing and unprofessing. Hear its utterances: "O Lord, how great are Thy works! And Thy thoughts are very deep.

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A brutish man knoweth not; neither doth a fool understand this" (Psa. 92: 5, 6). "Because that which may be known of God is manifest in them [the men referred to in the preceding verse]; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:19-21, 28). "A reprobate mind" is, as the margin reveals, "a mind void of judgment."

Contrast the ignorance of the worldly-wise middle-of-the-roader, the proud, silly, deluded, blind, tragic agnostic, with the knowledge that the Christian has because he believes God. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth" (Job 19:25). "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" (2 Tim. 1:12). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16). "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (1 John 5:20). "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" (Rom. 8:28). "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). 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).

We would rather know these seven truths revealed to us by God than to know all of man's wisdom apart from God, while being ignorant of Him.



OUR HOPE

A New
Year

A new year awaits us, in part or in whole. It may be that the Lord will come again before the days pass into fifty-two weeks. Or if this should not be so, perhaps some of us, or many, may be called into His presence in death before another twelve months are gone. Whatever God brings to pass will be for our ultimate good and His eternal praise.

There is an attitude of expectancy as Anno Domini 1950 is welcomed—fearful expectancy on the part of some, and hopeful expectancy on the part of others. The former may be illustrated by an occurrence that took place at about the time that these lines were being written. On the night prior to their team's departure for the annual Army-Navy football game, the cadets at West Point held a victory rally. The firing of four or five cannons, and the play of anti-aircraft searchlights upon a B-25 bomber, caused the citizens of nearby communities to suspect a sneak attack upon the U. S. Military Academy by a foreign power. (2) Newburgh, N. Y., ten miles away, the telephone company recorded 1,200 frantic inquiries within twenty minutes, and 3000 during the night, asking whether an attack was being made, whether war had been declared, and the like. It is in such an attitude, in more or less degree, that some look forward to the year ahead. Men's hearts are failing them for fear.

Others are hopefully expectant. They believe that good will, cooperation, government grants to foreign powers and expenditures at home, together with the exertions of the U.N., will insure plenty for all and bring about world peace. Without disparaging their efforts to do their very best to bring about the goal of their desires, it must be seen that their anticipations are built on dreams. Experience and the whole course of this fast deteriorating age ought to show them the folly of their hopes.

Yet there may be hopeful expectancy, expectancy based upon the sure promises of God. This is for the children of God, believers in the Lord Jesus Christ. Each passing hour brings His coming that much closer. The very despair of men, and the change and decay that we see all about us,

are signs that suggest that this age may be near its completion. "Unto them that look for Him shall He appear the second time apart from sin unto salvation" (Heb. 9:28).

"Christ was once offered to bear the sins of many." To all who have received Him, the year begins with hopeful expectancy, hope grounded upon sure foundation. To all others, all who reject God's beloved Son and die in their sins, or live in them until He comes, the fearful expectancy of the most pessimistic minds will be more than fulfilled in the judgments of God. May no reader of these words find himself among the Christ-rejectors. Turn to Him now in faith, and receive pardon and enjoy the peace and hope that God alone can give. They pass understanding and garrison the heart and mind through Christ Jesus.



Taking Stock Introspection is not a salutary exercise as a general thing. It is far better to keep our eyes fixed upon Christ than upon ourselves, "looking unto Jesus, the author and finisher of our faith" (Heb. 12:2), considering Him lest we be wearied and faint in our minds. Nevertheless, there are occasions when it is well that we take stock of ourselves and ask ourselves certain questions. It might be a good thing to do so at the beginning of the new year.

Am I in the will of God in my present dwelling place and in service? Am I walking closer to Him today than I was a year ago? Has there been the spiritual growth in my life in the year past that there ought to have been? Was I faithful in witnessing to the Lord in the last twelve months? How many new-born souls are there because of my witness, by word of mouth and by my life of yieldedness to the Lord? Have I been spending the time I ought to spend with God—with His Word and in prayer? Have I been helpful to other Christians, or have I been selfish in my faith? With the Spirit's enablement, will 1950 see more growth in me than 1949 has seen? Do I enter upon this new year as a Christ-like Christian?

How feeble our own efforts are! But ours is a God of impossibilities. He can take men out of the gutter and make them His saints. Cannot He give strength to those saints

to walk worthy of Him? Lay the difficulties and impossibilities of the pilgrim pathway at the footstool of divine grace. Look less at them, less at self, and more to God. In this way we shall be less disappointed in ourselves, and made more glad; less disappointing to the Lord, and He will be more magnified. As to sight and reason, there are many obstacles to victorious living; but by faith and obedience, God's honor and glory will be maintained.



Hebrews "Studies in the Epistle to the Hebrews" has been omitted this month to make room for other articles of importance. The Lord willing, the Hebrews series will be resumed in the February issue.



Donations to the *Our Hope Missionary Subscription* and *Missionary Book Funds* continue to interest our reader-family. We are very pleased about this, for by this means the magazine, and some of our writings in book form, have proved helpful throughout all parts of the world. We are deeply grateful for your share in making this possible. Contributions received in October are thankfully acknowledged below.

Our Hope Missionary Subscription Fund, October, 1949: Nos. 49-148M, \$1; 49-149M, \$7.50; 49-150M, \$25; 49-151M, \$2.50; 49-152M, \$2.50; 49-153M, \$5; 49-154M, \$5; 49-155M, \$10; 49-156M, \$2.50; 49-157M, \$5.50; 49-158M, \$2; 49-159M, \$2.50; 49-160M, \$10; 49-161M, \$2; 49-162M, \$2.50. Total, \$85.50.

Our Hope Missionary Book Fund, October, 1949: Nos. 49-15B, \$4; 49-16B, \$10. Total, \$14.00.



STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Harry A. Ironsides:

Jan. 1-8—Los Angeles, Cal.: Torrey Memorial Conference, Church of the Open Door (Bible Institute of Los Angeles).

Jan. 15-18—Birmingham, Ala.: Bible Institute.

Jan. 22-26—Augusta, Ga.: See local papers.

Jan. 29-Feb. 12—St. Petersburg, Fla.: Central Presbyterian Church.

Dr. Herbert Lockyer:

Jan. 1-8—Los Angeles, Cal.: Torrey Memorial Conference, Church of the Open Door (Bible Institute of Los Angeles).

Jan. 10-15—Tacoma, Wash.: Baptist Church.

Jan. 16-22—Salem, Ore.: Baptist Church.

Jan. 26-Feb. 5—Phoenix, Ariz.: Palmcroft Baptist Church.

Was Jesus A Jew?

By H. A. JAONSIEZ

Of all modern heresies, perhaps none has less scriptural foundation than one which has recently come to my attention, promulgated by a well-known writer who shall here be nameless. He is an exponent of one branch of so-called Anglo-Israelism, and a bitter enemy of the Jews. He declares that our blessed Lord, in the days of His humiliation was not a Jew, but an Israelite, born of a mother who belonged to the tribe of Levi. This weird theory is based, apparently, upon one passage of Scripture, while ignoring many that teach the very opposite. In Luke 1:5, we read: "There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaroo, and her name was Elisabeth." Clearly then, both Zacharias and his wife were of the tribe of Levi. In verse 36, we are told that the angel Gabriel said to Mary, the prospective mother of our Lord: "Behold, thy cousin Elisabeth, she hath also conceived a son in her old age." From this verse, the teacher referred to draws what he considers to be the inescapable conclusion that inasmuch as Mary and Elisabeth were cousins and the latter was a Levite, necessarily Mary herself must have been of the same tribe; therefore, our Lord sprang from the tribe of Levi, and not, as commonly supposed, from the tribe of Judah.

In the light of many other Scriptures, however, this position is absolutely untenable. Unless our Lord was of the seed of David, according to the flesh, He could not lay claim to the Messiahship. To hold, on such slender evidence, that He was of a different tribe, is illogical as well as unscriptural. The term "cousin," as used in Scripture, does not always imply as close a relationship as we sometimes attribute to it. Because of certain inter-marriages between members of different tribes after the dispersion, it was quite possible for people to be closely related though belonging to different tribes.

The advocate of the theory now being considered rules out, arbitrarily, the testimony of the genealogical table given in Luke 3. Reverent Bible expositors generally agree that we

have the genealogy of Joseph in Matthew 1, and that of his father-in-law, Heli, in Luke 3. Singularly enough, the Jewish Talmud has preserved the testimony that Mary was the daughter of Heli; therefore Joseph could be called the son, or more properly, the son-in-law of Heli. Note that the words "*the son*" are in italics, and do not represent anything in the Greek text. But this teacher refuses to give credence to any such consideration. He declares dogmatically that the genealogy given by Luke is fake and a mere interpolation. It would destroy his theory, so it must be rejected. He asserts confidently that there is no other passage in the New Testament that would give one to believe that Jesus was a Jew, except that of Revelation 5:5, where we are told that "the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." To most sober, thoughtful Christians, this would seem, in itself, conclusive evidence that our Lord was of the tribe of Judah, but our ingenious author has an altogether different explanation. He tells us that the passage does not refer to Christ at all, but is a prophecy of the opening of the Scriptures to the English speaking world, when by the authority of King James I of England and VI of Scotland, the Authorized Version was translated. In other words, this monarch was the Lion of the tribe of Juda who, according to the Anglo-Israelites, was lineally descended from King David.

Before seeking to refute these amazing propositions, it will be well, for the sake of uninformed readers, to attempt to make clear the difference between the terms Jew and Israelites. All Jews are Israelites, but all Israelites are not actually Jews. Before the division into the northern and southern kingdoms, the name Israel applied to the entire twelve tribes, descended from Jacob, who was surnamed by the Lord, Israel. The united kingdom only lasted throughout the reigns of Saul, David, and Solomon. In the days of Rehoboam, ten tribes seceded and set up their own king, in the person of Jeroboam, in the northern part of the land. Judah and Benjamin remained loyal to the house of David, and the tribe of Levi, to a large extent, continued with the southern kingdom, which, as a whole, was designated as

the kingdom of Judah. Throughout the centuries during which both of these existed, they were known as Israel and Judah. Israel was carried into captivity by the Assyrians about one hundred and fifty years before Judah was enslaved by the Babylonians.

After the dispersion, the names Jew and Israel were used, to a great extent, synonymously. The Apostle Paul says of himself: "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. 11:1). But in Acts 22:3, he says: "I am verily a man which am a Jew, born in Tarsus." According to the Anglo-Israelites, the two names have never been confounded, but Israel and the Jews are recognized by God as two distinct nations. This would make four kinds of people in the world today: Israelites, Jews, Gentiles, and the Church of God. But Paul only knew of three such groups, for he writes: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. 10:32).

The word "Jew" is a contraction of the name Judah, which means "praise." See how Paul plays upon these words in Romans 2:28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose *praise* is not of men, but of God."

The first time the word "Jews" is found in Scripture is in 2 Kings 16:6, where we read that Rezin, king of Syria, "drove the Jews from Elath." This is the name generally used throughout the captivity and post-captivity books: Esther, Ezra, Nehemiah, and many of the prophets. In New Testament times it was the best known appellation of the covenant people.

With all this before us, we now turn to the Holy Scriptures to inquire whether our Lord was actually of the seed of David and of the tribe of Judah. We shall notice several passages in order. In Acts 13, after speaking of David (verse 22) Paul says: "Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus" (verse 23). This is confirmed in Romans 1:3: "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." The most direct answer to the

theory we have been considering, that Christ came of the tribe of Levi and not of Judah, is given by the Holy Spirit in Hebrews 7:14: "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." This is confirmed in Hebrews 8:4, where emphasis is laid upon the fact that our Lord did not belong to the priestly tribe of Levi: "For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law."

Thus we are driven to the unavoidable conclusion that the blessed eternal Son of the Highest chose, in grace, to be born on earth of a Jewish mother and became a member of the Jewish race, and as a Jew stood condemned by His fellow countrymen in Pilate's judgment hall, who asked contemptuously: "Am I a Jew? Thine own nation . . . have delivered Thee unto me (John 18:34). He was born to be "King of the Jews" (Matt. 2:2), and that very title was placed above His head, written in Greek, Latin, and Hebrew (Luke 23:38). Surely no lover of Christ can harbor unkindness or hatred toward the people with whom He was so closely identified, for as He Himself declared: "Salvation is of the Jews" (John 4:22).

On my bended knee
I recognize Thy purpose clearly shown;
My vision Thou hast dimmed that I may see
Thyself—Thyself alone.

—Milton

CHASTENING

When Job was stripped of everything that he possessed, reason deduced that he had sinned very grievously and that God was exercising judgment upon him. But the divine testimony was: "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil" (Job 1:8; 2:3). And what was the end of the matter? "The Lord gave Job twice as much as he had before. So the Lord blessed the latter end of Job more than the beginning" (Job 42:10, 12). The Lord is good. The chastening that we receive from our heavenly Father is "for our profit, that we might be partakers of His holiness" (Heb. 12:10). "Whom the Lord loveth He chasteneth."

Re-Thinking the Rapture

BY THE EDITOR

**An Examination of What the Scriptures Teach as to the
Time of the Translation of the Church in
Relation to the Tribulation**

In the study of the Bible it is important to correlate things that agree, but it is equally essential to distinguish between things that differ. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. 28:10); this is the order of instruction which will enable the most immature believer to obtain knowledge and understand doctrine. However, we must also learn in our study rightly to divide the Word of truth (2 Tim. 2:15). No one can possibly have a clear perception of Scripture as a whole, or of Bible prophecy in particular, who does not discern the distinction between two of the things that differ, namely, Israel and the Church.

One or two illustrations will serve to clarify this point. The Psalmist could sing with perfect propriety: "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones" (Psa. 137:8, 9). Such language, however, would be out of place, and contrary to the mind of God, in the mouth of a Christian; for we are told: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Rom. 12:19, 20). In the former case we have the utterance of an Israelite who had been placed under the divine law which declared: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Exod. 21:24, 25). This was right and proper in its season. But He who made the law was privileged to repeal it, and this He did in the new economy. For God the Son taught His followers, who were the initial converts to Himself and the earliest proponents of the Gospel of grace: "Ye

have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:38, 39). When our Lord Himself was reviled, He reviled not again; and the Apostle Paul, when he was smitten by the high priest, Ananias, did not return the blow, but committed the matter to God. The proper behavior for the Christian is written in Ephesians 5:1, 2: "Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor."

In Ecclesiastes it is said: "To every thing there is a season, and a time to every purpose under the heavens . . . He [God] hath made every thing beautiful in His time" (1:1, 11). If the truths of God's Word are withdrawn from their season and dissociated from their pertinent time, however, their harmony is disturbed and their teaching obscured.

There is a marked difference in the Scriptures between Israel and the Church in respect to their calling. Israel's calling was earthly, while the Church's calling is heavenly. This does not mean that Israelites were not the beneficiaries of spiritual blessings, nor does it suggest that they were not, by faith in the coming Redeemer, to whom the blood sacrifices of the Mosaic economy pointed, the recipients of everlasting salvation. Moreover, it is not an intimation that no individual Christian has received, by God's grace, earthly riches and honor. It is however, a statement that corporately, as a body, Israel's portion under the promises of God was on earth (Gen. 12:1-3; 13:14, 15; 15:18; 17:8; Deut. 11:12; etc.), whereas the Church, as a body, is blessed "with all spiritual blessings in heavenly places in Christ" (Ephes. 1:3), and the members of this body become together "partakers of the heavenly calling" (Heb. 3:1).

Other variances between the divine program for Israel and the Church are manifold. To Israel greatness, wealth, and honor were promised, in token of God's favor upon His people. "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. His seed shall be mighty upon the earth . . . Wealth and

ricbes shall be in his house: and his righteousness endureth for ever" (Psa. 112: 1-3; see also Gen. 12:2; Deut. 28:12, 13; 2 Sam. 5:10; 2 Chron. 1:12; etc.). Where can any such promise be found for the Church? On the contrary, "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise . . . and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence" (1 Cor. 1:26-29). Our Lord said to His followers, on the night of His betrayal: "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19); and again: "In the world ye shall have tribulation" (John 16:33). And the Apostle Paul declared: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

Still another distinction between Israel and the Church is the mode of worship. Under the old dispensation, approach to God was through a specified priesthood, continued in succession in a particular family. Early a tabernacle was erected in the wilderness, and later the temple was built in Jerusalem. Here God must be worshipped, in "the place which the Lord thy God shall choose to place His name there" (Deut. 26:2). The ministry of the Levitical priesthood, the offerings of the people and priests, the holy place, and the Holy of holies are well known to students of the Bible. Specific regulations governed every approach to Jehovah. He was accessible only on a certain day and by means of certain ordinances, and then only to the high priest. But when the Son of God was made flesh, when His work of redemption was accomplished at Calvary, He cried: "It is finished!" The veil of the temple was rent in twain from top to bottom. And now, in this new dispensation, every believer in the Lord Jesus Christ, Jew or Gentile, bond or free, illiterate or highly educated, mature Christian or babe in Christ, can with perfect propriety have boldness "to enter into the holiest by the blood of Jesus, by a new and living way, which He

hath consecrated for us, through the veil, that is to say, His flesh; and, having a High Priest over the house of God . . . draw near with a true heart in full assurance of faith" (Heb. 10:19-22).

The differentiation between the calling Israel and the Church, so evident in the few Scriptures that have been cited, is equally manifest in predictive prophecy. While it is quite true that, in this present dispensation, there is no difference between the believing Jew and the believing Gentile, but that all believers have been made one in Christ (Gal. 3:7, 28, 29), this fact in no way annuls the promises that God made to Israel as a nation, and which have not to this time been fulfilled. The difficulty is not to find Scriptures to establish the matter, but to select citations among the multitude of such predictions that exist.

Very early in Israel's history prophecies were made concerning their literal banishment from the land that God gave them, and, at the same time, equally clear promises were given as to their literal restoration to the land, predictions that are absolute, depending not upon the faithfulness of Israel but upon the faithfulness of Jehovah to keep His covenant. The subsequent faithfulness of the nation will flow from the empowerment of the sovereign grace of God exactly as any exercise of faithfulness on the part of members of the Church today issues from His power and grace.

As far back as Leviticus, we have a prophecy that very evidently reaches forward to the time of the destruction of Jerusalem by Titus, and we read: "The land also shall be left of them [Israel], and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised My judgments, and because their soul abhorred My statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord. These are the statutes and judgments and laws, which the

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Lord made between Him and the children of Israel in mount Sinai by the hand of Moses" (Lev. 26:43-46). Again, just prior to Israel's entrance into the land of promise, Jehovah pledged them: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of the heavens, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:1-6). No such thing has been fulfilled to this time.

We might cite in turn prophecies in the Psalms, in Isaiah, and in Ezekiel; we might search them out in Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Zephaniah, Haggai, Zechariah, and Malachi, for they are there. But we shall conclude these quotations with a familiar word from Jeremiah: "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. 23:7, 8). All of these predictions have to do with an earthly people to be restored to an earthly possession. They have not to do with the Church, whose calling is heavenly and not earthly. How can such Scriptures be applied to the Church, whose members are called from every nation over the face of the earth? The

Church has no promised land on earth; the Church has not been driven out of its native habitat to the four corners of the world. The Church is not promised an earthly heritage, but "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven" (1 Peter 1:4).

When will this restoration of Israel take place? It will be "in the last days," in "the day of the Lord," when He comes to destroy His enemies and to establish righteousness and peace in Jerusalem, a time of blessedness that we speak of the Millennium (Isa. 2:12; Dan. 2:28; Mic. 4:1, 2; Joel 2).

The distinction between the prophecies that pertain to Israel and those that have to do with the Church must be borne in mind, then, as we examine the time of the rapture of the Church in relation to the Tribulation. Thus, when we turn to the New Testament and find there predictions about the coming of the Lord, and events connected with that advent, we must not read the passages cursorily, but examine them and related Scriptures carefully, pursuing our study of them patiently and thoroughly. We must ask ourselves certain questions and discover the answers to them before we arrive at a conclusion, questions such as these: By whom was this word spoken, and to whom? What was the occasion for it? To whom does it relate? What is the general tenor of the Scriptures on this subject?

Here, for example, are two prophecies that relate to the second coming of Christ: Matthew 24:29-31; and 1 Thessalonians 4:13-18. There are certain similarities about them: both refer to the coming of the Lord, both speak of the sounding of a trumpet, and both suggest a gathering of the Lord's chosen. But there are also notable differences in the two passages: one speaks of cataclysmic signs in the heavens, while the other does not mention them; one Scripture records that the Lord will send His angels "with a great sound of a trumpet," while the other account tells us that it is "the trump of God"; one speaks of the angels gathering the elect, while the other intimates that it is the Lord who will draw them to Himself; in one instance there is no reference to resurrection, while in the other it is stated that "the dead in Christ shall rise."

Do these two passages refer to the same event, and to

simultaneous developments of that event? Or do these prophecies relate to different phenomena, and is there a time-period between their fulfilments? It is only by ascertaining the proper interpretation of these and kindred passages that we can discover whether the Church will be translated before, during, or after the Tribulation.

(To be continued, D. V.)

THE SIGNATURE

BY CONSTANCE CALENBERG

"For by Him were all things made that were made"

I cannot stroll through valleys rich,
Nor stand in awe on fertile hill,
Without the knowledge deep within,
That Christ is King, He reigneth still.

I cannot wake to morn's dawn,
Nor see its lucent shadows dim,
Without a sense of quiet peace—
The perfect peace of trusting Him.

I cannot view the virtuous bloom
Of dew-washed flowers rich in scent,
Without the fragrant thought of Him,
This fairest One by Heaven lent.

I cannot watch the night draw nigh,
Translucent in its shadow lace,
Without a feeling He is near—
A-reaching out His hand to trace.

I cannot view the limpid stream
Nor hear the mighty ocean roll,
Without the surging thought within—
Christ, is the Pilot of my soul.

His fingerprints I daily find,
And by their beauty I am won;
For earth is but the Word revealed,
The SIGNATURE of God, the Son!

Current Events

In the Light of the Bible

By WILBVA M. SMITH

A Return to a Vital Religion? I do not recall any time, outside of the dark days of war, when so many of our leaders, especially our intellectual leaders, were calling upon America to return to a vital religious faith. At the installation of the new President of Northwestern University, on October 7, Dr. James Roscoe Miller, in his inaugural address, urged that, "in these days of unrest and change," a return be made to the foundation of the religious and spiritual traditions of the Northwestern University. "It is well known," he said, "that this university has a strong religious background." Anyone who knows the history of Northwestern University knows that the school was founded on the rock of a real salvation-preaching and salvation-believing Wesleyan Methodism. How wonderful it would be if the Gospel which the founders of this university so gloriously proclaimed could be heard again on the campus of this new generation! One would have to walk a long way from the Northwestern campus any Sunday morning now to hear a sermon proclaiming redemption through the blood of Jesus Christ. Let us pray that the school will return to the only kind of religious foundation worth talking about, to that of which the cornerstone is Jesus Christ.

Senator John Foster Dulles, speaking the following week at the First Baptist Church of White Plains, New York, declared that if religion goes, "our children will grow up in a sordid atmosphere of quarreling about the division of what former generations created. One thing we need to hold fast to is the religious view of the nature of man which has been rejected by Marxist communism." I trust I will not be out of place when I say we cannot hold to the Christian view of man without holding also to the Christian revelation of God in Jesus Christ. We should never forget that the first commandment is to love God, and the second, to love our neighbor.

Most significantly, on October 3, Dr. Ernest C. Colwell, President of the University of Chicago, speaking at the three-

day inaugural ceremony for Dr. A. H. Eaden, the newly-installed President of Duke University at Durham, North Carolina, made the pointed remark that the devotion of the contemporary American university to truth in any religious sense is as vestigial as the buttons on a man's coat sleeve, and declared that the greatest problem before us today is, how can the great American universities serve God more than they serve the devil? He pled for a real vital religious experience and a love for God among university students.

In *The New York Times Magazine* for October 2 is a very remarkable article from a recent book of Sir Stafford Cripps entitled, *The Spiritual Basis of Democratic Strength*, in which he says: "I am, I think, justified in assuming that we still share standards that are broadly based upon the Christian ethic, and it is our object to adhere to those standards not only by our words but also by our deeds, public as well as private." As I look through the article, however, I fail to find any reference directly to God, and none to Jesus Christ. I see the word "Christian" here and there, and such ideas as the good life, tolerance, and unselfishness, but I see none of this related to the fountain of all worthy and noble living, the Lord Jesus Christ.

All this talk of religion will bring one of two results: either it will prepare the hearts of many for accepting Jesus Christ as Saviour and Lord, the only hope of men in this life and the life to come, or it will cultivate a desire for religion, even an acknowledgment of the necessity for some kind of a religion which, if divorced from faith in the Lord Jesus Christ, will only prepare the world for that great world religion which will worship Antichrist, persecute the Christians, deify man, and go out into battle against the King of kings.

The Deepening Paganism of Our Universities. The writer of these pages was in a meeting not long ago where a group of university, college, and seminary professors were gathered together. A paper had been read by the head of the department of religion of a college attended by two thousand of the finest young men and women you would ever want to look at. When the reading of the pagan document had been finished, one conservative present asked him this question:

"Would you say that a man must be saved by God, or must he save himself?"

To this the professor replied: "They are the same," which, of course, simply means that man is God and there is no God except man.

I thought that this philosophy, developed thirty years ago in our country, had been washed out, but apparently not.

I have a letter before me from an otherwise unknown young man in a great university in the Rocky Mountain area, in which he says: "My philosophy professor never fails to mention supernatural religion, and especially Christ, in the pattern you know so well. He gives me the opportunity to witness for Christ almost daily, but he has fifty minutes to speak against Him. At first I became so disturbed, even though I knew what to expect, that I became unable to concentrate the rest of the day. After this I began to be physically sick with headaches. In answer to prayer, work was given me in photography, which has relieved the emotional tension, but not the concern. I would like to transfer next year to a Christian college, but what is to be done about this organized drive to get rid of Christ? Here there is no one to whom you can send a person for a logical presentation of the faith."

Recently a survey was made of the religious conditions on some twenty campuses in our country. Georgia State College for Women reports: "Although most of the students attend some kind of religious service, religion has no real meaning in their lives." Mary Washington College, of the University of Virginia, has this striking statement: "Our college is religious to the extent that democratic principles are upheld among the students." The Southern Methodist University—note the word "Methodist"—report reads: "Most observers confronted with the question, 'Is S.M.U. campus Christian?' would unhesitatingly reply 'No.' While encouraging factors may be found, our campus as a whole seems to have left God outside in the cold."

And what are we going to do about this? First of all, Christians must support the few strong evangelical colleges in this country—Wheaton, Bob Jones, Westmont, Houghton, King's, and others where Christ is honored. Second, we must

encourage and support the work of the Inter-Varsity Fellowship, which has always been true to the Word of God and presents Christ faithfully on the campus. Third, there should be some kind of an organization developed among evangelical professors in this country who can hit this subject hard with their writings, in some kind of an attractive periodical, with effective brochures. Most of all, we need a great revival. If America could have that, thousands of these college students would have these doubts swept out of their hearts, and would find in Christ the wisdom, and redemption, and the hope that every human heart needs.

The Coming World Union. The New Testament clearly reveals, especially in the book of Revelation, that there will be one world at the end of this age, and that this world will be dominated by a powerful, God-hating dictator who will be irresistible in warfare, who will dictate all economic policies, and who will set up a religion divorced entirely from the God of the Bible and from the Lord Jesus Christ. There is something almost mysterious in the way great movements in the last ten years have been launched, and are now exercising such enormous power, urging such a world government. For centuries, even from the time of Dante, a world government was a fanciful utopian idea discussed in philosophical circles and toyed with by the intellectuals. Now it becomes an increasingly inevitable reality. Mr. A. H. Feller, writing in *The New York Times Magazine* for June 3, on a subject to which he gives the significant title, "We Move Slowly Toward World Law," begins by saying: "The other day the International Court of Justice, the World Court, handed down a historical opinion. It held that the United Nations has an international legal personality like a state, and that just as states have the right to demand protection of their citizens from unlawful injury by other states, so the United Nations can demand protection for its officials."

On July 3, seventeen American writers, including five Pulitzer Prize winners, formed The Writers Board for World Government. Among those who are prominent in this movement are Norman Cousins, editor of the *Saturday Review of Literature*; John Farrar, member of the publishing

house of Farrar, Strauss, and Company, famous playwrights, newspaper correspondents, editors; and other intellectuals, including Rea Stout, Chairman of the Writers' War Board, 1941-1945. The men and women who have signed their names to the original declaration are influencing today, by their writings, millions of citizens not only in this country, but throughout the world.

At the famous triennial general convention of the Protestant Episcopal Church, held recently in San Francisco, a report was adopted, prepared by its Committee on National and International Problems, in which it was stated that "it should be a fundamental objective of the foreign policy of the United States of America to support and strengthen the United Nations, and to seek to develop through the United Nations or otherwise a world government open to all peoples, with defined and limited powers adequate to preserve peace and prevent aggression through the enactment and enforcement of world law."

Mr. Bevin, the British Foreign Secretary, in his recent mission to this country, said: "The real purpose of this mission is to win the struggle for one world—one world of free and democratic peoples. We shan't get peace in the world until we have achieved that end. When churchmen, literary authorities, journalists, statesmen, legislators, are writing, and speaking, and planning for one world, it is inevitable that we are not far from such an organization."

At the famous Goethe Bicentennial Convocation in Aspen, Colorado, held last summer, the theme most continually heard was Goethe's message of a unified humanity as a basis for a united world government.

An Old Fashioned Revival. Probably the greatest evangelistic meeting of the year 1949, and one of the most outstanding revival meetings since the death of Billy Sunday, is going on as this is being written, in the city of Los Angeles under the powerful preaching of Dr. Billy Graham, President of the Northwestern Schools, Minneapolis, to whom God has given a great gift for this sacred and pre-eminently important type of work. The meeting began in a great tent erected at Hill and Washington Streets, Los Angeles, accom-

modating six thousand people, on September 27, the plan being that it should continue for three weeks each week night, Sunday afternoon, and Sunday night. During the first two weeks, while the attendance on Sunday practically filled the tent, only one-half of the seats were taken on week nights. In the third week, the attendance almost doubled, and so great was the interest on the last Sunday that it was decided to continue the meeting for another week. In the fourth and fifth weeks, even on week nights, the attendance stood between five and six thousand regularly, and on one Sunday night it was reported that ten thousand people listened to Billy Graham, literally thousands of them standing outside the tent. The meeting is now in its sixth week, and such a true spirit of revival rests upon the services that those who are responsible for the meetings decline to say when they will now end. By the end of the sixth week, approximately a quarter of a million people will have heard Billy Graham in the tent campaign. I am told that in these six weeks there have been nearly 3,000 first-time decisions for Christ, and 6,000 more dedications. On the last Sunday in October there were approximately 15,000 people inside and outside of the tent. One outstanding radio announcer is among those who have publicly confessed the Saviour, and in his broadcast the day after his conversion, he devoted a great deal of time to telling his vast audience in the western part of the United States what had happened to him, and how filled with joy he was. Other radio newscasters are now giving it considerable attention, and even the newspapers are at last devoting columns to these meetings—a rare thing in the press of Southern California. National news magazines are also taking this campaign into account.

The Sovereignty of John Dewey. Throughout the fall of 1949, America celebrated the ninetieth anniversary of John Dewey. Every important literary and philosophical journal in this country, and almost all of our more important news weeklies, carried articles about him. The *New Republic*, October 17, 1949, devoted practically the entire issue to the work and teachings of John Dewey. Columbia's famous

professor, Dr. Ralph Barton Perry of Harvard, said: "His pre-eminence among American philosophers is undisputed even by those who have difficulty in accounting for him. His place in the intellectual history of America is assured, and it is largely owing to him that America will henceforth take a central . . . place in the intellectual history of mankind." President Charles Seymour of Yale spoke of him as "America's greatest living philosopher." Dr. Alexander Meikeljohn, of the University of California, said that it is his opinion that Professor Dewey is "the most influential thinker of our time and nation." His distinguished colleague at Columbia University, Professor William Kilpatrick, declared that "in philosophy he is, in my judgment, the greatest our country has produced, and one of the very few greatest of all history. In education, he is the greatest thinker the world has produced."

Now I am not arguing with these men regarding the accuracy of such eulogies. There is no doubt that Professor Dewey has exercised more influence over the education of America in the last forty years than any other man in the world. Having said this, we must remember that Dewey is an anti-supernaturalist; in fact, Dewey does not believe in a living, personal God, call it atheism or not. In his book, *A Common Faith*, lectures which he gave at Yale University in 1934, Dewey says: "God is the work of human nature, imagination and will." Dewey has even gone so far as to declare that faith in the supernatural is a detriment to the advancement and full development of democracy, which with some people is a synonym for God. "The objection to supernaturalism is that it stands in the way of an effective realization of the sweep and depth of the implications of natural human relations. It stands in the way of using the means that are in our power to make radical changes in these relations." No man has been so insistent on the unreality of a personal God, of miracles, of anything supernatural as John Dewey, and with this influence, which we must acknowledge, one can understand why the depth of unbelief in our colleges and universities today is so tragic.

Food from the Sea. In the book of Revelation there is a strange emphasis upon the poisoning or polluting of the seas

and rivers of the earth in the terrible days of judgment that are to mark the end of this age. Of course, we all know that marine life depends upon the purity of these waters, and that all fish, which is a great item of diet for millions of people in the world, would under these circumstances be destroyed. It would seem that the very wells of the earth would be polluted, in which case there would be terrible suffering among men. But it may be that these passages indirectly refer to a time when food from the sea will form a far more important part of the diet of the human race than now. There is a remarkable article in the *Scientific American* for October, 1949, entitled "Food From the Sea," with a title sentence as follows: "Marine life outweighs terrestrial life, so it has been suggested that man turn to the oceans to ease his food shortage." I believe the opening paragraph of this article might be of value:

"No one needs to be told that there is a great deal of life in the sea. Sweep the shallows with a fish net, explore the deeps in a diving bell, dip up but a cupful of ocean and examine it under the microscope—at every level the watery world swarms with a rich and varied population. But only recently have we land-inhabitants begun to get a conception of just how vast, in numbers and bulk, this population is. Even our fragmentary efforts to take a census of it indicate that the life of the sea actually surpasses that of the land. Add up the staggering total of the annual increase of living matter in *terro firma*—grass, crops, forests, jungles, bacteria, fungi, insects, snakes, snails, elephants, cattle, mice, men—all this is less than the annual organic production of the earth's oceans."

It is not necessary to develop further the argument of the article, but it may have a direct relationship to these passages in the book of Revelation.

He who, because of his own weakness, shuns service for Christ is guilty of calling into question the fulness of the sufficiency of the resources and power of the Almighty.

Righteous Resolves

A Meditation on the 116th Psalm

By KENNETH O. BOUTON*

It has been said that resolutions are made to be broken. This may be true for the natural man but not for the child of God. The Psalmist, writing under the inspiration of the Holy Spirit, has given us in the 116th Psalm a number of resolves which it would be well for us to emulate.

The entire subject of consecration, dedication, yieldedness, or willingness rests upon the first four words of the Psalm. Omitting this phrase makes all service on the part of the Christian to be in vain. These words, "I love the Lord," are sweet to our blessed Saviour, whether they come from repentant Peter, faithful John, a lisping child, a vibrant youth, a mature man, or an aged saint. Love is the highest and the only motive for serving the true and living God.

We are told that the slave serves because of fear; the servant for his wages; but the son out of love for his father. Jesus Christ loved His Father and was obedient unto the death of the cross (Phil. 2:8). We love Him because He first loved us (1 John 4:19). Our Lord said that our love for Him would be marked by our obedience (John 14:15).

There are at least five promises which the psalmist makes to God, between his opening confession of love and his closing testimony of praise. Each of these assertions is introduced by an emphatic "I will," thus expressing the desire and determination of the writer.

The first resolve is in regard to prayer, for we read, in verse 2: "therefore will I call upon Him as long as I live." It is comforting to know that there is One upon whom we can call—One who hears, cares, and answers. At times of our extremity, because of death, pain, sorrow, or trouble (vs. 3), there is God's opportunity for preservation (vs. 6) and deliverance (vs. 8). Indeed, God has dealt bountifully with us (vs. 7).

Someone has offered three rules for prayer. All three are the same, namely, to pray. The writer of the Psalm said that

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he would pray (vs. 2), and he did pray (vs. 4). It is an example to us all.

The second intencion is given in verse 9 and has to do with God's presence: "I will walk before the Lord in the land of the living." Our walk speaks of our life, our manner of living. We walk *with* God as friends (Gen. 5:24), *after* God as servants (Matt. 4:19), and *before* God as children (Gen. 17:1).

There should be the consciousness on our part that we are continually in God's presence. Children usually walk circumspectly when followed by their parents. Godliness should not only be evidenced at church but also at home, at work, at play, in all our living.

If we spiritualize the last part of verse 9, we may make it a missionary challenge. The walking was to be done in the lands (plural in margin) of the living. How can we love, praise, and pray, and not go? The teeming millions of heathendom are in need of those who will walk through their lands carrying the glad tidings of salvation through the blood of Jesus Christ. Those who go can be assured of God's presence backing them up to the extent of their need.

Another design is found in the 13th verse, where it is said: "I will take the cup of salvation." This is the portion of the psalmist. He had been saved, but he was not drinking deeply of the cup that was his. The sinner must "taste and see that the Lord is good" (Psa. 34:8). He is saved by grace through faith in the Lord Jesus Christ, whom he receives as his own personal Saviour (Eph. 2:8, 9). The believer, God's child, continuously drinks of salvation's never-dry spring. A little child, from a very poor home, was once admitted to a hospital. The nurse brought him a glass of milk. He asked her to mark how far he could drink and was delightfully surprised to hear that he could have it all. "In the hand of the Lord there is a cup . . . and He poureth out of the same" (Psa. 75:8). Christian, drink daily and deeply of this cup, as it is your portion from the Lord. In the observance of the Lord's Supper it is written: "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come" (1 Cor. 11:26). Here is the remembrance of Christ's death which we must never forget, and the anticipa-

tion of His return which we daily expect. When He comes, our full cup will run over.

The psalmist next promises: "I will pay my vows unto the Lord now in the presence of all His people" (vs. 14). Think of the unfulfilled vows of the marriage ceremony, the missionary conference, the words to our church music, the consecration service, and others that we have made. We cannot escape this thought by declaring that we have not vowed, and will not. Remember that as a child of God you are a part of the bride of Christ. No one is scripturally pronounced a bride without promising to obey (Eph. 5:22, 24). The precepts of the Word become duties, or rather privileges, for God's children.

Observe the alacrity of the servant of God as he says: "I will pay my vows unto the Lord now." This is the moment not only for salvation but for service. He will make his payment as a testimony and an example, for it will be done, "in the presence of all His people." The steadfastness of the writer is marked by the repetition of his pledge in verse 18.

The final proposition is one of gratitude for providential care: "I will offer to Thee the sacrifice of thanksgiving" (vs. 17). What a vital part this holds in the life of a believer! Thanks is to be given to God in everything (1 Thess. 5:18), at all times (Eph. 5:20), to His name (Heb. 13:15), and for His unspeakable Gift (2 Cor. 9:15).

Thank you, Lord, for saving my soul,
Thank you, Lord, for making me whole,
Thank you, Lord, for giving to me
Thy great salvation so rich and free.

FORGIVENESS

BY EDNA F. SOASLL

As long ago into the barren wilderness,
The scapegoat bore the people's sin away,
So Christ took all our guilt, and shame, and sorrow,
Removing it on Calvary's Cross that day!

How blessed is that glorious word, "Forgiven,"
To souls bent down with consciousness of sin!
In hope, they lift their heavy hearts to Heaven;
The load rolls off, and they have peace within.

Antagonism to the Bible*

By ARTHUR T. PIERSON

Nothing more marvelous in history can be found than the continued preservation of the Word of God, despite the persecution it has encountered. There are six or seven persistent foes which have in various ways sought to destroy it, its survival being, at once, the miracle of history and the history of miracle.

In the beginning of the fourth century, for instance, pagan persecution attacked it. In 303 A. D., two years before his abdication, Diocletian began that sanguinary persecution of Christians which has made his name infamous. And because the Scriptures were the very stronghold of Christianity and some disciples, like John of Egypt, could repeat whole chapters and sections of the Word of God, the Scriptures were burned, and those who kept them were put to death.

Then follows the papal persecution of the Bible in a different form, locking it up from the common people and putting the key in the hands of priests. Rome became the jailer of the Word of God. Human legends and traditions took its place, until in the Reformation, it was once more let out of captivity and made accessible to ordinary believers, increasingly translated and diffused in various vernaculars.

Then followed another form of antagonism—that of Rationalism. This is essentially the deification of human reason. Whatever is above the reach of reason is treated as unreasonable and incredible. Of course miracles are denied, as contrary to the uniformity of natural law; and prophecy, except as a sagacious human guesswork—an un-inspired forecast of the future—is considered but shrewd conjecture. The Deity of the Lord Jesus Christ is denied, the incarnation and resurrection being treated as myths. Rationalism is quite ready to accept the excellence of the Bible as a mere book and even to assign to it the foremost

*From time to time we publish an article taken from an old issue of *Our Hope*. This, by Dr. Pierson, is one of them. It first appeared in the issue of January, 1909.

place in all literature; but it persists in treating it still as merely a human book, robbing it of all properly supernatural and super-human elements.

Rationalism is, however, many sided, and assumes a variety of forms and disguises. Sometimes it is polite and patronizing; sometimes rude, coarse and denunciatory. It may be calmly philosophical or boisterously infidel. Sometimes it praises and exalts, and again it derides and degrades; sometimes it is openly hostile, and again it is even professedly Christian. But its characteristic feature, under all veils of pretense is this: *it regards the Bible as a human product* in which there is nothing that is not produced by human reason and hence, whatever is in it, is within the grasp and comprehension of reason.

French infidelity, in Voltaire and his school, used the weapons of wit and humor, seeking to make the claims of the Word to a divine origin to appear absurd and ridiculous. Pantheism, making the divine element to pervade all things, even matter, lowered and degraded God's Word by lifting everything else to a divine level; admitting that God is in the Book, but affirming that He is in all things else. Modern destructive criticism proceeds from a different point of approach, claiming to speak as friendly to the Bible, but candidly pointing out blemishes, defects and even errors, supposed to mar its perfection, and plausibly accounting for its mistakes on the ground of the human weakness and fallibility of its writers, and the self-emptying of the Lord Jesus Himself. Like Romanism, it practically removes the Word of God from the common people by assuming that only scholars can interpret it; and, while Rome puts a *priest* between a man and the Word, destructive criticism puts an *educated expositor* between the believer and his Bible. But there is the same uniform attitude behind all these forms of antagonism—the practical denial of any really supernatural and superhuman element in this Book.

There is, however, one more form of antagonism, not less dishonoring to the book: it is the attitude of practical indifference. In our houses the Bible is oftco the least read and most neglected book, not to say the least studied and understood. *If a careful and candid estimate were made, it would*

be found that the daily newspaper and the novel practically crowd God's Word into a corner; that, of all books read, the Word of God gets least systematic time. These are days especially of attractive magazines. They have multiplied until their name is Legion, and some of them are little better than demon-possessed.

We are deeply convinced that all true missionary zeal, both at home and abroad, depends largely upon giving God's *Word its true place*, both in our convictions and affections: that everything that lowers it in our eyes, lessening our reverence for its divine authority, or leaving it to take a secondary place in our love and devout study, saps the very life of missionary ardor and Christian activity. If the Bible is not the incomparable Book of God, then other sacred books at least approach it in value, and deserve to be classified with it as moral guides and spiritual forces. The moment the Word of God ceases to be the *one unique book*, the very foundations not only of evangelistic activity but of evangelical faith, have been sapped.

We therefore regard with appalling astonishment the prevailing apathy evident with respect to the increasing depreciation of the divine and supernatural element in the Scriptures. No pagan persecution; no papal imprisonment of the Word of God; no infidel assault, whether by weapons of open antagonism or by the light word of ridicule which is the devil's keenest sword; and no openly rationalistic undermining of its unique authority by a plausible naturalism—none of these, or all together, equal in practically destructive power that disguised and plausible explanation of prophecy and miracle by professed teachers of the Word, which, under cover of exposition and interpretation, which often ought to be called imposition and profanation, leave the reader and student uncertain how far in any case he can depend on the Scriptures as a certain guide to doctrine and duty. And the outcome of all this is, as has been said, practical popular indifference; for, if the unique authority of God's Word is impugned, its unique claim upon the human reader is annulled, and its unique attraction as a divine standard for the solution of life's problems necessarily disappears.

The following anecdote shows how the very doctrines

which, by many professed Christians, are overlooked, denied, or even ridiculed, many avowed infidels, especially the sagacious and candid, confess to be clearly stamped on the sacred pages:

Lord Bolingbroke, the infidel friend of Pope, and a man of genius and learning, was accustomed to peruse writings of almost all kinds of authors and on almost all kinds of subjects. Receiving a visit in his study one morning from an English clergyman, while he happened to be reading the works of Calvin, he said: "You find me rather singularly employed," and he named the author he was perusing.

The clergyman replied in a manner which intimated a total disbelief, with some degree of contempt, of the writings in question.

"You surprise me very much," said Bolingbroke. "If I believe the Bible, I should certainly believe the writings of Calvin; for Calvin speaks with the Bible. I know I am accounted an infidel," he added, "but I confess there occurs to me at this moment one argument which half convinces me that the Christian religion is true."

"What is that?" asked the clergyman.

"Why," replied Bolingbroke, "that Christianity should have continued in the world so long when committed to the care of such gentlemen as you."

SGWING SEED

It is a solemn thing to live. As Thackeray said: "We sow a thought and we reap an act, we sow an act and we reap a habit, we sow a habit and we reap a character, we sow a character and we reap a destiny." How can excessive care be exercised in the sowing-time, when such a harvest is to follow? Moreover, the harvest involves the character and destiny of others, as well as of ourselves. Anatomists tell us that in the human body there is a vicarious secretion, and that we sometimes survive a hurt because one organ produces the secretion proper to another whose injury for the time arrests its normal action. However this be, there is in the body—social, polite, ecclesiastic—a noble vicarious ministry. Every heroic soul lives a vicarious life. He is never forgetful of others, and he sacrifices himself for their uplifting. His knowledge, culture, refinement, his mind, heart, conscience, will, are at the disposal of those who need intelligence, sympathy, moral quickening, and energetic resolve.

Blessed is he who, while sowing good seed for his own harvest, scatters on his neighbor's field the germs of what is true, beautiful, and good, and puts the whole world in his debt by making the most of his own life for himself and his fellow-men.—*Selected.*

Why Be In the Dark?

By LEHMAN STRAUSS*

Scarcely have we begun to read the first paragraph of the Bible when our eyes rest upon this statement: "The earth was without form, and void; and darkness was upon the face of the deep" (Gen. 1:2). It is nowhere suggested that God created the darkness. The verb translated "was," rendered literally is "became"—"the earth *became*," etc. The darkness is not of God. "God is light, and in Him is no darkness at all" (1 John 1:5). Moreover, He is "the Father of lights" (Jas. 1:17), and wherever there is darkness, God acts to dispel it by bringing in the light. "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness" (Gen. 1:3, 4). The first recorded word and act of the Creator replaced earth's night with Heaven's light.

The apogee of God's creation was man. On the sixth day "God created man in His own image, in the image of God created He him; male and female created He them" (Gen. 1:27). While Adam possessed the capacity to sin, he was created sinless and innocent, a creature of the light. The result of any act on God's part produces light. But the wiles of Satan, who is called "the ruler of the darkness of this world" (Eph. 6:12), plunged Adam and Eve into spiritual and moral darkness, and the fall of Adam resulted in the whole human race being enslaved to sin and Satan, totally depraved. The earthly pilgrimage of man, in his unregenerate state can be summarized with these words: he walks in the darkness.

1. The Walk in the Dark

Man resents being told that he is walking in the dark. Nevertheless, it is true. While he is being guided by the so-called lights of human wisdom and philosophy, these "lights" do vary, casting their confusing shadows until man hardly knows where he is going nor the way he is taking.

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Fallen man is in spiritual darkness. He may be intelligent, but he is incapable of discerning spiritual truth. Paul said: "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). We preach Christ, who said: "I am the Light of the world" (John 8:12), and the unbeliever calls it "foolishness" (1 Cor. 1:18). The man whose knowledge is limited to the material universe cannot perceive spiritual truth. This is the result of the fall of our first parents, who were deceived by Satan. The Word of God warns of false prophets who transform themselves into the apostles of Christ, and then adds: "And so marvel; for Satan himself is transformed into an angel of light" (2 Cor. 11:14). The whole world is lost in the darkness of sin; and knowing that the natural man will be easily led by false lights, Satan loves to make his appeal to him. Eve, in her darkness, was beguiled, not by a repulsive snake, but by a brilliant appearance, the "angel of light." Since the tragedy of Eden, Satan has succeeded in holding men in spiritual darkness. He did it to Israel, of whom it is written: "They could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ" (2 Cor. 3:13, 14). Even today, "our Gospel 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" (2 Cor. 4:3, 4).

There is a constant conflict and struggle between the spirit of darkness on the one hand, and the Spirit of light on the other. It is well known that this struggle is at the heart of the teaching of the ancient religion called Zoroastrianism. The Zoroastrian believes that there are two co-equal and co-eternal gods: Ahura-Mazda, the god of light, goodness, and truth; and Angra-Mainyu, the god of darkness, evil, and suffering. To the followers of this ancient religion, life is a battleground of the god of light and the god of darkness. This latter idea of Zoroastrianism is much like the teaching of Christianity, for the Bible reveals a duel, as it were,

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between Jesus Christ, the God of light and goodness, and Satan, the prince of darkness and evil. One great distinction exists however: the Zoroastrian has no assurance that the god of light will ultimately conquer the god of darkness; but the Christian is assured that the Lord Jesus Christ, the God of light, will ultimately triumph over Satan, the prince of darkness. The Bible contains the record of the sentence passed upon Satan; but while we wait for the final execution of that sentence, the awful conflict over man's soul is still being fought. Our first parents, like all of their posterity, possessed the power of choice. They gave their allegiance to the prince of darkness. By their indifference to the God of light, the prince of darkness was able to blind their minds.

Multitudes in this world, who have perfect physical sight, are, consciously or unconsciously, in spiritual darkness. A soul that is spiritually blind sees nothing desirable in those things that have become the source of joy and contentment to a saved man. When you speak to an unsaved man about going to a prayer meeting he will tell you that he "can't see it." Of course he cannot! He is blind. To him the Gospel is veiled. Oftentimes physical vision is impaired by a cataract or a veil drawn over the eye, by which the pupil, which is usually transparent, becomes colored and opaque. To those who are perishing, the Gospel is veiled. That veiling is the work of the prince of darkness, who has "blinded the minds of them which believe not." Do not overlook the fact that the blindness is the result of unbelief, and the reason that men do not believe is that they do not want to believe. Satan cannot keep a man in the dark so long as that man will believe God.

But why are so many still in the dark after nineteen centuries of Gospel preaching? Has the light failed to shine? Let the Lord Jesus answer such questions as these. He said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). It seems strange that men should love darkness rather than light. And yet the light of the Gospel has been shining for almost two thousand years while multitudes remain in the dark. The mental and moral

darkness of man permits him to continue blindly in his sin. He knows his deeds are evil, but he loves them too well to part with them. The sinner shrinks from the light lest his ungodliness be exposed and his sins be discovered. He does not want to be found out. And since he rejects the light in this life, he must be shut off from the light for all eternity. Since he chooses the darkness now, he will be cast into "the blackness of darkness for ever" (Jude 13), even "into outer darkness, [where] there shall be weeping and gnashing of teeth" (Matt. 22:13). When anyone refuses to come to the light, he remains under "the power of darkness" (Col. 1:13), and the end of all such is destruction.

Darkness in the Scriptures speaks of evil. A Proverb says: "The way of the wicked is as darkness" (Prov. 4:19). Even Bildad could say: "The light shall be dark in his tabernacle" (Job 18:6). Because of unbelief, darkness envelops the path of the lawless, obscuring the light of both reason and revelation. In a pathetic chapter, exposing the damnable nature of sin, the Prophet Isaiah pictures Israel giving a true confession of her own sad plight which was the result of her transgression. The people cry: "We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men" (Isa. 59:9, 10). How sad! Here are those who had the light, but in unbelief they withdrew from the light until the light became darkness. It is a true picture of all unbelievers who grope as if they have no eyes. "Their works are in the dark" (Isa. 29:15). For them "all joy is darkened" (Isa. 24:11), and their destiny is one of eternal night.

Samson is an example of the blinding power of sin. He could have been a giant for God, but one day Samson played with sin. He had hoped that he might continue to have it as a plaything, but before too long it caught up with Samson and put out his eyes. His life had a tragic ending in Gaza, blind and bound, "eyeless in Gaza at the mill with slaves." O, dear reader, has sin put out your eyes? In some institutions for the blind there can be found some who testify that their blindness is the result of sin, the result of living a dis-

solite and dissipated life. How sad to look upon those whose degeneracy has left them with the awful curse of physical blindness! So it is in the realm of the spirit. Sin gouges out the eyes of man's soul, destroys the heavenly vision, and leaves its victim to die in the darkness in which he lived. The same Samson means "sunshine" or "sunlight." When he was born, his parents gave him that name, hoping that he would lead Israel into the light. But he ended with blinded eyes. I urge upon you to turn to God lest sin should put out your eyes.

Maybe some of you are about to label me as one whose message is tinged by the most awful pessimism. But do not be too hasty in judging, for I purpose now to turn on the light, to show you that there is hope for any man who will believe God.

2. The Way Out of the Dark

The Bible teaches clearly just how the darkness may be banished from the mind and heart of man. There is a Light, God's pure Light, the eternal Agent by which objects are made visible. That Light is none other than God's Son, our Lord and Saviour Jesus Christ. He said: "I am the Light of the world" (John 8:12). Of Him the Apostle John wrote: "That was the true Light, which lighteth every man that cometh into the world" (John 1:9). Across forty centuries of human history, God saw the day coming when the darkened hearts and minds of men should have the "true Light." The Incarnation of the Son of God was the coming of that Light. When the earth became void, and darkness was upon the face of the deep (Gen. 1:2), "God said, Let there be light: and there was light" (Gen. 1:3). In order to dispel the darkness of the chaotic and condemned earth, the Word, who is Jesus Christ (John 1:1), came forth as Light. In exactly the same way is the spiritual darkness dispelled from the heart of man, by the Word issuing forth as Light. At His birth "the glory of the Lord shone round about" (Luke 2:9). Zacharias prophesied, saying: "The dayspring [or sunrise] from on high hath visited us, to give light to them that sit in darkness and in the shadow of death" (Luke 1:79). The aged Simcon gathered up the incarnate Light in

his arms, blessed God, and said: "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a Light to lighten the Gentiles, and the glory of Thy people Israel" (Luke 2:28-32). At last the dawn had come.

As the world was in darkness when God began His work of redemption and restoration, so the heart of man is in darkness until the Lord Jesus enters; "for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). The Apostle Peter, writing to believers, said: "Shew forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Pet. 2:9). Until the heart of man is opened by faith to believe and receive Christ as Saviour, the darkness remains.

Let us look at light as a symbol of Jesus Christ. No figure or symbol in all the Bible is so suggestive and expressive of the Lord Jesus and His work in redeeming a lost world as light.

Light is absolutely pure. From any angle of inspection it is utterly impossible to discover or even conceive of dirty light. The light will divulge dirt and dispel darkness, but the light itself is pure. "God saw the light, that it was good" (Gen. 1:4). The light is good because it is pure. The light is a symbol of the presence of God and is ever a mark of His infinite nature. By this symbol the finite mind of man is able to grasp in a measure, at least, something of the radiant purity and holiness of God. Thus we see that God is Light. The Psalmist was right when he said: "The Lord is my light" (Psa. 27:1).

The pure character of Christ, the Light, is described by the writer to the Hebrews as One who "loved righteousness and hated iniquity" (Heb. 2:9). When the Word became flesh and issued forth as Light, He came untainted with human sin, for He was conceived of the Holy Ghost (Luke 1:35), and not by the seed of man. His whole earthly life was marked by absolute purity and sinlessness. "He knew no sin" (2 Cor. 5:21). He is God, and since God cannot sin, it was impossible for the eternal Son to sin. When at last He gave Himself in sacrificial death for the sin of the world,

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He "offered Himself without spot to God" (Heb. 9:14). Our Lord walked all of His life, from Bethlehem to Golgotha, without moral or spiritual blemish before the eyes of God and man. "That was the true Light" (John 1:9).

Light is penetrating. Light has the power to enter or pierce where other properties cannot make their way. The penetration of Christ, the Light, is the discernment or comprehension of the hidden things of darkness. The Word issuing forth as Light is said to be "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). Christ, the God of light, who once created physical light by the Word of His power, now shines into the hearts of those who are in spiritual darkness. He lays bare the innermost secrets of the heart. Just as one ray of light, penetrating a dark room, will discover to us all the dust particles in its path, in some such way our Lord reveals the existence of all that is bad in us. The shining of the Light into our darkened hearts, to show us our sin, is the beginning of God's gracious work within us. Let us welcome every divine exposure of all that is not right in us, for without this Light from Heaven we would go on into eternal night.

Light is a purifier. Not every property that is pure possesses the power to purify. But we know that certain forms of light are used to rid an area of germs or to remove infection. Light will destroy germs that are dangerous to life and health. Just as Christ alone has the power to pierce the secrets of the human heart and find out its sin, so He alone is able to cleanse and purify the heart from every defilement. Just as light dispels darkness, even so the entrance of the Son of God into the heart dispels the darkness of sin. Evil cannot stay in His holy presence.

In that illuminating 9th chapter of the Gospel according to John, our Lord proved that He was the Light of the world by giving physical sight to the man born blind. However, in the preceding chapter (John 8), when dealing with the woman taken in adultery, as well as with the scribes and Pharisees who had brought her to Him, our Lord pierced the hearts of both. Those whited sepulchres could not endure

the light, for it showed up their sinful lives; so they went out from the presence of the Lord of light and remained in darkness. But the woman remained to allow the light to purify as well as penetrate, and the Lord forgave her and sent her on her way rejoicing.

Christ alone can cleanse and illumine the heart. Saving faith in the Son of God is the vital distinction between men. Some are children of the night, sons of darkness, who bring forth the unfruitful works of darkness (Eph. 5:8-11), because their foolish heart is darkened (Rom. 1:21). Our Lord calls His followers "the children of light" (Luke 16:8), and all who have put saving faith in Him have the assurance of living eternally with Him in the city of light of which it is said: "And there shall be no night there" (Rev. 22:5). In that glad day we shall have finished forever with the night.

But until our Lord comes again, we who have been called out of darkness into His glorious light are to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15). While the Saviour was yet among us, He said: "Ye are the light of the world" (Matt. 5:14). During the present dispensation of His absence from us, we, who confess Him, are to be light-bearers. Our Lord is light in Himself, but we shine only as we are transformed from darkness to light and are indwelt by Him. There can be no higher calling than this: "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).

UNION WITH CHRIST

It is a wonderful mystery that we should now be one with Christ in the heavenlies. But so it is. We have passed from death unto life. We are in Him, and He is in us. Our life is hid with Him. He dwelleth in us by the Spirit. He made our sins His own, and was made a curse for us upon the tree; consequently our old man was crucified with Him—we died unto sin in Him our Substitute. But now He is alive again. He is risen from the dead. The One who was made sin for us, and bore the scourge of death in our stead, has been raised again from the dead by the glory of the Father. Our Head is raised far above all principality and power, and now appears in the presence of God for us.—Selected.

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:7).

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Too Busy

By E. W. Goodrick*

"I'm sorry; I would like to do it; and I know I should; but I'm just too busy." This excuse is offered a thousand times a day, often when turning down a Christian service. Is it a legitimate one?

When we say we are too busy, we are uttering a courteous cliché evolved by society to substitute for the more frank but less polite answer: "There are so many demands upon my time that I cannot do them all. Your request is not important enough to replace anything that I am now doing. Therefore I will not do it."

Everyone has twenty-four hours in each day that must be spent in doing something. No one has more time than anyone else. To state that we are too busy to do a certain thing is to say that those twenty-four hours are occupied with more important things. When I turn down a request for Christian service with this excuse, it is enlightening in respect to my Christian sincerity to see what it is that I do have time for.

I did not attend prayer-meeting last Wednesday night, because I was too busy; that is, I had something more important to do. What was it? I stammered through my Sunday-school lesson last Sunday, because I was too busy to prepare it. I had more important things to do. What were they? And I did not make an appearance on work day at the church, because that was not important enough to replace what I had planned. And what was that? A month has passed since that new family moved in, and I have not gotten around to visiting them and inviting them to attend church with me, because there were so many more important things to do.

What we find time to do is a rather accurate measure of our spirituality. Sleep is absolutely essential. Without it we would soon get our permanent rest. Therefore, say we, if such an excuse is needed, that we should "sleep" in on

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Sunday mornings. How morose that sounds in the light of our behavior on the preceding Saturday night!

"I am too busy to attend prayer-meeting. The home, you see, is a more important institution than the church. And I am too busy spending the evening with my family." Pious fraud—when we count the nights we are absent from home because of club and party! What we really mean is that the home has priority over the church, but that almost anything else has priority over both.

Then there is this old "cheatnut": "I would like to do it, but after all, I must work for a living." The eloquence with which men plead this excuse would lead one to believe that their children are on the brink of starvation. And when one discovers that not only have these children all the necessities of life, but also a good share of its luxuries, one inclines toward the belief that this excuse is merely an insincere cloak draped over naked greed.

"I don't believe in God," "Church makes me feel guilty," and "I'm too lazy," are more valid excuses than "I'm too busy"; or "I'm sorry, but there are so many demands upon my time that if I serve God, I will have to drop something that is more important."

And what is more, the average man wastes three hours a day. They who do not have time to read the ill fortunes of David are suspiciously conversant with the ill fortunes of Fearless Fosdick. She who so often has opportunity to bewail the failings of her pastor to her unsaved neighbor, while loitering over the back fence, nonsensically recites that she has not had the opportunity to tell that neighbor about the Saviour. They who have the most time to criticize are they who are too busy to pray.

The prevalence of the "too busy" excuse indicates that we have lost sight of the fact that the well-ordered Christian, like a good train, runs on schedule. This schedule is not necessarily a stereotyped order of the day, to be run over and over again like a train with a daily run. But God has appointed things for us to do, each one of these things bears a time-stamp, and the sum of these time-stamps, for any given day, totals 1,440 minutes. The days may differ but they are always full. There is no such thing as a Christian with

nothing to do. If he is idle, he is neglecting something.

It is not that God fills our day with spiritual things only. Along with prayer, Bible study, and witnessing is also scheduled—including the time to begin and the time to stop, sleep, washing our hands and faces (is it that mirror interval when we get behind God's schedule?)—feeding the chickens, romping with the children, preparing and eating meals, and manifold mundane obligations of daily living. He not only schedules when we should go to work and when we should return; He also lays out our conduct while we are at work, even to what tool we should pick up next. It can be seen, with God's guidance being understood, that the sin of omission for the busy man is always accompanied by the sin of commission, that of doing something, good though it might be, which God has not directed us to do.

One of the first things taught a recruit in the Navy is the difference between an order and a command. He who receives a command is at liberty to carry it out the best way he sees fit. An order, on the other hand, is a statement to do something, with the method for doing it included in the order. For example, this is an order: "Take this spade, dig a four-foot hole here. Put the base of that pole in the hole; then fill the hole with dirt and tramp the dirt." A command, on the other hand, would be: "Erect a flag pole."

In one sense, all God's directions are commands rather than orders. He expects us to use our Bible-taught, Spirit-directed, prayer-asked wisdom to direct the schedule of the day. In another sense, they are orders, because God is not indifferent as to how His directions are carried out. There is only one way, even to the smallest detail in which He wants a thing done—His way.

If it is the *steps* of a good man that are ordered of the Lord, then neither can the route, any more than the destination, be arbitrary.

Because the proper relation between the Word and wisdom has not been taught, many have had difficulty in finding God's will for the schedule of their day. First, we must distinguish between the source and channels of God's guidance. The channel for the general will of God for all mankind is the Bible. A Christian is never justified in doing

anything contrary to it. But the Bible itself does not schedule our day. It does not tell us when to go to the store or what tie to wear. The channel for the specific will of God for the individual is a wisdom which has resulted from sincere prayer, which has submitted itself to the prior authority of the Bible, and which applies the universal truths of the Word to our lives, and directs us by them, in the light of our circumstances and potentialities.

Had God not expected us to exercise wisdom, He would neither have put "gray matter" in our heads, nor James 1:5 in the Bible. God alone is the source. Wisdom and the Word, though far from being on a par, are the channels through which His will is made known to us.

But is not this moment-by-moment standard of God's will too ideal to be taught to Christians? Perhaps it is! But if this be true—and we certainly ought not to be vague about these things—then we should be obliged to admit that God is indifferent to the smaller details of our lives! According to the exacting standard here proposed, we have not only missed the bull's eye; we have missed the target! When a man misses a target, due to the weakness of his flesh, even though he tries hard, he is worthy of our sympathy. But when he misses because he is too stubborn to raise his sights, we cannot even respect his effort.

Shall we give up in despair when we see perfection denied us and the spectre of sin still dogging our tracks? The tide of battle ebbs and flows. The good Christian soldier fights on. The end, with victory vouchsafed, comes only at death. We can learn a lesson in persistence from the baseball batter. Although chances are at best more than two to one against him, he still takes his turn in the batting order, determined to make a hit.

But the Christian does not maintain this attitude for long. The best are sinners in this respect. To undertake briefly some unauthorized project, good though it might be; to take a moment's unauthorized rest, needful though we might think it; throw us off schedule with God and forces us to omit something He wants us to do.

Yes, when taken as a whole, it all does seem too much for us. Fourteen hundred and forty times 365, times three score

and ten—so long to try to hold to God's grueling schedule! But it is not so hard if we break it down into its parts. The hint was given by an English clergyman who was on a speaking tour in the United States. This is the way he said it:

Live a moment at a time—
And that moment for God.
Think of a holy life—
Not in its immensity,
But of a holy moment
In its individuality;
And a succession of holy moments
Constitutes a holy life.

Are we too busy? The word "busy" appears only once in the whole Bible. Then it is used as a ludicrous excuse: "And as thy servant was busy here and there, he was gone" (1 Kings 20:40). One wonders if the word should be in the Christian's vocabulary. Every time I tell my pastor I am too busy, I insult him. The only one to tell that to is the devil.

GOD USES BROKEN THINGS

By EVA GRAY

It takes the broken soil to grow
And ripen fields of grain;
And overspreading broken clouds
To give refreshing rain.

'Tis broken grain that gives us bread,
And broken bread that gives
Us strength for every moment, hour;
By broken things man lives.

A broken spirit, contrite heart,
Our God will ne'er despise;
For pleasing are these things to Him,
Therein repentance lies.

It was the alabaster box
As broken, emptied, poured
A fragrant, rich and rare perfume
Anointing Christ, our Lord.

It was the heart of Him who died
Upon Mount Calvary;
As broken, bleeding thereupon,
That ransomed even me.

Daily Bible Treasury*

By HERBERT LOCKYER

Nuggets from 2 Kings and Ephesians

January 1. 2 KINGS 1. This Second Book of Kings, continuing the history of the kingdoms to the captivities, covers a period of over 300 years. Ahaziah, who succeeded to Ahab's throne and to his sins, had a most solemn verdict pronounced upon him (2 Chron. 20:35). For giving himself up to self-indulgence of the worst character, a message of doom reached him from Elijah. How stern the rugged prophet appears to be! Yet he never had any thought of himself. A consuming passion for God's glory bore him along. Fearlessly, Elijah faced the king, and declared his message with boldness. It was thus that Martin Luther entered Worms and Wartburg, rebuking the Emperor. Elijah shared the hatred of God toward sin. The divine wrath is a terrible reality (Rom. 1:18). True, in the New Testament we see the tenderness, meekness, and gentleness of Christ displayed. But let us never forget that when the Lamb comes to manifest His wrath, great will be the anguish of men. As another year begins, realize that your life is precious in His sight.

January 2. 2 KINGS 2. The original word for "prophet," we are told, means "boiling," or "bubbling over." Thus, "the prediction of future events was not original thought, but the speech of men moved by the Holy Spirit. Elijah realized that his highest duty, and the most permanent result of his life-work, was to train men to speak for God." His school was the missionary seminary of the age. As we read of Elijah's translation, we witness the humility of true greatness. It would have pleased the prophet more if no eye had witnessed his whirlwind ride to Heaven. Yes, and from Elijah's experience we learn the folly of dictating to God. The fiery prophet pleaded once that he might die. Better far, to be translated and not taste death. Elijah's translation was convincing evidence to his age of the reality of the unseen, just as our translation will be at the Return of our Lord. Elisha's spiritual endowment as Elijah's successor is conspicuous: the parting of Jordan, the healing waters, and the stroke of God upon irreverence. How different were the ministries of Elijah and Elisha! Yet God needed both.

January 3. 2 KINGS 3. Ahab's death was favorable for revolt. Jehoram, although not so wicked as his father, nevertheless clave unto the sins of Jeroboam. Inter-marriages and alliances brought about confusion and sorrow. Acting upon a divine suggestion, Elisha saved the day for Israel. A vigorous foe was made to flee. As we think of the necessity of revival among ourselves, how full of import is the command: "Make the valley full of ditches." There must be necessary preparation if God is to travel in the greatness of His strength. Further, the God-given victory over the Moabites teaches us that often God's best gifts overtake us without fanfare of any kind. There was no sound of wind and rain, but the ditches were filled and the Moabites destroyed. God asks of us to dig the ditches of repentance, faith and prayer. He does the rest.

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

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January 4. 2 KINGS 4. Elisha prayed that a double portion of Elijah's spirit must rest upon him. Have you noticed that Elisha performed double the miracles of Elijah? Further, his miracles were akin to his gentle, loving nature. Elijah's miracles were stern and judicial. Elisha's were more the whirlwind type, Elisha's the still, small voice. One illustrates John the Baptist; the other, Christ. So long as we give God capacity, He pours out the oil. It is never a question of how much God can give, but how much we can receive. Note the provision made for Elisha by the woman of Shunem: a bed, symbolic of rest; a table, of fellowship; a stool, of instruction; and a candlestick, of witness. The staff of Elisha was not enough to bring life back to the dead son of the grief-stricken home; flesh had to touch flesh. Dead sticks of religion can never raise the spiritually dead. Our heart must touch hearts. We must learn how to impart ourselves.

January 5. 2 KINGS 5. From Naaman we can learn many lessons. First of all, the phrase, "the Lord hath given deliverance," reveals that God was guiding heathen as well as Hebrew history, for Syria, for which Naaman fought, was a heathen nation. How true it is that "God's providence is as long as time and as broad as space." Naaman means, "a good fellow," and he was all that. A valiant-dashing officer, yet a leper. From the little slave girl we learn how to be true to God even amid adverse circumstances. At the opportune moment she testified to the power of God's servant, and her faith, bringing healing to Naaman, has inspired tens of thousands. If compelled to live among strangers, may our light yet shine. The brave soldier was cleansed of his foul disease in a simple way. Humbling to pride though it may be, we must accept God's method of deliverance. Covetous Gehazi teaches us to beware of the hardening effect of hypocrisy.

January 6. 2 KINGS 6. The cutting of the stick aroused expectant faith. How striking is the phrase, "the iron did swim"! Natural laws are subject to the power of Him that made them. One writer has the comment: "Hearts may be as heavy as iron at the bottom of the stream, but when a splinter of the Cross is inserted, they rise to the surface, and swim." Have you a sinking heart? Allow God to make it swim. There were those who thought they could take Elisha prisoner. But the angel-host that conveyed Elijah to Heaven were on guard for Elisha. The prophet's servant, however, lacked the eye of faith to see the mighty forces on hand to protect Elisha. Do you live in the assurance of verse 16? Fear not, the angel of the Lord still encamps round about His own.

January 7. 2 KINGS 7. The taunt of the unknown lord was short-lived. But Elisha knew his God, and "windows in Heaven" became a reality. Thus, before night, the famished host feasted on the great store of provisions and enriched themselves with the boundless spoils of the tents that were left behind by the fleeing Syrians. What famine covers the earth today—spiritual famine! Multitudes are dying in their sins, and a Holy Ghost revival is sadly needed. Do we jeer at the possibility of the windows of Heaven being opened? May we be among the number who believe that God is able to do great and mighty things! If our prayers and faith are assured in plenteous abundance, let us not keep the wonderful news to ourselves. We are guilty of sinful silence if we hold our peace. The chapter closes with the tragic death of the man who taunted Elisha. Like many another scoffer, this one perished amid abundance.

January 8. 2 KINGS 8. Escaping the seven-year famine, the Shunemite sojourned among the Philistines. By a coincidence, it would seem, she met Gehazi, and through his good offices her estates were restored. What we sometimes call coincidence is Providence. If we strive to abide in God's will, life will be strewn with divine coincidences. Nothing happens by chance if we are His. What an arresting verse this is: "He settled his countenance stedfastly until he was ashamed, and the man of God wept" (vs. 11). How we need to know how to weep over other men's sins and doom! Our preaching of judgment should ever be accompanied by tears. The rest of the chapter makes sad reading. Joram had a good father but a bad wife, who led him into gross idolatry. Is it not wonderful how God overrules? Look at Matthew 1, and see how some of the names in this chapter re-appear. What matchless grace is God's!

January 9. 2 KINGS 9. Widespread idolatry had corrupted the chosen race, and stern measures were necessary to re-establish the worship of God. Elisha rose courageously to his task and executed judgment on Ahab's house. Aided by God, the prophet struck a telling blow for the preservation of divine truth. Tradition has it that the young man commissioned to anoint Jehu was Jonah, but where Scripture is silent, so should we be. Anyhow, we can see from "the young man the prophet," that often the inspiration of a great life may originate in a youth's appeal. All over the world hearts ill at ease are asking, "Is it peace?" But there can be no peace so long as Jezebels are allowed to reign in the heart, the church, and nation. Certain retribution overtook the cruel woman with a painted face. Jehu asked: "Who is on my side?" Response came from two or three eunuchs who threw Jezebel to her doom. Are we on the Lord's side, and willing to answer his challenge?

January 10. 2 KINGS 10. Jehu was thorough in his destruction of the house of Ahab. The two heaps of heads at the palace gates of Jezreel testified to the end of Ahab's evil dynasty. Ahaziah's kinsfolk met a similar end. Although the fate of Ahab had been proclaimed by Elijah at Horeb years before, God had not forgotten His Word. He never does, whether it is promised blessing or destruction (vs. 10). What a pointed question Jehu asked of Jehonadab: "Is thine heart right as my heart is with thy heart?" (vs. 15). Jehonadab and his devoted followers were advocates of the pure worship of God, and Jehu found in them kindred spirits. It was by their joint action that Baal-worship was forever rooted out of Israel. Alas, from verse 29 we learn that Jehu did not go all the way. Had he dared act upon Deuteronomy 17:2-5, he might have saved Israel from her ultimate overthrow and captivity. The best of us come far short of complete separation.

January 11. 2 KINGS 11. From the time when God declared that the seed of the woman should bruise the head of the serpent, the devil, that old serpent, set out to destroy the seed from which his Bruiser was to spring. In this chapter, he must have thought that he nearly succeeded. The seed royal of Judah was destroyed, with the exception of Joash, who was spared to overthrow and succeed the fiercely cruel and unscrupulous Athaliah. A consuming ambition destroyed any heart this woman had had. Thinking of Joram, hidden in the house of the Lord for six months, we cannot but think also of our blessed Lord, now hidden in the Father's house above, but who will soon appear. Ere long, as the rightful Heir to the throne of the world, He will be manifested to cast out the usurper. There is something beautiful in the alliance formed between young Josiah and the aged priest. Then, civil

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and religious elements were separated, but now, in Christ, Priest and King blend, for He is a priest upon the throne (Zech. 6:13).

January 12. 2 KINGS 12. Together the young king Joash (or Jehoshaphat) and Jehoiada the priest, strove to restore divine worship to its former position. However, widespread popularity of evil, of idolatrous rites, proved a formidable barrier. Various methods of paying for the repair of the temple were unsuccessfully tried. Finally, a chest was placed at the temple entrance, the receipts of which were carefully checked and faithfully spent. Many churches have their "Joash Chest," and prove that direct, voluntary offerings are sufficient to meet every obligation. The restored, ancient glory of the temple did not last long. Joash was forced to leave Jerusalem, and captivity overtook great numbers of his people. From Chronicles we learn that, after the death of Jehoiada, the great religious statesman, Joash came under the influence of heathenism and that he re-introduced heathen ways. What a warning is in this chapter for nations today!

January 13. 2 KINGS 13. The apostate reign of Jehoshaphat over Israel merited divine judgment. Because of the countenance of a licentious form of worship, national chastisements became increasingly severe. Ashtoreth's worshippers were trodden down like dust and the king's military might impoverished. His repentance, it would seem, was unavailing to check national disaster. As Elisha neared his end, he was able to anticipate a brighter day for the kingdom. At his death Joash wept, and confessed that the prophet had been the true defence and glory of his kingdom. Dying, Elisha rebuked the king for his lack of faith. How much each of us misses through unbelief! We go so far, but not far enough. We claim a partial, but alas, not the complete overthrow of Satan. The miracle at Elisha's grave speaks of the influence of the prophet even after his death. Will it be true of us that although dead, we shall yet speak?

January 14. 2 KINGS 14. Judah's good king, Amaziah, was true to God. He failed, however, to be wholly the Lord's. At the outset of his reign, Amaziah inflicted death upon those who had murdered his father. Turning to the fuller account of his exploits in 2 Chronicles 25, we discover something of the terrible punishment meted out to Edom. Amaziah conquered Edom, but he did not destroy Edom's idols. Denunciation of vices in other nations is not enough. We are personally immune from their snare. The account of Israel and Judah makes sad reading. No strife is so bitter as that between relations, or citizens of the same country. Israel's sin was very bitter. Yet judgment was mingled with mercy, for God smote the people by the hand of Jeroboam. Restoration of prosperity, however, only produced pride and corruption and further judgment.

January 15. 2 KINGS 15. Azariah, known as Uzziah, Isaiah's favorite king, was a vigorous and prosperous until he intruded the priest's office. For such offense, he became, and died, a leper (Num. 8:9). He was excluded by his people from society, and Jotham, his son, acted as viceroy. Zachariah, the weak and besotted prince, only reigned for six months, being murdered by one of his own generals. In quick succession others reigned over Israel. Evil rulers never make for stability. National sins multiplied. Prophets were raised up to plead with the people to return to God, but their cries were often disregarded. Studying the varying fortunes of Israel, we realize that "there is always the delay of mercy pleading with justice in nations and individuals. True religion is the salt of any nation." When the

fear of God decays and the salt becomes savourless, then dissolution is near. It is this fact that guides us in our interpretation of national life today.

January 16. 2 KINGS 16. For a graphic description of religious degeneracy in Jerusalem at this time, we have to turn to Isaiah. Under the reign of Urziah and Jotham, prosperity brought about gross idolatry. God was forsaken. The conspiracy against Ahaz was designed to destroy the family of David, set a puppet on the throne, unite three kingdoms, thwarting, thereby, the Assyrian advance. Against Isaiah's strong remonstrances, Ahaz went to Assyria for help. Such an alliance led to the ultimate captivity of the people, here called "Jews" for the first time. In the fashioning of the altar, Ahaz sinned in that he substituted a heathen pattern for one furnished by divine authority (Exod. 25:40). All life and worship must be shaped according to the pattern God gives us on the Mount of Vision (Heb. 8:5). How is your life being shaped—according to the world's pattern or God's?

January 17. 2 KINGS 17. We cannot read a chapter like this without realizing what disappointment God's people sometimes occasion Him. Here we have those who were redeemed and made recipients of divine favor, carried off as slaves. What degradation for those once highly privileged! Uprooted and transplanted, Israel, it was felt, would be less inclined to fight for a lost independence. In new surroundings their unique character would be forgotten. Turning to Hosea, we have only to read the first three chapters of his prophecy to find out the rending of the divine heart as Israel was carried off. That many of the scattered Jews retained their love for, and loyalty to, Jerusalem, is evident from many New Testament Scriptures (Acts 2:9, 10; 1 Pet. 1:1). There is a pertinent word in verse 33: "They feared the Lord, and served their own gods." How many there are who profess an outward regard for God, but who worship idols of their own creation! No man can serve two masters.

January 18. 2 KINGS 18. With the coming of Hezekiah, the situation changed for those languishing under the Assyrian yoke. Hezekiah means, *the strength of God*, and he certainly required all the strength God could give him to grapple with the enormous problems confronting him. Commencing with the destruction of the symbols of idolatry, Hezekiah was not long in shaking off Israel's shackles. With absolute dependence on God, he went on from victory to victory. Knowing God was His defence, Hezekiah knew no fear. If we are loyal to the Lord and His Word, He will be our Defender in the face of opposition. Hezekiah failed in that he tried to bribe Sennacherib, which was a sign of weakness. It never pays to bribe foes, for sooner or later we have to meet them. It is encouraging to read that the threats of Rab-shakeh were received in silence. "The people held their peace, and answered him not a word." Jesus, when threatened, held His peace, and committed His cause to God.

January 19. 2 KINGS 19. Hezekiah faced an hour of destiny and agony. Deep sorrow of heart was his. Arrogant foes threatened his people, and in spite of his faith in God, he did not seem strong enough to claim deliverance. His rent-clothes expressed horror over the blasphemy of the Assyrians, and the sackcloth spoke of mental distress that the grave crisis caused the king. Isaiah's ministry must have comforted Hezekiah's distressed heart. Sennacherib was threaten-

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ing the God whom Hezekiah served, but Isaiah assured Hezekiah that God would destroy his foes. The out-spread letter, and Hezekiah's noble prayer, are inspiring. What do you do with threatening or disturbing matters? Do you spread them out before the Lord, and let Him deal with them? Isaiah's message that Hezekiah's prayer had been heard cheered the king. With one angel God destroyed 185,000 Assyrians. Then why doubt what He can do?

January 20. 2 KINGS 20. All that Hezekiah had endured was enough to produce illness in any man. Such was the nature of his trouble that he should have died. The king craved to live, in order to realize his plans, and because, as yet, he had no heir to the throne. His cry was heard. Fifteen years were added to his life, during which time Manasseh was born. The shadow going back ten degrees on the dial was God's sign of recovery. Can it be that the shadow has gone down on your dial, and spiritual life is waning? Pray that it may be reversed, and that the years, the havoc of the cankerworms of neglect and sin, may be restored. Imprudently, Hezekiah exposed his royal treasures, possibly vast spoils taken from the Assyrians, to the Babylonians. Such thoughtless and vain ostentation merited the rebuke of Isaiah. *What are people impressed with when they visit our homes—our prayers or our treasures?*

January 21. 2 KINGS 21. Manasseh was born three years after his father's recovery. Because he became an abomination in the sight of the Lord, it would have been better for him had he never been born. It is ever a tragedy when an evil-minded son succeeds a good father, and tears down the noble structure that prayer and faith built. "He built again the high places which Hezekiah his father had destroyed." Is this your sorrow as a parent? Have you a child that you hoped and prayed for, who is now opposed to your godly ways? If so, you know how hard it is to have that dear one build again the things you once destroyed. But, hope thou in God! He answers prayer. Amon reigned for only two years, and in his brief reign added to the iniquitous influence of his dead father. "He walked not in the way of the Lord." Would that our rulers today knew how to walk with God!

January 22. 2 KINGS 22. Good Josiah, godly son of a godless father, restored the worship of God after the dark years of previous reigns. Note that he began to reign when he was eight years old. Verse 1 is a good verse to use in child evangelism. A godly group supported Josiah in his determination to purge the land of idolatry. He was surrounded by prophets like Zephaniah, Nahum, Habakkuk, and Jeremiah. God-fearing priests like Shallum, Hilkiah, and Maasiah the Governor, also supported Josiah. Further details of temple repair can be found in 2 Chronicles 34. Josiah's enthusiasm for God was shared by his servants. With the discovery of the Law, repentance ensued. How the Scriptures can revolutionize a life or a nation, as for example, Luther's discovery of an old Latin Bible at Erfurt! What a different world this would be if only all churches and nations could re-discover the Word of God, and walk in the light of it!

January 23. 2 KINGS 23. How commendable was the action of the king in the public covenant he made to avert the threatened judgment of a broken agreement! If only all of our rulers would make a similar covenant, national idolatry would soon disappear. The reformation of Josiah was thorough. Everything alien to the revealed will of God was stamped out. Idolatrous priests and practices came under the heavy stroke of judgment. After he destroyed every vestige

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of idolatry in Judah, Josiah toured Samaria carrying the torch of revival as predicted 326 years before his birth. It is sad to relate that, while outwardly purified, many of the people resented these reforms and longed for suppressed idolatry. Thus will it be in the Millennium. Multitudes will render feigned obedience to the King of kings. But with the termination of this blessed era, and the losing of Satan, universal revolt will come. Hold fast upon the Lord.

January 24. 2 KINGS 24. The full report of Nebuchadnezzar's disastrous reign is given by Jeremiah (see chapter 25). Gentile dominion greatly impoverished the people of God. One cannot study the fortunes and misfortunes of Israel without realizing the correspondence between sin and its penalty. Jeremiah is found saying: "The Lord God of recompences shall surely requite" (31:36), and requite with recompence He did! Israel had been guilty of importing the idols of surrounding nations. In turn, she found herself being transported to those lands whose idols she accepted and worshipped. Nebuchadnezzar's conquest was complete. The flower of the Jewish nation was taken to Babylon. Zedekiah endeavored to cast off the Babylonian yoke, but the promise of peace and prosperity gave way to despair. "God is as stern in His judgments as He is forgiving to genuine penitence." Israel was highly privileged, and her penalty corresponded to God-given privileges.

January 25. 2 KINGS 25. Zedekiah's revolt, aided somewhat by Pharaoh, was short-lived. Rebellious against a mighty monarch like Nebuchadnezzar was as futile as it was foolish. Jerusalem was sieged. Terrible famine prevailed. Brutal atrocities were perpetrated. After eighteen months Nebuchadnezzar destroyed the city, showing no mercy whatever. The inhabitants were taken captive. What a tragic disaster! Yet God did not utterly forsake His people. Through the cleansing fire the impurities of heathenism were burnt out, and a distressed people returned to the worship of the true God. In the books of Ezra and Nehemiah we see how the gold was refined in the fire. A picture of grace can be seen in the king's kind treatment of Jehoiachin, king of Judah. Read verses 28 through 30, and see how you can apply them to all that Christ is willing to do for us who have lived in the bondage of sin. Are you feasting on the King's daily allowance?

January 26. EPHESIANS 1. The title of the late Ruth Paxson's helpful studies fittingly summarizes the contents of this priceless Epistle: *The Wealth, Walk, and Warfare of the Christian*. Untold wealth is before us in this chapter. The phrase, "in the heavens" (vs. 3), occurring three times in the Epistle, is the master-key to the storehouse of our spiritual riches. We can translate "spiritual blessings" as "blessings of the Spirit," and in this chapter alone we have a remarkable list of them. Holiness, adoption, acceptance, redemption, grace, enlightenment, revelation, fellowship, and sealing are a few of the treasures Paul exposes to our gaze. Read the chapter through and note that God is the Author of all these blessings; Christ is the Medium of them; and Spirit is the One who makes all the blessings our very own. How rich and increased with spiritual goods we are! Yet too often we live like spiritual paupers.

January 27. EPHESIANS 2. Expositors have given us some excellent divisions of Ephesians, the spiritual alps of the New Testament. In these meditations we prefer chapter study, and it is not hard to name each chapter. We can call this "The Body Chapter," for within it Paul upholds the mystery hid from the ages, namely, the

making of Jew and Gentile into "one new man." Dr. Norman B. Harrison, in his rich study of Ephesians, *His Very Own*, divides the chapter thus: "The Three-fold Work of the Triune God (vs. 1-22)—His body quickened by the grace of God the Father (vs. 1-10); His body, formed by the blood of Christ the Son (vs. 11-17). Formed thus into one body we become a building (vs. 19-22); looking back to the pit from which we have been digged, we too were Christless—without Christ; homeless—alienated; messageless—strangers from the covenants of promise; hopeless—no hope; Godless—without God in the world." But all has been changed. Through grace we are new creations.

January 28. EPHESIANS 3. In this mystery chapter, Paul develops the truth that the previous chapter concludes with, namely, the Church as a building, or habitation, of God. There are those who disagree that the Church can be a bride, body, and building at the same time. But why not? It is surely no more difficult to believe that the Church is both the bride and the body, than it is to believe that Christ is both the Lamb and the Priest. Throughout the chapter, Paul thinks of himself as the divinely-appointed minister of the New Covenant temple. The word, "mystery," used three times here, does not mean something mysterious, but truth "hidden until the appropriate and appointed time for revealing it." The particular mystery Paul speaks of is not that the Gentiles should be saved, but that, along with the saved Jews, they should form part of the body of Christ. Gentiles are now co-heirs of God, co-members of the body, co-sharers of the promise of the Spirit.

January 29. EPHESIANS 4. We now pass from doctrine to duty, but withal a duty motivated by doctrine. This is "The Walk Chapter," or as Norman Harrison styles it; "The Most Wonderful Walk Ever Undertaken." Then Dr. Harrison divides the chapter: "We are to walk worthily, in inward realization of Christ (vs. 1-16); we are to walk differently, in outward manifestation of the Spirit (vs. 17-32)." In the ministry gifts of Christ to His body, there is a truth lost sight of by many members of the body. He gave gifts unto men, thus to every one of us is given grace (or gift) according to the measure of the gift of Christ. Does this not imply that in regeneration every believer receives not only the Holy Spirit as a gift from God, but likewise a gift from the Spirit to use in the service of Christ? No member of the body is without a gift of some sort. Some have more than one gift. The question is: Have you discovered your particular gift and are you using it to the full?

January 30. EPHESIANS 5. The creed, nature, and results of the Spirit-filled life make up this great chapter. If we are to walk in love and holiness, the Spirit alone can make such a walk possible. You will find it profitable to go through the epistle and gather out the cameos of the Spirit. As the Spirit of light, He must deal with the works of darkness. As the Spirit of gladness, He it is who imparts the melodious heart and grateful mind. As the Spirit of Pentecost who, as He came as the Promise of the Father and the Son, helped to produce the mystic fabric, the Church, He alone can make Church-truth real. Intimate ties are used to illustrate the blessed union existing between Christ and His own. Here is the Church that He said He would build (Matt. 16:18). Are you a member of His body? Your name may be on a church roll, but it is without avail unless you are united to Christ by faith.

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January 31. EPHESIANS 6. From our walk we come to warfare, for this is a militant chapter. From the high spiritual blessings we pass to a battlefield. After dealing with the domestic life of Spirit-filled believers, Paul takes up their conflict against mighty, unseen foes. Our exalted life in Christ and the Spirit is the signal for satanic hostility, for the devil is bent on re-capturing all the territory that the Lord has taken. The deeper our spirituality, the more intense the onslaught of the foe is. We wrestle—of course, we do—but not against flesh and blood, that is, visible foes. Too often we want to fight the flesh and blood, which are antagonistic to our spiritual position. We must, however, go behind these things to those wicked forces that inspire them, as Christ Himself did, when in rebuking Peter, He addressed Himself to Satan, responsible for Peter's utterance. Are you a happy, victorious warrior? Look well to your armour!

Question Box

No. 1203. Do the redeemed saints in glory pray for their loved ones on earth?

The Bible does not reveal the answer to your question. To say therefore, that they do or do not pray for those of us who are on the earth is merely to speculate.

No. 1204. Am I correct in understanding I Corinthians 15:23 to mean that Christ must have His spiritual body first, and then we who believe in Him will get ours?

We had better quote the verse first: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." However, do not think that this means that our Lord will receive a spiritual body before we who are His receive ours. He already has His resurrection body. See verse 20: "But now is Christ risen from the dead, and become the firstfruits of them that slept." His spiritual body and His resurrection body are one and the same. We Christians are yet to receive our spiritual bodies, which will be when He comes for His own, as the verse in question tells us.

No. 1205. Why do you say that the Tribulation will be seven years long?

In Daniel 7 there is the prophecy of that which is known as "Daniel's Seventy Weeks." These weeks are not weeks of seven days, but periods of seven years. Actually, we might call them "Daniel's Seventy Heptads," that is, periods of seven equal parts. The first sixty-nine weeks of Daniel's prophecy have been fulfilled, having come to their completion when our Lord Jesus Christ went to the Cross. These Heptads were each periods of seven years, four hundred and eighty-three years in all. Consequently, it is expected that the final "week" of the seventy, the time of the Tribulation, will also be a period of seven years, divided into two halves of three and one-half years each, the latter half being the Great Tribulation. See the instalment of "Re-Thinking the Rapture" in the November issue.

Book Reviews

BY ARTHUR FOREST WELLS

Robert G. Lee—A Chosen Vessel. By E. Schuyler English, Litt.D. Zondervan Publishing House, Grand Rapids. Cloth binding, 448 pages. Price, \$3.50.

One does not read far in this book without sensing that he is reading about a great subject . . . Furthermore, one will not have to read many of these words without having his soul strangely moved and lifted up in blessing. This reviewer cannot remember when he read a biography that stirred him more than this one. It is the story of one who was led by a glory road from the hard poverty of a share-cropper's life to international fame as a faithful and fruitful minister of the Gospel of our Lord Jesus Christ. It is touching to read what joys Sundays brought the boy in the midst of so much hard work, under the eyes of a strict sabbatarian father, and of the common sense poured into him by his praying mother. Here is a bit of her advice worth often repeating. He had lamented to her about his inability to buy his sweetheart a diamond ring. His mother replied: "If she doesn't love you *without* a diamond, she wouldn't love you *with* one. There are some boys worth a girl's winning without a diamond, and some boys not worth having with a pocketful . . . I'll love the girl who loves you. Live so you can offer her as much at the wedding hour as you expect of her . . . Take care of your body. Study hard. Preach your best. I am counting on you. I gave you to God before I saw your face. Don't rob God of what I gave Him." The story of his conversion, of his financial struggles, of his innocent courtship, etc., are touching, indeed. His willingness to learn is shown by what he did to study Latin; and his ability is manifested in his beautiful poem on "Moonlight," written at the age of sixteen. From there on, as before, this biography is an account of consecration, faith, answered prayer, fruitfulness, and reward. Each page carries a new challenge to the reader, and a fresh encouragement to go on boldly in the will of the Lord. It is not for all to have the public acclaim, which God has graciously granted Robert G. Lee, but each can be as faithful and be loved as much. A glimpse at the manner in which the Lord has blessed this servant of His is given in the fact that when Dr. Lee assumed his present pastorate in 1927 this church listed a membership of 1,430, with 254 doubtful, whereas now the membership numbers around 7,800. Besides his excellent written account of Dr. Lee, the author has included in this biography a goodly lot of photographs and the preacher's famed sermon, "Pay Day—Some Day." The more that read this book, the greater will the blessing be.

The New Testament in the Language of the People. By Charles B. Williams. Moody Press, Chicago. Cloth binding, 575 pages. Price, \$3.00.

With the exception of Luke, Acts, and Hebrews—books translated into smooth English to balance their good Greek—the author has translated the New Testament in the every-day words of our time, without the use of technical and theological terms. He has paid attention not to a word-to-word rendering but rather to the reproduction of the thought of the writers according to their own diction and style. In this,

he has followed Tyndale "to cause the plowboy to know the Scriptures." But unless the plowboy knows his Bible, he will have a hard time finding John 3:16; for this book is printed without any numbers before the verses. Happily, the chapters are numbered! Strange, provoking folly, to attempt so late in the day to do away with the established numbering of the verses in the Bible. The text used is that of Westcott and Hort, with a leaning to the Vatican MS in cases of disputed readings. Particular emphasis is laid on the importance of tense. Note, for example, the progressive action of the present tense in 1 John 3:9: "No one who is born of God makes a practice of sinning, because the God-given life-principle continues to live in him, and so he cannot practice sinning, because he is born of God." Or the perfect tense in Matthew 18:18: "I solemnly say to you, whatever you forbid on earth must be already forbidden in heaven, and whatever you permit on earth must be already permitted in heaven." Such translations are challenging; they serve, at least, the good purpose of sending the student to consult his Greek to verify them. John 5:14 is interesting because it renders the particle of negation *ou* (here, *mekiti*) in the light of newly discovered meaning: "Stop sinning or something worse may befall you." Romans 4:25 illustrates a free translation, where the same prepositional construction is given two different meanings, and which looks like arbitrary exegesis: "Who was given up to death because of our short-comings and was raised again to give us right standing with God." The preposition should mean "because of" in both instances. Paul's text does not use the words "with God"; but, of course, it is understood that it is with Him that we have justification. While the reader may not always agree with the author's interpretive rendering, we believe most earnest, intelligent students will welcome this work with thanksgiving; since it has so much to commend it. Illuminating brief notes are found at the bottom of the pages. The type is enjoyably clear, and the volume is well bound. The price seems unusually low for so fine a work.

Hidden Rocks. By Harry Jaeger. Fellowship Press, Boston, Mass. Cloth binding, 118 pages.

This is a book by a young minister who, because of his love for evangelical truth, has kept aware of the grave deviations from sound, scriptural doctrine by leaders of present-day Christendom. The writer has the courage of his convictions, and his writing gives ample evidence of painstaking labor. He is premillennial and "anti-come-outer." He believes that modernists are often in the saddle because fundamentalists are not on their toes. He has herewith sought to do his part to make the church conscious of what is going on to the detriment of true faith. His writing is, therefore, not so much a commentary on Jude but an exposé of unbelief by means of Jude, chiefly verses 1-16; verses 17-25 are covered briefly. The information he gives is important; it needs very much to be faced by the officers of churches and the people in the pews, who ought to do something about the way national religious leaders are leading the populace into error. It would be heartening to learn that this book has a wide reading.

The Book of Exodus. By Charles R. Erdman. Fleming H. Revell Co., New York. Cloth binding, 144 pages. Price, \$1.75.

Those of us who had the privilege of having Dr. Erdman as our teacher in English Bible at seminary will never forget the blessing that God enabled him to be to us by his clear charting and explaining of the

books of scripture. It is always a joy, therefore, to learn that another of his expositions has been put in book form. Dr. Erdman has written out of a ripe experience not only of study but also of dealing with students, as is evidenced by his to-the-point outline and his widely reaching explanations and applications of the texts being examined. There is no padding here; for the language of this teacher overflows with truth. We know of nothing clearer on Exodus in so brief a space.

Fausset's Bible Encyclopaedia and Dictionary. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 753 pages. Price, \$4.95.

The author of this book was the collaborator with Jamieson and Brown in their respected *Commentary on the Whole Bible*. The same scholarship that is found therein is found here. The information given is vast. The pages measure six-and-a-half by nine-and-a-half inches; the printing is done in three columns; and the type is small. The material covers just about everything in the Bible. There are about six hundred illustrations. The references are alphabetically arranged, and at the end there is an Index of Texts specially referred to and the subjects of which they treat. Here is a real fountain of Bible information.

Letters

Kept from Error

To the Editor:

Our Hope has been of such help and blessing for many years. My husband first saw a copy on the reading table in a Gospel Mission in Pittsburgh, located near a hotel where he was staying for a few weeks. That was in the summer of 1910. We were young Christians then both in actual years (not quite 30) and spiritually—literally "babes in Christ." There was such spiritual satisfaction in the articles in *Our Hope* that my husband sent for a sample copy, then a six months' subscription, and from then on it has been coming to us, these last six years (since my husband's death) to me.

I've always felt that we were providentially kept from falling into doctrinal error through *Our Hope*. One evening, soon after our six months' subscription began to come, I was reading *Our Hope*. My husband was reading in the newspaper a sermon by Pastor Russell of (the then-called) Mil-

lennial Dawnism. His sermons, in those days, appeared in various newspapers (as a sort of "paid" adv., I believe). We were so uninstructed that we did not then know truth from error and my husband was favorably impressed by what he read and said as much to me.

At that very moment I had just read an editorial paragraph in *Our Hope* setting forth briefly the error of Millennial Dawnism. I said: "If *Our Hope* is right, Millennial Dawn teaching is wrong." Well, we trusted *Our Hope*, and how thankful we were, as we came to know the Word, that the Lord had led us in that way!

ETHEL B. (MRS. S. P.) KINGSTON
Jacksonville, Fla.

The Lord Willing

To the Editor:

I should like to ask if it is possible for me to secure another copy of the September issue. . . .

I value each issue and re-read it, for I know I can depend upon all of the contents, as well as grow spiritually. I feel selfish in not sharing the treasures of this magazine, yet copies that are loaned are not returned. . . .

I'd like to ask the meaning of the letters "O. V." which are used at the end of articles to be continued. I have an idea but would like to know the words that the letters stand for.

Mrs. D. J. CUMMINHAM
Hastings, Mich.

¶ "D. V. is an abbreviation of the Latin words, Deo volente, and signifies, "God being willing."—Ed.

Distressed by Division

To the Editor:

After reading the second installment of "Re-Thinking the Rapture," I want to tell you that your point 8, entitled "Heresy Is Not Involved," is most excellent. How greatly needed today is this word of admonition!

Personally I am deeply distressed, like many others, at the division and bitterness this subject has caused amongst real servants of the Lord, as well as the consequent dishonor to His Name. . . . I am praying that many will give heed, for it is a subject regarding which there always has been a difference of opinion and, I am afraid, always will be.

DOUGLAS ONEA
Baltimore, Md.

Would Not Like To Be Without It

To the Editor:

I would not like to be without *Our Hope*. I like to read the

Letters, but best of all are the Daily Readings and Current Events. All the articles are instructive and very helpful to me.

(Mrs) ELIZABETH SOUCERS
Oxford, N. J.

Moving Rain

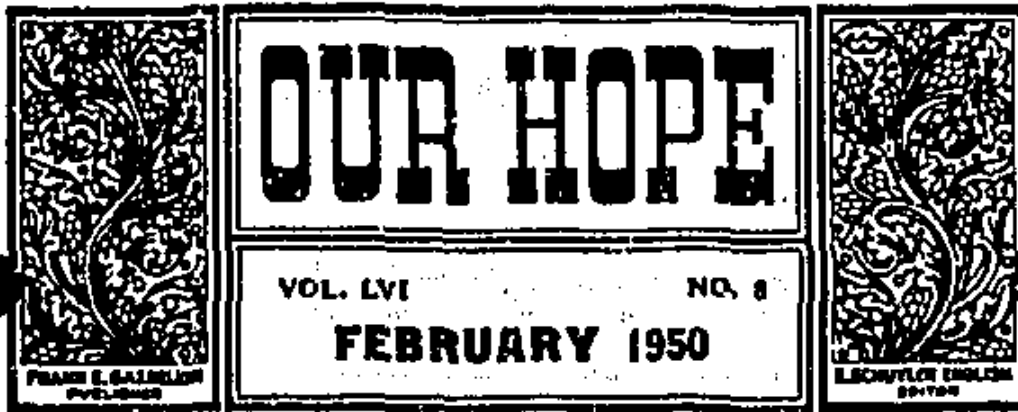
To the Editor:

Our Hope has meant a great deal to us out here. We pray for you daily, and for its ministry. . . . Saturday afternoon I was visiting in a lot of Hindu homes, inviting people out to the services on Sunday and, as opportunity presented, to talk to them about the Lord. I went to one home and the man . . . was so interested that he sent for his sons to come and listen to me. I talked with them at great length, but when I pressed them for a decision for Christ, they wanted to think about it. They are high caste people, and it would mean breaking caste for them, and so is a big step. However, I shall go back again, and with prayer I believe that the Spirit of God will break down their hearts.

That same afternoon I visited in another home, and this man had two houses on the same piece of ground. The first house was rather strange, for the roof was off; by looking down the hill into the inside, one could see that it was completely furnished. I inquired about this, and the owner said that there was a man living in there to whom he had given notice to move. But the tenant would not do so. The owner begged him again and again to vacate, but with no avail. So the landlord just took the roof off the house! With these rains the man moved the next day. I wonder how that would work in America!

RAYMOND McLEVIN
North Shepstone,
Natal, South Africa.





Editorial Notes

MEMORIAL EDITORIAL: Our Lord spoke of Himself as the "I Am" a number of times. All that He said in connection with His "I Am" character has been fulfilled, except one thing, and this belongs to the future. "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). Countless thousands have experienced this. "I am the living bread which came down from heaven" (John 6:51). All true believers know this, and feast upon Him, the living bread. "I am the door: by Me if any man enter in, he shall be saved" (John 10:9). Millions have used Him as the door, have entered in and were saved. "I am the good shepherd: the good shepherd giveth His life for the sheep" (John 10:11). A multitude, which no man can number, know Him as the good shepherd, and love and adore Him in that character. "I am the way, the truth, and the life" (John 14:6). All the children of God know Him as the only way, the only truth, and the only life.

But there is an "I Am" which has not been experienced by us, for it belongs to the future: "I am the resurrection, and the life: he that believeth in Me, though He were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die" (John 11:25, 26). How often have human lips spoken these words! They have been used to comfort sorrowing hearts and to wipe away tears. And yet, although believed, the assurance that He has given is still unfulfilled. It is the "I Am" of the future.

When our Lord spoke thus He did not mean that He is a

spiritual resurrection, as the modernist teaches. Nor did He mean that He gives spiritual and eternal life. Certainly He gives eternal life, for eternal life is the gift of God, through Jesus Christ our Lord. But this life is not in view at all in this passage of Scripture. It has to do with the body of the believer in Christ.

When our Lord spoke of Himself as the resurrection and the life, He anticipated His own physical resurrection. After He passed through death, and was buried in the grave, and arose, He became the resurrection and the life. And so He gives His own people the assurance that, inasmuch as He is the resurrection, the bodies of believers will have a share in resurrection; they will receive redemption bodies.

We must note a distinction here. Our Lord spoke first of those who had died. The physical dead, those whose bodies have been put into Mother Earth, sown in corruption, will live again, that is, their bodies will be brought back from the grave, so that the shout of victory might be verified: "O grave, where is thy victory?" (1 Cor. 15:55). The bodies of millions of true believers sleep now in the dust of the earth. It is not their souls that sleep—soul sleep is an invention. The souls of the godly are blessedly conscious in the presence of the Lord. But as the Lord Jesus came forth from His grave, so He will bring back from the graves all of His own, all who have died in Him.

But here is a second statement: "He that liveth and believeth in Me shall never die." This is another class of believers in Christ, those who are living in that future day when the great mystery, revealed by Paul, will be accomplished. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed" (1 Cor. 15:51, 52).

Now it is true that, according to Scriptures, something happened when our Lord arose from among the dead. "And 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). We do not know who they

were, nor do we know in what form they appeared to many. They were witnesses to the fact that death and the grave had been conquered.

Since that hour there has been no fulfillment of the assuring words of our Lord. Generation after generation of those who have believed on Him, who have been saved by grace, has come and gone. They all believed in the resurrection from among the dead; yet they have been unclothed. They passed on in the hope of receiving incorruptible, glorious redemption bodies. And after the blessed hope of the imminent coming of the Lord for His saints had been recovered, the waiting for its fulfillment began. But the words, "he that liveth and believeth in Me shall never die," remain unfulfilled.

And when will this glorious, "I am the resurrection and the life," be fulfilled? It will be in the day when Christ comes to call His own to meet Him in the air. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For 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" (1 Thess. 4:15-17). When this happens, the "I am the resurrection and the life" will be fully demonstrated. There will be the resurrection of the bodies of those who have died in Christ, and the sudden changing of living saints.

We who know Christ as Saviour and Lord can rest assured that this "I Am" will be wonderfully demonstrated in the future—perhaps very soon. So God's children continue to trust, and to hope, and to wait. And what a day it will be when it comes!

—A. C. G., 1934



Far better than to contemplate anything about ourselves is to think about our wonderful Lord, considering His attributes and the beauty of His person, the magnitude of His work, the splendor of His present position, and

the glory of His future vindication and effulgence. Yet, because of Him, we, who have in ourselves sought to ponder saving our own worthlessness, have much to consider, and to praise and thank God for; for He has wrought for us a mighty work, making us fit to enter the very presence of God, implanting within us His own nature, and entrusting us to be His ambassadors in an inimical world. There are countless things that we are said to be, as members of His body and bride. Space will permit us to consider only a few of them at this time.

The Lord Jesus said to His followers: "Ye are the light of the world" (Matt. 5:14). This world-system, in which we find ourselves living, is in darkness as black as deepest night, a spiritual darkness as dense as the physical lightlessness that enveloped the earth, until God said: "Let there be light." We Christians are not actually a part of the system, however; we are in the world, but not of the world. We cannot be of it, for light cannot be a part of darkness. There are shades of light, to be sure, but darkness and light do not mix.

When the Son of God became incarnate, He Himself was the light of this world. And as long as He was here on earth, He was the light of the world (John 9:5). But He is not here now. The light that He was and is, the out-shining of God Himself, is the only light that can pierce the spiritual darkness that grips men, that hovers over the world. But now He is at the right hand of the Majesty on high. Is the world in total darkness, then? No; for He has spoken to us, telling us: "Ye are the light of the world." Light shines. If we, who are Christians, are the light of the world, then we must shine forth, to the glory of God (Matt. 5:16).

Are we living for Christ? Do men see our good works and give glory to God the Father? Are we carrying the torch for the Lord Jesus—into dark places, into beclouded minds, into hearts black with sin? How greatly the world needs the light of the Gospel of Christ, the light of the love and mercy of God manifested in Him! May the light of His grace shine abroad to make dark places and sin-darkened souls bright.

Again, the Saviour said to His own: "Ye are the salt of the earth" (Matt. 5:13). Salt does two things—it preserves, and it seasons. Think what this world would be like if all

that hinders corruption were taken away! Sin is rampant as conditions now exist, even with the salt of the earth spread in some degree all over the world. When the Church is taken, when the Holy Spirit does not reside in men of faith, the degradations, immoralities, and heinousness of sinful hearts, spurred on by Satan himself, will be indescribable. And what if there were no seasoning of righteousness in life? What a selfish, unhappy condition would prevail!

Are we standing forth as salt in this old world, or have we lost our savour? "If the salt has lost its savour, wherewith shall it be salted? It is thenceforth good for nothing." Do we take our place against the forces of evil and corruption? Is there a savour of Christ in our lives? We heard recently of a minister of a certain community who was convinced that prohibition was wrong. He allowed his name to be used by anti-prohibition forces, and by distilleries, while his colleagues were all on the other side. One day he looked over the list of names that were associated with his own in this battle, and, within a moment, he said to himself: "Why, I am in the wrong company! Not one of these, with whom my name is linked, is for righteousness, even though some of them may not be out-and-out evil men. I belong on the other side, for my Lord said: 'Ye are the salt of the earth'."

May we be agencies of good and not of evil, of righteousness and not of corruption; men and women who savor of the Lord, and not spineless, useless Christians, whose presence in this world is of no value to God's cause.

In one of his epistles, the Apostle Peter, penman of the Holy Spirit, declared: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Pet. 2:9). One characterization of the children of God will suffice here: a royal priesthood. The priests of old led the people to God. Today we have a great High Priest at the right hand of the throne of God, but the figure is taken from Mosaic times. Had there been no priest to represent God to the people, and the people to God, there could have been no communion between God and His creatures. As ambassadors for Christ, the great High Priest, we are a royal priesthood. We have access to

God the Father, through the Son and in the Spirit. So does every other man, or woman, or child, if and when he believes on the Lord Jesus Christ as His personal Saviour. But we are still His representatives, as God's people. As a priesthood, we proclaim His Word of grace, we seek to lead the unsaved to the knowledge of Christ, and we endeavor to build up the young believers, and the weak, and the needy, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

What kind of priesthood do we exercise? Is God made known in all His matchless grace to others, by our representation? Are we leading our fellow-Christians onward in the race for the prize of the high calling of God in Christ? Can it be said of us, in a practical way, that we are a *royal* priesthood?

Light. Salt. Priesthood. God needs brilliant lights, tasty salt, and active priests to shine, and preserve, and lead the way in a world that is at enmity with Him and denies the beloved Son.



A noteworthy editorial appeared in *The Root of* secular magazine, *Life*, in its issue of *Spiritual Decline* December 26, 1949. The title of this editorial is, "The Greatest Gift," and it is an essay, in brief, on "faith that heals the heart." The writer of this editorial tells how belief in God and in His Son, Jesus Christ, has declined within the past three-score years. Once it was true, he says, that the characteristic American knew that "God was Christ, and that in Him was salvation for the soul." But three centuries of science, of that which "was called enlightenment," have undermined the foundations of faith, so that today the characteristic American does not believe in God and in His Son. Only a minority still have the faith of our fathers.

The editorial then goes on to analyze a paradoxical discrepancy between the enlargement of church rolls and the influence of the church today. With a discerning and incisive pen its writer points out that the present situation

is due to the fact that, in great part, the churches are social centers rather than places of worship, and the ministers sociologists rather than preachers of God's Word. He adds: "Surely a vast and troubled public seeks a way and a gospel not readily to be found in the world that men have made. It is as though millions looked into a void, crying to a St. Paul who does not come forth, *Almost thou persuadest me to be a Christian.*"

The matter is summed up with the statement that modern man has it within his power to hear and, hearing, to accept our Lord's invitation, written in Matthew 11:28-30: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." "There," concludes *Life*, "for all who elect to receive it, is the greatest gift."

We can observe, in this editorial, both the trend of spiritual conditions in the world, and the root of the spiritual decline. The trend is what is to be expected as this age nears its end. The root of the decline is man's pride of intellect and consequent unbelief. Ministers do not preach the truth because they do not know it. The seminaries that trained them are led, in great part, by men who have themselves apostatized. These theological professors have been influenced by the critical scholarship of Europe, Germany in particular, of a century or more ago. And the critical scholars were misled by advances in science which purported to prove that the creation account of Genesis is unscientific and false, and that the Bible, as a whole, is neither inspired nor inerrant. Like those described in Romans 1, all these men are without excuse, "because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools" (vs. 21, 22).

Learning is a valuable commodity, but beware of it when it begins to stir doubts about divine things. Such wisdom is only foolishness and results in eternal loss.



The world that we are living in, in this **One World**, early days of A.D. 1950, is one world. **But Two Forces** indeed, its climes and peoples being brought within greater proximity of each other with modern means of lightning-like communication and travel. But there are two distinct ideologies, two vast influences, two forces in the world, that oppose one another in clearest fashion. Look at a world-map, and mark with red ink or pencil Russia and the Communist dominated areas of the world—the U.S.S.R., and toward the West, Poland, Eastern Germany, Czechoslovakia, Eastern Austria, Hungary, Rumania, Bulgaria, and Yugoslavia; and toward the East, Manchuria, Western Korea, Outer Mongolia, China, and Tibet. Then mark with blue ink, on the same map, the lands and nations that are not in league with Russia—Greenland, Iceland, Norway, Denmark, Great Britain, Ireland, Western Germany, Belgium, France, Italy, Portugal, Greece, and Turkey; across the seas, toward the East, Australia, New Zealand, and Japan; and toward the West, Canada, the United States, and certain South American countries. Now examine the map, and observe two dominant alignments of nations coloring most of the one world. Some few nations—none of them a particularly strong power—are not yet identified as to their sympathies. Standing almost alone is the little land of Palestine, the center of the world both geographically and politically.

This is an amazing picture of a world that appears to be moving rapidly toward those alliances that are written in the Word of God: Russia and her satellites of the East on the one flank, and Rome and her allies on the other. It may be pointed out that Italy is no great power today, but Rome is a great influence. We must remember that, in Revelation 17, the scarlet-colored beast (the revived Roman Empire) and the woman (the great ecclesiastical harlot) go together, since the woman rides the beast. Therefore, wherever the influence of Christianity has reached, or in other words, in all Christendom, we may expect to find these nations on the side of Rome in the final line-up of nations.

We do not state categorically, by any means, that the boundaries and alliances that we see in the world today are

the ultimate and total coalitions predicted in the Bible for the end times (Ezek. 38, and 39; Dan. 2, and 7; Rev. 13, and 17). But we do see, in these leagues of nations, impressive evidence that the time is drawing very near when God is going to act in accord with predictive Scriptures.

One world, but two forces. One world, and two peoples—those who are God's in Christ, and those who are out of Christ. These two peoples are not from any specific nations. Some will be found where the map has been colored red; others will be located in the areas shaded in blue. Among the peoples of the world, in matters spiritual, there are none who can be classified in the way that certain nations were distinguished above—"not yet identified as to their sympathies"; for there is no middle ground with God. One is either for Christ, or against Him. All were lost in sin at one time, and without hope. But now, thanks be to God, there are vast multitudes of men and women who have been redeemed, saved from sin's just penalty through the precious blood of Christ, who bore our sins in His own body on the tree.

Pray that the Christian forces may increase, that men may be snatched out of the burning, rescued from the power of darkness and translated into the kingdom of God's Son, through faith in Him who gave Himself a ransom for many, who died that men might live, our Lord Jesus Christ. And may God grant that we who are on His side may walk in the unity of the Spirit, loving one another, bearing one another's burdens, rejoicing in our common hope, the coming of Christ to receive His own to Himself, and to establish on this sin-sick, hopeless, war-weary world a reign of righteousness and peace that will have no end.



**Purpose
of Heart**

In the early days of the Church, many believers in Christ were scattered abroad, especially under the persecutions that arose after the death of Stephen. As a result, churches were established here and there, and there was one of these that appears to have been outstandingly favored, at Antioch, where a great number turned to the Lord. The church at Jerusalem learned about this, and they

sent Barnabas north to help and encourage the young believers at Antioch. Of his visit we read that "when he came to Antioch, and had seen the grace of God, [he] was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:23).

There is a great lesson for us in this last clause, for it is to be feared that many of us are finding a false refuge in expecting and waiting for God to do everything. We trust that we shall not be misunderstood; God is our strength in all that we do. But there are certain things that He will not do for us—those things that He wants us to do for ourselves. For example, God will not do the sinner's believing for him; in fact, He cannot do so, since, in His sovereignty, He has constituted man to be as he is, with his responsibility to believe or reject. And so it is after we are born again through faith in Christ. God cannot do the believer's cleaving for him. God will hold us fast, but He expects His own to hold Him fast also.

"But," someone may object, "we cannot cleave to God without His enabling." This is perfectly true. He will never ask us to do anything that He does not, in grace, enable us to do. But having enabled us to act, He expects the action to be on our part.

So Barnabas exhorted the Christians at Antioch "that with purpose of heart they would cleave unto the Lord." This is what the Lord requires of us. It is what we need to do, to have a holy determination to cleave unto the Lord. Purpose of heart—a clear, positive, resolute intention and purpose to obey Him, walk close to Him, please Him, and magnify Him, whatever the cost, "whether it be by life, or by death" (Phil. 1:20)—this is our need.



Return Several times, in the Book of Jeremiah, we find a certain word in the prophet's mouth. It is the word, "return." "Return, thou backsliding Israel, saith the Lord" (Jer. 3:12). "Return, ye backsliding children, and I will heal your backslidings" (3:22). "If thou wilt return, O Israel, saith the Lord, return unto Me" (4:1). But, alas, Jeremiah was

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obliged to report to the Lord: "They have refused to return" (5:3).

We are well aware of the fact that this all took place in God's dealings with Israel. We know also that the words, "backslider" and "backsliding," are nowhere in the Scriptures used of the Church. Yet who will deny that there are Christians who backslide? And is it not written in the New Testament: "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11)?

Yes, it is very true that in this very day, possibly among the readers of these lines, there are some who have backslidden. They have lost the joy of their salvation. They find no enjoyment in the Word of God. The prayer time is entirely omitted. The reality of the things of God is lost. Testimonies that were once bright have been dimmed. Oh, yes, there continues to be a profession of faith. Church services are attended, perhaps. There may even be a form of prayer, of Bible reading, of service, of godliness, but the reality and power are gone. And those who are experiencing these things know that this is so.

It is not a happy state, is it? What is the need, that it may be done away with, so that joy, and peace, and consciousness of the close walk with the Lord may be re-established? The need is found in the word, "return." Return unto the Lord, and He will heal your backslidings. The new nature, which you have in Christ, calls upon you to return to the Lord. The Bible exhorts you to return to Him. How blessed such a return will be! No matter how you may have stumbled or fallen, whatever your neglect of Him has been, God does not change, nor does His love for you alter. He yearns to expend upon you the full outreach of His love day by day. He longs to have you taste of it once again. His heart's desire is to be trusted—by you. He longs to restore the years that the locusts have eaten. But there is a condition. It is this that He asks: "Return! Return! Return!" So do not delay. Put away the evil thing, the sin that so easily besets, the wilful desire, and lay aside the weight that hinders. Tell Him all about it. Come with tears, if need be, but do not delay. Return unto the Lord.

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We are living in perilous days. The time is short. Let us all give more devotion to the Lord, spending more time with His Word and in prayer, and following His leading step by step in the pilgrim pathway.

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**The Day
of Prayer**

On December 31st, as promised, we spent the day in intercessory prayer on behalf of our beloved reader-family. Your requests were remembered one by one, and we shall do so often, the Lord willing, during 1950. Requests were received from thirty-odd states in the Union, and several foreign countries. It was a great privilege and a distinct joy to share these prayer burdens with you. Whenever you feel led to do so, you may write us about such matters. We cannot, of course, answer all the letters personally, as the demands upon our time are too great. Please accept this note as our acknowledgment of your requests.

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**Missionary
Funds**

On the "Letters" page you will observe some mention of literature distributed to, and received by, servants of the Lord in fields afar, because of your gracious donations to our *Missionary Subscription Fund* and *Missionary Book Fund*. Once again we should like to express in this way our gratitude to you, and that of the missionaries, for your interest in them and your fellowship in this ministry.

With the turn of the year there have been very many expirations of subscriptions to *Our Hope* for our missionary friends, who receive so much help from the magazine. You will be doing a real service for the Lord in sending gifts for the fund at this time.

Receipts for November are gratefully acknowledged below.

Our Hope Missionary Subscription Fund, November, 1949: Nos. 49-163M, \$2.50; 49-164M, \$4; 49-165M, \$5; 49-166M, \$20; 49-167M, \$2.50; 49-168M, \$2.50; 49-169M, \$1; 49-170M, \$5; 49-171M, \$2.50; 49-172M, \$10; 49-173M, \$3; 49-174M, \$15; 49-175M, \$2.50; 49-176M, \$2.50; 49-177M, \$2; 49-178M, \$2.50. Total, \$82.50.

Our Hope Missionary Book Fund, November, 1949: Nos. 49-17B, \$15. Total, \$15.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Osbelein:

Feb. 19—Schenectady, N. Y.: Union College, 11 a.m.

Saratoga, N. Y.: Skidmore College, evening service.

Feb. 22—New York, N. Y.: First Reformed Episcopal Church,
Young People's Conference, 8 p.m.

Feb. 26—Philadelphia, Pa.: Emmanuel Reformed Episcopal
Church, 8 p.m.

Dr. H. A. Ironsides:

Feb. 1-12—St. Petersburg, Fla.: Central Presbyterian Church.

Dr. Herbert Lockyer:

Feb. 1-5—Phoenix, Ariz.: Palmerston Baptist Church.

Feb. 12-17—El Paso, Tex.: First Baptist Church.

Feb. 20-24—St. Paul, Minn.: Bethel College and Seminary.

Dr. E. Schuyler English:

Feb. 19-May 5—St. Petersburg, Fla.: Central Presbyterian
Church.

Balaam—Heathen Diviner or a Prophet of the Lord?

By MERRILL F. UNGER*

The character of Balaam, who assumes a position of considerable prominence upon the pages of the Old Testament as well as the New, has always presented difficulty to many students of the Word. The question has frequently been raised as to how a heathen "diviner" or "soothsayer," for such he is specifically called (Josh. 13:22), could be employed as a genuine prophet of the Lord, and be enabled by divine power to utter what are some of the most sublime and magnificent passages to be found anywhere in the prophetic Word. Some, because of his connection with heathen divination, deny him any genuine prophetic ministry at all. Others, granting his vocation as a diviner, do not hesitate to cite his ministry as a case in point where divination is tacitly or expressly sanctioned in the Bible.

It seems clear from a careful study of the career of Balaam that his activity as a heathen diviner must not be denied, nor at the same time must his ministry as a bona fide prophet of the Lord (at least upon occasion) be impugned. The two apparently incompatible rôles of heathen diviner and prophet of Jehovah must be carefully interpreted and explained in the light of the full array of scriptural facts. Under no consideration, however, must the erroneous notion be entertained that the prophecies of Balaam offer a case in point where divination is tacitly or expressly sanctioned in the Bible.

1. The Biblical Denunciation of Divination

As an ancient practice of obtaining secret or illegitimate knowledge of the future by methods unsanctioned by and at variance with the holiness of God, divination, with all other similar demonological phenomena aimed at satisfying man's insatiable desire to know the future, is everywhere unequivocally condemned in the Word of God. The case

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of Balaam, while perhaps perplexing, is no exception. Pure Yahwism, in its basic principle, must necessarily have ever been inimical to divination of every description, despite the fact that the inspirational variety bears certain resemblances, and even affinities, to prophetism. The underlying thought of all forms of this forbidden art is that, by resort to certain means at variance with an infinitely wise and holy God, men may obtain certain desired knowledge otherwise beyond their grasp. But since the religion of Israel made Jehovah the sole legitimate source of that information, and the prophet the constituted medium through which it came to men, all recourse to illegitimate methods, or appeal to spiritual beings other than God, or search for forbidden or illicit knowledge, which could not pass the divine scrutiny, was taboo. This means, in short, that all divination of every form or description was excluded from the religion of Israel.

Little wonder, then, "one that useth divination," or "one that practiceth augury," is placed in the same category with the sorcerer, the medium, the wizard, and the necromancer, as "an abomination unto Jehovah," and unequivocally condemned (Deut. 18:10-14), while the prophet of Jehovah is contrasted with diviners of all kinds, as the only authentic and duly authorized agent of supernatural revelation. At the same time, the antithesis furnishes the occasion for the sublime and far-reaching prediction of the coming of the supreme and perfect Prophet, the revealer *par excellence* of the heart of God to man, Jesus Christ, the prophet of the prophets (Deut. 18:15-19).

The Deuteronomic passage also gives truth as spoken by Jehovah through the prophet as the basic criterion for evaluating the genuineness of an alleged spokesman of the divine revelation. If, like the heathen diviners, he speaks "in the name of other gods," or presumptuously in Jehovah's name what has not been divinely commanded him to speak, so that "the thing follow not, nor come to pass," he is to be accounted a false prophet of the stamp of pagan diviners and to be put to death (Deut. 18:20-22). This regulation for the conduct of God's people may seem harsh and unnecessarily severe. But this is not so. It was divinely framed to be obeyed strictly and uncompromisingly, so as to act as

an efficient check against the formidable and ever-present peril of contamination from the practically universally prevalent heathen practice of divination. Its inexorable tone alone is consonant with pure Yahwism. The deliberate and persistent violation of its sound and health-ministering precepts is the only adequate and valid explanation of the presence of various forms of divination in the Old Testament.

The case of Balaam is emphatically not an instance of the Bible's appearing, as some critics imagine, "to speak with two voices, generally prohibiting, but at times countenancing various forms of divination."^{*} The scriptural attitude is *always* that of prohibition and condemnation, never that of condonement or abetment. As the revelation of the divine will, it enjoins things as they ought to be. As divine truth it portrays them as they are. And though things as they are may be far from what they ought to be, and may, under the divine patience and forbearance, be allowed, at least for the moment, they are, nevertheless, still under the same divine sentence of censure and disapprobation, whether such is openly expressed or not.

2. Balaam the Heathen Diviner

That this strange enigmatic character was a heathen diviner can scarcely be denied. His words of blessing or cursing were believed, at least among the heathen, to have magical efficacy (Num. 22:6). He is explicitly called "Balaam . . . the soothsayer [diviner]" (Josh. 13:22). The elders of Moab and Midian, who went to fetch him for Balak, king of Moab, that he might curse Israel, took with them the alluring bribe or fee for such service, called "the rewards of divination" (Num. 22:7). As a pagan diviner he also resorted to "enchancements," an expression derived from the same root as the word for "serpent," and referring to the hissing serpent-like utterances of divinatory formulas (Num. 23:23).

The question is: Was Balaam, the soothsayer, the diviner, also a prophet of Jehovah? Nowhere is he called a prophet,

^{*}T. Witton Davies, "Divination," *International Standard Bible Encyclopaedia*, p. 861.

though plainly he did the work of a prophet, and it is scarcely possible to conceive of anything grander and more beautiful in all prophetic literature than the parables he delivered. In every detail they bear the superlative seal of divine inspiration. It is certain, too, that he had intercourse of some sort with God. It is said that "God came" unto him and spoke to him (Num. 22:9, 20). "God's anger was kindled" against him (Num. 22:22). "The angel of the Lord" dealt with him (Num. 22:22ff.). "The Lord opened" his eyes "to see the angel of the Lord" (Num. 22:31).

Balaam is ostensibly a heathen diviner under the divine dealing, who, very probably, like Jethro (Exod. 18) and Rahab (Josh. 2), was conducted to acknowledge Jehovah by the overpowering influence of God's prowess manifested in Egypt and in the wilderness, which made such an indelible impression upon the neighboring nations (Exod. 15:14; Josh. 2:9, 10; 5:1). He resolved to serve Jehovah, probably with the ulterior motive that serving such a powerful God would be more lucrative. He, therefore, made up his mind to perform his enchantments henceforth in Jehovah's name.

Balaam's case is indeed a strange anomaly. He knew the Lord, Jehovah of the Israelites, but his knowledge was dimmed and distorted by heathenistic corruptions, and vitiated by covetousness. Such a combination of paganistic magic and personal greed united with the service of Jehovah could not be static or permanent. It was compatible only with a transitional state in his experience of the divine dealing. He must soon abandon his paganism and his inordinate love of gain or Jehovah. The period of decision was fast approaching when the message of the king of Moab reached him.

Balaam took his first step backward in his ascent out of heathenistic darkness when, in secret hope of base gain, he refused the directive for the permissive will of God (Num. 22:12, 20). His second act of retrogression occurred when, with liberal sacrifices and the employment of elaborate enchantments (Num. 24:1), he persistently but vainly tried to cajole Jehovah into allowing him to curse Israel (Num. 23:4), so that he might reap the rich rewards of the wages of unrighteousness.

3. Balaam the Prophet of the Lord

Despite Balaam's disobedience and perversity, God's constraining grace had a definite work for him to do. Jehovah would pronounce blessing upon His people through one who was determined to curse them. He would testify on behalf of His people through one who was bent upon condemning them. When Balaam perceived that Jehovah was inflexibly set to bless His people, he saw the futility of his course. It was then that he forsook his heathenish enchantments, abandoned his mercenary ambitions, and yielded himself to the ennobling influences of "the Spirit of God," who then "came upon him" (Num. 24:2).

Thus, for a time, Balaam became a genuine prophet of Jehovah. Through his remarkable oracles we get an intimate glimpse into God's salvation wrought in the redeemed soul. It is a grand and lofty picture presented from the divine point of view—a portrait typical of God's ancient people Israel, true now of all who are "in Christ." Surveying God's salvation as a whole, the believer must cry out with Balaam; "What hath God wrought!" (Num. 23:23).

From the marvelous prophetic parables of Balaam the triumphant answer comes—God hath wrought in the soul of every believer in Christ a perfect, complete, unforfeitable and eternal salvation. In the past, we *are* chosen in Him (Num. 23:8-10, Ephes. 1:4, 5); in the present, we *are* perfectly justified in Him (Num. 23:19-21, 24, 25; 5:1; 8:31); and in the future, we *shall be* completely glorified in Him (Num. 23:24; Rom. 8:30; 1 John 3:2).

4. Balaam the Backslider

Under the status of a genuine prophet of Jehovah, with the Spirit of God upon Him, Balaam had a final opportunity for his better nature, in the rich grace of God, to assert itself permanently over the dark forces of paganism, which had held him in their grip. But, rejecting his chance and again succumbing to his inveterate love of money, he became the typical hireling prophet, anxious to commercialize his gift. This is "the way of Balaam" (2 Peter 2:15), which false apostate teachers choose.

Blinded to God's wonderful dealings with the sinner

through the cross of Christ, so plainly prefigured in Israel's redemption from Egypt and priestly ritual instituted in the desert, Balaam, reasoning from a mere natural standpoint and viewing the evil in Israel, concluded that a righteous God must curse them. This is "the error of Balaam" (Jude 11), which rejects the necessity of the atoning work of Christ on the cross as the only means of man's salvation.

Discovering that God's people could not be cured, Balaam enabled Balak at least partially to realize his desire against the people (Num. 31:15, 16; 22:5; 23:8), teaching them to marry the women of Moab, defile their separation, and abandon their pilgrim state. This is "the doctrine of Balaam," which advocates easy world conformity and spiritual unchastity (Rev. 2:14).

It is accordingly clear, from a careful analysis of Balaam's career, that the ancient seer was both a heathen diviner and a prophet of the Lord. The anomalous combination represents a case altogether unique, which in the sovereign will and wisdom of God had a definite purpose. That a Gentile, an enemy of Israel, and a heathen diviner should be raised to the status of a prophet of Jehovah, and be constrained, despite himself, to pronounce blessing upon Israel, furnishes a valuable background for God's evident purpose in the whole incident of testifying *on behalf of* His people, rather than, as ordinarily, *to them*. The testimony of God's love and gracious provision for His people, coming through such an inimical, and hence unbiased witness is, by the necessity of the case, doubly effective.

BY FAITH AND NOT BY SIGHT

BY EVA GRAY

I walk by faith and not by sight;
 Why seek along the way for light
 beyond today?
 The Savior holds my feeble hand,
 And so I follow His command--
 He is my stay.

I need not look afar to see;
 I need not know His way for me
 beyond this hour
 For by His grace His will I'll do,
 His gracious Spirit leads me through
 And gives me power.

Re-Thinking the Rapture

An Examination of What the Scriptures Teach as to the
Time of the Translation of the Church
in Relation to the Tribulation

By THE EDITOR

III

The classic text that pertains to the translation of the Church is, as almost all will agree, 1 Thessalonians 4:15-17; for therein more detail is given about the united up-calling of the dead in Christ and a living generation of believers in Him, than anywhere else in the Scriptures. We cite the passage, therefore, so as to refresh our minds: "For this I say unto you by the word of the Lord," writes Paul, "that we which are alive and remain unto the coming of the Lord shall not precede* them which are asleep. For 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."

It is argued, by those who teach that the Church will pass through the Tribulation, that the phenomenon, described in 1 Thessalonians 4, is identical with certain other events predicted in the New Testament, as, for example, that which is recorded in Matthew 24:29-31, etc. "This [Matthew 24:29-31] is the rapture," they say; and it is suggested that those who do not acquiesce in this opinion are guilty of insinuating that Christ and Paul do not agree. It is further submitted that, to understand and teach the Matthew passage as alluding to a different event from the Thessalonian account, is to "make dark, what is clear; complicated, what is simplicity itself; and contradictory, what is beautifully harmonious." This the pre-tribulationists do, it is said, in order to escape the Tribulation. God forbid that we should

*We have used the word, "precede," in this citation, rather than the archaic "prevent" of the Authorized Version, to clarify the sense of the passage.

"make" the Scriptures say anything, or that we should imagine that we can, by interpretation, escape aught that God has prescribed for us. Suppose we examine Matthew 24 in some detail and ascertain whether verses 29-31 relate to that which is set forth in 1 Thessalonians 4:15-17.

There is no question as to the time, in relation to the Tribulation, of the coming of the Lord announced in Matthew 24:29-31: it is "immediately after the tribulation of those days" (vs. 29). The whole chapter, a portion of what is known as our Lord's Olivet Discourse, relates to the subject of the Tribulation. With this Scripture, as with other Scriptures, it is well to discover by whom the message is spoken, to whom, and the entire purport of it. The discourse is introduced through a question that our Lord's disciples asked Him, or rather, several questions, namely: "When shall these things be? And what shall be the sign of Thy coming, and of the end of the world," that is, literally, "the consummation of the age?" (vs. 3). The first question came from the disciples in response to Christ's statement concerning the temple in Jerusalem: "See ye not all these things? Verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down." It is quite generally recognized that in this prediction, as with certain other prophecies of the Bible, there were two occasions in the mind of the Lord—the near view, and the far view. As an illustration of this, observe the covenant that God made with David, written in 2 Samuel 7:4-16. In the near view, and in part, this promise was fulfilled in Solomon, but the far view comprehended David's greater Son, our Lord Jesus Christ, and the prophecy was never completely accomplished in Solomon. So here, in Matthew 24, the disciples' first question, "When shall these things be?" was answered in a way that foretold the destruction of Jerusalem and the temple in A.D. 70, by Titus; but the answer looked beyond that occasion, embodying with it the answer to the other part of the question, as to the signs that would appear in connection with the coming of the Lord and the end of the age.

The disciples knew nothing about the translation of the Church, a mystery revealed by Paul to a Church which,

to the time of his revelation, approximately a quarter of a century later (1 Thess. 4:13ff; 1 Cor. 15:51ff), was ignorant about it. What the disciples were interested in, on the occasion of the Olivet interrogations, was something about which they had at least a smattering of knowledge—the coming of the Lord to establish His earthly kingdom. Their query was in the same spirit and of the same essence as one that they made later, when our Lord was about to depart from them: "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6). And it is quite evident that Christ's reply pertained to that which had been asked of Him.

It has already been observed that the introductory words of verse 29, "immediately after the tribulation of those days," identify the time-period of this prophecy. That it is the Tribulation is abundantly substantiated, in verses 4-28, by the following facts: (1) the order and nature of the trials to come during this time, which are more than incidentally similar to the breaking of the seals, in Revelation 6, where the Tribulation is introduced in that book of prophecy; (2) the reference to "the abomination of desolation, spoken of by Daniel the prophet," a prophecy that has to do with Daniel's Seventieth Week, that is, the Tribulation (Dan. 9:27; 11:31; 12:11); and (3) the specific mention, in verse 21, that "then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be."

It is important to note, as delineated in the Olivet Discourse, the character and activity of those who are to live during this period of tribulation, and God's dealings with them. The scene is in Jerusalem, where the temple will be, and in Judaea. The law of the sabbath appears to prevail, a condition that is distinctly Jewish. The Gospel of the kingdom is the message that is to be preached. This does not sound as if it applies to the Church. The Church is composed of believers out of all nations and localities. The Jerusalem temple has no place in the Church's program. The Church worships on the first day of the week, and is not bound by such levitical restrictions as a sabbath day's journey. The Gospel that we proclaim is known throughout

the epistles, where Church truth is most fully revealed, as the Gospel of God, the Gospel of Christ, the Gospel of our Lord Jesus Christ, our Gospel, etc., and is never spoken of therein as the Gospel of the kingdom.* From the very beginning to the end, the Olivet Discourse has a Jewish cast. It is true that the disciples, who heard this message from the Mount of Olives, were at the same time both Jews and members of the Church; for while the Church was not yet founded when this prophecy was made, Christ knew that those seated before Him, His followers whom He had taught, would be born into the Church on the Day of Pentecost, and would thus constitute the earliest members of His mystical body. Since, in His foreknowledge, it was perfectly evident to our Lord that none of these men would be living, either at the time of the translation of the Church or when He should return to establish His kingdom on earth, we can be certain that He spoke to them thus, using the pronouns "you" and "ye," as being a representative group. Did they represent Jewish believers in Him, in a Jewish age, the Tribulation; did they represent the Church at the end of this age; or were they representative of both groups? It appears extremely unlikely that the Church is suggested here in any way at all, for the very reasons set forth above—that is, the wholly different characteristics, both of the activities and the conditions that will then prevail, from what we understand concerning the Church and the Church age.

When we examine verses 29-31, descriptive of the signs and exercises that will attend the coming of the Son of Man, we observe certain things: (1) there will be signs of a

*The Gospel of the kingdom, the Gospel of grace, the Gospel of God, the Gospel of Christ, etc., are all connected with the kingdom of God. Our Lord spoke of things that pertained to the kingdom of God (Acts 1:3); and Paul preached the kingdom of God (Acts 20:25) and taught it (Rom. 14:17; 1 Cor. 6:9, 10; Col. 4:11). But the Gospel of the kingdom, that our Lord preached when He first presented Himself to His people, Israel (Matt. 4:23), is the Gospel that the forerunner, John the Baptist, announced, and that He Himself proclaimed: "Repent ye: for the kingdom of heaven (or, the heavens) is at hand" (Matt. 3:2; 4:17). This, surely, is the Gospel referred to in the Olivet Discourse: "This Gospel of the kingdom shall be preached in all the world unto all nations; and then shall the end come" (Matt. 24:14).

phenomenal and cataclysmic nature; (2) Christ will be seen coming, by those on the earth, the tribes of the earth mourning; (3) His angels will sound a trumpet; and (4) Christ's angels will gather His elect from the four winds. Comparing this description with that given of Christ's coming at the time of the Rapture (1 Thess. 4:15-17), we note two similarities: (1) the sounding of a trumpet; and (2) the gathering together of the Lord's people. But there are dissimilarities also: (1) in one instance, it appears to be the angels who sound the trumpet, while in the other it is the trump of God; (2) in Matthew, there are said to be amazing signs connected with the coming of the Son of man, whereas in Thessalonians, no signs are mentioned; (3) the gathering of the elect of Matthew 24 is "from the four winds, from one end of heaven to the other," while the gathering of 1 Thessalonians 4 is a bringing together of dead and living persons, to be caught up into the air to meet the Lord; and (4) there is no resurrection in Matthew 24.

We are ready to acknowledge immediately that, when the Son of man sends His angels "with a great sound of a trumpet," that trumpet may quite conceivably be "the trump of God." But the remaining dissimilarities between the two prophecies are not as easy to reconcile.

If Matthew 24 speaks of the Rapture, where are the supernatural heavenly movements, and sign of the Son of man, in 1 Thessalonians 4?

The gathering together of Christ's elect of Matthew 24, designated as "from the four winds, from one end of heaven to the other," is a gathering on earth of God's chosen people, Israel, from the four corners of the earth, whence they have been driven. This is not conjecture. We are prone to think of the elect, in this present age, as the Church, "elect according to the foreknowledge of God" (1 Peter 1:2; Col. 3:12). But Israel was God's elect—"elect" simply means "chosen"—before the Church was formed or even foretold. Thus, for example, we read in the Old Testament: "For Jacob, My servant's sake, and Israel Mine elect" (Isa. 45:4); and again, concerning the seed of Jacob and Judah, that is, Israel the nation: "Mine elect shall inherit it, and My servants shall dwell there" (Isa. 65:9). The

rather poetic expression, "the four winds," denotes the four quarters of the earth, and "from one end of heaven to the other" suggests simply this: beneath the vault made by the skies. This gathering is not into the air, as it is in 1 Thessalonians 4, but it is a gathering of God's elect from all over the earth, back into the land of promise. It is the return to Palestine predicted again and again of old, the occasion when Israel will be restored to Judaea and Jerusalem. It is the fulfilment of an earthly promise to an earthly people, and is not a heavenly union with Christ of a heavenly people. How wonderfully it agrees with the promise written in Deuteronomy, for example: "And it shall come to pass, when all these things are come upon thee . . . and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and He will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:1-6).

Why, if Matthew 24 speaks of the translation of the Church, is there no mention of resurrection? It has been pointed out, in an earlier chapter, that where the rapture is, there also is resurrection. If the dead are to be raised at the coming of the Son of man, spoken of in Matthew 24, surely such a thing would have been mentioned by our Lord on this occasion.

To state categorically, as some have done in speaking of Matthew 24:29-31, that "this is the rapture," is not, in

our opinion, good exegesis. On the contrary, it would seem to be much more scriptural to state, concerning these verses:

"This is *not* the rapture of the Church."

(To be continued, D. V.)

PRAYER

By CONSTANCE CALENBERG

"Search me, O God, and know my thoughts . . ."

O God, I ask no thoughts,
 Save those of love;
 No words which would Thy Holy Spirit grieve.
 I dedicate this life
 To Thee alone—
 That I Thy richest blessing
 May receive.
 I seek to breathe Thy name
 With every breath;
 The life of God the Son,
 I would implore;
 I ask no words, O God,
 Save Thine alone,
 No music but Thy praise,
 Forever more.
 I seek no errant respite
 From this quest,
 No time for vain pursuits
 Or selfish aims;
 My will, tenacious,
 Bends to Thine, O Lord,
 Relinquishing
 Its own indulgent claims.
 I yield the very fibre of my brain,
 Each contemplative thought
 To Thy control,
 That I may be
 The channel of Thy love,
 With every intonation . . .
 of my soul

Current Events

In the Light of the Bible

By WILBUR M. SMITH

The Burden of Jerusalem. At the beginning of the twelfth chapter, Zechariah says of Jerusalem: "Thus saith Jehovah . . . Behold, I will make Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also shall it be in the siege against Jerusalem. And it shall come to pass in that day, that I will make Jerusalem a burdensome stone for all the people; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it." David Baron says that the phrase, "a burdensome stone," should be translated literally, "a stone for lifting," and, in his great commentary on Zechariah, adds that at the end of the age this is what Jerusalem will prove to be to the nations of the earth.

No city in the world, not even Berlin, is giving so much trouble to the nations of the earth as this city of Jerusalem. In *The New York Times* (September 14, 1949), there was a long account of the draft statute establishing a regime for the exercise of the full and permanent authority of the United Nations over Jerusalem. But as soon as this was announced, groups from both sides of the Atlantic began to assail this plan. The American Zionist Council, the Rabbinical Council of America, the Union of Orthodox Rabbis of the United States and Canada, and the Central Conference of American Rabbis all spoke against it, one going so far as to say: "It would be criminal for the State of Israel to expose its citizens in Jerusalem to the promises of protection by the United Nations under existing conditions." The House of Bishops in the Protestant Episcopal Church of the United States went on record, when meeting in San Francisco in October, as favoring the internationalization of Jerusalem. At the same time, Foreign Minister Moshe Sharett, in Tel Aviv, told a large group of Israeli editors that the plan to internationalize Jerusalem would be fought by all those who love that city, speaking of the plan as "unjust, impractical, and anachronistic." In the meantime, John Foster Dulles was asking for a modification of the United Nations plan

concerning Jerusalem. Even the Vatican has entered into the matter, and issued two encyclicals concerning this city within the last year. In the last six months *The New York Times* alone has given over forty columns of news-space to the question of Jerusalem—more than to any other one city in the world except its own, New York. In this year 1950, Jerusalem will prove one of the major issues of international debate—more important than at any time since the Crusades.

The Holy City Again. Events concerning Jerusalem are happening so rapidly that it is almost unwise to think of keeping our readers abreast of world happenings in a periodical, the material for which must be written at least seven weeks before it reaches the hands of its readers. Nevertheless, we cannot go to press without another word concerning Jerusalem, so tremendous have been the events revolving around the place this city is to be given among the nations at this present time. On November 29, 1947, the General Assembly of the United Nations passed a resolution to divide Palestine among two national units, Israel and the adjacent Arab states. War immediately broke out, and ignoring the decision of the United Nations, the Arabs and Jews decided to fight this out, with the ultimate result that Palestine is now so divided; but the spot most beloved on this whole earth by all Jews in the world, by strange irony, is in the hands, not of the new nation Israel, but of the Arabs. The old city of Jerusalem is already in their possession, the new part of the city being occupied by Jews. Of course there are many more people living in the new part of Jerusalem than there are in the old. However, the order of the United Nations two years ago was never carried out because the parties involved were not willing to acquiesce in the order, and because the United Nations, as such, did not have military force for putting those orders into execution.

On the eighth day of December of 1949, the United Nations, after many days of heated debate, took another vote, this time regarding Jerusalem as such. The special political committee voted 35-13 to internationalize the city. After further debate, the final vote of the General Assembly was 38-14 in favor of such internationalization.

As soon as the announcement was made, on Tuesday, the 13th, the government of Israel, located at Tel Aviv, above Jerusalem on the Mediterranean coast, began to move down into new Jerusalem, determined that this would be the capital of the new state. Of course this was in direct contradiction to the decision of the United Nations—a decision that the United Nations itself cannot carry out, for the same reason it could not carry out other decisions; namely, it has no army. As Mr. Edwin L. James, one of the best informed writers on political events of our day, said in *The New York Times*, even before Israel started to move: "It may turn out that the Assembly vote on Jerusalem was just about the worst blunder which has been committed by the United Nations. It is a dubious proposition for an international body to make decisions which it is not in a position to carry out. What will it lead to?"

In the meantime, in Palestine fifty thousand Jews of Jerusalem gathered at the burial place of the founder of Zionism, Theodor Herzl, and repeated the ancient oath of allegiance to Jerusalem: "If I forget thee, O Jerusalem." Thousands of children, in the five-mile long procession, carried banners expressing opposition to the internationalization of the Holy City. The Jewish agency sent a telegram to the Secretary-General of the United Nations, and to President Truman, in which, in part, they said: "No power in the world is able to sever the Jewish people's natural historic ties with Jerusalem. Any decision to cut off Jerusalem from Israel will not be realized."

There was a time, and not many years ago, when all students of prophecy agreed that there were some dark days ahead for Jerusalem and for Israel, and the nations of the world would, in some mysterious way, be drawn down to that city for battle. But no careful student would have attempted to tell how it was going to happen. We now see the greatest political organization ever formed on earth—but only a prelude to a greater and more powerful one—so ordering events; and Israel, now a nation with its own rights, already in the land. One can say without exaggeration that the map of our political world today is almost line for line the map of the prophetic Scriptures.

A Congressman's Testimony to the Word of God. On October 17, 1949, Mr. C. A. Gentry, Jr., teacher of the Fellowship Class of the Methodist Church at Chickasaw, Alabama, wrote a letter to the Honorable Frank Boykin, of the House of Representatives, saying that, on a subsequent Sunday, a group of men in his church would be discussing: "What Constitutes our Nation's Primary Security"; and he wrote to ask the Representative what his opinion might be. After an introduction, the opening paragraph of a very long letter, in reply, is as follows:

"Over and above all other things in life, the greatest security to the American people, or to any people in the world, is the understanding of the Word of God received and transmitted in the Scriptures, and the strict adherence to the teaching of the Lord Jesus Christ by all people on earth.

This entire letter, two columns in length, appears in the appendix of the *Congressional Record* of November 1, 1949.

World Federation. Most people are not aware how continually this subject of a world federation appears in our own government publications. In the last Congress there was a House Concurrent Resolution 64 entirely devoted to this matter of a world federation, and it aroused a great deal of discussion. In the appendix to the *Congressional Record* for September 7th, there is reprinted an address of Mr. W. T. Holiday, Chairman of the Board of the Standard Oil Company of Ohio, which originally appeared in the August issue of the American Bar Association Journal, powerfully defending a world federation.

On October 18th there appeared a statement signed by five state governors and other outstanding citizens of the United States. In the appendix for October 19th, we find twenty-four columns devoted entirely to the matter of a world federation: one is a statement by President Patton, of the National Farmer's Union; another by Representative Edward T. Miller of Maryland; six columns devoted to the statement by Mr. Alan Cranston, President of the United World Federalists, before the House Committee on Foreign Affairs on House Concurrent Resolution 64; a longer one by

Mr. Stanley E. Weigel, Chairman of the Northern California Division of the United World Federalists, and an equally long statement from Mr. Cord Meyer, Jr., Chairman of the Executive Committee of the same organization. The total number of words devoted to the defense of a world federation in the appendices of the *Congressional Record* for the one month of October, 1949, is approximately 23,000.

Incidentally, speaking of the *Congressional Record*, it is most interesting to observe how frequently the name of Antichrist is now appearing in articles appended to various issues, e. g., "Antichrist in Action," "Communism is Antichrist," etc. It is strange how this ungodly power, threatening the democratic institutions of the world and the very Church of Christ on earth, should be referred to in our own *Congressional Journal* by a word taken exclusively from the New Testament, concerning a matter of prophecy about which prophetic students have been warning the world for some decades.

The Increasing Mood of Despair. Mr. Klaus Mann, the son of Germany's greatest contemporary writer, Thomas Mann, and the author himself of a number of important books, has an article in a magazine probably few of our readers see, *Tomorrow*, for June, 1949, entitled "Europe's Search for a New Credo." In twelve long columns Mr. Mann records for us the terrible pessimism that now rests over the intellectuals of Europe. Toward the end, he quotes a young student of philosophy and literature whom he met in the ancient university town of Uppsala, Sweden, whose words, Mann believes, "echo the beliefs of young intellectuals in all parts of Europe":

"There is no hope," this student writes. "Whether we intellectuals are traitors or whether we are victims, in any case we'd better recognize the utter hopelessness of our situation. Why fool ourselves? We're done for! We're licked!"

"He continues: 'We're licked, we're through. Why not admit it at last? The struggle between two great anti-spiritual powers—American money and Russian fanaticism—does not leave any room in the world for intellectual integrity

or independence. We are compelled to take sides and, by doing so, to betray everything we should defend and cherish. Koestler is wrong when asserting that one side is a little better than the other—not quite black, just gray. In reality, neither side is good enough—which is to say that both are bad, both are black . . . Things have reached a point where only the most dramatic, most radical gesture has a chance to be noticed, to awake the conscience of the blinded, hypnotized masses. (I'd like to see hundreds, thousands of intellectuals follow the examples of Virginia Woolf, Ernest Toller, Stefan Zweig, Jan Masaryk. A suicide wave among the world's most distinguished, most celebrated minds would shock the peoples out of their lethargy, would make them realize the extreme gravity of the ordeal man has brought upon himself by his folly and selfishness.)"

A Suggestive Translation of a Well-Known Verse. This is not a part of world news, but it is something I would like to mention. Dr. Rendall Harris, one of the best New Testament Greek scholars of the early part of our century, said some years ago that 1 Corinthians 10:11 should be translated as follows: "These things happened unto them by way of illustration, and they were written for our admonition, unto whom the revenues of the (past) ages have descended." A motto with this verse so translated might well be hung in the library of every theological seminary.

A Theocracy in South Africa. *The Manchester Guardian* carried last summer a long article, reprinted in the *Baltimore Sun* but apparently ignored by most of the great daily newspapers of our large cities, informing us that there is a powerful movement in certain areas in Transvaal, deriving from the neo-Calvinist movement at the Free University of Amsterdam, which seeks to set up an ideal theocracy, something like Calvisio attempted in the city of Geneva. Only those are suggested as candidates for full citizenship and electors in the assembly who either are or have become members of the White Afrikaner nation, which means that Jews will be excluded from these privileges.

A great deal of literature in Dutch has appeared regarding this project. It will be interesting to watch this movement,

but it should not be forgotten that ultimately Calvin's theocracy in Geneva utterly failed, and within one hundred years of Calvin's death—a fact not too well known by Christians today—the city of Geneva had moved so far away from what it was in Calvin's day that the reading of the Bible was prohibited in the classrooms of the public schools of that famous Swiss city.

The Possible Population of Palestine. The Conference on Jewish Relations has just issued a reprint from the eleventh volume of Jewish Social Studies, by the most distinguished professor of Hebrew Literature living in the world today, Dr. Joseph Klausner, of the great National Hebrew University in Jerusalem. It is entitled, "How Many Jews Will be Able to Live in Palestine?" The question of how many Jews were living in Palestine at the advent of our Lord is a matter of deepest interest to every student of the New Testament. Many widely-differing estimates have been suggested. Klausner says that there must have been living there, at this period, 3,000,000 Jews, in addition to a half-million Samaritans, Arabs, and Greeks, and that in the dispersion, outside of Palestine, there were probably 4,000,000 Jews. Klausner then argues that a Jewish state of that size today will solve the Jewish problem without loss to anyone, and to the profit of the whole Middle East.

Hebrew in the White House. A recent news item says that "for the first time in the history of the White House, the Executive Office of the President resounded with Hebrew. The occasion was the presentation by Eliahu Elath, the Ambassador of Israel, of his credentials. Accompanied by Stanley Woodward, chief of protocol of the State Department, Ambassador Elath made a brief formal address in Hebrew, in accordance with protocol, which was then translated for Mr. Truman. In his reply, the President said that he was convinced of the need of a speedy peace between Israel and her Arab neighbors."

The Bible in the New York Public Library. One of the greatest libraries in the world is the New York Public Library, rich in its historic collections, one of the outstanding centers of research in North America. Recently when a new edition

of the Bible was presented, called the Bruce Rogers World Bible, measuring $13\frac{1}{2}$ x $18\frac{1}{2}$ inches and weighing 24 pounds, the library gave out the information that it possesses approximately 4,000 Bibles in the main building, and its branches! There are 40 copies of the Scriptures alone in the Central Circulation Department at 5th Avenue and 42d Street," and more have been placed on order because of the heavy demand. In the central building's main reading room are also 40 editions in English and foreign languages, which are replaced every six months, as they are worn out."

Another Word About the Bible. From the report of the British and Foreign Bible Society of 1949, we are told that the circulation in Czechoslovakia rose during the year from 60,306 to 63,429. "The demand for Bibles was greater than for New Testaments, and ordinary booksellers have carried stocks of the Bible and advertised it. The manager of such a bookstore said: 'I have been here for thirty years, and I am sure we have never sold so many Bibles as in the last two years. I always buy second-hand Bibles and I am still always short of them.' There is a recurring reference in the reports from Europe to a remarkable revival of interest in the Bible among Roman Catholics, even of priests setting out deliberately to encourage the reading and study of the Bible."

An Unprecedented Demand for Hebrew Bibles in the Land of the Bible. In that remarkably well-informed and very influential periodical, *Intelligence Digest* (December, 1949), edited by Kenneth de Courcy, is an item which will certainly be of tremendous interest to every student of biblical prophecy and all who love Israel. It is by the great courtesy of the editors of the *Intelligence Digest*, (which has quite a select subscription list, and of course is never seen on the newsstands), that I am permitted to quote the following:

A short time ago the opinion of a distinguished Jew occupying a position of great importance was reported in these pages. He said that there were certain signs that within measurable time Israel would turn to Christianity. We ventured to point out that if this happened it would be historically comparable to the conversion of Rome. Our informant is a Jewish philosopher with such widespread contacts and occupying an official position from which he is able to observe all Jewish affairs all over the world with such close attention, that we considered and still consider his opinion to be of first importance.

Curiously enough, other pieces of information have now come in from entirely different quarters:

A Middle East traveller, representing a world-famous society, has sent a startling report to London. He says that the provision of the Scriptures in Israel must be given high priority because there is now a clamour for the Bible throughout the whole country. More surprising still, he goes on to say that the demand for the *whole* Hebrew Bible is great, and that even orthodox Jews are asking for it. Both Old and New Testaments are in demand. Jews arriving from Shanghai are also asking for copies of the Scriptures in Chinese. He says that many European Jews who have arrived are Christian both in faith and practice. That report comes from so distinguished a quarter that we are rating it A-1.

These various signs which have not, we think, been noticed or reported by any publication in the world, may prove to be of first historic importance. . . . In the meantime, anti-Zionism and anti-Semitism are growing in Russia. This may prove a factor of great influence in world affairs.

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 sinful 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 no 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 Day of Pentecost

An Examination of Acts 2:1-13

By LEIMAN STRAUSS*

Fifty days after the resurrection of Jesus Christ from death and the grave and ten days after the same Jesus ascended up into Heaven a great event took place, the equal of which the world has not witnessed since. The time of this event is clearly designated in the Bible as "the day of Pentecost," the day on which the Holy Spirit made His descent to the earth. Christendom, in its feverish and futile observance of days, celebrates "Whit Sunday" in commemoration of the Holy Spirit's coming. But the festival is often marked by hypocrisy, since many of the leaders in Christendom deny the Deity and personality of the Holy Spirit. The true believer in the Lord Jesus Christ may not observe the day in empty formalism, but he frequently does use the day as an occasion and opportunity to ponder and preach the great Christian truths which surround Pentecost.

Basic in Christianity are the true facts about God. The conceptions of men about God are many and varied. But the Christian's God is one God revealed in three persons—Father, Son, and Holy Spirit. Anticipating Pentecost, the Lord Jesus said to His disciples: "And I will pray the Father, and He shall give you another comforter, that He may abide with you forever; even the Spirit of truth . . ." (John 14:16, 17). This text is a clear and specific expression of the doctrine of the Trinity, and it directs our minds to the coming of the Third Person, the blessed Holy Spirit. To that day on which He came and its exciting events we now turn our attention.

1. The Pentecosta! Preparation

Pentecost was a divinely-planned event; it was no mere afterthought with God. The coming of the Holy Spirit was

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as much a part of the redemptive plan as was the incarnation, death, resurrection and ascension of the Son.

In the Old Testament we see Pentecost in type and prophecy. Originally Pentecost was a solemn festival of the Jews. There was a series of seven of these annual feasts which, like the whole of Israel's divinely-appointed ritual, were "a shadow of good things to come" (Heb. 10:1). These feasts of Jehovah are set forth in order in Leviticus 23.

The first in order was the Passover (vs. 4, 5). This was the feast of redemption, and it reflected upon Israel's deliverance from the bondage of the Egyptians. The reference to the incident recorded in Exodus 12. The slaying of the Passover lamb marked a new beginning for the children of Israel, for on that day their calendar was changed. It was to be, henceforth, the beginning of months, the first month of the year. This month was originally the seventh month on the Jewish calendar (*Abib*), but now a new start was being made with the past forever blotted out. The day of redemption was at hand. The civil year was running its course, but God saw to it that a new commencement was made. This all finds its application in Christian experience. When the sinner appropriates the death of Jesus Christ, the sinful-past is forever blotted out, the believing sinner becoming at that moment a new creation (2 Cor. 5:17). He is born again and receives new life—God's own life (2 Pet. 1:4). The past, with its guilt and penalty, is gone; henceforth the day of conversion is indeed the first day of a new year. "For even Christ our Passover is sacrificed for us" (1 Cor. 5:7).

The next in order of the Jewish feasts was the feast of Unleavened Bread (Lev. 23:6-8). This feast was intimately associated with the Passover and lasted for seven days. It was characterized by the rigid exclusion of leaven from the houses of the Israelites. Now what is leaven? Webster defines leaven as *any substance used to produce fermentation, as in dough or liquids; especially a portion of fermented dough used for this use; yeast*. In Bible times, a housewife could not go to the store and purchase a yeast cake as housewives do today, so she would keep a piece of fermented dough from a former baking. This lump of dough, thus preserved, was

either dissolved in water in the kneading trough before the flour was added, or else it was "hid" in the flour and kneaded along with it, as was the case mentioned in the parable (Matt. 13:33). In type, leaven speaks of false doctrines or false principles of life, and of it our Lord warned his disciples to beware (Matt. 16:6, 12; Luke 12:1). When leaven, even though it be a small portion, is placed in a lump, the process of fermentation or corruption begins to operate. At least five kinds of leaven are mentioned in the New Testament; the leaven of the Pharisees, which is identified as self-righteousness and hypocrisy (Luke 12:1); the leaven of the Sadducees, which is unbelief (Acts 23:8); the leaven of the Herodians, which is worldliness (Mark 8:15); the leaven of the Corinthians, which is immorality (1 Cor. 5:1-8); the leaven of the Galatians, which is legality (Gal. 5:1-9). Now in the two Jewish feasts, the Passover and the Unleavened Bread, there is, in type, a beautiful sequence. The Passover speaks of salvation through the shed blood of Jesus Christ. Since leaven typifies evil, and seven is the number of perfection or completion, we see that the person who trusts the shed blood of Christ for his salvation, should follow the next step in Christian experience, namely, a lifelong walk in separation from evil. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened . . ." (1 Cor. 5:7).

The third in order of the annual festivals was the feast of Firstfruits (Lev. 23:9-14). There was no set date for this event since it came, of necessity, when the grain was ripe and ready for harvest. In the autumn, seventy days before the Passover, the fields were ploughed and the seed planted. Then when the time for harvest had arrived, a chosen committee from the temple would set to work with sickle and basket to gather a small amount of grain. This in turn was brought into the temple to be threshed and ground into flour and presented before the Lord. In presenting the firstfruits of the natural product of the ground, Israel was acknowledging the power and goodness of Jehovah. But again the outward and visible thing was a symbol of something far deeper and greater in spiritual meaning and value. The Lord Jesus said: "Verily, verily, I say unto you, Except a

corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). Was He not here speaking of Himself? Indeed so! For it was on the third day after the Paschal Lamb was slain that He arose again from death and the grave. Of this the Holy Spirit bears witness as seen in the following passage: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Moses and the prophets may not have understood the full meaning of that Jewish festival, but the Holy Spirit did. Jesus Christ is the Church's living Head (Col. 1:18), and because He arose and is alive, He has power to bestow life upon whomsoever He will. Hence we read: "Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15:23). Christ's resurrection is the guarantee that we too shall live.

The fourth of the solemn feasts is called the feast of Weeks, or Pentecost (Lev. 23:15-21). Notice the time element. The joyous season of the grain harvest lasted seven weeks, and on the day after the seventh sabbath, "fifty days" to be exact, the feast of Pentecost was celebrated. In rabbinic literature it is also called the "feast of the Fiftieth Day." Now we begin to see more clearly the deeper significance of Israel's solemn feasts. The Greek word for "Pentecost" means *fiftieth*, and it refers to the fact that it was the fiftieth day from the resurrection of our Lord Jesus Christ. It was "the day of Pentecost" (Acts 2:1) when, by the descent of the Holy Spirit, Jew and Gentile were made fellowheirs and of the same body (Ephes. 3:6).

We dare not overlook the fact that this very truth is seen in the feast itself. The following postscript is often overlooked with great loss: "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God" (Lev. 23:22). The expression, "to the poor, and to the stranger," naturally reaches outside the assembly of Israel to the Gentile, a fact set forth in Genesis 49:22 and Isaiah 66:19. So, on the day of Pentecost, when the Holy Spirit came down, the mighty baptism of Jew and Gentile into

one body took place (1 Cor. 12:13). It might be added here that there is no record in the Bible of Israel observing the feast of Weeks until we read of Pentecost in Acts 2. The grace of God in Jesus Christ was to reach out beyond the limits of Israel, and Pentecost marked the beginning of the fulfilment of the divine plan—the Gospel into all the world to every creature. We bow in humble gratitude to God when we realize that the birthday of the Church was in preparation through every stage of human history.

Through the prophets the Lord prepared the way for the Spirit's coming. Perhaps the best known prophecy that prepared hearts for Pentecost is to be found in Joel 2:28-32. At least Peter had no difficulty in explaining what had happened. Said he: "This is that which was spoken by the prophet Joel." Peter was telling his listeners that what took place on the day of Pentecost was predicted by the prophet. Of course Joel's prophecy was not fulfilled then and there in its fullest sense, for its complete fulfilment is closely connected with the restoration of Israel, when Messiah's earthly people will be redeemed. However, the dispensation of the Spirit had its beginning at Pentecost. It is fast moving to a close, when all Israel, and other nations as well, will share in the outpouring of the Spirit.

But consider also the necessary preparation immediately preceding the day of Pentecost, and even on that day itself. Pentecost, that year as always, had brought to Jerusalem many persons from near and far. Certainly, on returning to their homes, they could not remain silent about the happenings of that day. There the disciples were assembled "all with one accord in one place" (Acts 2:1)—not that they knew in advance all that would happen, but because the risen Lord had so instructed them. They were obeying the divine command which was a part of the preparation (1:4). And their hearts were being prepared also, for the ten days of waiting were not spent in idleness, but "with one accord in prayer and supplication" (1:14). All was in readiness according to divine plan.

The teachings of our Lord Jesus Christ, while He was here upon earth, prepared the way for Pentecost. He said: "If ye then, being evil, know how to give good gifts unto

your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13). Again, He promised that "the comforter, which is the Holy Ghost, the Father will send in My name" (John 14:26), and, "If I depart, I will send Him unto you" (John 16:7). The ascension of Jesus Christ back to the Father did not mean that the effort of God to save men had ceased. There would be that unfinished task, but the Holy Spirit would come in the Son's place to carry on. Pentecost did not take the disciples by surprise. The Lord Jesus had prepared them for the Spirit's coming.

To the Jew, Pentecost was also the time when he was under obligation to remember the giving of the law at Sinai. Pentecost, then, was the anniversary of the law. A. B. Simpson has written: "It was on that very day that Moses gathered Israel around Mount Sinai and God came out in majesty and gave His law, with His thunders and lightnings, and they stood trembling and entered into the covenant of works with Him. Now the Holy Ghost comes on that anniversary because the Holy Ghost is the new law of the Christian. The old law was written on stone. The new law is written on the tables of the heart." The law was given expressly to Israel, but the coming of the Holy Spirit at Pentecost was to indwell each believer, whether Jew or Gentile. He came to unite them into one body. The giving of the law was a preparatory service for Israel. The coming of the Spirit was a preparatory service for all believers, getting them ready to carry out Christ's Gospel. We suggest that in the order of these Jewish events, God was preparing the way for a greater demonstration of His power in the hearts of men through the Spirit. The Jews were acquainted with the symbols of wind and the supernatural voice of God. When these signs were given at Sinai, it meant to them that God had entered into covenant with the Jewish nation; therefore, when the same signs were given at Pentecost, God would teach the Jew that He was now entering into covenant with all who would believe in His Son.

(To be concluded, D. V.)

Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

Chapter XI, Verses 35-40

35 Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

It might have been well if, in the division of the Scriptures into verses,* the first clause of verse 35 had been included with verse 34; for the women spoken of here are the last of one grouping of persons of faith, a somewhat separate company being introduced by the "and others" of verse 35—men of faith, to be sure, but men whose faith issued in a different result.

"Women received their dead raised to life again" (vs. 35). This is said to have been "through faith" (vs. 33); and again, since "faith cometh by hearing, and hearing by the Word of God," they must have had some message from God assuring them that their dead would be restored alive to them.

There can be little doubt that two cases in particular were in the mind of the writer and would have come immediately to the thoughts of the initial readers of the epistle, namely, the widow of Zarephath, whose dead child was revived

*There were no chapter and verse divisions in the original manuscripts of the Scriptures. It was not until A. D. 1256 that the Old and New Testaments were divided into chapters, by Cardinal Hugo. As helpful as this arrangement was, in enabling readers to turn to specific passages readily, it was not sufficient for quick reference. In the 16th Century, Sir Robert Stephens divided the New Testament into verses, and nine years later the whole Bible appeared with such verse divisions throughout, in the Geneva (or Breeches) Bible, which was translated directly from the Hebrew and Greek by a committee of Reformers in Geneva.

through the instrumentality of Elijab (1 Kings 17:17-24); and the Shunammite woman, whose child Elisha restored to life, in the power of God, (2 Kings 4:18-37). It is quite true that in the passages cited there is no particular evidence of faith upon the part of these two women in respect to the resurrection of the children. But their faith was earlier demonstrated in their acts in behalf of the prophets of Jehovah, and doubtless, when they turned to Elijah and Elisha respectively for help, they trusted in the prayers and power of these servants of God, who had already wrought mighty things in the name of the Lord, by their faith.

"Through faith . . . women received their dead raised to life again." And thus they occupy a place in the roster of God's elect persons of faith, along with Gideon, and Barak, and Samson, and Jephthah, and David, and Samuel, and the prophets. These all survived victoriously, on account of their faith, the seemingly ill circumstances that fell upon them. By faith they were instigators of powerful deeds and recipients of miraculous deliverances.

Now, however, we come to the record of faith that issued in another way: "and others were tortured, not accepting deliverance; that they might obtain a better resurrection" (vs. 35). This is an entirely different story from that we have been reading to this point. From Abel and onward we have seen, again and again, examples of faith working deliverance. But from this point, through verse 38, we learn that, just as rescue was wrought through faith, so also testing and torture, without release, were borne by faith.

"And others were tortured . . ." The word, "tortured" (Gr. *tympanidzo*), indicates suffering of the severest sort. The instrument, a tympanum or drum, does not suggest much, but it is thought that it was some kind of wheel or rack upon which the human body was stretched in an extremely painful way. We are not aware of any case in the Scriptures where this kind of device was used. There is such a suggestion in the Apocrypha, and while we do not accept it as inspired writing, many historical accounts found in it are accurate. The historian, Josephus, referring to the death of Eleazar (2 Macc. 1:18-7:42), speaks of the instrument employed as the *trochos*, that is, a wheel.

Whatever the torture was, it is said of those who bore it that they did not accept deliverance, or redemption. Evidently they had opportunity to recant, to turn away from faith in God, with the reward of release from torment. But like Moses, they chose rather to suffer affliction with the people of God. It was by faith that they endured such trial and persecution. Shadrach, Meshach, and Abed-nego had such faith. They believed that God could deliver them. But their faith was just as strong that He was with them, even should He not release them. Thus they spoke to Nebuchadnezzar in this fashion, when threatened with being cast into the fiery furnace: "O Nebuchadnezzar . . . If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:17, 18).

Why did the tortured ones not accept deliverance? Why would they not recant? They knew that God had raised the dead, and that He could raise them, if this was His purpose and will. But they had faith to anticipate something far more desirable. They did not accept redemption from their earthly trial, in order "that they might obtain a better resurrection." They had faith. They were not delivered by their faith, but, on the contrary, suffered on account of it. Yet they believed God's Word to them and were willing to experience affliction with His people, so that they might enjoy that which their faith knew to be real—a better resurrection, the resurrection of the just in a coming day.

"And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment" (vs. 36). These seem, at first glance, to have endured less than others. But who is to say that physical suffering is more severe than mental affliction? The scoffing of loved ones and friends, the scorn of some who do not know the Lord—these are not easy to bear, and they sometimes last a long time: days, months, or even years. Imprisonment, too, can be torturous, especially in the dungeons of ancient times, with no light and no hope on earth. Nehemiah experienced the trial of mocking under the coarse and derogative taunts of Sanballat and

Tobiah (Neh. 4:1-4). Samson, too, was mocked (Jud. 16:25). Paul was himself scourged (2 Cor. 11:24, 25). Joseph knew imprisonment (Gen. 39:20), and so did Jeremiah (Jer. 38:6), and Micah (1 Kings 22:26, 27). These trials were testings. These men had faith; they believed God. And their faith issued in faithfulness when they were called upon to suffer reproach for His name's sake.

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (vs. 37). Here is language graphic indeed. Death by the most cruel and painful means is described in these few terse clauses.

"They were stoned." This form of execution was peculiar to the Israelites. It was prescribed for the punishment of various misdeeds, as, for example, blasphemy (Lev. 24:14), and the breaking of the sabbath (Num. 15:32-36). Certainly Jeremiah, the son of Jehonada, was in the mind of the writer, for he was thus put to death (2 Chron. 24:20, 21). No doubt the name of Naboth occurred to him also, who was falsely accused of blasphemy under the pressure of Jezebel (1 Kings 21:13, 14). And of more recent record, the Hebrews who received this epistle would recall the stoning of Stephen for supposed blasphemy (Acts 7:55-60).

"They were sawn asunder." What more horrible death could there be than this? Yet it was somewhat common in ancient times, evidently, David himself having inflicted this mode of death upon the enemies of Israel (2 Sam. 12:31). According to tradition, the prophet Isaiah died thus, although there is no biblical record to substantiate this. However, Jerome speaks of it as a certainty, and it is mentioned in certain commentaries on the Talmud.

"Were tempted." Evidently there were extreme temptations that Satan inflicted upon the ancient martyrs—temptations to doubt God and believe popular opinion, to question the Almighty and apostatize from His way. Certainly Moses was tempted by the offerings of Egypt's throne and power. Assuredly Daniel was tempted to follow the pathway of the crowd. Was not Job severely tempted? And what of Ezekiel, whose wife was taken from him by God, as a sign of Jehovah's working with Israel (Ezek. 24:15-24).

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"Were slain with the sword." Earlier we were told of some who, through faith, "escaped the edge of the sword" (vs. 34). Here it is told of others who, through faith, "were slain with the sword," and doubtless these outnumbered those who escaped its power. Elijah spoke of the Israelites having slain the prophets with the sword (1 Kings 19:10), and it seems evident that he was referring in particular to the act of Jezebel, who is said to have "cut off the prophets of the Lord" (1 Kings 18:4). Within a generation of the epistle's writing, James had been thus executed by Herod Agrippa (Acts 12:2).

"They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented." No royal robes adorned these servants of God. Homeless, wanting the necessities of life, scoffed at and mistreated, they wandered here and there ill-clad and ill-fed, because they believed God, obeyed His Word, and had their affections set upon the promises of God and the hope of a better country and city, "whose builder and maker is God."

"(Of whom the world was not worthy): they wandered, in deserts, and in mountains, and in dens and caves in the earth" (vs. 38). For a moment (but only a moment) we pass by the parenthesis, and note the terrain and abode of the true worshipers of Jehovah—men such as the one hundred prophets that Obadiah hid in two caves, to save them from Jezebel's wrath (1 Kings 18:4), and others down through the centuries, a mighty army of godly men, despised and oppressed by the world.

"Of whom the world was not worthy." This expression, from the mind of the Holy Spirit through the pen of the writer of this letter, is precious and ample reward for trials of every sort, whether they issue in escape or death. How astonished the average worldling would be at such praise from God for those whom he considers to be the scum of the earth and unworthy of his society. But God has spoken: the world is not worthy of such men and women as have been described in this chapter. They were treated with contempt. They were driven from cave to desert to cave. They were often at the mercy of godless humanity. And the world was unworthy of them! Their destined sphere was a place higher by far than this earth, and "by faith" they counted as real the

things hoped for and not yet seen. To them God had spoken, and they believed God. Thus they wrought mighty deeds and endured frightful sufferings, counting upon nothing here, except God, and having "respect unto the recompense of the reward."

Suffering has ever been the lot of those who live out-and-out for God. It did not cease with the elders, with the patriarchs, the judges, the prophets, the kings, and other noble men and women of the Old Testament. It continued throughout apostolic days, and has persisted through the succeeding centuries. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). It is not at all impossible, not even unlikely, that some of us may be called upon to endure like trials, as men have done in China, Russia, and other lands in our own generation. The world is at enmity with God and His Christ. Satan is still the prince of this world. And the day of mockings, and scourgings, and imprisonment; of torture and decapitation; of wanderings and destitution may not be over by any means. For God's program for the closing hours of this present age is not that righteousness will prevail, but, on the contrary, that evil will increase and abound.

Would we know the fellowship of Christ's sufferings? It may be that we shall need to in truth, before our course is run. Faithful men through all the Christian era, as well as in ancient times, have experienced the meaning of persecution for the sake of the Lord. Did the Hebrews, to whom this letter was written, consider their circumstances severe and bitter to be borne? Did the believers, to whom Peter addressed himself, think it strange in respect to the fiery trial which was to test them? The eleventh chapter of Hebrews is an answer to any doubts or qualms that might arise. Think what the elders endured! Of them the world was not worthy, and, as Paul declared, "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). Do not shrink from afflictions for Christ's sake, "but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:13). In such an attitude Moses, "by faith

... refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward" (vs. 24-26). In such an attitude "others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented . . . they wandered in deserts, and in mountains, and in dens and caves of the earth—of whom the world was not worthy." May such faith and such fortitude be ours, for Christ's sake and in His strength.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (vs. 39, 40). This is the second time that the expression, "these all," is found in this chapter (cf. vs. 13), and in each instance it is followed by the remark that "these all" did not receive the promise of God. It is said of the "these all" of verse 13, that they "died in faith." Abel, Noah, Abraham, and Sara assuredly did so, but not Enoch, who "was translated that he should not see death" (vs. 5). Enoch did not die in faith, but he lived in faith as did the others. The expression, then, may be a general one, of which Enoch was an exception; or it may be that the "these all" of verse 13 looks forward rather than backward. We are inclined to the former view. At any rate, in verse 39 no mention of death is made. "These all," while referring specifically, perhaps, to the heroes and heroines of the faith from Abraham and onward, embraces Abel, Enoch, and Noah as well.

"And these all," we are told, "having obtained a good report through faith [that is, through faith, having received witness from God, the conviction that His Word and promises were true; and having themselves borne witness before their fellow men, by faith*] received not the promise . . ."

*See comments on verse 2 (December, 1948).

The statement is not transparently clear, so that some commentators take one view, and some another, and others still another. We must ask ourselves a question: "What is the promise that was not received by 'these all'?"

It was not the land of Palestine, the land of promise, for no such promise was made to Enoch, for example, and, as a matter of fact, Abraham, to whom the promise was made, did sojourn there, as did others. But here is a promise that "these all" anticipated and which none of them received: the coming of Messiah and redemption in Him. Enoch looked for the coming of the Lord, for example (Jude 14, 15), as did prophets and kings (Luke 10:24; 1 Peter 1:10), and surely "these all" did also; but He did not come in their time. "These all received not the promise." It is quite true that we are told that Abraham "looked for a city which hath foundations, whose builder and maker is God" (vs. 10); however, the kind of city that he looked for was not the Jerusalem of old, but will be the New Jerusalem over which Christ will reign, when He comes again. The balance of the sentence, contained in the next verse, enlarges upon this fact.

"God having provided some better thing for us, that they without us should not be made perfect." The "they" refers to the "these all" of verse 39, of course, the list of men and women who exhibited faith in the promise of God. The "us" alludes specifically to the recipients of the epistle, but comes down to believers in Christ through this entire age. "For us" a better thing has been provided than the Old Testament saints knew. This is a letter of better things—things wrought out through Calvary and the empty tomb, by the rent veil and the High Priest in the presence of God "for us." The saints of the Old Testament died in faith—in the hope of Messiah, in the hope of redemption, in the hope of resurrection, and in the hope of a land and a city where God's will would be done. But they did not see these things, because they did not live until the coming of Messiah. All their experiences were pre-Calvary. Their salvation was assured, because God had promised it. But it was not accomplished. It was still future and was, as Dr. Ironside expresses it so aptly, "on credit." But "for us" a better thing has been provided. *Now* our salvation *has been* purchased. We are

sealed by the Holy Spirit, who is Himself "the promise of the Father" (Acts 1:4). We are made members of Christ's mystical body; we are His bride. God would not perfect the saints of olden times until we should be saved also, until we should—not through any merit on our part, but according to His sovereignty, and wholly by grace—possess the "better thing" that the Church knows in its union with Christ.

Is not free access to God a "better thing" than the veil of separation? Is not a great High Priest, Jesus the Son of God, a "better thing" than human priesthood, with its human frailties? Is not the indwelling Spirit a "better thing" than philacteries? Is not the hope of going to be with Christ without dying a "better thing" than resurrection from the grave? Is not grace a "better thing" than the law?

What is the perfection spoken of here? It is, we believe, the conscience cleared from all guilt because of Christ's all-sufficient sacrifice. Pre-Calvary saints had faith that their standing before God would be perfect, but it was not until after the Cross, Christ's resurrection, and His ascension that there could be inner peace of soul in the knowledge that the sin-question was eternally settled. Pre-Calvary saints looked forward in faith to their bodily resurrection also. But they could not be perfected in this sense until we, too, should be caught up together with them to meet the Lord in the air; for, as someone has pointed out, "not without us" is equivalent to "together with them" (1 Thess. 4:17).

How marvelous was the faith of these men and women enumerated, some by name and some nameless, in this chapter! They were bright examples of faith, indeed. How much more should we trust in God and in His Word, for how vastly better is our position in grace than theirs! There is now, at the right hand of the Majesty on high, a High Priest, touched with the feeling of our infirmities, tempted in all points like as we are, apart from sin. We have immediate access to the throne through Him. His Spirit abides within our hearts, to strengthen and empower. His Word is now the complete revelation of God's will and purpose for us. We are assured of our justification and resurrection by His having been raised from the dead. We are one in Him—He is the Head, and we are members of His body. Should we not, in

the power of the crucified, risen, ascended, and exalted Lord, exhibit faith such as the elders exercised, to the praise and glory of the One who has purchased us by His shed blood, and called us out of darkness into His marvelous light?

(To be continued, D. V.)

Question Box

No. 1206. Would you please comment, in "Current Events," upon the significance of the Roman Catholic Church, through its priests, becoming subservient to Communism?

Since we have turned the "Current Events" department over to Dr. Wilbur M. Smith, we shall answer your question here. We are not aware that the Roman Catholic Church, through its priests, is becoming subservient to Russia. On the contrary, the bitterest enemy that Soviet Communism has is the Roman Catholic Church. Certain persecuted Roman Catholic priests are reported to have recanted, but they are only a few, and in many instances they have been coerced, by drugs and other means, into saying what they did not mean. It would be contrary to prophetic teaching concerning the end times, were Roman Catholicism to bow its head to atheistic Communism.

No. 1207. In certain chapters of Revelation, 13-17, do we understand that in the final lineup of nations, Russia and the corrupt Catholic hierarchy, will be together under the leadership of the Antichrist or one of his false beasts?

No, indeed. The two beasts of Revelation 13 are: the Beast, the head of the revived Roman Empire (vss. 1-8); and the Antichrist (vss. 11-18). Revelation 17 has to do with the mystical Babylon, the great, false ecclesiastical system of the last days of this age (vss. 1-7, 18); and the revived Roman Empire (vss. 8-17). There is nothing in these chapters about Russia. Russia's part in the events of prophecy is written in Ezekiel 38 and 39, where we are told of an immense Northeastern Confederacy, headed up by Russia, which is to come against the land of Palestine, and which will be destroyed by the fury of the Lord. The revived Roman Empire will also come against the Holy Land, and will be annihilated at the coming of the Lord in power (Rev. 19: 11f). It is the Editor's opinion that the Roman Empire will be overthrown at the end of the Tribulation, and that the Northeastern Confederacy will be consumed directly after the Millennium sets in, since it is said that they are to come against a people dwelling in safety in a land brought back from the sword, etc. (Ezek. 38:8-12). In any event, Russia and the Catholic Church, that is to say, Russia and Rome, will not be on the same side, but opposed to each other and to Israel. Further, the Babylon of Revelation 17, the false ecclesiastical system of the last days, will, we believe, comprise not only the Roman Catholic

Church, but apostate Protestantism as well—the massive united church organizations of the end times.

No. 1208. What is the name of King David's mother? I know that his father's name was Jesse; is his mother's name given in the Bible.

The Bible says nothing whatever about David's mother; not even her name can be found therein.

No. 1209. Why, in Matthew's Gospel, is Christ's genealogy traced through Joseph?

In Luke's Gospel, Christ's genealogy is traced through Mary, His mother; for Joseph was the son of Jacob (Matt. 1:16), and the son-in-law of Heli, who was Mary's father. Thus it is seen that through His mother our Lord was of the seed of David.

In Matthew's Gospel, Joseph's genealogy is given, and the Scripture is careful not to use the word "begat" in speaking of Joseph's relationship to Jesus. For Joseph was our Lord's foster-father, and not His human father, of course. Our Lord was conceived by the Holy Ghost; He had no human father (Isa. 7:14; Lk. 1:34, 35). Then why is Joseph's lineage given? What difference does it make whether or not Joseph was descended from David, since Mary, the mother of Jesus, was in his lineage? The answer is this: no woman had a legal right to the throne of Israel. Therefore, since our Lord's blood-descent from David was through his mother, and not directly through a man, it was necessary that, legally as well as physically, his claim to the throne should hold. As the adopted son of Joseph, who was in the Davidic line, Christ had an undisputed legal claim to the throne of His father, David, which could not be gainsaid.

No. 1210. Did a change occur in the condition of the earth between Genesis 1:1 and 1:2? Just what is meant by: "And the earth was without form, and void"? Did it exist that way in the original creation? If not, what proof is given in Scripture?

In Isaiah 45:18 it is written: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain [lit. not a waste], He formed it to be inhabited . . ." The earth was created perfectly. But something occurred that changed its condition. Jeremiah 4:23 tells us: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." The earth was created not a waste; later it was without form, it became a waste. This change took place between that which is written in Genesis 1:1 [and 1:2a]. "And the earth was without form, and void" will be better understood with the translation of the Hebrew word, rendered "was" in the Authorized Version, in its proper sense, "became." Thus it is translated in Genesis 19:26, where we are told, concerning Lot's wife, that she "looked back from behind him, and she became a pillar of salt." A cataclysmic upheaval, doubtless connected with the fall of Lucifer—that is, Satan (Isa. 14:12-17), shook the earth after its initial creation, and it "became without form, and void," a wasteland. Many of the discoveries of modern geologists date back, in all probability, to the prehistoric period that falls between Genesis 1:1 and 2.

Daily Bible Treasury*

By HERBERT LOCKYER

Nuggets from 1 and 2 Peter, Philippians,
1 and 2 Timothy, Titus, and Joel

February 1. 1 PETER 1. In his most helpful commentary on this epistle, *Tested by Fire*, Dr. P. S. Meyer remarks: "This epistle was the child of many tears and, of much sorrow." Much physical persecution was the lot of Christians when Peter wrote his epistles, hence, his exhortation in this chapter to "the trial of your faith." Are you assured of the fact that you are included with that mystic circle which Peter calls the elect? Of our inheritance, Dr. Howard Perrin says: "It is incorruptible as to its substance—undefiled as to its purity—unfading as to its beauty." What a pregnant phrase that is—"whom having not seen, ye love"! Our eyes have never seen that radiant form of His, but precious is He to our heart. It is one of the paradoxes of our faith that we endure as seeing Him who is invisible. Read the chapter carefully for aspects of grace and the Spirit. Ours may be the unspeakable joy that suffering can never quench.

February 2. 1 PETER 2. Admonitions addressed to members of the heavenly family, presented in the previous chapter, are continued in this one. Glean the chapter for expressive emblems of believers. Note also the negatives and positives of the children of God. All that is expected of us can be summarized in the phrase, "follow His steps," which implies far more than imitation. Christ has left us an example, or a writing copy, such as set by masters for their pupils. But outward imitations of a Christ-like life would be fruit without root. We must follow Him, not only in His outward conduct, but in His inner life of self-renunciation and trust in His Father's Word. We must be carried along by the same inner principles that prompted Him in all His ways. Christ is not only the sign-post pointing the way; He is also the power to bear us over every God-directed road. A Christ-like life is only possible as the life of Christ possesses us.

February 3. 1 PETER 3. Peter, a married man himself (Matt. 8:14, etc.) is here found counseling wives and husbands on matters relating to marital obligations. The subjection that Peter urges wives to manifest does not imply the unwholesome yielding of their rights and privileges, or any feeling of inferiority. The apostle is simply enforcing the recognition of man's authority as taught by Paul (1 Cor. 11:3). Mutual yieldedness is the Christian attitude. From Christian home-life, Peter passes to Christian nobility. He shows us how we can all belong to heaven's aristocracy. Five beautiful Christian virtues are conspicuous in Peter's language. The counsel regarding giving an answer to every man is striking, coming, as it does, from the man who was afraid of the taunt of a servant girl and failed to answer for his Lord. The portion dealing with preaching to the spirits in prison has occasioned much discussion. Dr. Scofield's heading on the subject satisfies the writer's mind; or see the footnote in *The Pilgrim Bible*.

February 4. 1 PETER 4. The key-word of this epistle is "suffer," used some 13 times in all. In this chapter we are told how

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

OUR HOPE

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to suffer, and bow not to suffer. What an arresting phrase that is—"the rest of his time"! Do we ever stop and consider: "The rest of my time! How much more time have I!" How should we spend the rest of our time? Well, Peter tells us. The end of all things is at hand. Live as advent-watchers. Scanning the chapter as a whole, we have several advent-attitudes, characteristic of all those who live as children of the dawn—sobriety, prayerfulness, secret love, ungrudging hospitality, full use of talents, suffering with Christ, judgment of the Church, committal of the entire life to God, who, as the faithful Creator, will undertake for His own until traveling days are o'er. What a way to spend the rest of our time!

February 5. 1 PETER 5. Peter now comes to view the Christian ministry in the light of our Lord's return, when, as the Chief Shepherd, He is coming to reward His under-shepherds. Would that all who believe Peter to be the first pope, which he was not, could take these pastoral injunctions to heart! Thrice over Peter had heard the Master say: "Feed My Sheep!" Now, in turn, he exhorts all under-shepherds to feed the flock. And there will never be wanting a flock, if the right kind of food is provided. In pride, Peter had once said: "I am ready." Unconscious of his own weakness, however, he had denied his Lord. Now he urges the saints to be clothed with humility. He knew from experience that "self-confidence is the armor-bearer of sin," as Spurgeon expresses it. Is yours the life without care, as taught in verse 7? Can you sing: "I have no cares, O blessed Will, for all my cares are Thine"?

February 6. 2 PETER 1. The apostle, realizing that his own martyrdom was near, and that apostasy would characterize the professing church from his time onward, wrote this challenging epistle. While much controversy has raged around its authorship, we see no reason why we cannot accept the opening statement of this chapter. What a wonderful lesson in Christian arithmetic Peter gives us! Are you good at addition? If so, live in verses 3 to 9. How stirring Peter's ministry must have been (vs. 13)! Aware of his approaching death, the apostle exercised a God-honoring, Scripture-exalting ministry. Would it make a difference in our lives and favors if we knew that shortly we must put off this tabernacle? As an eye witness of Christ's majesty, Peter had in mind the overwhelming vision on the Mount of Transfiguration. Let us be grateful to have the Spirit-inspired Scriptures as a light shining amid the world's gathering darkness.

February 7. 2 PETER 2. One cannot read this chapter without recalling the priceless Epistle of Jude. The two have much in common. Peter and Jude are in full agreement as to the cause, cause, and condemnation of apostasy. Peter places those who spurn the blood of Christ foremost in his warning against apostate teachers. Alas, it is all too common these days, in theological circles, to deny the efficacious work of the cross. A recent press report quotes a representative of a once fundamental publishing firm as saying that, in a new hymn book about to be printed, all "blood and wounds stuff" will be eliminated. Other marks of apostate teachers are given by Peter, which aptly describe many in the so-called Christian ministry today. Once is an apostate age, and we certainly need spiritual enlightenment to detect any and all shades of apostasy. Our duty is clear. At all costs we must declare and defend the faith.

February 8. 2 PETER 3. Peter has no hesitation in claiming divine inspiration for Old Testament writers (1:20, 21; 3:2-3). Prophets and apostles alike confirm Christ's coming in power and glory. Sad to

say, we have many ministerial scoffers, who are ignorant of the promise of His coming again. But the Lord is not slack concerning His promise to return. His apparent delay is an evidence, says Peter, of His long-suffering. Eager for multitudes more to repent, the Lord lengthens the day of grace. The question is: Are we living in the light of our Lord's sure return? What manner of persons ought we to be, as the hour is about to strike on God's clock for His Son to return? We should be growing in grace. Observe that we do not grow into grace, but once in grace through faith in Christ, we grow within it.

February 9. PHILIPPIANS 1. About ten years after Paul founded the church at Philippi, he sent this love-letter, expressing his peculiar and tender regard for the saints there. Spontaneously and lavishly, he expresses his warm affection for his readers. The opening verses carry three sets of twins: a twin description of believers—servants, and saints; twin environment of those to whom Paul was writing—in Christ Jesus, and in Philippi; and a twin blessing for all—grace, and peace, the root and fruit of all Christian experiences. Retrospect and prospect are before us in verses 3-6. Love will perfect what it begins. Paul's secret of success as an evangelist and teacher shines forth in the heart of this chapter—his burning heart, his passion for souls, and his mighty love for men. How homesick he was as he thought of Philippi! Examine Paul's love-prayer, and check whether your prayers are the criterion of love. Go through this chapter and make a list of the *tantras* of Christ that it contains. It is indeed a Christ-honoring chapter.

February 10. PHILIPPIANS 2. The divisions of this great chapter, as given by Dr. Scofield, form a serviceable outline: exhortation to unity and meekness (vs. 1-4); seven-fold humbling of Christ (vs. 5-8); exaltation of Jesus (vs. 9-11); outworking of the inworked salvation (vs. 12-16); and the apostolic example (vs. 17-30). Temptations to rivalry and discord were working at his beloved Philippi, and Paul set his heart to expel this evil, by expounding the mind of Christ. Motives that compelled Christ to serve and surrender as He did, and which likewise actuated the apostle himself, were the only effective bulwark against the pride and strife Paul hints at in the previous chapter. Those Philippians knew how Paul had at heart their true spiritual welfare and Christian dignity, and they were eager to gladden his heart; hence the appeal: "Fulfil ye my joy." Do we aim to please Christ and satisfy that loving heart of His?

February 11. PHILIPPIANS 3. Of this chapter Dr. Robert Rainy says: "Paul here gives us one of his most remarkable expositions of true Christian religion as he knew it, and as he maintains it must essentially exist for others also. He does this in a burst of thought and feeling expressed together: so that, if we are to take his meaning, the fire and light must both alike do their work upon us; we must feel and see both at once." This is one of those pages to which a Bible reader turns again and again, a passage that has special power to find and to stir believing men. The key-words of the chapter are contained in the compelling phrase: "Have no confidence in the flesh." All trust in human morality and in the holiest Christian rites is condemned as being destitute of intrinsic value. Nothing and nobody must be allowed to substitute for Christ or to detract from His glory. All must be counted loss for Him.

February 12. PHILIPPIANS 4. It will be noted how joy abounds in this epistle. Trace the references to joy and rejoicing, and as you do so remember that when Paul wrote, "Rejoice in the Lord

always," he was languishing in a dank prison cell. His was a joy triumphant over all adversity and suffering. The apostle was ever mindful of the ministry of warm-hearted Christian women. He likewise knew how to rebuke them lovingly. In connection with the secret of peace that Paul deals with in verses 5-7, it is encouraging to know that the peace of God can pass all misunderstanding, as well as all understanding. What great assurances verses 13 and 19 give! Do you believe both of them? "All things"—"all your need"! Blessed it is to realize that, while there is every need for grace, there is always grace for every need. And, the divine supply is inexhaustible, seeing it is according to His riches in glory.

February 13. 1 TIMOTHY 1. The two epistles to Timothy, and the one to Titus, are known as "The Pastoral Epistles," seeing that they are taken up with the Christian ministry and church government. If any distinction can be drawn between the letters to Timothy, in the first we have the ideal church every pastor ought to have; and in the second, the ideal pastor every church ought to have. Alas, the two seldom go together! In this first chapter, legalism and apostate teaching are sternly rebuked by Paul. Without vain-glory, he refers to his own faithful ministry, and charges his young, spiritual son to hold the faith as tenaciously as he himself has held it. It is a sad reflection upon some of our centers of learning, where men are prepared for the ministry, that they teach that many of the authentic records in the Bible are fables, myths, mere imaginings of the human intellect. What shipwrecks we have today in the guise of educated ministers!

February 14. 1 TIMOTHY 2. Instructions as to Christian worship, and the duty of intercessory prayer and thanksgiving, introduce this chapter. Our Lord told us that worship is only acceptable to God if it is in Spirit and in truth, which means according to truth. Of the two grand doxologies in this epistle, the one here in verse 17 is a fitting climax to this remarkable chapter. Laying down principles to guide us in the subject matter of prayers and thanksgivings, Paul passes on to press a few directions respecting our behaviour when we meet together for common worship—attitudes of body and mind. Women's attire and ornament are associated with effective worship. Unseemly dress is not compatible with reverent worship. Of course, we are to be free from all meretricious decoration. We reverence God by reverencing ourselves. When body and soul are clothed in fitting attire, then worship is pleasing to God.

February 15. 1 TIMOTHY 3. It is well, in these days of ecclesiastical trappings, to go back to the origin of the Christian ministry and find out how the church was organized. Here we have the origin and qualifications of elders and deacons, that is, the sanction of those who, although of the congregation, were yet elected to rule over its affairs. What a difference there would be in church life and witness today, if all office-bearers and their wives answered to the qualifications here set forth by Paul. "Behave thyself in the house of God" (vs. 15). What an exhortation for all churchgoers to obey! Often the behaviour of some, a few minutes before worship begins, suggests the rabble of a market rather than the solemnity of the house of God, where He waits to meet His own. In this last part of the chapter we may have the fragment of a primitive hymn. Six balanced clauses emphasize the mystery of godliness. In contrast, the mystery of lawlessness is written in 2 Thessalonians 2:7.

February 16. 1 TIMOTHY 4. Commenting with an evidence of the Spirit's personality—for He is able to speak—Paul goes on to

young men, young women, and slaves. Titus also is addressed, and is exhorted to preach by his life as well as his lips. Note the "sound" things in the chapter—sound doctrine, sound faith, and sound speech. Then observe the "good" things—good things, good mothers, good works, and good fidelity. "Sobec," too, is a word used in various ways. We also have two "offerings," one past, and the other future. In between, there is the present, in which we are to live soberly (life within), righteously (life without), and godly (life upward). By "peruliar people," we are not to understand a people somewhat queer, eccentric in habits, but a people God's own possession, "a special people unto Himself, above all people that are upon the face of the earth" (Deut. 7:6). Paul reminds Titus that Christ died to make us God's very own.

February 25. TITUS 3. Having sketched the special duties different classes of Christians must face, Paul now passes on to indicate what must be impressed upon all Christians alike, especially as regards their conduct towards those who are in authority, and who are not Christians. Paul is aware that he is on delicate ground, trying to shape the turbulent Cretans thus. This is why he warns Titus against "unruly" men, even in some of the churches. His instructions about being subject to rulers and authorities would be unwelcome to many, but Paul does not argue the case. Loyal Christians must subject themselves to those over them, and render obedience to the powers that be, whether the powers be godly or godless. Then Paul goes on to magnify the matchless grace of God. What a peerless evangelist he was! See how he extols the love of God, the finished work of Christ, and the ministry of the Spirit (vs. 4-8).

February 26. JOEL 1. Of the Prophet Joel himself we know very little. Probably he was a contemporary of Elisha. In his brief and pungent prophecy, he makes full use of Judah's afflictions and presses home to conscience divine chastisement, in the devastating plague of locusts. Famine and barrenness overtook the people because of their sin. Joel, however, was a foreteller as well as a forthteller. As the latter, he had a message for his own age and those he was called to minister to. As a foreteller, he was inspired to look down the corridor of time and give his prophecy a far-reaching application. Complete fulfilment of Joel's solemn predictions await the Tribulation era, with its time of Jacob's trouble. Thus Joel uses the desolation of the land by locusts as a type of the day of the Lord. The temporal blight was nothing to be compared to the spiritual death of the people. Yet how insensible they were to their need!

February 27. JOEL 2. What a pentecostal prophet Joel was! Peter uses Joel's prophecy of the Spirit as being partially fulfilled at Pentecost. But the advent of the Spirit then by no means exhausts the wondrous manifestations of the Spirit that Israel, as a whole, will experience when the millennial kingdom is established. The use of the trumpet here takes us back to the silver trumpets of Numbers. One blast sounded an alarm; the second blast summoned the people before the Lord. One blow aroused; the other instructed. Thus is it here. The people were warned of the dreadful events ahead; then they were instructed as to what would overtake them when the day of their calamity was past. Joel called upon Judah to repent of sin and to turn to the Lord. Had there been self-judgment and genuine contrition, the avenger would have turned aside, and Jehovah would have been revealed as their deliverer. A time of glorious blessing, however, awaits a truly repentant Israel.

February 28. JOEL 3. In this "Valley of Decision" chapter, Joel provides us with more detailed information as to the day of the Lord, which is the period covering the Tribulation, and onward until the ushering in of the day of God. Of this day of the Lord, Dr. H. A. Ironside understands "the entire period during which the once-rejected Lord asserts and makes good His title to the earth." Joel's reference to the judgment of the nations agrees with our Lord's teaching in Matthew 25:31-46. The valley of decision is not one in which men are urged to decide for Christ. It represents the great Judge's decisions. The valley will be the threshing floor where the divine winnower will sit to separate all that are to share His kingdom from those who are to go away into everlasting punishment. We who belong to Christ are blessedly aware that ours will be the glorious vision of an up-calling Lord and a Messiah of glory.

Book Reviews

BY ARTHUR FOREST WELLS

God's Truth versus Man's Theories. By J. H. Gauss, D.D.
 Printed by Faithful Words Publishing Co., St. Louis 4, Mo.
 Cloth binding, 314 pages. Price, \$2.50.

Of all the books, which seek to expose the fallacies of modern cults, this is probably the best. Dr. Gauss is a careful student. Furthermore, besides the meticulous research which manifests itself on just about every page, he gives most helpful, detailed advice on how to use the Scriptures in dealing with those who have been taken in by Satan's deceptions, with a view of winning them to an evangelical position in Christ. The following errors are discussed: Roman Catholicism, Unbelieving Judaism, Unitarianism, Universalism, Christian Science, Divine Science, Millennial Dawnism, Seventh Day Adventism, Pentecostalism, Mormonism, Spiritism, Swedenborgianism, Theosophy, New Thought, and Unity. The thoroughness with which each of these *isms* is handled may in part be seen from the list of headings, as for example, under the first one: The Name, Roman Catholic Church; How to Approach a Roman Catholic for Christ; How to Proceed with Them; A. Assurance; B. Regeneration; C. Bible Reading; D. Repentance; E. Confession and Absolution; F. Peter's Superior Authority; H. Purgatory; I. Indulgences; J. Prayer to Angels and Saints; K. The Worship of Mary. Where necessary, brief historical sketches are given; but the framework is Scripture, that is, abundant appropriate Bible passages are cited to meet every need. The first chapter ends with the illustration of how a Roman Catholic family was led to Christ by means of the following logical list of texts: Isa. 53:6-8; Acts 8:35; John 10:17-18; Rom. 4:25, 6:23; John 5:24; Gal. 2:20; Phil. 1:6; 1 Thess. 4:13-18. This book is now in its third edition. It overflows with valuable information.

The Breath of God. By Herbert Lockyer. Union Gospel Press, Cleveland, Ohio. Cloth binding, 257 pages. Price, \$1.50.

Within the compass of this medium sized book the author has managed to place in its right order just about every essential truth of

Scripture concerning the Holy Spirit. This he has accomplished by a careful summing up of each of these truths under characteristic headings, and then by dividing those headings in logical or factual order. This is an excellent book to place into the hands of one who may be having a difficult time keeping the revelations concerning the Third Person of the Godhead in their right place. Besides its well-roundedness of Scripture material, this volume enriches its comments by references to good things that others have taught on this subject. Ministers of the Gospel would do well to take the lists of the Old and New Testament names and titles of the Holy Spirit herein given and plan to give a whole year of sermons to them. A helpful chapter on Approaching the Theme introduces the reader to the studies that follow, namely: The Personality, Deity, Activities, Symbols, Fruit, Fullness, and Marks of the Spirit. It is not that the author has produced new sources of truth that makes this book helpful to Bible students, but that he has separated the mass of established doctrine concerning the Holy Spirit in clarifying bits that the intellect and heart can appreciate and obey by God's grace. The author's dispensational position is revealed by this statement: "We live in the Post-Pentecostal Era, and have not to cry out for the Spirit . . . God asks of us to appropriate and enjoy what He has already given."

Peicubet's Select Notes—on the International Bible Lessons, 1950. By Wilbur M. Smith. W. A. Wilde Co., Boston. Cloth binding, 429 pages. Price, \$2.75.

This is the 1950 edition, or the seventy-sixth annual volume, of *Peicubet's Notes*. Several of its features make this undoubtedly the best one-volume set of notes on these lessons within the reach of the Sunday School teacher. First of all is the fact that the theological soundness of the editor assures to the student pure scriptural teaching in its comments. We mention next, the high intellectual quality of those comments and the richness of the suggestions for further study of the texts as a whole and of each text separately. President Wilson is credited with having said that an educated man is not necessarily one who knows things, but one who knows where to find what he needs to know. The introductions to each lesson, including "The Teacher's Library," give valuable help in that direction. Added to these factors of worth are the fine illustrations and especially the excellent maps.

Giving a Reason for Our Hope. By Carl F. H. Henry. W. A. Wilde Co., Boston. Cloth binding, 96 pages. Price, \$1.50.

This is a book for college and university students, since many of its ideas and much of its language belong to the campus. In it the author gives conservatively Christian answers to questions that readily arise these days in an academic atmosphere where youth, possibly without training in the certainties of Christian truth at home, faces religious questions in earnest. The questions asked here are important; and the answers given are worthy of solid consideration. The material herewith published deals with eight general subjects: the Knowledge of God, Non-Christian Views and Christianity, Science, Evil, the Trinity, Man's Nature, History, and Personal Problems. This book may be just the kind of apologetic that some Christian workers may have been wishing for to set a college boy or girl right in regard to some fundamental fact of divine revelation.

The Man from Nazareth—As His Contemporaries Saw Him. By Harry Emerson Fosdick. Harper & Brothers, New York. Cloth binding, 282 pages. Price, \$3.00.

This reviewer approached this book with an open mind. He was prepared to give it a good report if the facts warranted it. But he had not finished so much as the second sentence of its Prologue when he sensed that the winds were contrary to good evangelical sailing. We shall give some specific examples of the author's teaching; although such details are unnecessary, since the heterodoxy of this volume is so apparent in its fundamental position. The writer has sought to portray Jesus as the crowds, the scribes and Pharisees, the self-complacent, the religious and moral outcasts, women and children, the first disciples, the militant nationalists, and the Jews with a world-wide outlook, saw Him. The reason for this "detour" (the word is Fosdick's) is that "the Gospel records themselves are an inadequate basis for such an endeavor"; because they "interpreted Jesus, already thought of in current theological and messianic terms." The author confesses, however, that "the attempt, as it were, to leap into the self-consciousness of Jesus, to by-pass the Gospel's thoughts about him and to recover the uninterpreted personality, as he was before being set in inherited patterns of theology, is an all but impossible task." As we read this depreciation of the Scriptures, our mind went back to a church-history note about the pagan philosopher Porphyry, and his attacks against the inspired Word, and also to this note by a Christian historian: "Later philosophical attacks have done no more than re-state the objections of Celsus." Therefore, when we read in this book: "The last half century of research has brought to light revealing information about the life and times of Jesus. For the most part this is known to scholars only, hidden in learned volumes"; we smiled—a sad smile! To the evangelical Bible student, this is a most disappointing book. For example, instead of having full chapters—like those on the Pharisees (who are declared to have been "the hope of Israel") and the disciples, respectively—instead of having full chapters give us the Pharisees' and the disciples' view of our Lord Jesus Christ, much space is given to the Pharisees and the disciples themselves; and one gets the impression that what we have here is a treatise on how Harry Emerson Fosdick saw Jesus and His contemporaries. The author even confesses: "I am under no illusion that I have avoided the subjective element." Besides, the evasive nature of some of the comments, the ambiguity of others, and the sad lack of so many precious things that could have been said about our Lord, these and other features make this a most disappointing book for the conservative Christian.

Here, now, are some samples of the writer's teaching.

The Virgin Birth: "There is no evidence in the Gospels, apart from the birth stories themselves, that any member of Jesus' family or any of his first disciples ever thought of him as virgin born. Mark, who gathered from Peter the facts of Jesus' life, does not mention it. In Matthew and Luke, where the birth stories appear, are two genealogies, so inconsistent that they cannot possibly be reconciled, both of which in tracing Jesus' lineage come down to Joseph, not to Mary. These genealogies are inconceivable except on the supposition that when they were prepared Joseph was thought to be Jesus' father. Indeed, in the Monastery of St. Catherine on the traditional Mount Sinai is an ancient Syriac translation of Matthew's Gospel, rendering, so scholars feel assured, an older manuscript of Matthew than any which we now possess, and ending the genealogy with its only logical conclusion: 'Joseph begat Jesus.' As for Luke, he quotes the genealogy he has before him, but destroys its meaning as a record of Jesus' lineage

by his parenthesis: 'Jesus . . . being the son (as was supposed) of Joseph.' The category of virgin birth was alien to Jewish thinking. . . . It was the Greek world in which virgin births were a common way of explaining unusual personalities. So Plato was said to be virgin born, and Alexander the Great, and Aesculapius . . . and many more" (pp. 158, 159).

Resurrection: We remarked on what the author does not say. Here is an example of that fact. The Scripture account of our Lord's resurrection is given in Matthew 28:1-10; in the Index of this book, this passage is omitted: Mark 16:1-18; resurrection omitted; Luke 24:1-49; verse 21 is quoted as follows: "But we had hoped that he was the one to redeem Israel"; John 20:1-21:24; entirely omitted! This is what we found in this book about our Lord's resurrection: "With their complete assurance that Jesus had triumphed over death, their faith came back again. He was not dead—they were still his contemporaries—and with deepened meaning, they saw him as God's prophet, God's Son, the sacrificial Saviour, and the Son of Man who soon would come in glory to bring God's kingdom in. . . . After Calvary they were victoriously confirmed in their adoration of him by their faith in his resurrection and their experience of his living presence. That is the astounding fact with which the Christian church began."

Now what does such language mean? Is there anything in it beyond the assertion that the disciples *believed* our Lord to have been resurrected? We failed to find any clear statement that the author himself accepted the Gospel record of the physical resurrection of Jesus Christ, and that it was on that historic fact—not the belief of the disciples—that the Church is founded. One does not like to draw inferences from silence or conclusions from circumstantial evidence, but what assurance has the reader from this book that the Lord Jesus Christ actually arose from the dead when it incorporates statements like the following? "Later innovations in Judaism, such as belief in the resurrection of the dead, they [the Sadducees] denied." Are we to accept that statement, that belief in the resurrection of the dead is a later innovation in Judaism.

What Jesus Thought about Himself: "Whether Jesus thought of himself as the Messiah, and if so, what he meant by it, is a moot question concerning whose answer scholars probably will never agree." "Jesus called himself—'A prophet is not without honor, except in his own country'." Of our Lord's statement in Luke 10:22 and Matthew 11:27, the writer says: "Such a text, however, can be too easily attributed to the later church's conviction about him, read back—as many a similar passage in John's Gospel was read back (John 3:35; 10:15; 13:3; 17:25)—into the consciousness of Jesus . . . Sonship to God, in Jewish thought, was not a metaphysical category; it involved no such thinking as Hellenistic Christianity later put into the Nicene Creed; it was a matter of spiritual quality and divine vocation, involving in its supreme exhibition a unique commission to fulfill it. That the first disciples clearly perceived in Jesus" (pp. 176, 178-180).

It is a sad thing to look at the Bibliography and observe the titles of the books listed; and the Scripture Index, to note what is not there: no Matthew 20:28; no John 3:16 (John 3:18 is given, but only to say that Nicodemus came to Jesus with his introductory words); no John 6:37, 10:36, 14:1-3, etc.! We need say no more about this book, except this—it grieves us that it was ever conceived.

There is life-giving power in the Christ whom the Word reveals, and in the Word which reveals Christ.—*Selected.*

Letters

Texas Rangers

To the Editor:

If you will lay aside for a moment your implements of warfare, I will tell you a story—about the enclosed check (\$10.00 for a book; a subscription to *Our Hope*; and the balance to the Missionary Subscription Fund). It relates to a couple of Texas Rangers, the Texas counterpart of Canada's Mounties . . .

When these two boys were not engaged in their dangerous work, they attended my church—sitting in on my Bible class of young men. One day one of them arose in the midst of the class and made an appeal to my men for bigger membership: "Let's organize this class into a posse and go man-hunting for the Sunday loafers of this town and community, bringing them in here alive—peaceably if we can, forcibly if we must . . ." The boys of the class met his challenge. Next Sunday the attendance was doubled, and the next, and the next—until they ran the attendance from 50 up to 276. It stayed that way as long as these Rangers were around, and then it fell off some. Yet today, after 26 years, the average attendance holds to about 80. It was a great piece of work. But I am not through—

One of these Rangers "ordered" me to go a-fishin' with him. I went. We went many times together, for I found him most companionable; and while we fished for the "finny" tribe, I fished for him (Matt. 4:19). But I didn't seem to get anywhere — he wouldn't even nibble at my bait . . . Twenty-three years went by, and, one day, a letter came from him, bearing the joyful tidings that, at long last, he had given up his fight against God, laid down his arms of rebellion, and accepted the Lord Jesus as his Saviour. He had been born again!

I hear from this man now and

then, and he is still happy in the Way; he is now a fisherman, angling for *mrs.* The other day he enclosed a check with his letter (an overture of love he often makes), and I wish to "invest" it for him and his godly help-meet. So here it is.

WILLIAM DEAN WHITE
San Antonio, Texas.

Scripturally Sound

To the Editor:

I have been a subscriber to *Our Hope* for about thirty-four years, starting not long after my conversion . . .

I have yet to see that *Our Hope* has deteriorated in any way, and, as some others have said also, I think it has improved . . . I have yet to find anything in it that I would not consider scripturally sound.

WILLIAM F. HUTCHINS
Melrose, Mass.

To the Editor:

I am renewing my subscription to *Our Hope*, and I want to say that I enjoy it so much.

I do not understand how any person could say that its writings are unscriptural. I have read it for two years and have found it both uplifting and backed by God's Word.

"Daily Bible Treasury" is a most enjoyable study, and also the articles on "Re-thinking the Rapture." I know that these teachings are scriptural . . .

Mrs. C. TYZ
Redbridge, Ont., Canada

To the Editor:

For several months the writer, in reading *Our Hope*, has noticed certain criticisms, the current issue [November] making reference to some of the writers' being unscriptural. I am satisfied that

this is unwarranted, having read it over a period of time, and I do not recall anything unscriptural in the magazine.

A NEW JERSEY READER

We are deeply gratified at these expressions of confidence in the doctrinal soundness of the magazine. It is our united prayer, daily, that nothing shall enter the pages of OUR HOPE that is not wholly true to the Word of God.—Ed.

Confusing

To the Editor:

For many years I have been a subscriber to *Our Hope* and do appreciate the many wonderful articles, but my heart was saddened in reading, in the November issue, "Re-thinking the Rapture." All the types of the Old Testament show that the Church will go before the Tribulation . . . There is so much confusion among believers today and, am sorry to say, am sure this article will only add to the confusion. Am sure dear Dr. Gaebelin did not see this statement of the Church going through the Tribulation either.

T. M. HANSHAW
Elizabethtown, Pa.

No, Dr. Frank E. Gaebelin did not see such a statement, but he did read the article and agreed with it. Please read the November instalment again, for nowhere in it did we state that the Church will go through the Tribulation.—Ed.

What Donations Do

To the Editor:

This is just a wee word of appreciation for the regular arrival of *Our Hope* in Londrina . . . Some time ago we also received a parcel of books that you publish. They have been a source of great help and inspiration to all of us.

J. ROZEMICK DAVIES
Londrina, Paraná, Brazil

To the Editor:

Thank you so very much for the parcel of books. I shall value them very much. I am especially interested in your book, *Things Surely to be Believed*, and will use it in our workers' meetings. I wish it could be in the hands of all missionaries training Indian workers, as it is just the book needed . . . Your *Studies in the Gospel According to Mark*, and Dr. Frank Gaebelin's *The Servant and the Dove*, are going to be a very great treat to me.

I shall value your prayers . . .

CHAS. H. BILLINGTON
Makhtal, India

To the Editor:

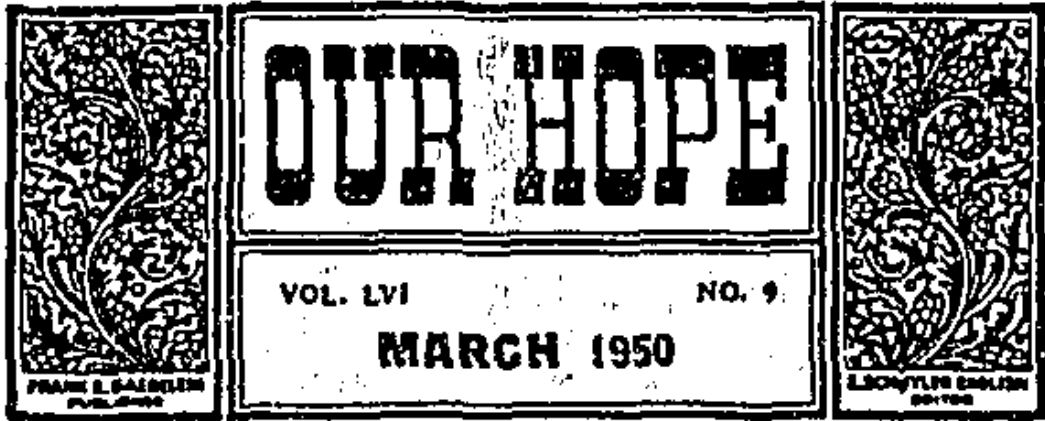
With our mail last week came two books—*The Servant and the Dove*, and *H. A. Ironside, Ordained of the Lord*. May the Lord richly bless the friends who made it possible for you to send these books to us. I am sure that we shall get a real blessing from them.

We continue to enjoy *Our Hope* . . . Your prayers will be appreciated.

O. W. DAVIDSON
Kufana, N. Nigeria, W. Africa

Thus expositions of the Word reach out into all the world by the generous gifts of our reader-family—Ed.





Editorial Notes

**MEMORIAL
EDITORIAL:
Identification
and Devotion**

"And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (2 Sam. 15:21). These are beautiful words that were spoken by Ittai, when King David had to flee before Absalom. Ittai was a Gittite, that is, of Gath. There David had slain Goliath to win a mighty victory, which typifies the greater victory of our Lord, the victory He gained on Calvary's cross. The giant of Gath was slain by his own sword, even as Christ, by death, destroyed him that had the power of death (Heb. 2:14). And Gath means wine-press, which stands for wrath. Out of Gath Ittai came to be with David. The Gittite was a stranger and an exile (2 Sam. 15:19). In the words which he addressed to David, he expressed his devotion to the king, and his willingness to be with him whether in death or life.

We are reminded of the blessed union with our Lord Jesus Christ, into which grace has brought us, and of the equally blessed devotion that we are to manifest towards Him who has delivered us from the power of darkness and from the wrath to come. Ittai spoke of an identification with David in death or in life. We are identified with Christ both in His death and in His life, His resurrection life and the glory connected with it. He died in our place. He bore our sins in His own body on the tree. He took the load of our sins upon Himself, being made sin for us. He has redeemed us from the curse of the law. And more than that—we have been planted together in the likeness of His death" (Rom. 6:5).

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (vs. 6). Christ died for us and we died in Him. "I was crucified with Christ" must be our confession in true faith. The death of Christ has separated us from the world in all its aspects. We are dead unto the world, and the world is dead unto us. All these words are familiar to Christians who have given attention to the blessed truths of the Gospel.

And it is equally true that we are identified with Christ in His life. The life which He has, we have received in believing on Him; His life, eternal life, has been communicated to us. As individuals we possess this priceless possession. Therefore our life is hid with Christ in God (Col. 3:3). We are risen with Christ. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:5). We go even higher than that, for we are seated in Christ in the heavenlies. All the acquired glories of our Lord Jesus Christ we share with Him. We share His sonship in resurrection. We share the inheritance that He has received. We are His fellow-heirs, the joint heirs of our Lord. We share His priesthood. We shall share His throne in the day of His glory and power. Blessed be God the Father, who has called us into the fellowship of His Son, our Lord Jesus Christ! Depths are here which have never been fathomed. In these simple truths concerning our identification with Christ in His death, in His life, and in His glory, there is assurance, peace, and rest for us. They strengthen, they keep, they uphold, and they inspire.

Our identification with Christ, our fellowship with Him, and our appreciation of Him must be expressed in a daily life of obedience and devotion to Him. Ittai gave voice to this when he told David that he would be with him in every place. The rejection of David, his flight before Absalom, brought out this noble declaration. Alas! many of God's people know the truth of identification with Christ, and they confess Him with their lips and look forward to the glory to come; but they utterly fail in the practical manifestation of their union with Him in death and in life. Their lives do not bear testimony to the fact of their oneness with Christ.

Devotion to Him, and unswerving obedience, are absent.

We all have our own failings and failures. Yet we know that the Holy Spirit is urging God's true children to give to the Lord Jesus His rightful place in our lives. He is the rejected One. What an honor it is in these days to confess Him, cling to Him, to be devoted to His Person and obedient to His Word! Let us serve Him as never before. His own words ought to fill us with holy zeal to serve and honor Him in all our ways: "If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honor" (John 12:26). Ittai followed David to every place. And Ittai told David that "even there will also thy servant be." Our Lord, the Lord from heaven and in heaven, tells us to follow Him, and assures us that we shall be with Him and be honored by the Father. May we enjoy in faith our identification with our ever blessed Lord, and may we express whole-heartedly our fellowship with Him, in a life of devotion, surrender, and obedience "till He come."
—A. C. G., 1913



The Fellowship for Which Paul Longed

The Apostle Paul is generally regarded as having been the greatest Christian that ever lived. What single ingredient in his character placed him head and shoulders above even the many staunch witnesses of apostolic days? It is expressed in two short clauses in Philippians 3:10, namely: "That I may know . . . the fellowship of His sufferings, being made conformable unto His death."

The story is told of the prince of preachers, Charles Haddon Spurgeon, that, when one of his parishioners approached him on an occasion, and asked, "Mr. Spurgeon, are you ready to die for your Lord?" Spurgeon replied, "No."

"What!" his friend exclaimed in amazement. "You, Charles Haddon Spurgeon, the greatest preacher of our times, are not ready to die for the Lord Jesus Christ?"

"No," Mr. Spurgeon said, "I am not ready. But then, my Lord has never called upon me to die for Him. If He does, I am sure that He will make me ready to do so."

That was faith and submissiveness. Paul possessed a like faith, and he was submissive to the Lord's will; but more,

so devoted to the Lord Jesus was the apostle that there was, in his heart, a longing that he might share in *everything* with his Lord. He desired above all else that, in his identification with the Saviour, he might know Him and the fellowship of His sufferings. He was gripped with an urgency to be conformed to the Lord's death, so that he might, if possible, fill up that which was lacking of the afflictions of Christ (Col. 1:24).

There are many of us who, with Paul, want to know the Lord in that day-by-day growing intimacy that the apostle experienced. We should like to share in the power of Christ's resurrection. We want to know something of His joy and peace. We long to be radiant Christians. We should be pleased to be fruitful witnesses to His saving grace. But to know the fellowship of the sufferings of the Lord; actually to have as our heart's desire the sharing of His loneliness, and ostracism, and poverty, and pain—well, that is quite another thing! We wish to see ourselves conformed to His life, but we are not quite so sure that we yearn to be conformed to His death. Yes, we are willing, perhaps, if that be God's will for us. We can resign ourselves to such a fate. We are submissive, but it is passive submission; there is no burning aspiration within us that cries out: "The hunger of my heart is that I may know Christ, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

The ambition of the natural man is for the crown without the cross. It will be remembered how two of Christ's disciples, James and John, sought of the Lord Jesus, on one occasion, that one of them might be seated on His right hand, and the other on His left, when He should come into His kingdom. "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; but to sit on My right hand and on My left is not Mine to give; but it shall be given to them for whom it is prepared" (Mark 10:38-40). It is doubtful indeed whether James and

John, had they at that time fully comprehended concerning the Lord's death on the cross, would have asked of Him that one might be on His right hand and the other on His left. When the Lord Jesus referred to the cup that He must partake of, they boldly asserted that they, too, could drink of it. But a few days later they forsook Him and fled. After Calvary and the resurrection, after they had seen the risen Christ, they were able, to be sure! The Lord's, "Ye shall indeed," was answered when James fell under Herod's sword (Acts 12:1, 2), and John was exiled to Patmos, "for the Word of God, and for the testimony of Jesus Christ" (Rev. 1:9). James and John were submissive when they sought a place of honor with the Lord, but they did not desire, we suspect, to share Christ's sufferings, or to be conformed to His death. After Pentecost, it was doubtless another story.

Put back to Paul. The secret of his glad and positive submissiveness may be found in his absolute negation of self. He counted as very real and practical his union with Christ. He considered the fact that he had been crucified with Christ and that, since he was identified with the Lord Jesus in His death, he was also to be found in the likeness of His resurrection (Gal. 2:20; Rom. 6:5), as an operative reality. Thus, so vital to Paul's heart was this union with Christ, and so close was His walk with the living Lord, that the apostle wanted to know by experience the fellowship of His sufferings, and to be conformed, in his body, to Christ's death.

It will be the highest experience for every one of us when we, too, reckon our union with our blessed Lord so real and so personal as to desire, above all else, likeness to Him and that He shall be magnified in our bodies, whether by life or by death.



For Evangelical Colleges

Among the nearly two hundred letters that we received, at the end of last year, asking for prayer, thirty-seven, or about twenty percent, carried requests for intercession on behalf of young people who had been brought up in Christian homes, and who had lost all

semblance of faith while attending secular colleges and universities. This tragic and purposeful nullification, in the minds of students, of the faith that their parents sought to impart to them, and of the ideals upon which most of these institutions were founded, the Christian faith, is no longer astonishing, for it has become a common thing. But it is amazing that so high a percentage of our readers should have seen their own children depart from the faith under the pernicious and deadly poison of modern humanistic and rationalistic intellectualism. The letters that came to our desk would arouse the heartfelt sympathy of any child of God, expressing, as they do, the hapless plight of parents who see their young people rejecting the way of life for the way of the world.

It is to be admitted that diplomas and degrees from some of the great secular institutions of learning carry prestige in the world that some of the evangelical colleges cannot equal. But does prestige outweigh faith in Christ? Or does the esteem of the world count more than a keen Christian testimony? We are not of the world, which belongs today to Satan, its prince; we are strangers and pilgrims here, whose present home is in the heavens, and whose Lord is Christ.

Furthermore, we are not ready to admit that there are not evangelical educational institutions that offer splendid curricula and of whose diplomas no one need be ashamed. Yet even were this not so, it were far better to take advantage of what they are able to offer than to run the risk of having one's faith vitiated by the pagan philosophy of the universities that hold the public esteem today.

Parents and teachers, think twice and pray much before sending your boys and girls to schools and colleges where Christ is denied. Pray for these young people whose present attitude has caused their parents to write heart-sick appeals to us for our intercession. And remember, in prayer and by your gifts, genuine Christian schools and colleges, that God will prosper them and cause them to be a mighty influence for Christ in this fast dying age.



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We sat in a large drawing room in a fashionable hotel, on a Sunday evening some months ago, for what was called a "song service," but where there was also to be heard a message by a highly regarded clergyman. There were about two hundred people gathered there. Some of them were true believers, but, for the most part, the audience was composed of refined but unregenerate church members. It was a splendid opportunity to present the Gospel of our Lord Jesus Christ.

The speaker won his audience with his gracious personality and sweet manner. His diction and method of presentation were all that could be desired. But as he pursued his message, there was something sadly lacking. He mentioned the name "Jesus" once in his opening prayer. He read a passage from Isaiah, to which he never referred in his sermon. His quotations were legion, but they were not from the Bible. We recall one citation, the lines of Tennyson:

Self-reverence, self-knowledge, self-control,—
These three alone lead life to sovereign power.

This seems a noble sentiment, and, in a sense, it is. But these qualities will not lead to sovereign power apart from Christ. Self-knowledge will induce self-aborrence rather than self-reverence; for the knowledge of self must be discovered under the searchlight of the Scriptures, wherein we learn that all our righteousnesses are as filthy rags, in God's sight, and that man is not only dying but dead in trespasses and sins (Isa. 64: 6; Ephes. 2:1). Only when we come to this kind of knowledge of self, and to the knowledge of God's great salvation, and receive new life, the impartation of the divine nature, through faith in the Lord Jesus Christ and His atoning sacrifice, can there be the slightest cause for esteem for anything that we are. And that esteem will surely not be self-reverence, but reverence for God and thankful regard for our high standing in Christ. Our characters have not brought this to pass, but God's grace, through the person and work of Christ Jesus.

As for self-control, this trait will only reach its highest development in the Christian in whose heart the Spirit's fruitage grows (Gal. 5:22, 23). The life of sovereign power

is the life in which Christ is sovereign, a life that is guided and controlled by Him.

The impression that the speaker left with his audience was that they were all among the more fortunate because of their cultured backgrounds and their appreciation of God and the church, and that their willingness to gather for the singing of the old hymns of the church and their sober desire to pray were clear evidence of their future blessedness. It is prayer that is our salvation, he declared.

We left that song service with a heavy heart. Blind leader of the blind! Sheep without a shepherd! How pitiful that such a man should be called a minister of Christ! How could a man who has had a Bible as his daily companion for years be so utterly ignorant of the need of sinful men and the way of salvation? Prayer itself does not save. The heathen pray; the deists pray; the Mormons pray; the Unitarians pray; even the infidels sometimes pray.

We are not told in the Bible that "God so loved the world, that He gave His only begotten Son, that whosoever has a sober desire to pray shall have everlasting life." Neither did Paul say to the Jews: "By Him all that pray are justified from all things"; nor did the apostle write to the church at Rome: "To him that worketh not, but prayeth to Him that justifieth the ungodly, his prayer is counted for righteousness." There is not a line in the Scriptures to suggest that the sinner must pray in order to be saved, but throughout it is both stated and implied again and again that he must believe on the Lord Jesus Christ for salvation. If prayer is the door to eternal life, then men are saved by works and not by grace, and Christ died in vain.

Please do not misunderstand. Not for an instant are we disparaging the value of prayer. Of course the child of God prays to his heavenly Father. Most of us should pray a great deal more than we do. Neither is it to be thought that we underrate the efficacy of prayer on behalf of unsaved relatives and friends. Multitudes of Christians have prayed for years for the salvation of dear ones; God has already graciously answered in many instances, and we confidently expect Him to do so in others. Nor are we asserting that God will not bear the prayer of the penitent sinner: "God, be

merciful to me a sinner!" Surely He will hear and answer such a petition. But in no instance is it prayer that saves a lost soul, but faith in our Lord Jesus Christ, the Son of God, who is the only Saviour.

How important it is that we be ready always to give an answer to every man that asketh a reason for the hope that is in us (1 Peter 3:15)! When we confront the unsaved and have opportunity to speak to them about their souls, we have but one message: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

He Could
Not Sin

So frequently, of late, has the question come to us as to whether our Lord could have sinned, that we insert it here rather than in the limited space of our "Question

Box." All of our inquirers are ready to acknowledge that Christ did not sin, but not a few of them seem to think that He could have sinned and simply chose not to do so.

First of all, let us confirm the fact that Christ did not sin. It should need no proof. There is nothing in anything that He said or did to suggest the slightest deviation from perfect holiness and purity, or the faintest inclination on His part to sin. The very nature of His person is further attestation that He did not sin; for He is God the Son, and God does not sin. The fact of His resurrection from among the dead declares His Deity and the absolute satisfaction of God as to His sinlessness. Furthermore, the inerrant Word of God testifies of Christ's perfection, wherein we are told that our Lord "knew no sin" (2 Cor. 5:21), that He was "holy, harmless, and undefiled, separate from sinners" (Heb. 7:26), and was as a lamb "without blemish and without spot" (1 Peter 1:19).

It is important to realize, moreover, that not only did Christ do no sin, but He could not sin. The nature of His being, which precluded His committing sin, also debarred His being able to sin. He is God. His immutable holiness could never be changed in the slightest degree. God cannot sin.

Someone will inquire: "Does it not state in Hebrews 4:15 that Christ 'was tempted in all points like as we are'?"

And they will add: "It is true that He did not sin, for we are told that this temptation was 'yet without sin.' But how could He be tempted like as we are unless He was tempted to sin? And if He was tempted, then He must have been able to sin."

This line of inquiry, proposed in sincerity, is unwittingly derogatory to the Son of God. The phrase translated, "yet without sin," from the Greek *chooris harmartias*, means "sin apart," or "apart from sin," as also in Hebrews 9:28. Our Lord was indeed tempted in all points like as we are, sin apart. When Satan tempted the Saviour to fall down and worship him, for example, assuredly there was no inclination on our Lord's part to yield to him.

"If this be so," someone will say, "if Christ could not sin, how can it be stated that He was tempted like as we are? Wherein lies the temptation?"

To tempt is to test. And the temptations of the God-Man were as real, apart from sin, as are the temptations of any of us. If you were to take a handful of diamonds to an expert jeweler to discover their value, and he submitted the stones to every known test, resulting in some being cast aside as worthless, some being of small value on account of size or imperfections, some having higher assessment because of their weight and color, and one being pronounced almost priceless, having unclouded purity, facets, and being perfect in every respect, is the test any less real for the perfect stone than for the others of less value? Indeed not! It has met every test, and is without flaw. So our Lord "was tempted in all points like as we are, sin apart." He was proved, by every test, to be without spot or blemish.

But Christ's temptations were apart from sin. He could not sin. He had no sinful nature. In His conception, He was protected from the tinge of sin. He had no human father but was conceived by the Holy Spirit, and was overshadowed by the power of the Highest during His gestation (Luke 1:35). He had no inherent sin. He is God. There was nothing about Him for sin to attach itself to, nothing in Him to which sin could appeal. He could not sin.

What, then, were His temptations? They were like ours, sin apart. Christ had physical limitations, voluntarily

taken upon Himself, so that He became tired and hungry. He suffered loneliness and privation. He was misunderstood, despised, rejected, and slain. There is no temptation that we bear, sin apart, that He did not know, and thus He can be touched with the feeling of our infirmities. But He never inclined toward sin, for He could not sin.

Do not do dishonor to our blessed Lord, the divine Son, by suggesting that He was able to sin. To do so is to intimate that He is not God.



The Shortest Prayer All of us are familiar with the shortest verse in the Bible. It is the one that mischievous Sunday school children like to recite when they are asked to quote a Scripture verse—John 11:35: "Jesus wept." But do you know the shortest prayer in the Bible? It was offered by David, and is written in Psalm 12:1: "Help, Lord."

It is not always the longest prayer that is most effective. The heart can reach up to the heavenly Father in but a few words, and this prayer of David's may well be not only the shortest prayer, but the most frequently employed. How many times every day must He hear His children cry thus unto Him!

In the daily round of common duties, how often do we lift up our hearts to God, and ask: "Help, Lord"! Sudden danger threatens, perhaps, and our voices speak in fear and confidence: "Help, Lord." Bodily pain torments us, and our lips form the words: "Help, Lord." The darts of Satan threaten us, and we cry again: "Help, Lord." We are about to bear witness to Christ, or we seek to discover the proper interpretation of a passage of Scripture, or we engage in some other activity, and we pray once more: "Help, Lord."

Does God hear us? Of course He does. "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psa. 50:15). "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness" (Isa. 41:10). "The God who made these promises to His people of old has not

changed. He will supply all our need, according to His riches in glory by Christ Jesus (Phil. 4:19).

"Help, Lord." May this be our prayer often day after day. He will neither fail us nor forsake us when His gracious help is needed.



We are exceedingly thankful to members of our Missionary Funds reader-family who gave so generously to the *Our Hope Missionary Subscription and Missionary Book Funds* during 1949. Through your kindness *Our Hope* has gone to around five hundred servants of Christ on the mission fields, and a number have received expository writings. We praise God for this helpful ministry in the Saviour's name.

Contributions received in December are gratefully acknowledged below, and the total receipts for the year are shown also.

Our Hope Missionary Subscription Fund, December, 1949: Nos. 49-179M, \$5; 49-180M, \$5; 49-181M, \$5; 49-182M, \$1; 49-183M, \$2.50; 49-184M, \$2.50; 49-185M, \$2.50; 49-186M, \$5; 49-187M, \$5; 49-188M, \$10; 49-189M, \$10; 49-190M, \$2.50; 49-191M, \$2.50; 49-192M, \$10; 49-193M, \$2.50; 49-194M, \$5; 49-195M, \$5; 49-196M, \$7.50; 49-197M, \$5.50; 49-198M, \$5; 49-199M, \$2.50; 49-200M, \$2.50. Total, \$102.00. Total donations for 1949, \$1,419.75.

Our Hope Missionary Book Fund, December, 1949: Nos. 49-18B, \$4; 49-19B, \$5; 49-20B, \$4; 49-21B, \$5. Total, \$18.00. Total for 1949, \$140.00.

SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaeblein:

March 12—Philadelphia, Pa.: Church of the Atonement, Germantown; 11 a.m.

March 12—Bryn Mawr, Pa.: The Mary Baldwin School; 5:30 p.m.

March 26-31—Philadelphia, Pa.: Westminster Presbyterian Church.

Dr. H. A. Ironside:

March 1-5—Macon, Ga.: Mikado Baptist Church.

March 7-10—Thomaston, Ga.: Memorial Bible Conference.

March 12-19—Thomaston, Ga.: Hightower Memorial Methodist Church.

March 22-26—Atlanta, Ga.: Baptist Tabernacle.

March 26-31—Atlanta, Ga.: North Atlanta Baptist Church.

Dr. Herbert Lockyer:

March 5-12—Havertown, Pa.: Grace Chapel.

March 14-19—Bristol, Pa.: Calvary Baptist Church.

Mr. Lehman Strauss:

March 3—New York, N. Y.: Calvary Baptist Church.

March 5, 12, 19—Bristol, Pa.: Calvary Baptist Church.

March 11—Bescon, N. Y.: Masonic Temple (Youth for Christ).

March 26-31—Cleveland, G.: Hough Ave. Baptist Church.

Dr. E. Schuyler English:

March 1-5—St. Petersburg, Fla.: Central Presbyterian Church.

The Rending of the Veil

By H. A. IANSON

Those who have followed carefully the various accounts of the death of our Lord Jesus Christ, know that there are certain details omitted in each of the Gospels which are given in the others, but all are in perfect agreement. You will have noticed that our blessed Lord hung for six awful hours on Calvary. He was nailed to the cross at the third hour; that is, what we call nine o'clock in the morning; He was taken down from the cross after the ninth hour: that is, after three o'clock in the afternoon. During those first three hours the sun was shining; all nature seemed bright, as though utterly indifferent to what was taking place. The Creator of all things was dying upon a felon's gibbet, rejected by those whom He had not only brought into being, but also whom He had come to bless and to save. At the sixth hour—this answers to our twelve noon—the sun was, as it were, blotted out of the heaven. This was not an eclipse. It was the pass-over time, and it was impossible that there should be an eclipse when the moon was at the full. It was a supernatural darkness that spread over all the scene, not only over the land of Judaea, but possibly, at the same time, over all parts of the known world. The early Christians tell us (whether on reliable authority or not I cannot say, but it is interesting that the story has come down from early times) that a Greek philosopher was giving a lecture in the city of Alexandria, of Egypt, at the very hour the darkness spread over the land, and he stopped in the midst of his discourse and exclaimed: "Either a god is dying or the universe is going into dissolution." He who is both God and Man was dying! He was dying at that awful hour for our sins. From the sixth to the ninth hour the darkness continued, and, after it passed away, the Lord bowed His head and died.

It is instructive to observe that during the first three hours Jesus never exhibited concern for Himself. He was perfectly calm and, though He was suffering excruciatingly, gave no evidence whatever of this. He saw His blessed mother standing near the foot of the cross, and John the beloved disciple, near her; and He said to His mother, "Behold thy son!"

and to John, "Behold thy mother!" And John led her away from the scene of her holy Son's dying agony; and, we are told, cared for her for the rest of her life here on earth. Then our Lord looked upon the multitude, blaspheming, mocking, and ridiculing Him; and He recognized the wickedness of their hearts; yet He opened up for them a city of refuge into which they might flee, when He prayed: "Father, forgive them; for they know not what they do." He heard the plea of the penitent thief and assured him of a place in paradise. Thus, in those first three hours, He exhibited no perturbation of spirit, no concern for Himself, but only tender consideration for others.

From the time that the darkness overspread the scene, no sound escaped the lips of the Lord Jesus, according to the record, until the three hours were drawing to a close; and then, we are told in two Gospels, He cried out in agony: "My God, My God, why hast Thou forsaken Me?" In those first three hours of darkness He was suffering at the hands of man: He endured without a murmur all the shame and ignominy that man could heap upon Him. But during the last three hours of darkness He was suffering at the hand of God—the God who made His soul an offering for sin. There He drank the bitter cup of judgment that our sins had filled—the cup from which He shrank in Gethsemane, which, if He had to drink, could not be exhausted throughout eternity. God "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21).

In the first three hours, He addressed God as "Father": "Father, forgive them; for they know not what they do." But during the hours of darkness, He did not use the term "Father"; He addressed Him as God: "Eloi, Eloi, lama Sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?" (Mark 15:34). For it was God as judge who was dealing with His holy Son on our behalf as Christ took the sinner's place. We read, in Luke 23:45: "And the sun was darkened, and the veil of the temple was rent in the midst." One critic tells us that Luke links up the rending of the veil with the darkness, and that he was in too much of a hurry to get to the climactic scene

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and announce Christ's victory—for the other Gospels record the veil as having been rent after the Lord Jesus gave up His spirit. Well, we do not blame Luke for being in a hurry to record the rending of the veil; but it was the Holy Spirit who was desirous to let us know that the veil has been rent. Throughout the Old Testament times God had said: "I will dwell in thick darkness." The veil of the temple signified that no man could pass into the presence of God, except the high priest on the day of atonement. But when Christ died as the propitiation for sin, the way was opened up into the Holy of holies. Now God can come out in unhindered love to man, and man can go into God's presence, accepted in Christ. The rent veil speaks of redemption accomplished, and we have, "therefore, brethren, boldness to enter into the Holiest by the blood of Jesus" (Heb. 10:19). One of the hymn writers has written:

Through Thy precious body,
 Inside the veil.
 Oh, what words to sinners speak,
 Inside the veil!
 Precious is the blood that bought us;
 Perfect is the love that sought us;
 Holy is the Lamb that brought us
 Inside the veil.

Lamb of God, through Thee we enter
 Inside the veil.
 Cleansed by blood, we boldly venture
 Inside the veil.
 Not a stain, a new creation,
 Ours is such a full salvation;
 Low we bow, in adoration,
 Inside the veil.

Soon Thy saints shall be re-gathered
 Inside the veil.
 All at home, no more be scattered,
 Inside the veil.
 Naught from Thee our souls shall sever;
 We shall see Thee, grieving never;
 "Praise the Lamb!" shall sound forever
 Inside the veil.

At the last, the Lord Jesus prayed, and said: "Father, into Thy hands I commend My spirit: and having said this, He gave up the ghost" (Luke 23:36). The work was done, and He went home to be with His Father.

Then we are told: "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a

righteous man" (vs. 47). The centurion was a Roman; he was in charge of the soldiers who were there on guard; he saw and heard all that took place, and his heart was stirred. According to other Gospels he added also: "Truly this was the Son of God." Then we are told that, "all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned." A great throng was gathered there, not only enemies but also friends; but these last were powerless to interfere as they stood looking on in grief and sorrow. It must have been hard for them to believe that Jesus had actually died. They thought it was He who should have redeemed Israel, but now their hopes were blasted, and they turned away and went to their homes sorrowing and bewailing. All His acquaintances stood afar off, beholding these things. They had been watching Jehovah's Anointed die like a felon upon a cross of shame; but oh, the joy that awaited them when they were to learn of His glorious resurrection!

You will notice that as long as the Lord Jesus was standing in the sinner's stead, God allowed every kind of indignity to be heaped upon His blessed Son: they spat in His face; they slapped Him with the palms of their hands, a most insulting gesture; they flogged Him until His flesh was torn from His back and blood poured from every wound; they pressed a thorn crown upon His head; and they put a robe upon Him and knelt before Him, mocking Him, saying, "Hail, King of the Jews"; they took Him out to Calvary and nailed Him to the cross; and lastly, one of the soldiers pierced His side: but that was the final act of indignity that God permitted. "The very spear that pierced His side drew forth the blood to save." After that it was as though God said: "I gave My Son into your hands; you have shown all the hatred and bitterness of your hearts by the way you have treated Him. Now not another unclean hand shall touch Him." From that time on not an enemy touched that sacred body.

"And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for

the kingdom of God. This man went unto Pilate, and begged the body of Jesus" (Luke 23:50-52). He and his servants tenderly and reverently took that body from the cross, washed away the blood stains, wrapped the body in linen, and carried it to Joseph's new tomb and left it there, intending, after the sabbath had passed, to embalm it according to the Jewish custom. "And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid" (vs. 55). They then turned sadly away, intending to return and perform the last sacred rites. They "prepared spices and ointments; and rested the sabbath day according to the commandment." The Christ—who was born of a virgin; who had grown up as a tender plant in the garden of the Lord, and had gone forth, anointed of Jehovah, healing the sick, giving sight to the blind, proclaiming the Gospel of the kingdom—had died at last on the cross for sinners; and now His body lay in the tomb, and no one on earth knew whether or not redemption was an accomplished fact. If He had not come forth from that tomb, then there would have been no evidence that the sin question had been settled. But His resurrected body was to be the proof of the efficacy of His work. Now, thank God, "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).

THE ROD OF CORRECTION

God will never reverse His decision as to what His people are in respect to their standing before Him in Christ, but He must, on account of His righteousness and love, chasten His people when their ways are not compatible with that standing. The old nature is not dead in us, and when it is allowed to act in such a way as to do dishonor to our glorious position and high calling, our God is compelled to use the rod of discipline so as to crush and subdue the evil thing. It is His will that our standing and our state should agree. He has provided us with the new nature—Christ Himself dwelling in our hearts by His Spirit—and He longs that this new nature should prevail in our lives, rather than the old.

Current Events

In the Light of the Bible

By WILSON M. SMITH

A Pre-View of an Amazing Book. If there is one passage in the Old Testament which most Christians walk around, and for the proof of which all admit that there is no known available evidence, it is the passage in the book of Joshua, in which it is said that the sun stood still. Some of the more stalwart defenders of the Word of God, such as Robert Dick Wilson, have believed that this was a figure of speech meaning that the day was prolonged, as the text implies, but not that there was any real change in the movement of celestial bodies. It has always been a point for attack on the part of anti-supernaturalists.

Now in *Harper's* magazine, for January, appears one of the most amazing articles that can be found in any popular magazine of this century, entitled, "The Day the Sun Stood Still," by one of the editors of *Harper's*, Eric Larrabee. This article is a summary of the thesis of a book soon to be published by Macmillan, one of the greatest publishing houses of sober books and scholarly works in the western world, entitled *Worlds in Collision*. The book is by Dr. Immanuel Velikovsky, founder and editor of *Scripta Universitatis*, a joint work of Jewish scholars, and out of which grew the University of Jerusalem. Dr. Velikovsky carries degrees in medicine, natural sciences, and law, and is a master of many ancient and modern languages. Some of our best scholars, who have seen this work in manuscript, speak of it as an extraordinary and amazing work. His thesis is—and he develops it with a great mass of evidence—that about 1500 B.C. a comet, a new member in the solar system, passed close to the earth, about the time of the Exodus, and returned fifty-two years later at the time of Joshua. At both of these times, because of the nearness of the comet, the earth did not for some hours revolve on its axis. It will be interesting to see what Semitic and Babylonian scholars, and astronomers, make of this book when it is published. That a distinguished scholar should write a learned work

proving the astronomical accuracy of this much debated text in the book of Joshua, and that a preview of this book should receive a leading article in one of our most widely read magazines, is in itself an amazing phenomenon. As soon as the book is published, a review of it will appear in these columns.

The Jew Against the World. The greatest life of the Apostle Paul ever written is the one by W. W. J. Coneybeare and J. S. Howson, published now ninety years ago. With all the vast literature about Paul that has subsequently appeared, it still stands as the most important single life of the greatest of Christian preachers. In this work, Canon Howson retranslated, with notes, all of Paul's epistles found in the New Testament. I remember how startled I was when I first came upon the learned theologian's translation of the last clause of 1 Thessaalonians 2:15. In our Revised Version, speaking of the Jew, Paul says that they were those "who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men." Howson translates this last phrase, "who are enemies to all mankind." I never thought then that I would ever see a statement by an outstanding Israelite confessing that this was true, and boasting of it, but in the city of Jerusalem on December 14, David Ben Gurion, Prime Minister of Israel, made this astonishing remark: "We have entered upon the greatest political struggle in the history of our people. *Israel is aligned against the whole world.*" No comment is necessary on this.

Responsibility for the Death of the Lord Jesus. St. Paul's statement regarding the Jews who killed the Lord Jesus, referred to in the preceding paragraph--and there are many other statements parallel to this, both in the Gospels, in the Book of Acts, and in the Epistles--leads directly to another subject that is coming up for increasing attention at the present time, that is, the responsibility for putting Jesus to death. Our readers will remember that about a year ago a Dutchman wrote to the Supreme Court of Israel, asking if they did not think they ought to reconsider the verdict of the Sanhedrin, given about A.D. 28, which led to the death

of Jesus. The amazing reply was that the court would reconsider this. That will be one of the great hours of human history. In the meantime, much literature is appearing in regard to this question.

The book that will probably have the widest sale relating to this subject is one which is really the least important of all. It is by the journalist, Pierre Van Paassen, and is called, *Why Jesus Died*, a volume of nearly three hundred pages, published in 1949 by the Dial Press, New York. The Jews, of course, are the one race on earth today that would like to escape guilt for putting our Lord to death, and Van Paassen sets out to prove in his book that the Jews in this point are utterly free from blame. The worthlessness of the book, however, is recognized on every hand, especially by Jewish scholars themselves! For example, Dr. Solomon Zeitlin, the Professor of Rabbinical Literature at the Dropsie College for Hebrew and Cognate Learning, in the city of Philadelphia, in a review of this book in the *Jewish Quarterly Review* for October, 1949 (pp. 217, 218), says that, although he agrees with the thesis of this book, "the responsibility for the crucifixion of Jesus, which was attributed to the Jews by the church, is a libel against an innocent people; nevertheless, the volume demonstrates that the author has little knowledge of Jews and Judaism of the time of Jesus, as well as of the history of early Christianity. . . . Students cannot tolerate distortion of history, regardless of what the aim may be. The publisher in advertising the book says, 'This is by no means a fictionalized life of Jesus.' On the contrary, this book is more fiction than fact." There is, however, another statement in this review quite startling. Professor Zeitlin, whose antagonism to Christianity is well known among scholars, says: "The Jews need no apology for the crucifixion of Jesus, for which they were not responsible. It is for the Christians to apologize for this age-old libel."

There was a time, however, when the Jews feverishly called for the death of Jesus, and when they saw Pilate washing his hands, were willing to take the blame for this, crying out: "His blood be on us and on our children" (Matt. 27:25). This blood is still upon the children of Israel, desperately as they have tried to wash it away through all these centuries,

and of course no piece of fiction will ever cleanse them of the guilt of this terrible deed. Some day they will look upon Him whom they have pierced, and receive Him.

The Drift to Deification. All students of the New Testament know, of course, that when Antichrist comes he will receive the universal worship of men. This means there must be an intellectual, a philosophical, and a religious preparation in the hearts and minds of men for such a perversion of worship. The exaltation of man himself since the French Revolution, but especially in the educational philosophy that has developed in this country since the dawn of the twentieth century, has, in a general way, helped to create an atmosphere for such deification. I have felt, however, that there was not, up to this time, any actual apotheosis of any one man on earth. Even Hitler, I think, was not looked upon as God, and the acknowledgment of the Japanese emperor as divine is now forever gone.

However, an article by two of the best known newspaper men in this country, Messrs. Joseph and Steward Alsop, which was syndicated from Washington late in December, reveals a situation in Russia that shows a remarkable preparation, among hundreds of millions of people—all, I believe, Communists—for such exaltation. The official newspaper of Moscow, *Pravda*, in celebrating Stalin's seventieth birthday, speaks of him as "Inspirer of Creation, Gladness of Life." The article says that Stalin has soared to superhuman heights "from which he can survey all humanity and all happenings on earth." He is called, "Beloved Leader of Progressive Humanity, Conqueror of Ignorance, and Liberator of Science." The Alsops say that "Stalin is now officially given three of the four usual attributes of Godhead—omniscience, omnipotence, and omnipresence." They end with this refreshing sentence: "Those who value the human decency, the human freedom, the human dignity, which are the real gifts to be grateful for at Christmas, will do well to give careful thought to these bleak facts of history and politics."

It so happened that the same evening in which this syndicated article appeared, I picked up the late Professor Duff's *Literary History of Rome in the Silver Age*, and came upon

this sentence, which I would like to quote without any further comment: "It is a strange contradiction inherent in circumstances that while the sacrifice in honor of a Caesar as the public test of loyalty involved the martyrdom of many Christians, yet the caesar-worship from which their faith revolted did actually by its attainment of official universality prepare the way for the ultimate predominance of the Christian religion." The thirteenth chapter of Revelation tells of a time, at the end of this age, when a similar loyalty to the worship of a satanically inspired being will be the criteria by which one will live or die.

The well-known correspondent, Mr. C. L. Sulzberger, cabling a long dispatch from Paris the day before Christmas on this subject of Stalio's deification, makes this interesting comment: "Those same millions of devout Russians who regarded the Czar as omniscient and the virtual representative of God on earth; those same millions who kept a picture of their name-saint in the ikon corner of their homes—all are shifting these sentiments and habits toward Mr. Stalin, and are being officially encouraged to do so."

Lieutenant General Walter Bedell Smith, former United States Ambassador to Russia, in his remarkable article, "What Kind of Man Is Stalio?" the first of a series of most important and authentic articles in the *Saturday Evening Post*, gives supporting testimony to the deification of Stalio. He writes: "Stalio is omnipresent in every Soviet village or hamlet across one-sixth of the world's land surface. He is literally deified. His picture hangs in every Soviet office, school-room, and Communist home. His statue is in every park, in railroad stations, and airports, and in nearly every public building. It is from such images that the Soviet people 'know' about their leader. Never seeing him, the people of Moscow, like those in the Soviet hinterland, have come to think of Stalio as ageless."

Perverting the Scriptures. The Apostle Paul warned men against the crime of perverting and misinterpreting the Word of God, urging us rather to divide the Word of Truth aright. While enemies of the Church and of Christ have been guilty of misquoting, misinterpreting, and misapplying the Word of God in every age, even as Satan did in the great tempta-

tion of our Lord in the wilderness, inside the Christian church also men and ecclesiastical bodies have often been shamelessly guilty. I have not seen anything so confirmatory of this sin as the Christmas message of the present Pope, released at Rome on December 25. In this message the Pope says many excellent things. He is to be commended for his fight against atheism. However, he does not go very far in his message before he utterly misapplies a statement from the Gospels, involving a request which even Jesus condemned. The Pope actually dared to say that his opening the holy door at St. Peter's would be a fulfillment of Mark 8:11-12: "Give us a sign from heaven," and declared, "Today you will know that the Lord will come, and at dawn you shall see His glory: the sign you are waiting for shall be announced to you today, the sign and means of remission and sanctification." He speaks of the Apostolic See as "an anchor of salvation for the whole world," whereas the writer of the Epistle to the Hebrews speaks of *Christ* as our anchor entered within the veil (6:19).

The Pope calls himself repeatedly "the common father," whereas our Lord said we were to call no man *father* in this religious manner (Matt. 23:9). From this the Pope moves to say that Rome is our fatherland, and blasphemously declares: "Here God's supernatural providence over souls is more particularly in evidence. Here is the immovable rock to which your hopes are anchored."

How this disparages the glory from the Lord Jesus, and transfers the thoughts and hopes of men from heaven to earth. There is always one thing I have noted amazingly omitted from all these papal utterances, calling on men to come back to Rome, etc., and that is, the return of the Lord Jesus. It would almost seem as though the Roman Church did not want Him back. Of course, there are many scholars in the Roman Church who know everything the New Testament says about the return of Christ and are looking for Him. But in this century it would certainly seem that the Vatican never offers a prayer to God that His Son might soon come back.

"Ye Know Not the Scriptures." A most interesting article, "The Bible in the Colleges," by Dr. Walter Huston

Clark of Middlebury College, appearing in the *Bulletin of the American Association of University Professors*, Autumn, 1949 (pp. 512-523), presents overwhelming evidence regarding the tragic ignorance of the Word of God on the part of contemporary college students. President Nason, of Swarthmore College, attributes this, in part, to decline in attendance in Sunday school and in the reading of the Bible at home. President Butterfield, of Wesleyan University, says this is due to "the mood of secularism that has gradually eliminated the Bible from its place in the curriculum. Moreover, religion in a sectarian age is somewhat suspect, especially among the so-called intellectuals, and this fact, combined with a deep instinct for freedom of religious thought, has done the damage." Among all the educational institutions involved in this piece of research, only two had compulsory courses in the Bible.

Professor Clark ends his article with an excellent tribute to the Word of God itself: "The best ally for reviving the Bible is the Bible itself. Any teacher with his faculties one-half alive to the rich opportunities offered him can capture the interest of all but the most perverse undergraduates, even under the handicap of compulsion. For here in the pages of the Bible lie the great issues of life and death that are the concerns of all human beings. They only need to be presented correctly. Here are the emotions that have blown through us all. With one-half an opportunity, students will recognize the value of the greatest work in our cultural tradition." This ignorance of the Word of God, which is a synonym of ignorance of God and of His Son, Jesus Christ, is, of course, one of the many ways in which our age is preparing for the advent of Antichrist. The defilement of men is another, of which we have spoken elsewhere in these pages.

Ecclesiastical Impotence. At a public meeting held in the Free North Church, Inverness, Scotland, on Tuesday, November 15, 1949, Dr. G. N. M. Collins, former Moderator of the General Assembly of the Free Church of Scotland, made a most remarkable statement in preaching on the impotence of the disciples as recorded in Mark 14:29. These are his words, as quoted in the *Monthly Record of the Free Church of Scotland*:

"There is a growing paganism, and the Church seems helpless in face of it. Various remedies have been suggested. (1) Throw away all outworn dogmas. If that be a real cure, there should have been a marked improvement in the situation by now, because the destruction of creeds has been going on for a long time now in Scotland. (2) The divisions among the churches have been blamed, and so the need for a vast world church was being loudly proclaimed. If the cure lies here, why is Scotland not in a better condition morally and spiritually? Within the last fifty years two great church unions have been brought about in Scotland, and the exorcism of the United Church is not any more potent than in pre-union days. (3) In our own case, our form of worship has been blamed, but who would venture to maintain that the level of spiritual life is any higher in the churches that have adopted new methods in comparison with the churches that still abide by the old ways? The truth is that the evil is too deepseated for such quack remedies to be of any use.

"The real reasons for failure are suggested in Mark's narrative. 'Why could not we cast him out? Because of your unbelief. This kind goeth not out save by prayer and fasting.' The truth is that the Church of today is too worldly to be honoured with the success of other days."

HE KNOWS THE WAY

BY ELYA GRAY

We need not know the way we take,
 But safely, by His side,
 Can follow as He leadeth us—
 Our Stay and faithful Guide.

What shall we care for shadows gray,
 In valleys dark and dim,
 When hand in hand we travel o'er
 The vales of life with Him?

The Spirit of the Living God
 Looks far beyond today;
 Oh, may we trust and walk with Him
 Who sees and knows the way.

The Unanswered Question

By HARRY JAEGER*

Science cannot answer it. Despite the passing of another milestone in scientific achievement, as described by Mr. Carlisle in December's *Coronet*,† the most profound mystery of all is still as profound and mysterious. This most recent theory of the origin of the universe starts from naked energy. Through a multi-billion-year process, that energy emerged as a nuclear fluid which in turn became cosmic dust. Science now believes that this actual transformation took place in a matter of minutes, as a gigantic explosion. Eventually the cosmic dust became, and is still becoming, suns and planets. Yet, how life arises within that cosmic development cannot be determined by science.

Science is not to be castigated for this limitation of its wisdom. It is rather to be enmended for its acknowledgment of this unfathomable mystery beyond its rightful scope. Such integrity, however, is characteristic generally only of the first rate scientific mentality. Those of second rate, or less status, who occupy chairs of instruction from kindergarten to graduate school do still, with few and outstanding exceptions, propound various outdated theories of life's origin as indisputable fact. Even though evolution, for example, has fallen into desuetude among scientists, this fallacious theory still parades in various disguises as firm fact.

There are many forms in which the spectre of evolution enshrouds itself. Our reference to evolution embraces those theories which find life arising by natural means out of an emerging matrix of lifeless matter; and, also, which espouse the notion that all life stemmed from an original primitive protoplasm.

Many do not realize the fraud which has marked much of the propaganda of evolution. Absurdities of fossil reconstruction constitute a sordid story of deception. We refer

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†"Science Proves the Story of Creation," by Norman Carlisle.

to those half-man and half-ape figures imagined from a piece of bone or a pair of teeth. Some of these finds were pawned off as missing-link relics and were not made accessible to any but those who were their discoverers. Subsequent investigation has demonstrated the lie but failed to correct it. Thus the bugaboo of the missing-link is still circulated, even among the so-called intelligentsia as bona fide proof.

It is fact that science has not yet completed the classification of all living forms. How is it possible, then, to take a disinterred fragment of bone, or some dental specimens, and from such scanty data reconstruct a total figure, even down to its hair color and texture, and its habits of eating and making love? The fact is that it is not possible to do this. An expert in bones can reconstruct a figure from a single bone, if certain specific facts are known as to the species of animal, the color and texture of hair, etc. But these fantastic nightmares dreamed up as primeval inter-species links are more absurd than the uncouth creatures of C. S. Lewis's *Silent Planet*.

"Evolution is a fiction, a poetical accumulation of probabilities without proof and of attractive explanations without demonstration." No distraught cleric authored those words! The reader will find them on the pages of the unsurpassed French *Encyclopedia of Science*. They were written, furthermore, by the top-notch scientist and self-acknowledged infidel, Robin.

A director of the famed British Museum, and an authority on fossils, declared that the great institution he directed contained not a single shred of evidence in favor of evolution. He avowed that evolution "is sheer nonsense, not founded on observation and unsupported by fact. This museum is full of proof of the utter falsity of evolution."

The distinguished Agassiz, of Harvard, said that any man who accepted evolution ceased thereby to be a scientist.

Statements such as these, by men of unquestionable reputation and authority in the field of science, men of today and yesterday, can be multiplied almost without end. Yet it is the impossible ghost of evolution, supported by a substratum of self-deluded pseudo-scientists, which is kept in vogue. What the promulgation of this insidious dogma, plus

its sister falsehoods in other related fields of learning, has meant in broken faith and twisted ideas is incalculable. This is a recognition alive in other than church ranks. Frederick Rend Rogers, in his recent first volume of a series, *Treason in American Education*, writes from the viewpoint of an educator. Among many saddening things, he says: "A million parents have slaved and sacrificed to send their sons and daughters to colleges, inspired by the tradition that education is a guarantee of success. A few years later, the young folks come home with a shattered faith in the family Bible and the religion of their parents, without moorings, confused, and blinded to the truth."

That is why it is so refreshing to read in *Coronet* such a treatise as "Science Proves the Story of Creation." The author says that "it is a humbling thought to realize that science cannot provide the answer to this greatest question." The question is, of course: "How did life emerge from the nuclear fluid that became cosmic dust that became sun and planets?"

Among the many glistening facets of this newest scientific gem, there are three points which deserve emphasis as underlining the biblical revelation of beginnings.

First, we find science now believes "the universe was born in a matter of minutes, in a single tremendous act of creation."

Second, science has traced the hurtling masses of matter of our universe back to their common source. The form of the original was not matter as such, but "this primordial life stuff of the universe must have been made up of sheer energy, blazing with inconceivable power." There was a time when, to science, there was no time: "Zero. Emptiness . . . nothing . . . a moment when there was no earth, no universe."

Third, when this energy expanded by millions of miles in just four minutes, it was then a matter of an hour until the ninety-two elements were formed. These elements gathered into unequal clouds of dust, and by the transforming power of radiant light became stars and sun and earth. Everything came into shape, therefore, from these swirling masses of dust clouds through the instrumentality of light.

Let us relate these stupendous concepts to the Bible. We must remember that the Bible is not a text-book on science, but when in its unfolding story of spiritual truth it describes that which lies in the realm of natural science, its terms are accurate if not scientific. Thus Harvey's discoveries relating to blood, facts which revolutionized medicine in both theory and practice, were antedated in Moses's simple statement: "The life of the flesh is in the blood" (Lev. 17:11). When the Bible writer thinks of how the earth remains where it is in space, and what the shape of the earth is, the simple words are again centuries ahead of science: "He hangeth the earth upon nothing" (Job. 26:7); and, God "sitteth upon the circle [literally, *sphericity*] of the earth" (Isa. 40:22). These statements surely describe in non-professional terms the fact of gravity and the global form of earth.

The scientists of Job's and Isaiah's days must have had a good laugh at the expense of the prophets of God. Imagine the earth hanging on nothing! And to think that the man was actually loose in society who taught the earth was round! Did he not know that the capped and gowned men with the telescopes, band models, said that the earth was flat, and that it was supported by three huge elephants which, in turn, stood upon the shell of an enormous turtle? The scientists laughed then, and they were still laughing at the idea of a round earth in 1491.

Genesis is in accord with the newest theory in that there is agreement that the original creation was accomplished in a brief time by unleashed energy. It took six days—twenty-four-hour days, too. Each day has evening and morning, and were they held to be great ages of time, we realize that equal periods of dark following upon equal periods of light would have made the existence of life impossible. The order of appearance of created things is scientific also, beginning with light. Before that appearance of light, there is God, the source of that inconceivable power.

The Bible affirms as well that there once was no earth and no universe, nothing, nothing but God. "In the beginning, God. . . ." We discover, furthermore, that, in the creative process, there are two distinct Hebrew words used. One is *barah*, to make something out of nothing. The other

is *asah*, to fashion something anew, to remake previously existing matter. "In the beginning, God created,"—*barah*, made the heavens and earth from nothing.

The zero hour of science is in the first verse of Genesis. Between that first creation of verse 1 and the chaos of verse 2, there extends an indeterminate period of time sufficient to account for the actual age of the earth and its authentic skeletal remains of prehistoric life. It is not our purpose to explore that now. Suffice it to say that Isaiah wrote that "God did not create the earth void" (45:18). The second verse in Genesis describes an earth to which catastrophe had come resulting in the chaotic condition God did not create. After verse 1, the word *barah* (to make out of nothing) does not occur until life is brought forth. Thus the actual reforming of earth and sky was a process of making over a ruined universe. That is why science will never, never discover the source of life within the natural development of matter. Just as the original energy, a nothingness in substance, from which matter was formed was a direct creation, so life did not arise from matter but was a direct creation.

Science believes it was light which transmuted that energy into cosmic dust from which matter, in its various elemental structures, arose. So the Bible tells us that God first caused light to appear. Light is the indispensable prelude to life. That is true in the spiritual realm as well as the material.

It is significant, too, that God is attributed with the creation of man from the dust of the earth. Dust, science avers, is the basic form from which the universe gained its body. Yet it was not from dust that man arose alone through a natural process. Nor did man, as a creature of dust, have life in himself. Whatever arises from lifeless matter must lifeless be. So God breathed into Adam the breath of life, and the creature of dust became a living soul.

Is it not wonderful that science has broken down the dust of the earth into its component elements, and has found thereby that there are fourteen elements in average dirt? And, an analysis of the human body shows that it, too, is composed of those same fourteen elements!

It is the belief of this writer that the *facts* of science underline the revelations of the Bible, and the Bible continues to

confirm the facts of science as they arise. It is only when science dabbles in theory that a clash with the Scriptures may arise. And, as the various text-books on science become obsolete year after year in the face of new facts or more cogent theories, the Bible stays on and increasingly confirms the unfolding wisdom of her good friend, science.

The Day of Pentecost

An Examination of Acts 2:1-13 (Continued)

By LEIHMAN STRAUSS

2. The Pentecostal Presence

The day of Pentecost was the day of the Holy Spirit's coming into the world. In the chapter now under consideration, Luke does not attempt a description of the Holy Spirit, but he does deal in greater length with the effects of His presence on that day. We are not going to try here to put into words a description of Deity, but there are some facts which are pertinent and which should be considered.

The coming of the Holy Spirit on the day of Pentecost was the coming of a Person. The term, "the Holy Spirit," is the name or title of the Third Person of the Holy Trinity, and it is used to distinguish Him from both the First Person, who is the Father, and from the Second Person, who is the Son. There are many other names used in Scripture to describe and designate the nature and work of the Third Person, and in every instance they refer to one and the same Person, the Holy Spirit.

Many professing Christians have not yet been taught that it is wrong to refer to the Holy Spirit as "It"; yet there is much biblical evidence as to His personality. He is more than a "mere" power and influence; hence the masculine personal pronouns, "He," "Him," and "His," should be employed when reference is made to the Third Person of the Trinity.

Referring to the Holy Spirit as the *Third* Person does not imply in the least that He is less important than the Father and the Son, but it does suggest that He, the Spirit

of God, is the last-revealed personality of the three. Pentecost introduced the dispensation of the Holy Spirit, and from the Book of Acts to The Revelation, the Holy Spirit functions as the direct agent between God and man. The purpose of Pentecost was to introduce Him to man in a new way. The Holy Spirit was active before Pentecost, in the Old Testament, striving against sin (Geo. 6:3), enduring with skill (Exod. 28:3; 31:2-5; 35:21-35), empowering for service (Judges 3:10, 34; 1 Sam. 10:6), and causing men to speak God's message (Num. 24:2; 2 Sam. 23:2; 2 Chron. 20:14). But none of the Old Testament saints knew Him as the disciples learned to know Him at Pentecost. The pentecostal Person is none the less God than God the Father, and God the Son.

The Holy Spirit came as the Third Person in the Godhead, co-equal with both the Father and the Son. He is called God (Isa. 6:8, 9; cf. Acts 28:25, 26; Jer. 31:31-34; cf. Heb. 10:15; Acts 5:1-4; 2 Cor. 3:18 R.V.). The fact of His Deity is obviously clear in that He possesses the essential attributes of God. Like the Father and the Son, the Holy Spirit is eternal (Heb. 9:14), omniscient (1 Cor. 2:9-11), omnipresent (Psa. 139:7-10) and omnipotent (Job 26:13). His coming was not simply the power of an influence; it was the presence of the living God. He had been on earth before, but now He came to stay. The Lord Jesus had said: "I will pray the Father, and He shall give you another comforter, that He may abide with you forever" (John 14:16). The Church was being formed and anointed by God's eternal presence. Pentecost was the guarantee of the presence of the Holy Spirit. He came to indwell and possess the hearts of the believers. Call the Pentecostal experience by whatever name you choose, "holiness," "the overcoming life," "the Spirit-filled life," "the second blessing," or "the victorious life," the fact remains that it was the Spirit's presence that produced the results. We insist in placing the emphasis upon *Him*. What happened at Pentecost? The Spirit came.

We see a mighty unfolding in the Book of the Acts. Pagan powers are smitten, the lame are made to walk, the dead are raised to life, and thousands of souls are born anew.

There is no record its equal in all the annals of literature. Never before were men possessed with so great an impulse to speak out for Christ. Never before had there been such a readiness and voluntary willingness to suffer for Christ. Never before had a group so large known such enthusiastic and intimate fellowship. The world was to witness a new thing. Rather than deny Jesus Christ or each other, the disciples chose to take their lives into their own hands and go forward in the Master's name even unto death. Then commenced their witness in Jerusalem, branching out to Judaea and Samaria, and in due course pushing out toward the uttermost part of the earth. And how did this new constraint come? There can be but one answer—the Holy Spirit had come to abide.

God's purpose is to draw men to Himself and make them like His Son, Jesus Christ. To this end Christ gave Himself. But in so doing He did not complete the task. The process of producing God-likeness is still going on today, and it is the primary work of the Spirit to accomplish this. Undoubtedly the disciples were somewhat startled when Christ commissioned them to go forth into all the world and present His Gospel to all men. If they were bewildered at His command, they had a right to be. But He anticipated their fears and eased their burdened hearts when He added: "After that the Holy Ghost is come upon you." At Pentecost, that is exactly what took place. The Holy Ghost came. Now, for more than nineteen hundred years, men have defied suffering, sorrow, and death in order that Christ's transforming Gospel might reach all men and fashion them into His likeness. Not all who have heard have believed, by any means. But some have, and in every instance the change has been wrought, not through the disciples themselves, but through the Holy Spirit who came at Pentecost.

We need to recognize the pentecostal Person in the ministry today. There is a prevailing impotence that none can deny, and all because the Person of the Holy Spirit is lost in a program about Him. We have emphasized the program and the personnel behind it, but we have shut out Him who alone can produce lasting results. The works of the flesh can never produce the fruit of the Spirit. The

Holy Spirit is the life-line of power in the Church. The coming of the Spirit was the commencement of the Church, for, says Paul: "Ye also are builded together for a habitation of God through the Spirit" (Ephes. 2:22). By the Spirit the body of Christ was formed, and by Him it is held together.

Too little attention is being given Him, and because He is not recognized, there is no power in service. There is no need to pray for the Spirit nor to plead for a return to Pentecost. Both are with us today. "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure" (John 3:34). He is a Person, and we have as much of Him as did the disciples at Pentecost. When we permit the Holy Spirit to take possession of the Church today, we can expect the same glorious results. Let us evermore yield to Him.

3. The Pentecostal Phenomena

The word "phenomenon" has been defined as *a strange and striking appearance of any nature; something not common, a marvel, a wonder in the external world or in a person possessing unusual powers.* The day of Pentecost brought with it a demonstration of unusual power at which time there were wonders to behold. The phenomena that accompanied the pentecostal Presence is now under consideration. The phenomena were three in number. They were signs which were the symbols of the Holy Spirit's coming: the signs of sound, sight, and speech. The first was heard, the second was seen, and the third was both heard and seen.

There was the sign of sound—"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2). Here we are told that the Spirit's coming was as the wind. It was a supernatural sound, for the divine record has it that the sound came from heaven.

Wind is one of the emblems of the Spirit. The Greek language has but one word for "wind" and "spirit," and they mean the same thing in that language. We shall cite two biblical illustrations which show the spiritual analogy between the wind and the Spirit. In Ezekiel 37, we have

the prophet's vision of the valley of dry bones, a prophecy which has to do primarily with Israel. Ezekiel was taken by God to see a valley filled with dry bones. Then God said to him: "Son of man, can these bones live? . . . Then said He unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army" (Ezek. 37:1-10). These four winds, which the prophet calls breath, are the divine breath of the Holy Spirit, the breath that caused the first man to live, when "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). It is further testified to by Job, where he says: "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). When the Lord Jesus explained to Nicodemus about the operation of the Holy Spirit in regeneration, He said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).

The wind is a symbol of power and life. It is not static. It stands for the Holy Spirit, the mightiest of all powers, apart from which no sinner, dead in trespasses and in sins, can ever be born again into the family of God. He is the energizing power that quickens men today. Apart from Him men remain spiritually dead.

There was also the sign of sight—"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:3). To the Jew, fire had always been a symbol of the divine presence, and it is a glorious expression and illustration of the person and work of the Holy Spirit. The Scripture says: "Our God is a consuming fire" (Heb. 12:29), and He is called, "the Spirit of burning" (Isa. 4:4). He is likened to the consuming fire which purges the wheat from the chaff (Matt. 3:11, 12). Fire is used to describe the illuminating power of the Spirit, for the seven

lamps of fire burning before the throne of our Lord are called, "the seven Spirits of God" (Rev. 4:5).

The Jewish religion was made up largely of symbols, the physical things being used to symbolize the spiritual. No better symbol could have been used for the person and work of the Holy Spirit than fire. Fire illuminates, and Pentecost was to be a new revelation and illumination.

Christianity was not to begin in the dark. There is nothing vague or shady about it. As it commenced under the glory and splendor of divine light, so it has continued. That religion which has thrived on half-truth and which ingratiatingly makes its way into the minds of the unwary is not the true Christian message which came by the Spirit at Pentecost. The weakness of Modernism is not so much in what it says as in what it does not say. The true Christian message subscribes to the doctrine of Pentecost, and that is the enlightening and purifying power of the Holy Spirit. There is no room around the pentecostal fire for religious chameleons who change color with every background. Without that Holy Fire, there never would have been the mighty results.

Recently I stood by an open fire place. I appreciated the warmth. What a fitting symbol is fire of the Christian faith! Christianity is not cold. It warms the hearts of its adherents by the fire of the Holy Spirit. Wherever it is embraced, it kindles a new conflagration. This pentecostal phenomenon was the doing of the Lord.

Finally, there was the sign of speech—"And they began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Speech in itself would not ordinarily be classed as a marvel in the external world. Speech is common to all men. But the pentecostal display of tongues was above the realm of nature, and all those who were present knew it. It was something uncommon to them. The gift of tongues was the first of the pentecostal effects and the first to disappear. The crowd that gathered that day was mixed, "out of every nation under heaven" (Acts 2:5), so that they used different languages and dialects. The phenomenon occurred when, to the amazement of all, the apostles began to speak, not in the normally recognized

Aramaic of the Galileans, nor even in the common language of the Jews, but in unknown tongues which, to certain listeners, hearing, were able to understand in their own language.

The phenomenon of tongues was not permanently instituted, but it was designed for temporary purposes. We believe that God gave this gift at that time especially for the benefit of unbelieving Jews, for, says Paul: "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not" (1 Cor. 14:21, 22). Three times tongues are spoken of in The Acts, and in each case it was a sign that God, in the person of the Holy Spirit, had brought the Gentiles into the Church on the same basis as the Jews. (See Acts 2:1-4; 11:15; 18:24; 19:6, 7). Speaking in tongues was a sign of the Spirit's presence, and such a sign was given to the whole group so that they all spoke with tongues (10:46).

The sign of tongues should not be confused with the several gifts of the Spirit which are given separately to different believers for service. These gifts Paul explains in Ephesians 4:1-13 and in 1 Corinthians 12.

Speaking of the pentecostal phenomena, Dr. G. Campbell Morgan wrote: "These were but symbols of no value save as signs for the moment. It is necessary to observe that fact, because there is always a hunger in the carnal heart for signs. These signs were material; today we do not need them; they were needed at the commencement."

The speaking with tongues at Pentecost was doubtless done in perfect order, without any confusion, and it was given just for the occasion. The gift was neither universal nor permanent. As Arthur T. Pierson said: "Speaking in an unknown tongue is unintelligible to the hearer, is not in and by itself edifying to men, is comparatively undesirable and unserviceable, it may degenerate into an empty display of the mysterious—a mere babble, if not babel, of confusion, and that such a gift acts rather as a hindrance than a help to common joint worship." Today the Holy Spirit is indwelling Christians, seeking to exalt and magnify Jesus Christ in us. Let us not confuse the

OUR HOPE

unbeliever any more than he is already bewildered, but let us seek to witness to him intelligibly and intelligently in a tongue that he knows.

The personal and practical aspect of the Spirit's ministry is summed up in the statement: "They were all filled with the Holy Ghost." This is the normal state, and it is commanded in the epistles. More important than seeking after the pentecostal phenomena is to surrender our lives to the pentecostal Person who longs to fill us with Himself—in order that we might be equipped to carry out the Great Commission.

THOU ART SUPREME

BY CONSTANCE CALENBERG

"For we are HIS workmanship" (Eph. 2:10)

Thou art supreme, O living God Incarnate,
Thou Son divine, Thou guardian of my way—
I bend to Thee the fibre of my being;
I yield to Thy blest hand, the living clay.

Thou art supreme, the tenant of this dwelling,
The ruling Lord, the Lover wondrous sweet—
I give of all I am to Thy possessing,
O Christ! I lay my being at Thy feet.

Thou art supreme, judiciary Surgeon,
This life responds to Thine unerring skill;
As Thou dost work, I rest, conformed, surrendered—
Beneath Thy scalpel's stroke, my soul is still.

Thou art supreme. My body, soul, and spirit
Give o'er their claims, and place before Thy throne
This life to use, this heart to mold and fashion,
This soul, O God, to be Thy very own!

Studies in the Epistle to the Hebrews

By E. SCUYLEA ENGLISH

Chapter XII, Verses 1-4

1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

2 Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

From time to time throughout the epistle, its writer calls upon its readers to institute in practice what has been established in doctrine. The appeals are introduced in various instances with the words, "let us," an expression that is in bright contrast to the recurring "thou shalt" and "thou shalt not" of the old economy. Following the dissertation on the importance of believing God so as to enter into His rest, the readers are enjoined: "Let us therefore fear, lest . . . any of you should seem to come short of it" (4:1); and again: "Let us labor therefore to enter into that rest . . ." (4:11). Close upon the teaching that believers have, in heaven, a great High Priest, we are counseled: "Let us hold fast our profession" (4:14); and yet again: "Let us therefore come boldly unto the throne of grace" (4:15). After admonishing the readers of this letter to leave the rudimentary facts of the doctrine of Christ, the writer tells us: "Let us go on unto perfection" (6:1). And thrice the term is employed in chapter 10, wherein, following instruction concerning the new and living way that has been opened to believers to enter the Holiest, by the blood of the Lord Jesus, it is urged: "Let us draw near with a true heart . . . Let us hold fast our profession . . . And let us consider one another to provoke unto love and to good works" (vss. 22, 23, 24). "Let us" is the language of grace and is very much sweeter than the commands of the law.

The turning point in the epistle, where doctrine gives way entirely to the practical exercise of its principles, is in chap-

ter 10:19. We have already seen three appeals for the application of truth in personal experience, in the verses last cited. The writer goes on to show that faith in God is the rule of Christian living (10:38), and thereupon he adduces, in chapter 11, a brilliant array of men and women of faith to demonstrate the power of faith as a precept for both action and endurance in the Christian manner of life. That which comes before us now, in the early part of chapter 12, is another personal application, having as its intent that those who were the principal recipients of this letter should take their place outside the camp of Judaism, and that every reader should withdraw from any alliances other than the faith-way, and stand openly, fully, and firmly on the side of Jesus Christ our Lord.

"Wherefore," the injunction begins, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (vs. 1). The imagery of a race, or a race-course, is employed as a vivid representation of the Christian life.* The popular, and generally accepted explanation of this passage is that, as Christians engage in the race of life, a great cloud of witnesses, in the stadium of heaven—Abel, Enoch, Noah, Abraham, Moses, David, etc.—view their progress and encourage them on their way by this activity. It is also intimated that there is given us, in this portion of Scripture, biblical evidence that our loved ones, who are now with Christ, know and are vitally interested in what we, who are on earth, are doing.

We do not wish to be arbitrary in rejecting this interpretation, especially in view of the facts that (1) so many deep students of the Word have adopted this opinion, and (2) the explanation has been of comfort to multitudes. We believe, however, that the context and analysis suggest rather that the witnesses are not spectators at a race but earlier contestants, whose example we may well follow.

First of all, suppose we consider the word "also" (Gr. *kai*), which may be translated *and*, *even*, or *also*. In the Author-

*This is not proof, to be sure; it is, however, one of those undesigned coincidences, found so frequently throughout the epistle, that suggests Paul's authorship (cf. 1 Cor. 9:24-26; Gal. 3:7; Phil. 2:16; 2 Tim. 4:8).

ized Version it is misplaced, for in the Greek text it follows "wherefore" (Gr. *toigaroun*) directly. The verse should be rendered somewhat in this fashion, as in the A. S. V.: "Wherefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside . . . and run . . ."

"Seeing we are compassed about with so great a cloud of witnesses . . ." Who are the witnesses? They might be angels, or they might be others on this earth at the present time; but they are neither. It is transparently clear as to their identity; they are the elders of chapter 11:2, the heroes and heroines of the faith enumerated, by name and unnamed, thereafter. But what is their activity alluded to here? We have learned that by faith "the elders obtained a good report," that is, literally, they "received witness." God spoke to them. They believed His Word. And, in faith, they lived accordingly. In faith and obedience they offered the prescribed sacrifice to God, walked with Him, and served Him; they sojourned in the land of promise as strangers, looking for a city whose builder is God; they bore seed, they blessed their offspring, and they gave commandments, all by faith; they chose to suffer affliction with the people of God; they subdued kingdoms, wrought righteousness, escaped the edge of the sword, by faith; and by faith they were tortured, stoned, and slain; they wandered about in deserts and mountains, homeless, and yet received not the promise. In all these acts of faith, in speech and in deed, by life and by death, they themselves were witness-bearers, testifying by their attitude and actions to their faith in God. Such men and women compose the great cloud of witnesses.

The word "witness" is from the Greek *martus*, from which comes our English word, "martyr." It is quite true that its meaning, as in English, sometimes denotes *one who beholds action of one kind or another*; but in its primary sense, in both tongues, it refers to *one who bears testimony to that which he knows to be factual*. The latter, or primary meaning, is the signification here, we believe.* The elders bore testi-

*It is reasonable to assume that, if the writer had intended to signify that the witnesses were spectators, he would have employed, in the Greek, either *autopites* or *epoptes*, each of which is rendered "eye-witnesses," in Luke 1:2 and 2 Peter 1:16, respectively.

mony to that which they knew by faith, "the assurance of things hoped for, the conviction of things not seen" (11:1). Thus they were witnesses, demonstrating their trust in God by the way they lived, running with patience the race set before them. And thus do they speak to us to this day.

"Wherefore let us *also*, seeing we are encompassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The elders did it. Their witness has been made evident. We are surrounded, in faith in God, with such stalwarts. Let us do the same as did they.

A weight is not, of necessity, a sin; it is a hindrance. If we are to run in a race, we do not want to be hampered by aught that will retard us in our progress. When Lot escaped from wicked Sodom, just prior to its destruction, he was told to flee to the mountain, lest he be consumed. But Lot pled that he might be permitted to go into a nearby city: "Behold now," he said, "this city is near to flee unto, and it is a little one: Oh, let me escape thither (is it not a little one?), and my soul shall live" (Gen. 19:20). Lot's love of city life was a weight that hampered him in the race. Thus it is with a number of things concerning which Christians will ask: "What is the harm? Such and such is not a sin." Perhaps not; but is it a weight? Will it encumber the runner, or will it speed him along the course? The weight-carrier may indeed reach the goal, but he will not reach it triumphantly.

"... and the sin which doth so easily beset us." This, too, must be laid aside. Is it a specific sin, common to many? Some expositors declare it to be unbelief, for it was this sin that was besetting the original recipients of this letter. They professed to have faith in Christ's atoning sacrifice; yet they showed their lack of faith by their determined adherence to principles of the law, by their continuance in the ceremonialism of Judaism. We, too, in spite of our profession of faith, are often guilty of lack of faith. Other commentators affirm that the sin here referred to is that particular sin which each individual is most frequently tempted to commit, that is, each person's special weakness

or favorite vice. Both of these suggestions have merit. We submit, however, that the term is general.* Sin, as such, besets, harasses, and clings to every one of us very easily. Let no Christian think for one instant that the tendencies toward sinning have departed with his regeneration. "The flesh is still a part of every one of us." In Christ we have new life and the power of victory over temptation and sin; we are no longer slaves to sin (Rom. 6:6, 7, 14). But sin is exceedingly natural to the flesh and we must watch and be on guard constantly, armed with the weapons of spiritual warfare (Ephes. 6:10-18), lest we be overcome. For the tendency to sin clings readily to us and attacks us easily.

Let us, therefore, lay aside the weights and the sins that so easily beset us—lack of faith, particular sins, and sin in general—“and let us run with patience the race that is set before us.” There are occasions when patience, in connection with a race, is the last thing one would think of. He who engages in a sprint, a dash of 100 yards, hardly needs patience. But the kind of race† referred to here is no sprint, but a contest of endurance. The course is set for each of us. The rules of the course and the limits marked out must be followed, and the race must be run with patient endurance. It is not enough to run well for a short distance, and then to turn aside or desist. The appointed path that is “set before us” must be followed to the end. Obstacles may need to be overcome, and there is demand for constancy of purpose. None of us knows the length of the course for himself, but God knows what it will be for each of us. It is longer for some than for others. It begins when we receive Christ as our Saviour; it ends when we are called into His presence. Whatever its length, whatever trials beset us along the course, we can know that our blessed Lord has traveled the full way ahead of us, and so have the elders, the witnesses, some with greater success than others. But all of them have finished the course; and so must we, with patient endurance.

*There is some evidence, although not conclusive, that the definite article, “the” (Gr. *tes*), was absent from the earliest MSS.

†In the Greek, *agon*, rendered also *conflict*, *contest*, or *race course*.

"Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (vs. 2). The course has been set. Weights and obstructions have been laid aside. The race is under way. How are the contestants to run with patient endurance, when the hazards may be great and the route long? We have the encouragement of knowing that others, mortal men like ourselves, have run and finished the course by faith. But there is a far greater motive power than even these noble examples. We are to look unto Jesus. The verb (Gr. *aphorcoo*) means *to look away from and to*, and implies an utter concentration upon the object of the mind, to the exclusion of everything else. We are to lay aside weights and sin—this is negative action, as it were; then we are to look unto Jesus—this is positive exercise. The elders have been our example; the casting off of hindrances has been our preparation; but to look away from these things and unto Jesus is our enablement and our goal.

Christ is the author, or captain, or file-leader (as in chap. 2:1), and the finisher, or perfecter, of faith.* He is the captain, who has gone on before to the goal, and who leads His people on. He is the perfecter of faith, for it is by Him alone that faith has reached completeness. Faith is the highest method for running the race of the Christian life. This life cannot begin without faith, and faith is the channel of strength and ability to carry on. Christ's life was a life of faith in its utmost possibilities and perfection. "Let us" look away unto Jesus, the captain who has preceded us, and the perfecter who has finished the course with joy.

For it is written of Him: "who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Because of what was ahead for our Lord, He endured Calvary, despising the shame. Whatever of the taunts and contempt of men He was called upon to face, whatever privations and hardships came His way, the Lord Jesus despised. They were nothing to Him on account of the joy that was set

*The pronoun "our" is not in the early MSS.

before Him. He did not mind the misunderstandings and persecutions that weigh so heavily upon many of us, but He despised them. As for the cross—He did not despise that, but He did endure it. He could hardly despise that which meant that the sin of the world would be placed upon Him, that He would Himself be made sin in all its appalling hideousness. He could not look disdainfully upon that which would cause the Father's face to be turned away from Him, that would require God to forsake Him in that hour of vicarious suffering. But for the joy that was set before Him, He could endure it.

What was the joy set before Him? He who said: "Lo, I come to do Thy will, O God" (10:7; cf. Psa. 40:7, 8), looked forward with joy to the time when the task should be accomplished, when He could say: "It is finished!" The joy that was set before Him included bringing many sons into glory, by the cross that He endured (2:10). It was His joy to anticipate the day when all His enemies should be made His footstool (10:13). It was His joy to expect to be crowned with glory and honor, and to have all things put under Him (2:6-8; cf. Psa. 8:4-6). Above all, the joy that was set before Him was that of reunion, as it were, with the Father. Who can picture that scene, when the Son passed through the heavens into the Father's presence, to be seated at the right hand of the throne of God? We can only exclaim, with David: "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore!" (Psa. 16:11). Our blessed Lord looked not at the things which are seen, but at unseen things; not at the temporal, but at the eternal. The afflictions that He bore were but for a moment, and worked for Him a far more exceeding and eternal weight of glory (2 Cor. 4:17, 18). Thus, "for the joy that was set before Him [He] endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (vs. 3). Little, if any, exposition is needed here. It is an exhortation to consider well, to ponder the One of whom we have been reading, our Lord Jesus Christ. Whenever the trials, griefs, discouragements, and outright perse-

cutions of the world, with all that it embraces that is inimical to Christ and the Christian way of life, seem to overpower us, and we become weary, faint-hearted, and dejected, we are to occupy ourselves with the Lord Jesus, and delight in Him. He knew hardships, opprobrium, and cruel persecution such as we can never experience. So then, as we look to Him as the goal of the race, so we consider Him in His endurance of the contradiction, the animosity, the malice of men. Contemplating what He bore, and that it was on our behalf, our weak knees are strengthened, our heavy hands are lifted up, our heads are held higher, and we become ashamed that we have succumbed so easily to the comparatively insignificant suffering that has fallen to us for His sake.

"Ye have not yet resisted unto blood," the writer adds, "striving against sin" (vs. 4). Christ died for sin. The elders suffered ostracism, scourging, and even death on account of sin in the world and their stand against it. Have we aught about which to be downcast? Whatever striving we have done against sin has not yet exacted our life's blood. This is obviously so, or we should not be here to read these lines. Therefore, let us not despair or murmur concerning the circumstances in which we find ourselves because we bear the name of Christ, but let us run with patient endurance the race that is set before us, looking unto Jesus, and contemplating Him and His loving service on our behalf, as we consider Him in all His beauty, at the right hand of the Father, exalted, and ever living to make intercession for us.

(To be continued, D. V.)

GOD ALONE CAN DO IT

It is very important for servants of the Lord to recognize the fact that, whenever He places us in positions of responsibility, He will both fit us for the tasks and maintain us in them. On the other hand, when we rush into such positions of our own wills and in our own strength, we are doomed to failure. For it is only God who can fit men with the needed grace to occupy positions of leadership and fruitfulness.

Re-Thinking the Rapture

An Examination of What the Scriptures Teach as to the
Time of the Translation of the Church
in Relation to the Tribulation

By THE EDITOR

IV

In addition to our Lord's prediction concerning His coming, recorded in Matthew 24:29-31 and discussed in our last chapter, twice more in the Olivet Discourse He alluded directly to the coming of the Son of man, namely, in chapter 24:37-44, and in chapter 25:31-46.

In the former instance He related the conditions that will exist, at the time of His coming, to the days of Noah: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left . . . Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:37-42).

The same circumstances that attended the time just prior to the judgment of the flood will pertain before the return of Christ in judgment upon the world. Business will be going on as usual. People will be occupied with the normal duties of life. The prophets of God, His spokesmen, will be given little heed. Then suddenly the Lord will come. This advent is that described in verses 29-31, "immediately after the tribulation of those days." The whole context indicates that it is this occasion that is here set forth.*

*It is suggested, by some who believe that the Church will be on earth during the tribulation, that Noah is a type of God's people being saved, not out of, but through judgment. But with equal propriety it can be said that Enoch, who was translated before the judgment of the flood (Gen. 5:24; Heb. 11:5) is a type of the Church. Noah's ark certainly was a picture of Christ saving His people from judgment. The very Hebrew word translated "pitch," in Genesis 6:14, is rendered "atonement," in Leviticus 17:11. It is the atonement that makes the believer safe in Christ as it was the pitch that made Noah and his family safe in the ark. By the use of symbolism

Because it is stated here that two will be in the field, or two women will be grinding at the mill, and that one will be taken and the other left at the coming of the Son of man, some have arrived at the conclusion that it is the translation of the Church that is denoted in the taking of the one and the leaving of the other.† Therefore, say they, the Church must be on earth throughout the tribulation.

Let us bear in mind, however, that the translation of the Church was not revealed by our Lord, but that it was left for the Apostle Paul to declare this mystery as a new revelation (1 Cor. 15:51, 52; 1 Thess. 4:13-18). Consequently, those to whom our Lord was speaking (and we ourselves, had we read the Scriptures only as far as Matthew 24 to this time) could not possibly infer that the Lord's reference to the time of Noah had to do with the rapture of the Church. What would they understand? They would remember that when the flood came, those who were taken were taken into judgment, and those who were left were left to live on earth. That is just the reverse order of how it will be at the translation of the Church, when those who are taken will be taken to be with Christ, while those who are left will be left on earth for judgment.

The allusion is most certainly to the time of the coming of the Son of man in power and glory. That coming is unquestionably after the tribulation. The circumstances of the taking of the one and the leaving of the other, from the field or from the grinding mill, connected as they are with

it might also be assumed that Enoch is a type of the Church translated before judgment, while Noah is a type of Israel saved through judgment.

†Before us we have a book that presents the post-tribulation view. Its author states that the word translated "taken," in Matthew 24:40, 41, and in a parallel passage, Luke 17:34-36, the Greek verb *paralambano* means *to take home, receive*. According to Liddell & Scott, in their *Greek-English Lexicon* (Oxford University Press) which this same commentator praises quite highly, *to take home* is not included among the definitions of *paralambano*. *To receive* is correct, but here are some other definitions of the same verb: *to take, to undertake, to associate with oneself, to seize, to take by force, to take prisoner*. Some of these definitions are far removed from *to take home*. The word is found at least twice in Matthew, other than the instance before us: (1) in 4:9: "Then the devil *took* Him into the holy city"; and (2) in 27:27: "Then the soldiers of the governor *took* Jesus into the common hall." Assuredly in neither of these cases is the signification of the verb that of *taking home*.

Noah's day, do not relate to the rapture of the Church at all, unless we err grievously. It is quite true that, when the translation of the Church occurs, one will be taken while another will be left; but, as we have already observed, those taken then will be caught up into heaven, and those left will be left on earth. This passage cannot be used as a proof text that the Church will pass through the tribulation. It has to do with those who are on earth when Christ returns to the earth—those taken will be those who have rejected God and His Christ; those left will be tribulation saints, Israel primarily, who will enter the earthly kingdom.

We see no reference to resurrection in the allusion to and comparison with Noah's days. But unless there is resurrection, there is no rapture. Those who are left on earth, when this prophecy is fulfilled, will be that remnant of Israel which will turn to Messiah in that day. Jeremiah wrote concerning them: "And these are the words that the Lord spake concerning Israel. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. . . . Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. . . . Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (Jer. 30:4-10).

The final prophecy of the Olivet Discourse relates again to the coming of the Lord Jesus Christ after the tribulation: "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: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall He say unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but

the righteous into life eternal" (Matt. 25:31-46).

This whole scene is earthly. It is what is known as the judgment of the nations; the sheep are those who show mercy to them whom the Lord Jesus calls, "these My brethren" (vs. 40); and the goats are those who are deficient in exercising such mercy. The gracious reward given to the sheep is entrance into "the kingdom prepared for you from the foundation of the world" (vs. 34), and life eternal (vs. 46); the righteous judgment that falls on the goats is everlasting punishment (vs. 40). In no sense, when the nations are judged as to their treatment of Israel, are we to suppose that one whole nation will be numbered among either the sheep or the goats. The nations are the Gentiles, in contrast with the Jews; some of the Gentiles from every nation, doubtless, will be numbered among the sheep, and some among the goats. The scene is not in the clouds, or in heaven, but on earth.

The Church is not here. The Church, a body of believers in Christ "chosen . . . in Him *before* the foundation of the world" (Ephes. 1:4), is called to "an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven" (1 Peter 1:4). The sheep of Matthew 25 are evidently called "to inherit the kingdom prepared . . . from the foundation of the world" (vs. 34), an earthly kingdom, the kingdom of David and David's greater Son. There is no resurrection here, and without the resurrection there is no rapture.

One other passage in the Gospels ought to be considered, before we examine the teaching of the epistles. It is a portion of Scripture which, according to one of our post-tribulation brethren, "spells midnight" to the doctrine of the pre-tribulation rapture of the Church. What he alludes to is the parable of the wheat and the tares, found in Matthew 13:24-30, 36-43.

Briefly, the mystery parables of Matthew 13 have to do with Christendom during our Lord's absence from this earth. These parables do not refer to the Messianic kingdom that John the Baptist preached and our Lord presented in His early ministry on earth, for the parables are clearly said to pertain to "things kept secret from the foundation of the

world" (vs. 33). The parables do not depict the Church as Christ's body, since within the orb of this kingdom of the heavens are tares, children of Satan (vss. 38, 39). Christendom, then, the sphere of professing Christianity, is that which is designated in the parables of this chapter, the mysteries of the kingdom of the heavens.

In the parable of the wheat and the tares we see believers in Christ, known as children of the kingdom, represented by the wheat; and children of the wicked one, Satan, depicted by the tares (vs. 38). At the end of the age, the Lord Jesus said, in explaining the parable to His disciples, "the Son of man shall send forth His angels, and they shall gather out of the kingdom [that is, Christendom] all things that offend, and them which do iniquity; and shall cast them into a furnace of fire. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father" (vss. 41-43). The tares were not to be gathered up before the harvest, the end of the age, lest the wheat might be rooted up at the same time; both were to grow together until the harvest (vss. 28-30).

The question is asked: "Since both the wheat and the tares are to grow together until the harvest, the end of the age, by what authority can anyone declare that the rapture of the Church will take place seven years, or three and one-half years, or a period of any duration whatever, prior to the end of the age?" And it is further stated that the disposition of both the wheat and the tares must be concurrent. But do our post-tribulation friends, we ask in reply, act wholly in accord with what they demand of us? The parable tells us: "Gather ye together *first* the tares, and bind them in bundles to burn them; but gather my wheat into the barn" (vs. 30). It is the premise, of most of those who believe that the Church will go through the tribulation, that the rapture of the Church will take place as the Lord is returning to the earth, so that the Church will meet the Lord in the air on His way to earth and will come back with Him. But that would be the gathering of the wheat prior to the binding of the tares, the exact reverse of the order given in the parable.

It is well to note that it is the tares, rather than the wheat,

that the servants are told not to gather before the harvest, lest, in so doing, some of the wheat might be rooted up also. Be that as it may, both grow together until the end of the age. No one supposes, however, that every stem or ear of wheat, that is, every believer in Christ, is to live on earth until the harvest, the end of the age; or that every blade of darnel, children of the wicked one, will live out the age. Some die every day. But corporately they will grow together till the end. When the harvest comes, there will be both wheat and tares to be gathered.

We do not see the rapture in this parable. There is no resurrection here, and, as our post-tribulation friends remind us, where the rapture is, there must also be resurrection. Rather, we believe that this has to do with the very separation of the righteous and the unrighteous that is spoken of in the prophecy of the judgment of the sheep and the goats. Even after the Church, the body of Christ, is gone, the apostate ecclesiastical organization will remain in Christendom, and this will comprise, for the most part, the children of the wicked one. Even after the Church, as a body, is gone, through the raising up of the 144,000 and the great multitude of Revelation 7, there will be children of the kingdom on earth; and it is they who will be gathered to shine forth in the kingdom of their Father.

"But what did the listeners to the mystery parables of Matthew 13 know about Revelation 7?" someone will ask. They knew nothing about it, quite obviously. But they had no need of knowing; they knew nothing about the rapture either, for it was not yet revealed. But the resurrection was a truth which all of them had been taught; yet the resurrection is not spoken of here.

We should be dishonest if we did not admit that this parable, even after its interpretation by our Lord Himself, presents certain difficulties, and that all do not agree as to some details of its fulfilment.* Yet one thing seems reason-

*There is disagreement among the post-tribulationists no less than among the pre-tribulationists. For example, some suggest that the Lord will rapture His Church on the way to the earth, as He returns to judge and reign; others submit that it will be after this, and that the saints whom He brings with Him, when He comes, are the Old Testament saints only. Or again, one writer declares that John 14:3

ably evident: the gathering of the wheat, *after* the tares are bound for burning, does not depict the translation of the Church which, whether before or after the tribulation, *must precede* our Lord's destruction of His enemies, since, when He comes back to the earth, He will bring His saints with Him (Col. 3:4; 1 Thess. 3:13; Jude 14, 15; etc.).

(To be continued, D. V.)

alludes to the translation of the Church; while another says that it does not, but has to do with our Lord's receiving His own, one by one, as they die during this present age. It is not disagreements between brethren that we are seeking to point out in this series of articles, however; we are tracing what the Scriptures teach on the subject under consideration. Doubtless all of us will find, when we are with Christ, that we have erred in some measure!

Daily Bible Treasury*

By HERBERT LOCKYER

Nuggets from Daniel, Hebrews, Jonah, and Obadiah

March 1. DANIEL 1. Revelation, the Bible's last book, is a divine commentary on Daniel. The two books should be studied together. For a brief biographical note, read Dr. Scofield's introduction to Daniel. The modernists reject this book as Daniel's, affirming it to be impossible for the prophet to have lived in the days of Nebuchadnezzar, Darius, and Cyrus, and yet to write a book telling of world-empires before they came into existence. The chapter before us is introductory. "It does not have a prophetic character," says Dr. Ironside in his excellent commentary on Daniel, "but it pictures for our instruction, the moral condition suited to enlightenment in regard to the divine ways, and counsels emphasizing the need of holiness as a prerequisite to growth in the truth." Daniel's prophecy is one of the most important books in the Bible to understand.

March 2. DANIEL 2. This great chapter has been called "The A.B.C. of prophecy." Here we have the most sublime, yet simple, prophetic cameo in the Bible, and here we have also the commencement of the distinctive, designated period, "the Times of the Gentiles" (Luke 21:24). Gentile dominion had its rise when the word came to Nebuchadnezzar, "Thou, O king, art a king of kings," and will end when Christ returns as the King of kings to usher in His kingdom (Rev. 11:15; 17:14). The chief thought to bear in mind, while reading this chapter, is that of God-given ability to read the future, that is, "what should come to pass hereafter" (vs. 29). The king's wise men failed to interpret his dream and read the future. The Holy Spirit alone can show us "things to come." Daniel, therefore, stands out as a true prophet, Spirit-inspired and taught (4:7; 5:11). We are not shut up to guesses as we face the future (1 Peter 1:19).

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

March 3. DANIEL 3. This chapter records the pride and punishment of the world-emperor, Nebuchadnezzar. The difficulty with this dictator was that, although he could appreciate and reward the wisdom and integrity of Daniel, he had no heart for Daniel's God. We here see how Nebuchadnezzar, instead of being humbled by all that God had revealed to his mind by Daniel, simply used the same to exalt himself and extol his own fancied greatness. So up went the image, with the command for all men to bow before it. But a haughty monarch was brought to realize that there were some consciences that could not be bought. Shadrach, Meshach, and Abednego refused to worship the image. Boldly facing the king, they declared their willingness to pay the price of full allegiance to God. Furious, the king ordered the furnace heated seven times more than ordinarily, but from the furnace the noble youths emerged without the smell of fire upon them. Thy blessed fourth Person in the flames saw to that. He will always come to the aid of His own.

March 4. DANIEL 4. Dr. Ironside says: "In this stirring chapter, written by Nebuchadnezzar himself, and preserved and incorporated into the volume of inspiration by Daniel, we have the interesting account of the means God used to bring this haughty king to the end of himself, and lead him to abase himself before the Majesty in the heavens." For the third time, God speaks to Nebuchadnezzar. The last two occasions left the king unsubdued. But now this world-ruler is utterly humiliated before his princes. Here we have the monarch's conversion. To quote another: "In all this we see a picture of Gentile power in its alienation from God and bestial character . . . its final subjugation to God in the time of the End, when Christ shall return in Glory, and all nations prostrate themselves before Him." May God save us from all pride of the flesh!

March 5. DANIEL 5. At the outset of these meditations we urged that Daniel and Revelation be read together. It will be found that what is written in this chapter is intimately connected with Revelation 17 and 18. We have here Daniel's association with Belshazzar and Darius, under whose respective reigns the Babylonian Empire crumbled. What a drunken orgy the chapter opens with! Holy vessels were desecrated, and God defied. But sudden and severe judgment was about to fall. The handwriting on the wall struck fear into the heart of a proud, defiant ruler. Godless astrologers and soothsayers could not interpret a message from another world, just as the natural man cannot understand the deep things of God. Amid the horror and consternation of the court, the queen-mother appeared, and, recalling Daniel's Spirit-imparted ability to unravel secrets, urged him to be brought. Belshazzar's doom was declared and delivered. Are we found wanting in anything?

March 6. DANIEL 6. How wonderfully this chapter illustrates the truth that no weapon, formed against God's own, can prosper! The record of Daniel in the lions' den not only thrills the young, but nerves the brave for conflict. Daniel's flawless character was more than his jealous co-rulers could stand. What a reputation he enjoyed: "He was faithful, neither was there any error or fault found in him. . . We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." How do we compare with such a standard? The presidents and princes craftily persuaded Darius to establish a decree, which meant their own doom. These cunning plotters did not reckon on Daniel's determination to keep his window open toward Jerusalem. Of the lions' den much could be written.

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The God who made the lions was able to close their mouths when Daniel was around, and yet use the same lions for the destruction of Daniel's foes.

March 7. DANIEL 7. Under different figures, the four great world-empires before us in chapter 2 are here set forth again. Within this chapter the whole course of the times of the Gentiles, beginning with Babylon and ending in the overthrow of all derived authority, under the power of the Son of man, was presented to Daniel. In chapter 2, we see prophetic history from man's standpoint. Here, it is viewed from the divine angle. Man sees the course of world-empires as a stately and noble image; Daniel, God's prophet, views succeeding empires as four ravenous, brutal beasts. We presently live within fragments of the last world-empire, the fourth beast, dreadful and terrible, and strong exceedingly, namely, the Roman world-empire. The little horn can be identified as the Roman beast of Revelation 17:12, 13, the coming supreme arbiter of Europe. Gentile sovereignty will end with Christ's return.

March 8. DANIEL 8. Attention has been drawn to the fact that chapters 1-2:3 were written in Hebrew for the encouragement of the remnant among the scattered Jews. Chapters 2:4-7 were written in Aramaic, the popular language of the day, so that the Chaldeans could understand their message. From chapter 8 on, we have Hebrew again, seeing that much of this last section is associated with the Jews. After two years, the further vision of this chapter was granted to Daniel. We are not left to our own ingenuity in the identification of the ram. The interpreting angel tells us that it corresponds to the breasts and arms of silver in Nebuchadnezzar's colossal image, and also to the bear in the last vision. Thus, symbol after symbol is used to describe the glory, yet doom, of Gentile dominion, and the necessity of the establishment of Christ's reign and rule. And, praise Him, His day is coming!

March 9. DANIEL 9. We now come to the vision of the Seventy Weeks, which a renowned student of prophecy has called "The Backbone of Prophecy." A right understanding of these "weeks" will reveal the true interpretation of the prophetic time clock. It is impossible, in the limit of the assigned space of a day's reading, fully to expound "the Seventy Weeks." The reader is referred to the notes in his Scofield Bible, or in the Pilgrim Bible. Studying the Book of Jeremiah, Daniel carefully noted the two-fold reference to Jerusalem's seventy years of desolation. Daniel knew that these years were running out and, in simplicity, pleads for the turning away of divine anger from the Jews. Then came the vision of the Seventy Weeks. These seventy "weeks," actually weeks of years, equal 490 years; the first sixty-nine of these "weeks" cover the period from the rebuilding of Jerusalem and the Babylonian captivity (vs. 25), to the cutting off of the Messiah at Calvary. The last "week" covers the Tribulation period. It would seem as if we are near the commencement of Daniel's last week. Are we ready?

March 10. DANIEL 10. Daniel's last vision covers chapters 10-12, and is the most minute of all his prophecies. There is little need to point out that the Church is not to be found in these prophecies. It is the Jews that are before the prophet here (vs. 14). Daniel saw the two massive peaks of the cross and the millennial reign of Christ, but the valley in between—the Church period—seems to have been

what troubled his mind (7:28). In the chapter before us, we have an unfolding of angelic agency. The glorified messenger has a description corresponding in many ways to that given of the Lord Jesus, in Revelation 1. But he must not be identified as Christ, who needs no angelic help. Beyond any visible conflict there is the invisible. Do you realize sufficiently the power of Satan? As the prince of the power of the air, he surely will endeavor to hinder our prayers from reaching God, and also the answers coming from God. In connection with this chapter, read Ephesians 6:11 and Revelation 12:7-10.

March 11. DANIEL 11. The record found here, and made in heaven, is one God means us to understand. Wars touched upon by Daniel cover some two centuries, proving that history is "His Story." In verses 21-35, we have the dread person who is called the "antichrist of the Old Testament," the blasphemous "little horn" of chapter 8. How he hated the Jews, and degraded the priesthood by selling the office of high priest to the vilest man among apostate Jews. The abomination of desolation (vs. 31), associated with the pollution of the sanctuary and the taking away of the daily sacrifice, will be repeated by the antichrist in the last half of the Tribulation. The last part of this chapter minutely describes that impious personage, who is the incarnation of lawlessness and blasphemy, and who, without doubt, prefigures the antichrist, of whom John speaks. Ere he appears, the Church will be raptured.

March 12. DANIEL 12. While verses 2 and 3 may not refer to actual physical resurrection, and consequent rewards, but of Israel's moral and national resurrection, and the blessing attending the ministry of the faithful remnant, we can yet apply the verses to two destinies awaiting souls, and the reward of soul-winners. Will there be any stars in our crowns? How many have you turned to righteousness? Daniel was told to shut up the words and seal the book, even to the time of the end. Thus, the next event in prophetic order is "the time of the end," meaning, the end of the Gentile age. The appendix, verses 5-13, give more light as to times and seasons. The times given by the angel agree with 7:25. Read also Matthew 24 and Revelation 19 in this connection. How beautiful and tender is the conclusion of this book! Have you the assurance of eternal rest at the end of your days?

March 13. HEBREWS 1. As we commence this marvelous epistle, we may be allowed to point out that in every book of the Bible there is a key-word that summarizes its teaching. For Hebrews, the key-word is "better," which occurs thirteen times in the thirteen chapters. It is used by the writer to analyze the contents of his epistle, the purpose of which is to prove that Christ is better in every way than all that is offered in the old dispensation. In this first chapter, Christ is proved to be better than the prophets and angels. Think of all the marvelous truths of the Lord Jesus that are packed in the third verse! Read it slowly. Deity, sovereignty, redemption, and majesty are all there. The phrase, "sat down," can be translated, "sat Himself down." Christ had power to lay down His life, and to take it up again. "Sat down"! Surely this attitude speaks of a completed task. Angels at best are only ministering spirits. Christ is better than the most exalted angelic being. He is the Lord of glory that all in glory worship. He is above all, eternally supreme.

March 14. HEBREWS 2. The warning opening this chapter tells us that men are to be judged by how they bear, as well as by what they hear. Here we have the thought of a better dispensation. If

punishment overtook those who disobeyed the Word brought them through the medium of angels, how can we escape final condemnation if we neglect and reject the Gospel brought us in the Person of Christ? What a paradise this sin-cursed earth will become when all things are in subjection under His feet! As yet, Christ is not crowned with glory and honor by the nations, but universal dominion will be His with His return to the earth. Christ's humiliation was the basis of His honor, and the guarantee of ours. Made lower than angels to die for our sins, Christ now, in virtue of His death and resurrection, raises us to a position above angels. Of the angels, He can never say: "Behold I and the children which God hath given Me."

March 15. HEBREWS 3. Christ, the apostle and high priest, is better in so many ways than Moses. For one thing, Moses lost his temper; the Lord Jesus never did. Moses, speaking unadvisedly with his lips, forfeited the privilege of leading the hosts, whom he had governed for forty years, into Canaan. Christ, however, leads all His own into the promised land. How miserably Israel failed to enter their Canaan-rest! Unbelief caused so many of them to perish in the wilderness. Remember that, for the believer, this Canaan-rest is not the prospect of heaven. It is the present rest of faith. And how many are robbed of this through unbelief! It is to the Lord's people the Holy Spirit speaks: "Today, if ye will hear His voice, harden not your hearts." Are lack of faith in God, and obedience to His will, robbing you of heart rest? Do you give way to worry, despair, unbelieving anxiety? Why not seek the rest of faith? This is the rest we take (Matt. 11:28-30).

March 16. HEBREWS 4. God's creation-rest is a type of the rest we can appropriate. Such a rest does not mean inactivity or indolence. Amid all spiritual activities, and surrounded by foes of all kinds, we are never agitated. We rest in the Lord. We need to learn to sing:

"My Saviour, (Thou hast offered rest,
Oh, give it now to me!
The rest of ceasing from
To find my all in Thee."

The description of the Bible is most aptly given by a sword and a critic. The word, "discerner," is the equivalent to our English word "critic." We call the modernist "destructive critic," because of his adverse criticism of the Word of God. Here we learn that the Bible does the criticising. That a faithful critic it is!

March 17. HEBREWS 5. Christ's high priestly ministry occupies this chapter. In the first four verses, the office of the high priest is dealt with. Christ is better than the best high priest of old, seeing that all priests had to offer sacrifices for their own sins, as well as for the people; but Christ had no sin of His own to atone for. He knew no sin. The order of Melchisedec takes us back to Genesis 14:18-24. This Old Testament king-priest is a fitting type of Christ. He was not appointed by man. He had no recorded beginning of days or end of life. His name means, "my king is righteous." Linger over the tear-saturated prayers of the Lord Jesus (vs. 7). How many of our supplications are accompanied with sobbings? Perhaps too many of our prayers are too dry. In the parenthetical portion, with its appeal and warning, we have a tribute to the Word of God. It can suit all ages.

March 18. HEBREWS 6. We are still in the parenthetical portion, which concludes at verse 12. These verses have caused much concern, and one would not minimize the very solemn warning they carry. Much has been written on the picture of apostates as found here. It must be borne in mind that the portion was addressed to Hebrews who professed to acknowledge Christ's messiahship, but who gave up their messianic confession and returned to Judaism. Such people failed to make a clean break with Judaism and to go on to the perfection of Christianity. For those who are saved, the writer has this exhortation: "We are persuaded better things concerning you, and things accompanying salvation" (vs. 9). Resuming the theme of the high priest, the writer speaks of Christ as the high priest, entering the veil on our behalf. He has entered the Holiest of all as our representative. Ere long, we are to join Him.

March 19. HEBREWS 7. The reader will do well to follow the outline that Dr. Scofield gives of this chapter, proving as it does that Melchisedec was superior to the Aaronic priesthood. All we know of the royal priest, who reigned in Salem, is in Genesis 14:18-20; and Psalm 110. Christ is saluted as a priest after the order of Melchisedec. He is to come forth from the new Jerusalem, after the Armageddon conflict, as a royal priest to bless His delivered people. The Levitical priesthood failed to reach perfection; hence the appearance of another priest after a better order. Christ's priesthood resembled that of Aaron's. But Christ, like Melchisedec, was king and priest by divine choice, and not human succession. Death took its toll of priests of old, but Christ has an unchangeable and eternal priesthood. He lives for us up there, that we might live for Him down here. As we plead His cause before men, He pleads our cause before the Father's face.

March 20. HEBREWS 8. After summarizing all the privileges and blessings, accruing from the heavenly priesthood of our Lord, the writer of this epistle comes to the matter of covenants, and shows how the new is better than the old. In the opening verse, Christ is seen again on the right hand of the Majesty in the heavens (1:3). In Him, shadow gave way to substance. His priesthood, heavenly in character, is exercised on our behalf. The Old Covenant was related to an earthly people. The New Covenant, a blood covenant, (1 Cor. 11:25), covers a heavenly people. This more glorious covenant secures the personal revelation of the Lord to every believer (vs. 10, 11). The Old Covenant served its purpose up to the cross, but through the cross is now null and void. The Old Covenant decayed and vanished away. Now, through grace, we can sing, "Free from the law! Oh, happy condition!" Are you free? Has Christ dealt with your sins and iniquities? If not, do accept the sin-bearer now, this very moment.

March 21. HEBREWS 9. Entering the heart of this great epistle, the writer commences his discourse on the perfection of Christ's work. A key-passage to have before you is, "The Holy Spirit thus signifying" (vs. 8), that is, sign-ifying, meaning that the ordinances and sanctuary of the Old Covenant were simply signs or types. The first sanctuary was "worldly" or "earthly," of the earth in contrast to the heavenly sanctuary that Christ is responsible for. Under the old dispensation no priests had access into the Holy of holies. The high priest alone enjoyed this privilege, and he, only once a year. But through the cross, all veils are taken away, and all the saved have the joy of entering the Holiest of all, even into the immediate presence of the Lord. In verse 14 we see how Father, the Son, and the Spirit were related to redemption. Note the three appearances of Christ—past

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(vs. 26), present (vs. 24), and prospective (28). Thus, atonement, advocacy, and advent are all bound together. Verse 27 is a solemn fact for both saint and sinner to contemplate.

March 22. HEBREWS 10. In the first eighteen verses of this chapter, contrasts between law-sacrifices and Christ's supreme and solitary sacrifice are clearly defined. The Levitical order was but a shadow of better things to come. Jewish sacrifices could not atone for sin, but were accepted in virtue of the offering up of God's holy Lamb.

"Not all the blood of beasts, on Jewish altars slain,
Could give the guilty conscience peace, or wash away the stain.
But Christ, the heavenly Lamb, takes all our sins away;
A sacrifice of nobler name, and richer blood than they."

The warning against apostasy is fitting for our day, when so many are wavering. Note the persuasive expressions: "Let us draw near" (vs. 22); "Let us hold fast" (vs. 23); "And let us consider one another" (vs. 24). Amid gathering darkness cling to the advent hope of verse 37.

March 23. HEBREWS 11. This renowned chapter, called, "The Westminster Abbey of the Bible," or, "God's Honor Roll," is a remarkable record of the triumphs of faith in all past ages. What an illustrious roll! Faith, not human wisdom or sagacity, as the basis of spiritual understanding, opens the chapter. Then follow instances of faith. Conspicuous saints are mentioned, and in each case faith was the controlling power in their exploits. There is a somewhat neglected evidence of grace between verses 29 and 30. Verse 29 ends with the Jews leaving the land of Egypt. Verse 30 opens with the Jews in the land of promise. Not a word is said about the forty years of wandering, between Egypt and Canaan. How like God! "Their sins and iniquities will I remember no more" (8:12). He forgets as well as forgives. Have you the assurance that your sins have been blotted out?

March 24. HEBREWS 12. "Let us" is one of the favorite phrases of the book. "Let us go on" makes the epistle one of Christian progress. Surrounded by a great cloud of faith-heroes, as listed in the previous chapter, we are exhorted to cast off all entanglements. All sins are weights, but weights are not necessarily sins. The emphasis seems to be on the article—the sin that easily besets each of us. "The sin which clingeth closely round us," that is, as a garment fitting well all around. What is your besetting sin? Well, look away to Jesus, or look away from all else to Him, who alone can deliver. He is ever the soul's delight and deliverer. Alas, we sadly lack the blood-resistance urged upon us! The portion dealing with the Father's chastening has brought sweet consolation to multitudes of tested saints. Vivid contrasts of the old and new covenants close the chapter. Are you not grateful to be under grace, and able to serve God acceptably?

March 25. HEBREWS 13. After doctrine there comes duty; thus, this last chapter is taken up with Christian behaviour. Sundry exhortations are addressed to those who are the Lord's; brotherly love; hospitality to strangers; courtesy to all men, slaves included; preservation of the marriage covenant; holy life without covetousness. The fifth verse offers a trinity in unity—a life without covetousness; contentment amid all circumstances; and the abiding companionship of Christ. Have you noticed that the royal promise (vs. 5) is about the only verse in Scripture you can read backwards, to find that it

means the same thing: "Thou forsake, nor thee leave never will I." Unfailing loyalty of leaders must be imitated. Christ must be trusted as the unchanging One. Perverse teaching must be rejected. Christian separation and worship occupy verses 10-14. Then come the believer-priest's sacrifice and his obedience. What a blessed, beautiful benediction closes the epistle!

March 26. JONAH 1. While the moderate rejects this book, and treats it as a fable, affirming that Jonah never actually lived, to Christ Jonah was a real person who had the experiences described in the book, and we prefer to be on the side of our Lord. In type and picture, Jonah was a figure of Israel, and likewise a preview of Christ's death and resurrection. In 2 Kings 14:25, we learn more about Jonah. The first chapter of his book, which can hardly be called a prophetic one, reveals the unwelcome and uncongenial mission Jonah was called to fulfil. His was the task of bearing a message of "judgment to Nineveh, but rather than risk his reputation by going to Gentiles, he fled to Tarshish. In disobedience he ran away, and went down to Joppa. The path of disobedience is ever down." He paid the fare thereof. Yes, there is ever a fare to pay for running away from God. God, however, provided the storm to prevent Jonah's purpose.

March 27. JONAH 2. The four chapters of Jonah can be summarized in various ways: chapter 1, Jonah in a fix; chapter 2, Jonah in a fish; chapter 3, Jonah in a revival; chapter 4, Jonah in a rage; or, 1, a man running from God; 2, a man running back to God; 3, a man running with God; and 4, a man running ahead of God. Here, we see Jonah in a fish, a great fish prepared by the Lord. And since God prepared it, He could make its throat large enough to swallow the disobedient messenger. Expressions like "the Lord prepared," and "God prepared," proclaim the sovereignty of God, which is the glorious theme of the book. Read Matthew 12:39-41 along with this passage. Jonah's entombment and deliverance proclaimed to the Ninevites death and resurrection. To them, Jonah was as a man who had passed through death and was alive again. And Christ affirms that this is the only sign now set before men.

March 28. JONAH 3. "The Word of the Lord came unto Jonah the second time." Have you failed God? Then He waits to give you a further opportunity of obeying His Word. City and sin go together, and the Ninevites were exceeding sinful. But, as they listened to the shortest revival sermon ever preached, made up of only eight words, all were stirred, from the greatest to the least, and, repenting of their sins, became a type of a great Gentile harvest. Would that all who preach could obey the command: "Preach the preaching I bid thee!" Too many preach their own theories, speculations, and philosophies. It filled Jonah with anger to see God merciful to a wicked city. He was willing to pronounce judgment upon it, but his Jewish exclusivism forbade salvation going to any except Jews. A mighty revival swept Nineveh, but Jonah was in no fit condition of soul to rejoice in it.

March 29. JONAH 4. Jonah stands out like the elder brother of Luke 15 who, in anger, would not rejoice over the return of the prodigal son, his brother. God turned away from His anger, over Nineveh's sins, but now Jonah was angry over the removal of divine anger. God rebuked his self-occupied servant: "Dost thou well to be angry?" (vs. 4). When we lose our tempers, does such a loving question arouse us to our true condition of soul? Going over the chapters again, we have plight, prayer, proclamation, and petulance. Wounded vanity

took Jonah outside the city to a self-created booth, in which he could see what would overtake Nineveh, as well as his own reputation as a prophet. God prepared a gourd for His agitated servant, which gave Jonah his first touch of joy. Jonah's gladness, however, was short-lived, for God also prepared the worm to destroy the gourd, revealing thereby His sovereignty to spare or to slay. As ever, God had the last word.

March 30. OBAIDIAN, VERSES 1-9. As a book of only 21 verses, Obadiah is "multo in parvo," much in little. The brief vision of the prophet is for our admonition and edification. In the first 9 verses, the humiliation of Edom, against whom Obadiah prophesied, is set forth. Chronologically, he may have been the first of the writing prophets, and the first to use the formula, "thus saith the Lord," a phrase claiming divine inspiration for its utterances. Nothing is known of this Obadiah. The most important thing to know is the message and not the messenger who brings it. Edom, exalting itself, is about to be cast down. Everything would be searched out and judged. Complete destruction would overtake Edom. How God abominates pride! When men exalt themselves as eagles, setting their nests among stars, He causes them to lick the dust.

March 31. OBAIDIAN, VERSES 10-21. From Esau or Edom, the prophet turns to Jacob. Violence against Jacob merited stern dealing. From the day when the king of Edom refused to deal kindly with the Canaan-bound pilgrims, the seed of Esau has been the inveterate enemy of Jehovah's favored people. Edom had forgotten the day when he stood on the other side, when, like Jacob, he too was in bondage. "In the day that thou stoodest on the other side" (vs. 11). What a sermon is in this phrase! Let us never forget the pit from which we were digged. It will help us to deal tenderly with sinners, if we remember when we were on "the other side." What a blessed hope this last verse holds for perfect world-government, when all, like Esau, will be righteously dealt with by our Saviour!

Book Reviews

By ARTHUR FOREST WELLS

Romans—A Courtroom Drama. By Tom Westwood, Litt. D., F.R.G.S. Loizeaux Brothers, New York. Cloth binding, 334 pages. Price, \$3.50.

The contents of this book represent a series of radio addresses on Paul's Epistle to the Romans. They are given in the forensic language and the argumentative custom of the courtroom. God is pictured as the judge; Jew and Gentile are the criminals; Paul is the attorney for both prosecution and defense; the Lord Jesus is the One who mediates the cause and pays the penalty of the condemned. Since Romans is a letter, and not strictly a transcript of actual court proceedings, adherence to the legal metaphor in too strict a manner must have tempted our author at times to force an artificial form on some of his utterances; but if he is guilty of this, he is not guilty overmuch. In fact, one of the most incisive and pleasing comments in this book takes its ideas, not from the bar of justice, but from the kitchen and breakfast-room; and this, to explain a passage which the apostle introduces by the statement: "I speak to men who know law." There is solid meat in

these radio talks. Their intellectual and spiritual tenor is far above the seventh grade material that one is so often invited to listen to over the air. Yet though there is much here that will hold the attention of the seasoned student of Romans, there is equally much in these pages to enlighten the beginner in the truths of this sentinel epistle of the New Testament. The volume is printed well and bound beautifully.

A Voice from God—The Life of Charles E. Fuller. By Wilbur M. Smith. W. A. Wilde Co., Boston. Cloth binding, 224 pages. Price, \$2.50.

Listeners to the Old Fashioned Revival Hour radio program, and so lovers of Dr. Charles E. Fuller, will be delighted to read this biography. From the beginning to the end not a man, but the Lord, is magnified. This is an account of what God has been doing with one who is fully yielded to Him, and the account is instructive. The biographer has added to the story of Dr. Fuller—and his wife; for in this book as on the air Dr. and Mrs. Fuller are inseparable—interesting accounts of a geographical, educational, and historical nature, touching upon himself, his forebears, and others. Detailed information is given of Dr. Fuller's radio ministry, mass meetings, the Fuller Theological Seminary, and so on. "This is the fascinating biography of a man who without the backing of a great denomination or long-established institution, without initial national prestige and what men call 'genius,' has by simply following the leading of God day by day come to the place where millions listen for every word that proceeds from his lips on the Lord's Day, and through whose ministry thousands have been saved every year." Surely, this book needs no further argument than the simple announcement that it is printed.

His Faithfulness. By Avis Burgeson Christiansen. Loizeaux Brothers, New York. Cloth binding, 96 pages. Price, \$1.50.

The authoress calls her book "Meditations in Verse." The verse meets the standard of good poetry, and the meditations manifest a clear understanding of spiritual problems and privileges. This book is freighted with comfort of rare quality. This characteristic, together with its beautiful binding, makes it an elegant gift, especially to such friends as need its message. The writer of these poems is the same as she who wrote "Precious Hiding Place," "I Know I'll See Jesus Some Day," "Jesus Has Lifted Me," etc.

The Glory of Christ. By John Owen. Moody Press, Chicago. Cloth binding, 285 pages. Price, \$3.00.

This book is another of The Wycliffe Series of Christian Classics, edited by Wilbur M. Smith. It is excellently printed, artistically bound, and comes in a most attractive jacket. John Owen was the most learned of the Puritans. He exercised a vast influence over the theology of England, not only in his day but also for a long time after his death. In this his last book it is not, however, his vast learning that is prominent, but his love for the favour and his deep realization of Christ's glory. Here is a work of one who moved as freely in Parliament, Oxford University, and a congregation of two thousand, as at home; and always he was faithful to the Gospel. This volume is, from beginning to end, about the glory of the Lord, about the glories of His person

and the glories of His office. This is the finest of tonics for a day that has been made sick by the tinsel of shallow rationalism. Read it for the strengthening of your soul. You will not read this material quickly; but the wealth of it will lift your soul up to where Christ is seated.

An Examination of the Teaching of Modernism. By Lehman Strauss. Loizeaux Brothers, New York. Paper covers, 46 pages. Price, 40 cents.

The writer, a Baptist minister known to the readers of *Our Hope*, exposes modernism in four chapters. They bear the following headings: Approaching the Subject; Modernism and the Supernatural; Modernism and the Deity of Christ; and Modernism and the Scriptures. A bibliography is furnished at the end. This is a timely booklet for church members who need to be awakened to the unbelief that exists in various quarters of Christendom, and who ought themselves to stand against it.

The Son of God Among the Sons of Men. By Everett F. Harrison. W. A. Wilde Co., Boston. Cloth binding, 251 pages. Price, \$2.50.

This is a biographical approach to John's Gospel, biographical in the sense that its chapters deal, separately, with the Lord Jesus and seventeen characters who appear in this Evangel, beginning with John the Baptist and ending with John the Apostle. This is, therefore, not a commentary on the Gospel of John as such, nor even of its chapters, but of the material out of its twenty-one chapters that belong to the particular persons portrayed. The main subjects of the whole narrative are thus nevertheless dealt with, and the manner in which this is done forms a fine introduction to the central messages of the book. This biographical approach enriches not only the devotional element of these chapters, but it puts before the reader an experience-interpretation that is often overlooked in dealing with Scripture narratives. The author has used his imagination well, without trying to read anything into the texts that the texts themselves do not warrant. We hold this to be an interesting and helpful addition to the minister's reference books of the Gospel of John, and we pray for it a wide evangelistic use.

Letters

Trash and Propaganda

To the Editor:

We have found much comfort in the editorials and articles in *Our Hope*, especially enjoying articles by H. A. Ironside, and "Re-Thinking the Rapture." I particularly liked your recent editorial on "The Trend in Public Reading," because I have been engaged in high school library work for over twenty years. It is becoming steadily a struggle to

combat the trash that indifferent parents allow their children to nourish their minds upon—seamy best-seller novels, sensational lurid love and exaggerated crime thrillers (dime and 25¢ paper-back books), and indecent magazines.

The latest battle is against a propaganda magazine, *Bulletin of Soviet Russia*, which is "red," and is distorted in bias for communism and denunciation of democracy as is possible. This, as you have probably read in the newspapers, is being sent free and without our

consent to school libraries in the U. S. When some superintendents protested, the Soviet Ambassador complained to the U. S. Office of Education in Washington that local schools have no right to inspect or censor reading matter in public schools. . . .

M. F. SCOTT
Ridgeville, O.

Prayer for Editorial Staff

To the Editor:

Along with my renewal to *Our Hope* I want to express my appreciation and gratitude to you for the fine magazine you prepare for us each month. Each time it comes it brings new blessing, new inspiration, and new encouragement to my soul, and I never let it down without a prayer for the Editor and others who contribute to its pages. The only thing that hurts is that some people are so unreasonable and attack the Editor with hard words. . . .

I suggest that we all should pray for the Editor and staff each day, and at the same time ask wisdom from above to understand the things which are not clear to us. . . . That way there won't be so much misunderstanding, and we ourselves shall be much happier.

E. TREYMAN
Tooele, Utah.

We should all be deeply grateful for the daily prayers of our reader-family. May many adopt Reader Treyman's suggestion.—Ed.

Yes, Soon

To the Editor:

Some time ago I asked for light on the question of female preachers, feeling that Scripture forbids such preaching. You said you would prepare an article for a

future issue. I know you must be very busy, but I am wondering whether we shall soon see such an article.

Thanks for your fine testimony.

GEORGE E. BLAUG
Florence, N. J.

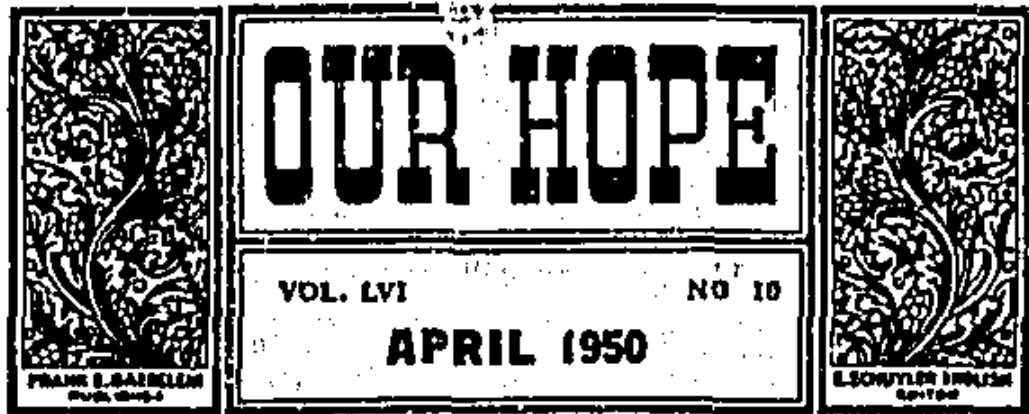
The Editor had intended preparing such an article. Then it occurred to him that it might be well to have it from the pen of Dr. Ironside. It will appear, ere long, D.V., from the hand of the one or the other.—Ed.

The Comfort of the Blessed Hope

To the Editor:

A friend of mine in St. Petersburg, knowing that I have been reading some post-tribulation literature and leaning in that direction, has sent me your articles to date on "Re-Thinking the Rapture." I want you to know that I am impressed by the fair way that you are discussing the whole matter. One of the things that has inclined me most fully toward believing that the Church is to go through the Tribulation is that the first resurrection, shown in Revelation 20 to be after the Tribulation, must be the same time as the Rapture. Your December issue has brought out that the first resurrection can be in more than one part, as for example, Christ Himself as the firstfruits, etc. Thank you. This clears my mind. I shall read the remaining articles with interest. Perhaps I shall be coming back to the comfort of the blessed hope in the Lord's soon coming for His Church.

R. T. MITCHELL
Fort Lauderdale, Fla.



Editorial Notes

MEMORIAL

EDITORIAL:

He That Liveth

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hades and of death" (Rev. 1:18). John, on the lonely isle of Patmos, had a marvelous vision. The voice had spoken to him: "I am Alpha and Omega, the first and the last." And as he turned, he saw one like unto the Son of Man between the seven golden candlesticks. What majesty and glory he beheld as he gazed upon the Man in glory—His head and hair white as wool and snow; His eyes as flaming fire, His countenance shining like the sun in His strength. Such fulness of glory shined upon the beloved disciple that when he saw the Lord, he fell at His feet as dead. But the right hand of the glorified One touched His prostrate servant; and then He spoke.

The first word which came from His blessed lips, as His hand rested upon John, was: "Fear not." What music it must have been to John's ears and to his heart! It was the same voice he had heard so often when he rested on the bosom of the Lord. It was the same voice of comfort and cheer, which had spoken: "Let not your heart be troubled"; "Be of good cheer"; "Be not afraid." It was the same who, in accents of love and tenderness, had asked: "Why are ye troubled?" The Lord in glory, the Man crowned with glory and honor, is the same loving and comforting One as He ever was. He changes not. Though clothed in majesty, the mighty coming Judge and King of kings, who will rule the nations with a rod of iron, He is, to those who are His, the loving, comforting Lord. For us His people, washed in His own blood, one spirit in Him, brought through grace into

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His fellowship by God, there is nothing to fear. We are Christ's and Christ is God's. His perfect love has cast out all fear. And He would have us know and enjoy this blessed comfort. In confidence we can cast ourselves upon the Lord of glory, and drink and drink again of that deep, unfathomable love. "Fear not!" How it must have revived John as the hand of power touched him, and the heart of love assured him once more of a never changing love.

And then the glorified Lord spoke still deeper words of life and power: "I am He that liveth and was dead." Here is the ground upon which the faith and hope, the comfort and cheer, the grace and glory of His people rest: "Fear not." Why? "I am He that liveth and was dead; behold I am alive for evermore, Amen." He liveth and He is alive for evermore; between these two facts stands "death." He is the "I AM," Jehovah, the self-existing One. He could say in the days of His flesh: "Verily, verily I say unto you, Before Abraham was, I AM." He ever was, and is, "the true God, and the eternal Life" (1 John 5:20). And the prince of life, Jehovah, came and gave Himself. He laid down His life. "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10:18). His eternal love brought Him into this dark world of sin to die for us, His enemies, and pay the penalty for our sins. And now He is the resurrection and the life, for He who ever lived and was dead is "alive for evermore, Amen." As the good shepherd, He gave His life for the sheep, that we might have the abundant life. And this is the foundation of our hope and comfort—He died and lives for evermore. He died for us; He lives for us. That is why all our fears are forever gone. We have peace with God, no more conscience for sin, no more wrath, no more judgment; no fear of death and the grave. Blessed be God, in Christ we have passed from death to life! Sin and death, judgment and wrath, are forever behind; life and glory are forever ours.

We have Christ for us, in us, and with us, who died for our sins and who liveth for evermore. How sinful thou art, O fear, thou child of unbelief! O, child of God, walk in faith in the consciousness of His love, in the presence of Him who

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sayeth: "I am He that liveth." Look in faith beyond passing conditions and circumstances, beyond the scenes of ruin and corruption, to a living Lord, whose loving voice still speaks: "Fear not." Cheer up, despondent soul, downcast saint, lonely one, whoever you may be. If you are saved by grace, then trust that grace, which, without measure and without end, flows forth from the living One. How often we have said to feeble, weak, discouraged, and weeping saints: "He ever liveth"! He has promised never to leave us and never to forsake us. Hear Him speak this word to you: "Fear not . . . I am He that liveth and was dead; and, behold, I am alive for evermore, Amen." Look to Him. Trust Him. Repeat often, yes, daily, "The Lord liveth"; and look to that Lord for comfort, for daily strength. In coming trials, in the days when all is dark and the mists of earth enshroud your path, just say it again: "The Lord liveth."

The darkness of a closing age increases. All is getting ready for the gross darkness which will cover the people, when at last the glory of the Lord will arrive (Isa. 60:1). Darkness covered the cross once, when He hung there, the blessed sin-bearer, and when in the hours on that cross in deepest darkness, He, who knew no sin, was made sin for us. That darkness is forever gone. But Satan tries to obscure that cross now. Ethics, reforms, and religiousness he can tolerate, but all his hatred is aimed at Christ and His cross. Therefore we, God's redeemed people, need to maintain the clear, unobstructed vision of Him who is alive for evermore. Let us do it, and in this vision find our happy place as we abide in Him.

A. C. G., 1910.



Because He Lives In the Upper Room, on the night of His betrayal, our Lord spoke those words of sure comfort for troubled hearts: "Let not your heart be troubled." In that discourse to His beloved disciples He made known that He would come again for them, and for all the redeemed, to take us all to the Father's house of many mansions. And He gave us, also, comfort for the present time, while we travel

through this evil world. He told of the Comforter whom the Father would send, who now has been sent, the Third Person of the Holy Trinity, the Holy Spirit, to abide with us forever, to be in us. And our Lord gave assurance of His own return; and then He said: "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also" (John 14:19).

Christ's passion had not yet taken place, although it was now only a matter of hours before His hour should come. Then, after three days, He was to break the bands of death and to go forth from the sealed tomb, leaving it empty. However, after His cruel agony on the cross, the shadow of which was now falling upon Him and His followers, the world would see Him no more. The Eleven would see Him, and so would others—about five hundred brethren—but all of them were believers in Him. Yes, the world would see Him no more, but His own would see Him. It is true that there would be several occasions only when this would occur, during the forty days before He should go away into a far country, that is, heaven itself; but in that time His own would see Him.

Our Lord made use of a prophetic-present tense, as it were. He spoke of things that were yet future as though they were already present, so sure is His Word of fulfilment. "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also." He spoke, in His message, as though the cross and the grave were already history—which, indeed, they soon were. In His allusion to the world's inability to see Him, and that His own should see Him, however, we believe that He was referring to a longer period than the forty days prior to His ascension into heaven. He was speaking of this present age. Now the world does not see Him, but we, who know Him, see Him. We see Him in God's Word. And we are given spiritual sight to behold Him. Thus the writer of the Hebrews epistle, while declaring that we do not yet see all things put under our living Lord, says: "But we see Jesus . . . crowned with glory and honor" (Heb. 2:9).

And so, too, when our blessed Lord promised, "Because I live, ye shall live also," He was not talking of the life's

blood running through His veins at the moment that He was uttering those wonderful words, but He was speaking prophetically of His resurrection a few days hence. It is *because* He arose, *because* He is a living Lord and Saviour and not a dead martyr, that we shall live also. His resurrection was the earnest of our spiritual life—today and forever. It was the promise of our resurrection.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15:20, 22, 23). It is no trite utterance of Paul's: "If Christ be not raised, your faith is vain; ye are yet in your sins." It is solemn truth—but it is also glorious fact that He did arise, and that He is living today, and that He is coming again. And because He lives, we shall live also. Because He lives, we, who are His, are living today in newness of life. The life which He has, we have. It is His gift, by the blessed Holy Spirit. The life of the Head in the glory is the life of every member of His mystical body, His bride—flesh of His flesh, and bone of His bones. His life can never die; it is hid in God, and so too, we live. That life is eternal.

What does the fact of Christ's living mean to the believer in Him? We mention but a few of its benefits. It is the assurance that He is the Son of God. It is the confirmation of the inerrancy of the Word of God. It is the pledge of our resurrection and the redemption of our bodies. It is the basis of our hope of seeing Him and being like Him one day. It is the enablement, because He lives in us by His Spirit, for triumphant living, of Christ-likeness. It is the assurance that we have, at the Father's right hand, an intercessor and advocate, who prays that we may be kept from sin and pleads our cause when we do fail Him. There in the glory is the Man, Christ Jesus, our high priest, who is touched with the feeling of our infirmities, having been in all points tempted like as we are, sin apart, and who will not suffer us to be tried above that which we are able to bear. To Him we can go in the hour of need, in every hour, and find succor and grace to help. We do not need to wait until He calls

us home to heaven, or until He comes for us. He is an ever present help in time of need—our life, our joy, our strength, our comfort, and our peace.

This Saviour of ours, this living Saviour, left heaven's glory, emptying Himself of the glory which He had with the Father from eternity, and came to earth as the lowly Jesus, to give Himself a ransom and to save His people from their sins. But He is now again in the glory of heaven, glorified not only with the glory which He had with the Father, but exalted also with a glory acquired by the work that He finished for our redemption. The once "lowly Jesus" is now seen highly exalted, whose name is above every name. There, at the Father's throne and on His right hand, is seated our Lord Jesus Christ, by whom all things were made and by whom they consist. To Him, one day, every knee shall bow, and every tongue shall confess that He is Lord, to the glory of God the Father. And this living Saviour and Lord will return to the earth that rejected Him, coming as King of kings and Lord of lords.

Dear Christian friend, He who is enthroned in heaven lives in your heart. Is He enthroned there? Either He is or you are! Is He the Lord of your life? If He is not, then He is not *Lord* at all!



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 destruction. It is in evidence today as its Christ-denying infidelity is proclaimed from pulpits in churches, on the printed page, over the air waves, in colleges and seminaries, and by new and ancient gnosticism in the form of various cults that abound.

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 one kind and another 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 declared: "Not by might, not by power, but by My Spirit, saith the Lord" (Zech. 4:6); and this is still true.

Second, we can refuse to compromise. 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 a ready target for the arrows of unbelief. An out-and-out stand on the Lord's side, 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.

Third, we can contend for the faith. To do so earnestly, 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 these evils, and contend for the truth in love. There is demanded of us, as individual Christians, devotion to Christ and faithfulness to the Word of God. We shall fight against the enemies of the cross of Christ, but we shall not expect to destroy them. We shall not be discouraged, however. For it is God who will destroy the wisdom of the wise (1 Cor. 1:19), and He will surely do so. This is twice a promise: to the faithless it is a threat of doom; 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.



A Personal Matter

Faith is a very personal matter. Christ died for all, but the efficacy of His atoning sacrifice rests upon those who believe in Him, who trust in Him personally for the salvation of their souls. Redemption was wrought for us on the cross, where the Son of God was made sin for us. We are saved by grace *through faith* (Ephes. 2:8). It is an individual matter. It is wholly personal.

As personal faith is a necessity for salvation, for spiritual

life, so it is for spiritual growth. We who are the Lord's own through faith are blessed with all spiritual blessings in our Lord Jesus Christ (Ephes. 1:3). But we must appropriate God's blessings and promises personally, in His Word. We do not increase in spiritual wisdom through church membership, although such association may indeed be instrumental in effecting spiritual progress. Neither do we grow in spiritual stature through another's Bible reading, any more than we do through stained glass windows, beautiful and appropriate as they may be in God's house.

The promises of God that are real to you are those that are received and believed personally by you. The spiritual blessings that cause you to rejoice are those that have been made yours individually by faith. The soul must meet with God in Christ in a personal way. His Word must be tasted, and eaten, and digested by each one of us for ourselves, if we would be spiritual Christians. The Word of Christ dwells richly in those who read and appropriate it for themselves. Among such will be found the spiritual aristocracy—those who walk with the Lord and witness to Him, in life and by word, to His glory.



Grieve Not;
Quench Not

Two warnings are found in the Scriptures as to the Christian's relationship toward the Holy Spirit. The Spirit is not to be grieved, and He is not to be quenched. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephes. 4:30). "Quench not the Spirit" (1 Thess. 5:19).

What is the difference between grieving the Spirit and quenching the Spirit? It can best be explained, perhaps, by citing several examples of that which grieves Him, and of that which quenches Him.

Surely these things must grieve the Spirit of God. (1) Anything that deprives the Lord Jesus Christ of the honor that belongs to Him is grieving to the Holy Spirit. To state, for example, that Christ had a sinful nature, must grieve the Spirit. To deny the present exalted position of the Son at

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the Father's right hand, or to scoff at His bodily and visible return to the earth, will surely grieve the Holy Spirit. (2) It must be grieving to the Spirit of God when His blood-purchased saints walk in a worldly way rather than close to the Lord. We are called to be holy, even as the Lord is holy (1 Peter 1:16), and we should walk in such a way before Him. (3) It is surely grieving to the Holy Spirit when believers in the Lord Jesus Christ do not give all diligence to guard the unity of the Spirit, as prescribed in Ephesians 4:3. Divisions, discord, bitterness, and a slanderous attitude among members of the body of Christ cannot but grieve the Holy Spirit.

It is another kind of thing that quenches the Holy Spirit. (1) To refuse to follow the Spirit's leading in any matter is to quench Him. He shows us God's way through God's Word, but we often go our own way instead of His. Thus we quench the Spirit. (2) To neglect to bear witness concerning the Lord to some needy soul, when the Spirit clearly prompts us to act, is to quench Him. It may be that God has brought a certain unsaved person across our pathway for the distinct purpose that we shall tell him of Christ. It may be that the Holy Spirit has prepared that very heart to hear and believe the Gospel as we present it. The Spirit of God urges us to say a word, to tell of God's redeeming love in Christ. And we shrink from doing so, despising the pressure that He puts upon us. This is quenching the Spirit. (3) And we quench Him also when we fail to pray when He pleads with us so to do, or when we neglect to give of our substance for His work, when He has implanted within us the impulse to have fellowship with Him in this way.

All of us have grieved the Spirit, and all of us have quenched Him, have we not? And what has been the result? Broken fellowship with the Lord, and repressed power. Not until our failure is acknowledged, and confession made to the Father, is that fellowship restored. Not until then can we exercise to the full the power to witness to Him fruitfully and to His glory.



God does not take back any promise that He makes

The Separated Life **What is the separated life?** There is considerable disagreement, it appears, among believers in Christ as to what constitutes separation. For example, in respect to

worldly diversions, things that are frowned upon in one section of the nation are countenanced in another area, and there is a tendency to judge our brethren "according to meats," etc.

First, let us remember that separation is communion *with* God and a life lived *unto* Him, before it is disconnection *from* things. But second, separation is from the world and the things of the world. What are those things?

Very aptly the Holy Spirit has revealed what they are, in the Word. The Apostle Peter writes: "Dearly beloved, I have seen you as strangers and pilgrims, abstain from fleshly lusts which war against the soul" (1 Peter 2:11). *To abstain from is to keep oneself back from.* We are to keep ourselves back from "fleshly lusts"—not simply the sins of the body, for the flesh speaks of the old nature, of self; and lusts are desires.

We are to abstain, as Christians, from *all* the desires of self, of the old nature, and we are to set our affections on things above. Anything that wars against the soul—riches, position, ambition, amusements, and friendships, if these be ungodly—must be guarded against. For such things feed the old, sinful nature. They war against the soul. They hinder spiritual growth. They destroy witness to Christ.

What is the separated life? It is the life of Christ living within us. What He does we may do. What is not of Him is not *for* us.



This is a request that has been made on several occasions. Necessity demands that we repeat it. Please do not expect us to answer Bible questions by letter, to read books and give you our opinion of them by personal reply, or to read and criticize manuscripts. It is simply impossible for us to attend to these things.

Hardly a day passes in which we do not receive in the mail anywhere from three to ten Bible questions, many of them

accompanied by a stamped return envelope, or a one dollar bill for our time and trouble, with request for prompt response. On our desk now we have five books that have been sent to us with appeals for us to read them and advise the senders whether or not the books are sound in doctrine. We have sixteen manuscripts, ranging in length from seven to 360 pages, that have been mailed to us with the plea that we should read, correct, and criticize them. It is not possible for us to give such attention.

We should be pleased to serve the Lord's people by doing these favors, had we the time and strength to do so. But already we have curtailed our platform ministry entirely so as to have more time to edit, write for, and improve *Our Hope*. Therefore we must return the books and manuscripts without comment. Questions that seem to be of sufficient interest to the reader-family as a whole to warrant it, will be answered in the "Question Box." Others, we fear, will have to go in the waste basket.

We trust that those affected will try graciously to understand our predicament. Please do not send queries for personal response, for we cannot take care of them.



Hebrews "Studies in the Epistle to the Hebrews," which has been omitted from this issue, will be resumed in the May number, the Lord willing. So much excellent material was in hand as we were ready to go to press that it seemed advisable to make use of it instead of the exposition of Hebrews.



Thank you again, dear friends, for your interest in sending Bible study material to ambassadors for Christ in the mission fields. The Lord will reward you for this fellowship with His servants who are unable to afford the magazine and other expository writings. Donations that were received in January are gratefully acknowledged herewith.

Our Hope Missionary Subscription Fund, January, 1950: Nos. 50-1M, \$23.40; 50-2M, \$25; 50-3M, \$4; 50-4M, \$2.50; 50-5M, \$3; 50-6M, \$10; 50-7M, \$2.50; 50-8M, \$7.50; 50-9M, \$2.50; 50-10M, \$15; 50-11M, \$2.50; 50-12M, \$2.50; 50-13M, \$2.50; 50-14M, \$2.50; 50-15M, \$20; 50-16M, \$2.50. Total, \$127.90.

Our Hope Missionary Book Fund, January, 1950: Nos. 50-1B, \$2.50; 50-2B, \$5; 50-3B, \$15; 50-4B, \$50. Total, \$23.00.



*Faith believes what it does not see;
Faith sees what it does believe.*

OUR HOPE

SPEAKING ENGAGEMENTS (For Your Information and Prayers)

Dr. Frank E. Gaebel:

Mar. 26-April 12—Philadelphia, Pa.: Westminster Presbyterian Church.
April 30—Collingdale, Pa.: Grace Reformed Episcopal Church.

Dr. H. A. Ironsides:

April 2-8—Greenville, S. C.: Bob Jones University.
April 9-14—Charlotte, N. C.: Calvary Church.
April 16-20—Detroit, Mich.: Southfield Presbyterian Church, 21122 Indiana Ave.
April 23, 24—Indianapolis, Ind.: First Fundamental Baptist Church.
April 25-30—Evansville, Ind.: Evansville Gospel Mission.

Dr. Herbert Lockyer:

April 2-9—Chicago, Ill.: Temple Baptist Church.
April 16-23—Cleveland, O.: Madison Avenue Baptist Church.
April 30-May 7—New York, N. Y.: Calvary Baptist Church.

Mr. Lehman Strauss:

April 3-6—Shoemakersville, Pa.: Salem Evangelical U. B. Church.
April 8—Pottsville, Pa.: Youth for Christ.
April 13—Lansdale, Pa.: Schwenkfelder Church.
April 17-22—Reading, Pa.: Trinity E. C. Church.
April 27, 28—Wellsport, Pa.: Bible Conference.

MY CHIEF DELIGHT

BY EVA GRAY

For all, O loving Lord, Thou dost
For me, I'm filled with praise;
I worship at Thy piercéd feet
E'en now, and endless days.

I plead Thy precious promises
Of grace, that bringeth light;
But Thou, O Lord, I love, adore,
Thou art my chief delight.

My one ambition is Thy smile,
Thy favor is my joy;
Oh, 'tis to Thee I humbly bow
In love, without alloy.

Judas, Who Betrayed Jesus

By LAHMAN STRAUSS

The name Judas is a synonym in the world for all that is perfidious and infamous. There is a sense of repugnance attached to the name when it is uttered by the world. I have never met a man whose parents named him Judas at the time of his birth. We take pride in naming our children after men like Joseph, Daniel, John, and Paul, but Judas Iscariot is abhorred by most people. The very sound of the name is awesome, and it causes men to shudder. He is recorded in history as the false friend and arch-hypocrite of all time. Someone has said that the meanest word in the English language is *hypocrisy*. If this is so, then Judas is one of the meanest men that ever lived.

1. The Man Judas Became

I have heard it said that Judas was a monster, inhuman. To say that is, in the least, to show one's lack of understanding of the heart of man. Judas was not the devil incarnate, as some would have us believe. Judas was a man! It is true that we know absolutely nothing of the life of Judas before the appearance of his name in the list of the disciples of our Lord. But this is true also of other of Christ's followers. At some time, not many years before or after the birth of the Lord Jesus, a baby boy was born in an Eastern oriental home. The parents of this little babe named him Judas. He was cuddled and cared for as any other babe would be. No doubt his father and mother held high aspirations for the future of their child. Judas is the Greek form of *Judah*, and means *praise*. There were potentialities and possibilities in Judas that were worthy of commendation, or he never would have been chosen a member of the twelve.

Whatever Judas was in later life, he became. If Judas were created a demon for the express purpose of betraying Jesus, then we are faced with issues, the answers to which we shall never know. But it cannot be said that God ever created a devil. Even Satan, the prince of demons, was not created the evil monster that he is. He was a created being, to be sure, but in his original state he was Lucifer, God's

angel of light. He became Satan by his rebellion against God. To say that Judas was a mere puppet in the hands of God, destined to carry out the nefarious crime against our Lord, would make God, and not man, responsible for the crime. Hence God could be charged with being the author of sin. We must believe that Judas was a man, and that he yielded to his own lustful temptation.

It is true that on one occasion our Lord said to His disciples: "Have not I chosen you twelve, and one of you is a demon?" (John 6:70). All that Jesus meant here we shall never know. We may conclude, I believe, that Judas never was a true believer in Jesus Christ, but as an unsaved man he was a child of the wicked one. When the Lord Jesus said to the Pharisees: "Ye are of your father the devil" (John 8:44), He did not mean that they were demons themselves, but as unsaved men they were the children of him who is the author of sin and death. When Elymas, the sorcerer, full of subtilty and mischief, set out to oppose the work of the Gospel, Paul said to him: "Thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). We remember our Lord making a somewhat similar assertion to Peter when he rebuked Him: "He turned, and said unto Peter, Get thee behind Me, Satan" (Matt. 16:23). Our Lord did not mean that Peter was the devil himself, or a demon, for we know that the mighty apostle was truly born again.

The divine mission of our Lord was determined before the foundation of the world. He came to offer Himself a sacrifice for sin. Whenever man proposes a plan that is different from God's plan, he is acting as the spokesman of Satan. All acts of treachery are inspired of the devil. So when the traitor Judas planted that poisonous kiss on the Saviour's cheek, he was acting under the influence of the evil one.

Many readers of the New Testament become prejudiced against Judas long before his act of betrayal is recorded. Perhaps this is so because the reader knows what part Judas is going to have in the tragedy of the cross. When giving the names of the twelve disciples, Matthew refers to him as "Judas Iscariot, who also betrayed Him" (Matt. 10:4). Mark duplicates the statement of Matthew (Mark 3:19),

while Luke mentions him as "Judas Iscariot, which also was the traitor" (Luke 6:16). We are not to allow these passages in God's Word to cause us to pity Judas as a helpless tool in the hands of God. It is true that David prophesied the betrayal, when he said: "Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me" (Psalm 41:9). B. H. Bruner has said: "But if God used Judas in the betrayal of Jesus, it was as a free man in the possession of all his faculties of choice, and not as a tool. If Judas was nothing more than a helpless tool in the hands of God, man has no power of choice and Judas is to be pitied rather than blamed." Yet we know that Judas was given every possible chance to make good and that his failure was the result of his own unconquered sin.

Frequently the question has been asked why the Lord Jesus, who had full knowledge of every man, chose Judas to become a disciple. We must remember that the choice was mutual (John 15:16). Our Lord never forced men to follow Him; He invited them. Judas became a disciple by his own choice. He must have seen in Jesus the true Messiah, else he never would have followed Him so closely for more than two years. We do not know how or when Christ and Judas met. But one day they stood face to face, and Judas cast his lot with the Lord. It is not for us to judge whether or not Judas followed Him from mixed motives. I believe that Judas might have been just as sincere as any other of our Lord's disciples. Certainly there are few of us, if any, who can stand when we are probed as to our motives. James and John came one day to the Saviour, with their mother, to have her intercede for a place of honor for them in the kingdom. Their motive was not the noblest.

As to why the Lord ever called Judas into the apostolic band we dare not be dogmatic. I am of the opinion, however, that Christ saw in Judas the ability to handle the financial and business end of the work. Judas had a talent that could be developed for God's glory, and Jesus was giving him every chance to use it to that end. If Judas was a thief at heart, our Lord chose him to give him every possible chance to forsake his treacherous ways and make good. Some men argue that Judas was not worth it. But who is? There is

not enough worth in all of us put together to merit the effort put forth by God for our redemption. The love that sent Jesus Christ to the cross for you and me sent Him to Judas Iscariot. The saintliest soul that ever lived must acknowledge that

Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow.

Since the heart of Judas was known to the Saviour from the beginning, why did not our Lord expose and discipline him? There was always the possibility that Judas would see the fallacy of his wrong deeds, and repent of all of them. But instead of yielding his life to the Lord, an act which would have delivered him from his sin, Judas continued to practice his evil habits, and became a slave to sin.

2. The Mistakes Judas Made

It is clear that Judas was a man who showed great possibility at the beginning. He was a normal character with every good intention of being a true and faithful disciple of Jesus Christ. The tragedy of his life lies in his failure to make good while he had every available stepping-stone to success at his disposal. Immediately we can see in Judas a good illustration of human failures all around us. Our modern age has given man unprecedented privileges and opportunities to learn of Christ and to follow Him, and yet comparatively few people in the world live victoriously for the Lord Jesus Christ.

Wherein did Judas fail? The reasons given as to why Judas betrayed our Lord have been many and varied. But somehow I feel we cannot get away from the fact that he dealt treacherously with Christ so as to obtain money for himself. Judas was selfish and a lover of money. Man is sick with a dread malady when he is gripped by the passion to possess. Unfortunately for Judas, he was a thief at heart.

In the twelfth chapter of the Gospel according to John, we have the record of a love-feast prepared for Jesus by a family in Bethany. While Martha prepared the meal, Mary took a box of costly ointment and poured it on our Lord, anointing His feet. "Then saith one of His disciples, Judas

Isca-ri-ot, Si-mon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; *but because he was a thief*" (John 12:3-6). Jesus, seeing the sacrificial love in Mary's heart, was pleased with her act. But Judas became bitter over his lost opportunity to steal the ointment and sell it.

Right there Judas had a splendid opportunity to redeem himself, but his avaricious spirit got the better of him, and he let himself be conquered by it. There was no noble purpose in Judas's protest. Satan hated the devotion that Mary showed for the Lord Jesus, and he would not let this act go unchallenged. So he worked through Judas. Too frequently there are those who, like Judas, de-er such sacrificial acts and depreciate the gifts of others. They will give only to that which ultimately helps themselves and shows some evidence of tangible return. Such a greedy spirit tends to show the leanness of a man's soul as well as the coldness of his heart. Money had become Judas's god. He was materialistically minded. The Apostle Paul warned against the Judas-spirit of avarice when he said: "The love of money is the root of all evil" (1 Tim. 6:10). Any man will make himself utterly contemptible in the eyes of others when he betrays Christ for personal gain. And yet every century in the history of the Christian church, from Judas's day to our own, has been blighted by the money-lovers whose chief concern has been personal gain.

When Judas sold our Lord for thirty pieces of silver, he sold out to the devil. "Then one of the twelve, called Judas Isca-ri-ot, went into the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver" (Matt. 26:14, 15). "And from that time he sought opportunity to betray Him."

One wonders what it was that ever prompted Judas to bargain for the life of our Lord. We have seen that Judas possessed a penurious spirit, but there was something more than that. The price he received from the priests was small indeed. It was the price that was paid for a common slave. If it was money only in which Judas was interested, he could

have demanded much more than the pitiful sum of slightly over fifteen dollars. "But mark you, Judas sold himself that night. *Thirty pieces of silver did not price Jesus; it priced Judas.* He sold out, resigned from religion, dropped into iniquity, while Jesus climbed into immortality." No, it was not the sum Judas received that drove him to the dastardly deed.

When Judas dropped his own business to follow Christ, there was uppermost in his mind, along with the rest of the disciples, the hope that the Messiah would establish an earthly kingdom. Then one day he heard Jesus say: "My kingdom is not of this world." This was a hard saying and caused Judas bitter disappointment. He had planned on immediate earthly dominion, fully expecting that he would share in the spoils, for earthly kingdoms are established upon human power and vast wealth. But now, with all hope shattered for such a kingdom, Judas set out to get some recompense for himself before the whole movement collapsed. In failing to understand our Lord's spiritual teaching, Judas never saw the worthwhileness of continuing with the cause of Christ.

Alas! The church has in it far too many of the Judas type of disciple. When the going is hard they drop out, and say: "Well, I don't suppose it was meant to be a success." We have forgotten that our Lord said: "Upon this rock I will build My Church; and the gates of hell shall not prevail against it" (Matt. 16:18). Crucifying Christ did not put a stop to His program. That was just the beginning. Judas, like Peter, was blind to the fact that "Jesus must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21). Death for the Son of God was not the dissolution of things; it was a new beginning, the dawn of a new age. If Judas had only died to self he would have seen the worth of living for Christ. Now after nineteen centuries, the gates of hell are still pushing steadily against the church of Jesus Christ. Many have departed to follow Him no more. Lured away by the world and its fast-moving program, the Judases are living for what they can derive from it. But, thank God, there are yet the faithful and

aggressive believers who have not bowed the knee to Baal. Great numbers of Christ's own are contending for the faith, and most of them would die first, before they would relinquish any of divine truth given us by God Himself. "I grant you the going is hard. But that is all the more reason why we should fight on with a new and grim determination. We can expect the popularity of Christ to wane among men. Enmity and opposition will grow by leaps and bounds. But let us remember that the spiritual descendants of Judas are but selling their own souls when they put anything between the Lord and themselves.

The tragedy of Judas shows the possibility of one living in the midst of Christ and His program, and yet having no personal knowledge of Christ Himself. Judas had a part in the administration of Christ's affairs, but he was not saved. There never was a sense of personal guilt and shame; therefore he never really came to know Christ. Every day that Judas spent with the Lord Jesus offered him an opportunity to exercise faith in the Saviour. It is difficult for us to conceive that any man, living for more than two years in the presence of Jesus Christ in person, should not become intimately acquainted with His Saviourhood. Yet with Judas it was so.

After having the Gospel preached for nearly two thousand years, the world is no nearer to being converted than it was in Christ's day. After all these years of missionary and evangelistic endeavor, the distribution of vast amounts of Gospel publications in more than one thousand tongues, and the effort of the church, men are still far away from God. William Ward Ayer has said: "The tragedy of American Christianity is our cheap and frothy familiarity with the facts of the faith without definite and soul-stirring experiences." We cannot tag along with the church program, as *did Judas, neglecting to take Christ into our hearts as a personal Saviour*, and expect the smile of God's favor upon our souls.

I once asked an old gentleman if he were a Christian. His reply was: "Do you think I'm a heathen?" I felt that I should not allow the conversation to drop at that point. So I enquired once more: "Where are you going when you

die?" As quick as a flash, and with a double portion of cocky assurance, he answered: "I've been a deacon in this church for thirty-two years." Then pointing his finger heavenward he continued: "If I don't get there, nobody else will either." That man's delusion is typical of the masses. They are the spiritual offspring of Judas, mere professors, having no spiritual discernment of eternal values. A little bit of religion and faith in "the Jesus way," and some men think they are saved. This is a dangerous road to travel. Our Lord Himself said: "Ye must be born again. Except a man be born again, he cannot see the kingdom of God."

We read: "Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matt. 27:3-5). Luke adds, in the book of Acts, that Judas went to "his own place" (Acts 1:25). It was Peter who was the spokesman. He had called on the other disciples to choose a successor to Judas. After he rehearsed the history of Judas and the circumstances of his death, he then concluded that Judas went to "his own place." By that Peter meant that Judas went to the place of his own choosing. (He did what all men do. He chose in this life and in the life to come the place he occupied.)

We are all called to fill a worthy place in this life. Judas was called to be a follower of Jesus Christ, and to serve in the capacity of laying the solid foundation of the Christian Church. The name of Judas might have had a place with those noble saints such as Peter, John, Paul, and others. Instead of that, Judas fell away by transgression, and never realized that to which Christ had called him. It is sad to think of Judas spurning Christ's call, and spawning for himself a place of misery. The choice of Judas was the choice of a traitor. By his treacherous deeds, he had hell in his heart while here upon earth, and he will always have the horrors of a literal hell hereafter.

We must remember that God did not send Judas to that place, but that he went to it himself by his own choice. No

man is destined to hell without a chance or a choice in life. Right now you are face to face with the God-given opportunity to repent of your sins and turn to Jesus Christ. If you take advantage of this moment you can cast your lot with the noble worthies who have been washed in the blood of Calvary's Lamb.

I AM THE ROCK

By CONSTANCE CALENBERG

"I am the Rock,"
 Spake Christ; and I found peace.
 Ah no,
 He did not promise
 Storms would cease,
 Nor waters tranquil be;
 He promised
 Only one small cleft for me—
 One hollow
 The boulder of His love,
 One tiny crevice
 Guarded from above.
 Beneath my feet
 Was gone
 The sinking sand,
 And, in its stead,
 I found the nail-scarred hand
 Of Him
 Who led me to this
 Place of prayer;
 A refuge sure,
 A citadel, to share.
 He whispered,
 "Fear thou not,
 My child, be strong;
 Thy body and thy soul
 To Me, belong."
 And thus I found His grace,
 Sin's power to mock,
 When Christ spake unto me,
 "I am the Rock."

Current Events

In the Light of the Bible

By WILSON M. SMITH

Is This Christ or Antichrist? In a scholarly Jewish monthly published in Chicago, *The Commentator* (February, 1950), is an article by Professor Hans Joachim Schoeps, of the University of Marburg, the first article by this German Jewish theologian thus far to appear in English. It carries the title, "A Religious Bridge Between Jew and Christian." The last paragraph seems to me amazingly significant, and reads as follows: "The church of Jesus Christ has preserved no portrait of its lord and saviour. [The words are here copied with the exact absence of capitalization that attaches to them in the article.—W. M. S.] If Jesus were to come again tomorrow, no Christian would know his face. But it might be that he who is coming at the end of days, he who is awaited by the synagogue as by the church, is one, with one and the same face."

Here is a frank confession that the Christ whom Christians believe in was similar to the Messiah the Jews expect. By these words the author affirms one of two things, whether he knows it or not. Is this an indication that the Christ we love, whom the Jews crucified, is similar to the actual Messiah whom the Jews will recognize when He appears; or, does this mean that the Antichrist to come, who will be accepted as the Messiah for a short while by the Jews, will look something like, or attempt to look like the Lord? Either way, it is a most significant statement.

Believers in Europe. I am not writing this as throwing any particular light on the Word of God—and yet it might—but just as a fact that should weigh upon our hearts for prayer. This was set forth in the current issue of the very valuable *Monthly Record of the Free Church of Scotland*:

"In Belgium only one-half of one per cent—that is, one in every 200—call themselves Protestant, and the number of evangelical workers among the population of eight millions is estimated at 200. In Portugal there are only five thousand

Protestant church members out of a population of six millions. In France, with its population of forty millions, there are not more than eight or nine million Roman Catholics, and well under a million Protestants. Thirty million Frenchmen are without any religion. Scandinavia provides the only exception to the general run of things among the nations of Europe. There the Christian life is still virile and the people demand Christian standards from their rulers. There are, no doubt, bright patches to be noted elsewhere. Evangelicals are coming together as perhaps never before. In Italy an Evangelical Bible Institute has been opened in Naples, to which all the Evangelical churches are to send workers for training. It is heartening to learn that most of the students in residence for the first year's course are former priests, many of them men of high scholarship but needing re-education in the Christian faith. The Evangelical minority in Greece is both virile and active. The Christian broadcasting station at Hilversum in Holland is a powerful witness for the evangelical faith."

And yet such a situation as this, with such a small percentage of true believers on the continent where the Reformation once prevailed so gloriously, may have something to do with the very words of Jesus, another prophecy, in which He said: "When the Son of man cometh, will He find the faith on the earth?"

Is the Case of Dr. Fuchs a Case of Demon Possession?
On the evening of February 10, I experienced one of those remarkable coincidences in reading and hearing that come to a person once in a great while, which might be attributed to nothing less than the direct ruling of divine providence. Of the two experiences which merged together within thirty minutes, let me speak first of the one last occurring. In preparation for my seminary class work in the book of The Acts, I was reading in the first volume of that notable work, *The Expansion of Christianity in the First Three Centuries*. This book was written at the beginning of our century by the most distinguished church authority on early church history in Europe at the time, Adolph Harnack, Professor of Ecclesiastical History in the University of Berlin, whose

writings probably exercised more influence over Christian historiography than any other single man of his generation, though, tragically, he was a liberal and a rationalist. Harnack, in his remarkable excursus in the first volume of this work on "The Conflict of Demons," speaks of demon-possessed men in the following language: "The most astounding phenomena occur, many of whose details are still inexplicable. Everything is doubled—the consciousness of the sufferer, his will, his sphere of action. With perfect sincerity on his own part (although it is always easy for frauds to creep in here) the man is at once conscious of himself and also of another being who constrains and controls him from within. He thinks and feels and acts now as the one, now as the other; and in the grasp of a conviction that he is a double being he confirms himself and his neighbors in this belief by means of actions which are at once the product of reflection and of an inward compulsion. Inevitable self-deceptions, cunning actions and the most abject passivity form a sinister combination."

Twenty minutes before reading this chapter in Harnack, I heard a famous newscaster reporting the horribly treasonable acts of Dr. Klaus Fuchs, in which he emphasized Fuchs's confession that he had a split personality; that is, his mind was divided into two parts—with one part he did his brilliant work in atomic physics, and with this same compartment he swore allegiance to the British government; with the other compartment he schemed to sell his knowledge to a potential enemy country, Russia, and kept up this treasonable relationship over a period of seven years. In the terms of modern psychology, this is called schizophrenia.

The remarks of the British prosecutor are even more interesting than the confession of Fuchs, though not so important. Prosecutor Humphreys says: "As Dr. Jekyll he was a normal, happy citizen, using his magnificent brain for science. As Mr. Hyde he was betraying his vows and his oath of allegiance; he was a political fanatic on the payroll of a foreign power." Then Humphreys goes on to make this astonishing statement: "The mind of this man was unique.

It might create a new precedent in world psychology. One-half was beyond the reach of reason and the impact of

facts, the other was living in a world of normal relationships." In more than one phrase Harnack has exactly described the phenomena of this brilliant physicist in interpreting demon possession.

Now when we look into the New Testament we discover, in Paul's last epistle, that both demon possession and treason will be prevalent among men in general in the last days. At the beginning of the fourth chapter of 2 Timothy, the apostle says: "The Spirit speaketh expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons," and that, as a result of this—and this is Paul's own language—they will "through the hypocrisy of men speak lies, branded in their own conscience as with a hot iron." In the second epistle and the third chapter, Paul writes that one of the characteristics of men in the last days will be this very matter of treason; they will be traitors (vs. 3). Ellicott says that this probably means that they will be betrayers of their brethren and friends. Brooks, in an exhaustive treatment of this passage written a century ago, says that they will be traitors of Christianity. Both are possible. But there is one more point to be made here, and that is that the Apostle John tells us, in Revelation 16:14, that the day will come when a great flood of demons, as it were, will come up out of the realms below and enter into the very hearts of the kings of this earth to deceive them, and to lead them out to the Battle of Armageddon. That is a dreadful phrase of Mr. Humphrey—"world psychology," for the psychology of fallen man is a tragic thing. And how can a man be protected from the entrance and dominion of such evil spirits? He can only do so by having his heart occupied with Christ, for "greater is He that is in you," says the Apostle John, "than he that is in the world."

The Jews to the Pope at Rome. If this item appeared in our daily newspapers, I have missed it. I am taking it from the *American Jewish World*, February 3, 1950. In reply to the invitation of Pope Pius XII to all Protestants and Jews to join the Catholic Church, Dr. Maurice N. Eisendrath, President of the Union of American Hebrew Congregations, at the first annual convention of the Great Lakes Council of

the Union of American Hebrew Congregations, meeting in Milwaukee, said:

"We will not join with a church which has stood virtually silent in the face of the most blasphemous denial of religion in our generation. We Jews will not soon forget the official concordat between Rome and the Nazi regime, between the official spokesman of Catholicism and the most brutal, bestial mass murderers in history. In the face of the all too recent official liaison between the Pope and Nazism, it is astounding indeed that there should have been any such suggestion as to invite the remnants of a people that lost one-third of its number—six million of their brother Jews—to join that communion which, with but a few notable exceptions, made all the more notable because they are so exceptional, stood unmoved and silent in the face of such unprecedented mass destruction and which, even at the present moment, fails to speak out with vigor against continuing prejudice and discrimination."

Men Fainting for Fear. When our Lord was giving His great prophetic sermon on the Mount of Olives, on Tuesday of Holy Week, He said the time would come when the end of the age would be marked by "men fainting for fear and for expectation of the things which are coming on the world" (Luke 21:26). Now there have often been times when parts of the world were for one reason or another under a spell of fear. Millions of Chinese must have known terrifying fear in the last few years, as they were engulfed by the torrents of Communism. Millions, during the last war in Central Europe, must have been almost convulsed with fear day after day as they heard the planes of enemy countries over their cities, and saw bombs dropping to explode and shatter whole areas of homes and buildings. But the words of our Lord speak of a world-wide fear, when all men will be seized with dread. This is the language which our statesmen are now using; in fact, they almost repeat the Lord's words.

One of the most noted political figures today, Senator Millard Tydings of Maryland, appealing to President Truman, on February 6th, to call a world conference on

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disarmament, which the President does not intend to call, insisted that such a conference would "end the world's nightmare of fear." (What a book could be written on the futility of all past conferences of this kind!) Here are two of our Lord's very words, and the exact fact of His statement—"world," and "fear." I do not believe we have yet come into a full condition of which our Lord here speaks, for He says in the same sentence that at that time "the powers of the heavens shall be shaken," and whatever that phrase means, I do not think it can be said to have been fulfilled up to the present hour.

There is one hopeful note, however, that should be struck as we look into this terrible passage, and that is the sentence that follows: "Then shall they see the Son of Man coming in a cloud with power and great glory." The nearer the world comes to such a state as the Lord here predicted, the more imminent will His second advent be. Incidentally, is it not wonderfully confirming, is it not another great tribute to the divine origin of the Bible, to the inspiration of Christ as He spoke that, in spite of the greatness, the brilliance, the profundity, the beauty, the abiding values of Cicero and Virgil, Aristotle and Plato, of Seneca and Pliny, of Tacitus and Lucretius, and to other Greek or Latin literature in Christ's day, there is not a line anywhere in all this literature that predicted a day coming at the end of the age when fear would rest upon the world? How is it that this carpenter, Jesus,—not a schoolman, not a disciple of Aristotle or Plato—could unfold this panorama which we now see being etched in by contemporary events? There is only one answer: He was speaking by the inspiration of God. He said: "The words that I speak unto you I speak not of Myself, but the Father who sent Me, He gave Me the words what I should say, and what I should speak."

A Falsehood Regarding a Servant of God. Recently the editor of a well-known Christian paper in this country sent me some clippings from a daily newspaper of a prominent town in New York, reporting what, to me, was not only a most astonishing utterance, but one of the worst falsehoods about a great servant of Christ that I have read in any newspaper for many years. In this town there is a ministerial

union which meets, apparently, once a month for breakfast and discussion. One clergyman of a certain church insisted upon smoking cigarettes during the breakfast, and the ministers asked if he would mind desisting while they were eating—a very remarkable request in a ministers' group. He refused to do so, and justified himself by saying that if D. L. Moody could smoke three cigars a day, he had a right to smoke also!

Now I happen to know something about the life of D. L. Moody, and have known through the years many of his friends, and they would unite in bearing testimony to the fact that Mr. Moody, during all of his forty years of public ministry, did not indulge in smoking of any kind—cigars, pipe, or cigarettes. Why would a minister try to justify his own habit of smoking by creating a falsehood regarding one of God's greatest servants, who lived both privately and publicly an exemplary life? Mr. Moody began to be lied about when only thirty years of age, which means that he was even then making such an impression upon the Middle West that biographical articles were being called for. One of these, published in a local Chicago paper and widely copied in other papers, made him a run-away boy who began life on the Erie Canal, later shipwrecked on the cannibal islands, where, becoming tired of his Pocahantas, he escaped from the island, returned to Chicago, and opened a beer saloon, and was converted there by a tract distributor. Well, of course, every syllable of such a report is a deliberate falsehood. The Christian people who are lied about are those who are doing work for God. It is too late now for *Mr. Moody's name to be tarnished*. All that could ever have been dug up about him for the making of mud balls has been dug up, and no mud has been found.

The Apostle Paul, twice in the fourth chapter of his letter to the Ephesians, urges upon us the necessity of speaking the truth with our neighbor in love. I trust when this clergyman has been correctly informed regarding his viciously erroneous statement, he and the newspaper will give the same publicity to the truth about Mr. Moody as they have given to this falsehood.

The Restoration of Babylon. Three large segments in the

Word of God prophetically speak of certain great events to take place in and near Babylon, which have never yet occurred in the Mesopotamian Valley. Many students of prophecy during the last two centuries have been convinced that for the fulfillment of these prophecies the mighty city of oriental antiquity, Babylon itself, must be rebuilt, and great commercial activity must there again be displayed. The principal passages are Isaiah 13 and 14; and Jeremiah 50 and 51 (the latter being one of the most vivid chapters in all the Word of God, with which Christians are almost wholly ignorant), and Revelation 17, assuming that Revelation 18 refers, not to political Babylon, but to ecclesiastical Babylon, which is Rome. Over two hundred verses, then, in the inspired Holy Scriptures refer to prophetic events to occur in this one vicinity of our earth.

From time to time, especially since the middle of the 19th century, various grandiose schemes have been proposed for the drainage of the area around Babylon, and for restoration of great agricultural projects in this vicinity. Kaiser Wilhelm added this project to his many dreams and plans. One of the most famous schemes of the late 19th and early 20th century was the Berlin to Bagdad railway. Thus far nothing has been done, but we are probably now on the verge of seeing something definitely undertaken. The area in which ancient Babylon is located is now called, as my readers know, Iraq, with its capital at Bagdad. The Iraq government has now approached the International Bank for Reconstruction and Development for a huge loan, which will be used for a development similar to the Tennessee Valley Authority project in our own country. Both Great Britain and the United States are vigorously behind this undertaking. It is commonly agreed that "this is the only country in the Arab world that could give its people an abundant living out of its natural resources." In connection with this political move and financial undertaking, we should recall that our greatest living historian, Professor Toynbee, two years ago made the announcement that in the next generation the center of population for the earth would be approximately at the point where Babylon once stood.

In Addition to Faith

An Exposition of 2 Peter 1:5-7

By HEROERT HENRY EHRENSTEIN*

The Apostle Peter was a very appreciative man, and as he grew older, and looked back over the years of service through which he had passed, he catalogued some of the many great blessings of God which had come upon him and his fellow Christians, and he wrote about them. It was like dipping a bottle into the vast ocean waters and placing a sample of God's goodness on a shelf for everyone to see. And yet, Peter felt that if he could only make believers realize what a great God they have, he would have accomplished something indeed. Thus it is that in the first few verses of his Second Epistle, Peter has sought to tell of some of the blessings which belong to all Christians who will claim them.

For example, the elderly apostle writes of our like-precious faith and the grace of God which made this faith available to us. He tells of the peace of God which is able to bring and keep calm in the troubled soul, and of the knowledge of God received through Christ our Lord. Then, fearing lest he may omit something of importance in his cataloguing, Peter uses an all-inclusive phrase as he says that God has given unto us "all things that pertain unto life and godliness . . ." And, to sum it all up, the apostle looks away from the past and the present, and gazes off into the still dim future as he speaks of the promises, great and precious as they are, which are ours, through which we may exult in our position as partakers of the divine nature and as refugees from the corruption that is in the world through lust.

And now, having reminded us of these benefits sent to us from our heavenly Father, Peter tells us that, beside this, we have a responsibility; not only must we be on the receiving-end of the blessings, but having received, we must send forth once more. Simply, that which the apostle is

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trying to impress upon his readers is that all of these things received from God should produce something worthwhile in our lives. And right here is where the difficulty lies in so many Christians. It is so easy to sit, week after week, and drink in the riches of God's grace while basking in the sunlight of His love, but just let someone suggest that this grace, or that sunlight be shared with or dispensed to others, and there follow indignant, icy stares, indicative of cold hearts in spite of all of the sun-treatments in God's grace.

John Bunyan said that "the soul of religion is the practick part," and in saying that, he echoed what the Bible has so plainly indicated: that a faith without works following it, is actually no faith at all. But, on the other hand, the so-called "practical" religion, without a spiritual motive, is equally incomplete and devoid of power. The Apostle Peter goes on to give us some very sound advice on putting our faith into practice, and gaining some action from the confidence we have built in Christ.

Thus, he suggests—or, rather, commands—that we add to our faith, after we have "given all diligence," or, as it might be better translated, after we have "brought into action all earnestness." What a warning against sluggishness and self-indulgence in the spiritual life this is!

Some time ago, I read an item in the paper telling of an airplane accident which resulted in the death of several people. The accident was due to the fact that one of the three motors went dead. Investigators, who checked the wreckage, said that the engine went dead because, before starting, it had been idling too long, thus loading up with gasoline. This is an illustration of too many Christians who have been too long idle—soaking up the Gospel message like the motor soaked up the fuel. They become sluggish, and stall when opportunities for real service come along. This can be prevented by bringing into action all earnestness in our proclamation of Christ; of putting into practice what we know in theory.

And now, Peter's command to "add to your faith" is before us. This is a most interesting word in the Greek text—this little three-letter English mathematical word, "add." Originally, in their plays or dramas on the stage,

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the Greeks would have a chorus to chant in unison certain parts of the play that was being presented. Usually, some very wealthy citizen, selected by the government, was drafted to pay all the expenses of training and maintaining the chorus for their performances. This was his duty as a citizen, and he became more-or-less the patron of the drama. Thus, because his name was connected with the play, this wealthy man would go to some extremes adequately to provide and supply all the needs of the chorus as to costumes, training, food, and lodging. He would give as generously as possible in order that the play might be a success, and fame and glory might come to him.

In the New Testament, this same Greek word has come to us and is translated "add" in the passage before us. It simply means *to supply or provide generously*, and it is Peter's command to you and to me. Hence, what the apostle is urging us to do here is generously to supply, in addition to our faith, these other things listed in verses 5-7, with a view to developing and deepening that faith, and to making our lives more worthwhile for Christ Jesus.

The first element which we are to add to our faith is what Peter calls virtue. The word, "virtue," here means *energy, or vigorous action*—the energy which the Christian is to exhibit as God exerts the divine energy of the Holy Spirit through His children. In other words, it is the advice to "put your faith to work" and make it work. All George Santayana, in his poem, "O World!" has written about Columbus and the faith that this man put into practice when he launched forth in search of a new world which had never been seen by white men before.

Columbus found a world, and had no chart
Save one his faith deciphered in the skies
To trust the soul's invincible surmise
Was all his science, and his only aid.

And thus there are times when you and I, as believers, must launch out in absolute dependence upon our God, as Abraham did, "not knowing whither he went" (Heb. 11:8), but believing that God, who had spoken, was able to lead on before him. May we have that faith, too.

But the Scripture goes on to tell us that this virtue or energy can be developed in our lives by knowledge. What

a great emphasis is placed upon knowledge today! Our colleges and universities are crowded to the doors, and smaller schools for technical study in various fields, are constantly making their appearance. There is a never-ceasing stream of books and pamphlets, magazines and newspapers, all designed to give the public more information—more knowledge. We are rapidly getting to the state in which, as someone has said, we know more and more about less and less, and finally, shall know everything about nothing! And in it all, the world is asking its Creator to take a back seat, telling Him that He is "behind the times," and not recognizing that "the fear of the Lord is the beginning of knowledge" (Prov. 1:7). What a need there is in our day to make use of all the knowledge we possess in the service of Christ, but to recognize also the importance of temperance, or self-control, which is the next word on Peter's list!

Homer wrote, in the *Odyssey*, of an enchantress, Circe, who invited Ulysses and his sailors to her beautiful palace. There she tempted them with wonderful feasts. Those who ate of her table were turned into ugly beasts. Ulysses had a flower which had been given to him by Mercurius, which protected him from Circe's witchcraft, so that she had no control over him. This flower was self-control. We need such a flower of self-control today to keep us humble in a world which has gone mad with self-exaltation and pride. And God has provided it to keep us from Satan's spell; it is the Word of God, and in proportion as we can say "thy Word have I hid in my heart" (Psa. 119:11), we shall be safe from the attacks of the evil one, and shall be able to practise self-control, or far better, the Holy Spirit's control over our lives.

"Patience"—what a descriptive word! What an understanding word! How it reveals to us the spirit of steadfastness, or "stick-to-it-iveness," which ought to be characteristic of every child of God. When our God permits testing times to come to us, do we fret and grumble? Why should we? Has He not commanded us to be patient? When we make plans to do some particular thing and everything seems to go wrong that day, do we allow ourselves to get out of sorts and irritable? If so, why? Where is the patience our

God has commanded us to have, and has promised to supply?

Several months ago, I was walking along a street, in the suburbs of Philadelphia, which was lined with magnificent lawns of green grass, shaded over with large, old trees. I noticed a robin, struggling to pull a worm from the ground with his bill. The bird saw me approach, and darted away under the shadows of a bush. But after I had passed, I looked back, and, scampering across the lawn, the red-breast once again grappled with the stubborn worm. Another pedestrian approached, and back into the brush went the robin. Three or four times he was thus disturbed during the time I stopped to watch, and each time the bird would return to its task with an untiring patience. What an example for Christians in their witnessing and working for the Lord! We ought to have the steadfastness and patience that would be of great use to our Lord's work.

And now, godliness. We usually think of a godly person as one who lives very close to the Lord, and through whose face and manner the light of Christ shines. It is a rare and rich treat to find such a person, but once you do meet a godly saint, you recognize the fact immediately.

Not long ago, I visited a dear old lady whom I had never met before. I had not been in her presence for longer than a few moments before I was aware of her godliness. She did not need to tell me of her love for the Lord; it was evident in the beautiful, wrinkled smile. Nor did she have to explain that she enjoyed studying the Word; the twinkle that appeared in her eyes and the movement of the dry lips, as they formed the words I was reading from my Bible, told more than words that this saint of God was at home in the Scriptures. Would to God that we had more of God's people today who did not wait till they were seventy, or eighty, or ninety years old before they began to spend time alone with their Lord! The prayer of each of our hearts ought to be, in the words of the chorus:

Only to be what He wants me to be
 Every moment of every day,
 Yielded completely to Jesus alone
 Every step of this pilgrim way;
 Just to be clay in the Potter's hand,
 Ready to do what His will commands:
 Only to be what He wants me to be
 Every moment of every day.

And finally, as we come to verse 7 of our text, we find that Peter stresses the importance of brotherly kindness and charity. "Brotherly-kindness" is a translation of the Greek word *philadelphia*, and from this comes the name of the city in Pennsylvania, meaning "city of brotherly love." One of the great tragedies today in Christian circles is the absence of love—love for our Lord and love for one another. The two must ever go together; they are inseparable. When the world looks on and sees the splits, wrangling, arguments, and dissension among believers in Christ, it is more than ever convinced that it is better off as it is, outside the fold of Christianity.

When was there ever a greater need for a spirit of love in our assemblies? The Apostle John pointed out: "If any man love not his brother, whom he hath seen, how then can he love God whom he hath not seen?" (1 John 4:20). We want it understood, of course, that in speaking of a spirit of love, we have nothing to do with the unbiblical doctrine of the general fatherhood of God and universal brotherhood of man. There is a brotherhood of Christians, those who have been washed from their sins in the shed blood of the Lamb of God. And yet, in this Christian brotherhood, unfortunately, there is much strife and unrest. It is here that we are pleading for understanding and love—commanded by our Lord, and forgotten by His followers.

The word "charity" comes down to us from the Latin word *caritas*, meaning *love*, and the Greek *charis*, which denotes *grace* or *favor*. Originally, the word "charity" was an inner love for others; then it became a sign of this feeling; and finally, an action expressing that love. Today, charity has degenerated to a mere dole or "hand-out" to the poor, without any motive of love in the heart. But, in our text, Peter uses a different word, which does not mean charity at all, in the sense that we commonly think of charity. It means "God-like love," and Peter insists that we should have this type of love about us. It is a love that gives; a love that is willing to stoop and serve when necessary. It is a love to the unlovely; love expressed to those who hate us; not directed by sense or emotion, but by deliberate choice.

During a war, the soldiers of each opposing country are

taught to hate each other. I recall that, on occasions during this last war, when the hymn "Faith of our Fathers" was announced to be sung at a service, this request would quite regularly follow: "Please omit the last verse." This is very significant, for the last verse reads:

Faith of our fathers, we will love
Both friend and foe in all our strife . . .

If we truly have our faith fixed in our Lord Jesus Christ, if we truly have been born again, if Christ's love has filled our souls, then we shall exhibit a love for those about us, a love that will prompt us to give, and will move us to do something to bring them into a saving relationship with our Lord Jesus Christ.

In an engine room, it is impossible to look into the great boiler to see how much water is in it. But, alongside the boiler is a little glass tube called a gauge. It is there to show how much water is in the boiler. When the tube is half-full, the boiler is half-full. When the tube is empty, the boiler is empty. So it is that, when others look at our actions, and listen to what we say, they can tell how much of the love of Christ we have in us. It will be seen in the amount of interest and love we exhibit to those about us who are outside Christ, and the amount of love and fellowship we display among our brothers and sisters in Christ.

NOTHING WHATEVER OF VALUE

"For I know that in me (that is, in my flesh), dwelleth no good thing," the Apostle Paul confessed (Röm. 7:18). And so it is with every one of us. The flesh is of no value whatever. In itself it is no more than withered grass. Its religious exercises, its most pious efforts, its works of righteousness, and its highest attainments have been pronounced, by the pen of inspiration, as but "filthy rags," and we ourselves as unclean. "We do fade as a leaf; and our iniquities, like the wind, have carried us away" (Isa. 64:6). But in Jesus Christ, our Lord, we have been delivered from the body of this death. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

Re-Thinking the Rapture

An Examination of What the Scriptures Teach as to the
Time of the Translation of the Church
in Relation to the Tribulation

By THE EDITOR

V

The Thessalonian epistles are distinctly communications that pertain to the return of the Lord Jesus Christ. In both letters the second advent is mentioned in every chapter, in some instances in relation to Christ's coming for His Church, and in others, in respect to His return to the earth in power and glory. No examination of what the Scriptures teach as to the time of the translation of the Church, in relation to the tribulation, is complete, therefore, without an analysis of Paul's two letters to the saints at Thessalonica.

We shall discuss the first epistle in this instalment.

Chapter 1 ends with the familiar commendation of the Thessalonian believers because they had "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, who hath delivered us from the wrath to come" (vs. 9, 10). Ardent pre-tribulationists insist that "the wrath to come," here alluded to, is the wrath of the Lamb and of God, spoken of a number of times in The Revelation (see, e.g., 6:16, 17; 15:1; etc.), and which is to fall upon mankind on this earth. Equally zealous post-tribulationists deny that "the wrath to come," here mentioned, has any reference to the wrath of God that is to inflict this earth, but propose, rather, that the expression, in 1 Thessalonians 1:10, alludes to the wrath of God that abides upon those who do not believe on the Son of God (John 3:36), God's eternal wrath that will express itself in the eternal judgment of sinners who reject the Saviour. There is something to be said for both viewpoints. And, since the verb, "hath delivered," suggests a rescue already completed rather than one yet to be wrought, we shall assume, so as to be wholly fair to our post-tribulation friends, that they are correct in this instance. The Thessalonian believers were waiting for God's Son from heaven. Had He come in their day, they

would have been translated, to be sure. But, insofar as we know, to this point in the epistle they were uninformed as to the rapture of the Church. They were waiting for the Lord to come from heaven, but they were not aware of what His coming involved.

Chapters 2:19 and 3:13 refer, as almost all will agree, to Christ's return to the earth to judge and to reign, when He will bring His blood-purchased saints with Him, so that these two passages do not bear upon the theme of these studies.

Concerning chapter 4:13-18, there is general agreement among students of the Word, all concurring that the rapture of the Church is here described. It is our opinion that verse 14 alludes to Christ's return to the earth. It states that God will bring with Him, when He comes again, those who now "sleep in Jesus." How can this be? How will God bring them back to the earth with the Lord Jesus, since their bodies are now in the grave? Verses 15-17 reveal this to us: "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For 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." This is the translation of the Church, and here, with the up-calling of living believers, we find the resurrection of the righteous dead.

"Wherefore comfort one another with these words" (vs. 18). Indeed, it is comfort; it is the blessed hope of the Church.

While this is the most detailed description of the Church's translation that is written in the Scripture, nothing is said here, as all will agree, as to when this will happen in relation to the tribulation.

Chapter 5 opens with a long dissertation concerning the coming of the Lord. Its citation is in order so that our memories may be refreshed.

"But of the times and seasons, brethren, ye have no need

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that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. 5:1-11).

Our brethren, who hold and teach that the Church will be on the earth during all or a part of the tribulation, make much of this Scripture. Their postulations may be summarized briefly as follows: (1) there were no chapter divisions when this letter was written, and here, in our chapter 5, we have a clear indication of the time, in relation to the tribulation, of the rapture of the Church, of whose translation chapter 4 tells us; (2) if the apostle had intended to indicate that the day of the Lord would not come upon the Church on earth, he would have left out, in verse 4, the words, "as a thief," and would simply have stated: "But ye, brethren, are not in darkness, that that day should overtake you"; and (3) the wrath, spoken of in verse 9, to which believers are said not to have been appointed, is the same wrath as spoken of in chapter 1:10, and is therefore the wrath of John 3:36, eternal wrath in judgment upon those who die in unbelief. Suppose we examine these propositions.

(1) Quite obviously, chapter divisions were not in the original manuscripts. That fact does not, however, prove that the events spoken of in chapter 5 apply directly to that which is recorded at the end of chapter 4. There may be direct relationship between the two, but there need not be.

On the other hand, the expression, "the day of the Lord" (vs. 2), identifies the description that follows with God's dealings with men on earth. The term is used throughout the Old Testament to signify a time when the Lord, Messiah, will come to judge and reign. It is predicted as falling upon the proud and lofty, those lifted high in their own conceits, the disobedient and ungodly, etc. (see, e.g., Isa. 2:10-22; Amos 5: 18-20; Zeph. 1:14-18).^{*} It is not said to be a time of resurrection; yet where the rapture is, there is resurrection.

(2) It is true that the apostle, in speaking of the coming day of the Lord, declares: "But ye, brethren, are not in darkness, that that day should overtake you *as a thief*" (vs. 4). The last three words can hardly be a proof-text, surely, that the day of the Lord will overtake the Church. The Lord will come to this earth in judgment, "as a thief," that is, unexpectedly. He will not come upon His own as a thief, or unexpectedly; rather, He will come as a bridegroom for his bride, who will indeed be expecting Him, yes, awaiting Him. Others, who do not know the Lord, sleep, and are given over to debauchery; but we, the Church of God, children of the light, children of the day, do not sleep, but are awake, watching in soberness for Him to come and to take us to Himself.

(3) "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (vs. 9). We cannot agree that the wrath of verse 9 is descriptive particularly of that which is spoken of in John 3:36, although that wrath is surely included in what is alluded to here. For this is a divine principle. God has not appointed His own to wrath at any time—on earth or in eternity—but to obtain salvation by our blessed Lord.

Some will argue that the saints of all centuries have had tribulation, and that they have suffered wrath also. They will point to the martyrs of Nero's day and other times, even of today, and declare that God has never promised to protect His people from trial.

! That Christians must endure tribulation and persecution

^{*}It is of interest to observe, also, that the expression, "the times and the seasons" (vs. 1), is used elsewhere in Scripture to denote events that relate to earth (Acts 1:7; Dan. 2:21).

is too well known to require proof. Yet, that our memories may be refreshed, let us recall several Scriptures as confirmation. Our Lord, while He was here on this earth in person, told His followers: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). The Apostle Paul warned us: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). And in the very epistle under consideration, 1 Thessalonians, it is stated "that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto" (3:3). Tribulation, persecution, and affliction are the lot of those who love and serve the Lord whom the world crucified. It hated Him, and it hates His people. But there is a vast difference between tribulation, or persecution, or affliction, and the wrath of God. Tribulation comes to us in this world, and if allowed of God, and may even come from Him as chastisement to us, so that we may grow thereby. "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed" (Rom. 5:3, 4). Persecution, on the other hand, comes from the enemies of Christ and His cross; and our all-wise God permits us to bear it for His own glory. He will not suffer us to be tried above that which we are able to bear. He bestows grace in the time of need. He allows us, by the persecution that we undergo, to know something of the fellowship of Christ's sufferings (Phil. 3:10), and to "fill up that which is behind of the afflictions of Christ . . . for His body's sake, which is the Church" (Col. 1:24). And affliction, like the rain, falls upon the just and unjust alike. Yet naught can touch the child of God apart from His permissive will.

A beloved brother and very dear friend, writing from the post-tribulation position, states: "When we have on occasion warned that God's people must be prepared to suffer tribulation in the age-end since that is consistently declared to be the believer's portion, we have been flippantly answered by some devotee of the theory of pre-tribulation rapture, with the quotation: 'God hath not appointed us to wrath' (1 Thess. 5:9). Indeed, beloved, He has not appointed us

to wrath, but wrath is not tribulation and cannot be confused with tribulation without serious consequences." Not in any spirit of flippancy, but with all earnestness and seriousness, we reply to our brother: Tribulation is not of necessity wrath, but the period known as "the tribulation" is indeed the manifestation of the wrath of God. God's people will indeed suffer tribulation during this age, but the Church will not be obliged to endure *the* tribulation, the time of the outpouring of God's wrath.

Never does the wrath of God come upon His own. "There is therefore now no judgment to them which are in Christ Jesus" (Rom. 8:1). This is divine principle, as we have already stated. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." That the period of tribulation that is to come upon this world is as a result of the wrath of the Lamb and of God is asserted too frequently, in the book that deals in great part with the tribulation, that is, The Revelation, to allow any doubt that this tribulation is not the kind alluded in such passages as John 16:33, but a specific period when God's wrath will be poured out upon the world. He has not appointed His own to His wrath in any form.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him." Those who are living when Christ comes for His own, and those who sleep, "the dead in Christ," will escape the wrath of God, for they have not been appointed thereto. "Wherefore comfort yourselves together, and edify one another, even as also ye do."

(To be continued, D. V.)

CONFIDENCE

By EDNA F. SORRELL

Help me, Father,
To place my weary hand into Thine own
In perfect trust,
Although all self-made plans have flown.

Help me to walk
Constantly in fellowship with Thee;
And, from Thy store,
Give firm, unshaking faith to me.

The Peril of Ignoring God's Holiness

By W. HERBERT SCOTT*

One of the most deeply solemnizing portions of all of God's Word is recorded in Leviticus 10. The earlier chapters of the book are occupied with the details of the sacrifices commanded by God, all of which teach profound lessons as to the unapproachable holiness of God. Leviticus 9:22-24 cites the appearance of the glory of God and His acceptance of the burnt offering. This, indeed, was a high day in Israel's spiritual history. Approach to the person of the infinite God had been accomplished according to divine instruction, i.e., the way of sacrifice, and God had, by consuming fire, owned both people and sacrifice.

But the utter sinfulness and lawlessness of man's heart insert themselves once again, and the judgment of God is called down. This is typical of man through the ages. Amid all the perfection of the garden of Eden, man hearkened to the tempter's lie; when preserved from judgment by the hand of electing love, and introduced into a restored earth, Noah was guilty of sin; after being led by the hand of the loving, covenant-keeping Jehovah into the land of promise and new opportunity, Israel gave themselves and their hearts over to uncircumcised strangers; no sooner had the Gospel of the Grace of God been given to man to proclaim to all the world than it was necessary for the Holy Spirit to warn against "grievous wolves," "apostasy," and all manner of failure. And, to crown all, we have, in the book of The Revelation, the prophetic record of human apostasy from amid all the splendors of millennial glory.

Our text, Leviticus 10:1-3, recording the sin of Nadab and Abihu against the holiness of God, is just another indication that man does not, by nature, love God nor seek to worship Him as He would be worshipped, namely, in spirit and in truth.

There has been much speculation as to the character of the sin of which these two sons of Aaron were guilty. Some have thought that it was a sin perpetrated in drunkenness,

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in view of Jehovah's commandment to Aaron, in verse 9, that he "drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting." Others have said that they may not have lighted their incense from the altar fire, but elsewhere. Others, again, have thought that their sin lay in that they offered their incense at a time not commanded in the order of worship which God had just prescribed. And still others have supposed that they rashly, and without divine warrant, pressed within the veil, into the immediate presence of the Shekinah glory of God, to offer their incense there. What the nature of their sin was we may not discern perfectly, but we may be sure of this one thing: that it was in disobedience to the revealed Word of God. It was a sin of rebellion. It was an act of wilful disobedience toward God. God's holiness was violated; His holiness was ignored, and God judged His people.

There are four unalterable and inescapable characteristics of the holiness of God which the Spirit of God has recorded for our learning.

1. *The Holiness of God Demands Observance without Respect of Persons (vs. 1 a).*

Were these spurious priests? Were they mere pretenders? Not by any means! These were the priestly sons of Aaron, the high priest. These were two of Aaron's sons who had, just a few hours before, been consecrated to the priesthood. These were two servants of God who knew the truth and had the responsibility of leading others into a knowledge of that truth. It was these well-informed, perhaps sincere and earnest servants of God, who sinned, who violated God's holiness, and upon whom the judgment fell.

God is no respecter of persons. This is a divine principle which demonstrates itself throughout all of God's dealings with men. It was Adam, the crown of God's creative work, who was banished from Eden because of his sin. It was the entire human race, save eight souls, whom God had brought into existence for fellowship with Himself, that, because of their sin, He utterly destroyed in the flood. It was Moses, God's chosen leader of the children of Israel, who, because of his sin of impatience and lack of faith, forfeited his right

to enter the land of promise. It was Saul, the son of Kish, God's selection as the first king of Israel, who, because of his sin of disobedience, was banished as ruler of the kingdom, and into whom came an evil spirit. It was Israel, God's chosen people, who, because of their sinfulness and idolatry, were subjected to humiliating defeat and slavery at the hands of the godless Babylonians and Assyrians. It was the Lord Jesus, God's only begotten Son, who, being made sin for us, suffered death for every man and experienced the agony of eternal hell in that He was forsaken, because of our sin, by the Father. God's holiness is no respecter of persons.

But, thank God, may it be a publican, like Matthew, or a ball player, like Billy Sunday, or a shoe salesman, like Dwight L. Moody, whenever that one sees himself in the light of God's holiness as a poor, needy sinner, and casts himself upon the mercy of God, as it is in Christ Jesus, God saved that soul, without respect of persons.

2. The Holiness of God Demands Perfect Obedience (vs. 1 b).

We have speculated some as to the nature of the sin of Nadab and Abihu, and we conclude that, whatever it was, it surely was characterized by disobedience. God, being essentially and absolutely holy, demands that that which is rendered unto Him in service be holy as well. Would that we might learn this principle and live according to it!

God had given clear and sufficient instruction to Aaron concerning the sacrifices and how they were to be offered. Any infraction thereof was inexcusable. Only carelessness of the most sinful and indifferent kind would ever presume to ignore this divine instruction. And yet, Nadab and Abihu "offered strange fire before Jehovah." But God would have no part of it.

Nadab and Abihu are not alone in the offence of disobeying the holy commands of God. Consider the first man and woman; consider Cain; consider those who sought to build the tower of Babel; consider Saul, David, Solomon, and the many other kings of Judah and Israel who failed to obey God. In each instance God's holiness was violated by disobedience to His Word. And what is true of these whom

we have mentioned is true of every person who has ever been born into the world, the Lord Jesus excepted.

This fact does not lessen the awfulness of disobeying God. Every act of disobedience is a sin against God, who hates sin whether it be in sinner or saint. It is not our prerogative to interpret God's commands. It is our solemn responsibility to obey Him. But because many have a low estimate of God and His holiness, we feel too little urgency to live holy lives and to give ourselves in utter abandonment to obeying His Word.

Paul, after sounding forth a clarion call for preparation in 2 Corinthians 6, begins what is the seventh chapter with these words: "Having, therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." "Perfecting holiness in the fear of God" is our Christian obligation. Living "by every word that proceedeth out of the mouth of God" is our way of life. We are "an elect race, a royal priesthood, a holy nation, a people for God's own possession." Brethren, let us be holy, even as He who hath called us is holy. God's holiness demands perfect obedience.

3. The Holiness of God Demands Judgment When Violated (vs. 2)

Nadab and Abihu "offered strange fire unto Jehovah," and immediately there "came forth fire from Jehovah, and devoured them, and they died before Jehovah." God's holiness had been violated and judgment swiftly fell. The Bible records innumerable instances of man's sin and God's judgment of that sin. There are no sinless sins. Every sin is terrible and deserving of divine judgment.

What a startling experience this was to the children of Israel! How sobering to see these two consecrated young priests stricken by fire from heaven! What an impression this made upon the hearts of the waiting congregation! But, it was no less startling, or sobering, or impressing when God judged Ananias and his wife, Sapphira, because of their sin against the Holy Ghost. Nor was it any less impressive when many of the Corinthian Christians were sickly, and others slept, because of their violation of God's holiness

at the communion table. Nor is it any less sobering when one reads of some being delivered "unto Satan for the destruction of the flesh." Let us, of this careless and impious twentieth century, remember the words of Hebrews 2: "For if the Word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation?"

Let us never forget that when Jesus died on Calvary, He was dying as our substitute, bearing the awful judgment of God's wrath because our sin had violated the holiness of God. Neither let us lose sight of the fact that, as believers, we will someday stand before the judgment seat of Christ where our sins, if we fail to judge and forsake them here, will be dealt with by fire (1 Cor. 3:13). God's attitude toward sin has not changed one bit since the days of Nadab and Abihu.

4. The Holiness of God Demands Vindication When Violated (vs. 3)

"Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh Me, and before all the people will I be glorified." Herein lies the explanation for the swiftness of the judgment of God upon the two sons of Aaron. The dignity and glory of the entire economy depended upon the strict maintenance of Jehovah's righteous claims. These claims could not be trifled with. No one could be allowed to defile the sanctuary with "strange fire." God displayed His holiness in judgment. He showed in unmistakable terms that His holiness could not be violated without swift retribution. If they would not sanctify the Lord in their hearts, then He would sanctify His name by judgment.

This, neither, is an isolated instance of God vindicating His holiness. Unregenerate men, devoid of the Spirit, have blasphemously called God "a bully" because He has judged sin. Many speak evil of God in these days; but that great day of the Lord is coming when His holiness will be vindicated forever. That day will witness every knee bowing and every tongue confessing Jesus Christ as Lord, to the

glory of God the Father. In that day all the choirs of heaven will sing so that all will hear: "Holy, holy, holy, Lord God Almighty."

The judgment seat of Christ will vindicate the holiness of God with respect to the believer. The lake of fire and every judgment of eternity will vindicate the holiness of God with respect to unbelievers. Every stroke of the clock throughout the endless ages of eternity, whether in heaven or in hell, will be sounding forth the unchallengeable fact that God's holiness has been vindicated. Our God is glorious in His holiness.

Question Box

No. 1211. How are we to understand Acts 22:16? Some preachers say it means just what it says and that therefore baptism is a necessary ordinance.

The Scriptures assuredly do mean what they say, and say what they mean. It is our duty to discern, with the Spirit's help, precisely what they say. In the particular instance mentioned, the Apostle Paul is making his defense before an accusing multitude in Jerusalem. He is recounting the experience of his conversion, and tells here of the visit of Ananias to him, who restored his sight, told him of the witness that he was to bear before men, and instructed him to arise, be baptized, and wash away his sins, calling upon the name of the Lord. Saul of Tarsus had openly rejected Christ in his persecution of the Church, and it was therefore necessary for him to acknowledge openly his sins against God, just as it was necessary for those Israelites, who heard Peter on the day of Pentecost, to make such an open confession before they should receive the gift of the Spirit (Acts 2:37, 38). It was not the water that washed away the sins of Saul of Tarsus, however, but his calling upon the name of the Lord (cf. Rom. 10:13). As for water baptism's being a necessary ordinance; it is not necessary for salvation, but is an outward profession of an inward exercise, the baptism of the Spirit, and it is equally as necessary an ordinance as is the Lord's Supper to all who would be obedient to the Lord (Matt. 28:19, 20; Mark 16:15, 16).

No. 1212. Does the troublesome time through which we are passing mean the coming of the Lord, as recorded in 1 Thessalonians 4, or the chastening of our country and the world?

The troublesome time through which the world is passing may readily be a shadow of coming tribulation, as we believe it is. But it is not the opening of the seals of Revelation 6, which introduces the tribulation. As for these present trials, such as they are, meaning "the coming of the Lord in 1 Thessalonians 4," we do not know. It appears

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that His coming for His own may be soon. The signs of His coming in power and great glory are the signs of the tribulation—the revelation of the Antichrist, etc.—and since His coming for His own will precede His coming in power and great glory, if current circumstances are shadows of much greater trials, a great tribulation such as was not since the beginning of the world, then, in a sense, they may indicate that the rapture of the Church is very near. However, unless we err, no signs are necessary before the Church's translation.

Is the "troublesome time through which we are passing . . . the chastening of our country and the world?" We are inclined to believe that God is simply allowing man to bring upon himself the results of his own sins and failures. For this is man's day. God chastens His own, as we learn in Hebrews 12. When He chastens the world, it will be in much greater degree than we are experiencing today. We understand that you mean, by "our country," the United States, of course. It is always well to bear in mind that, as believers in the Lord Jesus Christ, we have no country on earth, in a spiritual sense, for we are strangers and pilgrims here. "Our citizenship is in Heaven: from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

No. 1213. Is it not true, according to Ephesians 4:8, that when Christ died He went down into a compartment in hades and released the righteous dead, taking them up into heaven? This seems to be confirmed in the parable of the rich man and Lazarus, for that was spoken before the cross of Christ, when paradise was a part of hades.

Ephesians 4:8 reads: "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." The margin in some editions of the Bible indicates that the expression, "He led captivity captive," may be rendered, "He led forth a multitude of captives." This is true, as far as the Greek text is concerned. But the Ephesians passage quotes from Psalm 68, which was written in Hebrew; and the Hebrew cannot be so rendered. It means, rather, that Christ, by His death for sin, led captive him who held us captive, that is, Satan (cf. Heb. 2:14, 15).

■ We do not believe that the righteous dead went to a certain section of hades, there to await their release at the time of the cross. The word "hades," means *the unseen*, and its Old Testament counterpart, "sheol," (from the root, *sha'al*) denotes, literally, *to ask*; they refer to the mystery of death. But the place, hades or sheol, throughout the Scriptures, suggests a place or condition of sorrow, torment, and separation. *In not one single instance* is it associated with peace and joy such as we are led to believe that Abraham, Moses, Elisha, etc., enjoyed after death. The righteous dead went to paradise when their bodies were placed in the grave, known also as "Abraham's bosom" (Luke 16:22), in the account of the rich man and Lazarus (which is not said to be a parable, by the way). The penitent thief at Calvary was told that, on that very day, he would be with the Lord Jesus in paradise. Where is paradise? It is in the third heaven (2 Cor. 12:2, 4), and there is no suggestion anywhere in Scripture, insofar as we are aware, that the location of paradise was ever changed from the lower parts of the earth to the third heaven.

Daily Bible Treasury*

By HERBERT LOCKYER

Nuggets from The Song of Solomon, Hoses,
Habakkuk, Zephaniah and Haggai

April 1. SONG OF SOLOMON 1. King Solomon composed and collected one thousand and five songs (1 Kings 4:32), and among them is this one, called "The Song of Songs," seeing it is the chiefest and choicest among the collection. Bernard, the spiritual song-writer of old, commenting on the song said: "It is the Song of Songs because other songs must be learned first—but this is the first of all the rest: grace alone can teach it, experience alone can learn it." Without a spiritual mind it is impossible to enter into the spirit of the Song, illustrating as it does the union and communion existing between Christ as the bridegroom, and the Church as the bride. This chapter bubbles over with the deep, boundless joy the Lord and His saints find in each other. Are we as lost in our contemplation of our loving and lovely Lord, as the Shulamite was in her lover? Let us guard against the folly of trying to keep other vineyards at the expense of neglecting our own.

April 2. SONG OF SOLOMON 2. Many interpretations have been given of the setting or plot of the renowned song. Solomon, as the shepherd, wooed and won the Shulamite. Knowing nothing of his wealth and honor, she loved him for what he was. She had no idea that her ardent lover was a king in the disguise of a shepherd. Once she became his, then his true station was revealed. Love's charges—"I charge you"—will be noted throughout the song. Are we as quick to recognize the voice of our heavenly Beloved as the Shulamite was able to discover her lover's tones? Trace in the description of spring (vs. 11-13), seven signs of a life lived in unbroken fellowship with the Lord. Do we share the bride's privilege of full communion, "the secret of the stairs" (vs. 14)? By the foxes and little foxes, we can understand the conspicuous and less conspicuous faults robbing us of fruitfulness. Too many of us are subject to the little hinderlog things that creep in all unawares to spoil the vine of blessing.

April 3. SONG OF SOLOMON 3. One has to guard from extremes in the spiritual application of a book like this. There are, however, many precious cameos of Christ and His own in this love-ode. This we know: no soul ever seeks the heavenly bridegroom in vain. The One our heart loveth is ever near and real. He is the One, so bedecked with fragrant spices, journeying with us through the dreary wilderness of this world. His garments smell of myrrh, aloes and cassia, and as the merchant, He makes us the recipients of all His costly powders. Christ is a mightier king than Solomon; and His valiant ones have greater might and honor. If the scene described in the last half of the chapter is a wedding procession, and the bride is speaking, then what a day it will be for her when the marriage of the Lamb is come. This is why it will be the day of the gladness of His heart; and we, united to Him, shall not only share His joy but assist Him in His governmental control of all things, as He takes over the universal dominion of the earth.

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

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April 4. SONG OF SOLOMON 4. For language of exquisite beauty this chapter is unequalled. Within it, we have the bridegroom expressing the deep, sincere feelings of his heart, as he dwells upon the unique attractiveness of his bride. How glowingly he describes his loved one's personal features! Prophetically, we have the rejoicing of the Lord over Israel in a coming day. We can also use the chapter to illustrate how precious we are to Christ as His redeemed ones. He has clothed us in spotless righteousness. Our beauty is not of the flesh. We are one, perfect and comely in Him, whose beauty is upon us. In ourselves there are plenty of spots, but in Him we are without spot. The chapter concludes with the believer typified as a fruit-bearing garden. Are we bearing much fruit? Can we invite our Beloved to come into the garden of our life and eat His pleasant fruits?

"Like a watered garden,
Full of fragrance rare,
Lingering in His presence,
Let my life appear."

April 5. SONG OF SOLOMON 5. Heeding the invitation to come into the garden, the bridegroom immediately responds, and eats and drinks abundantly. How the Lord delights to commune with His own! The dream of the Shulamite suggests, does it not, the heavenly bridegroom outside the door of the Laodicean church? There is also the personal application. Too many of us are occupied with other things. The Lord calls us to sweeter, deeper fellowship with Himself. When we resist His advances He withdraws His overtures. How sensitive true love is! The concluding portion of the chapter (vss. 10-16) contains the bride's description of her lovely bridegroom. In her eyes, there is no other so beautiful. She is fascinated by his adorable person. All of which is wonderfully typical of the believer's estimation of the risen, glorified Lord. How great is His beauty! He is the fairest of all the earth beside! And the wonder is that the humblest believer can say, "This is my beloved, and this is my friend."

April 6. SONG OF SOLOMON 6. Overwhelmed by the Shulamite's description of her beloved, the daughters of Jerusalem want to know where he is, so that they, too, can admire him. Are we so taken up with our lovely Christ, having lives so fragrant with His presence, as to make those around desirous of seeing Him? The Shulamite bears testimony to her loved one's abode, and of their mutual love. "I am my beloved's, and my beloved is mine." But the beloved is not far away, and to him his loved one goes to listen to his praises of her unequalled loveliness. Would that His own, so precious to His heart of love, were as terrific as an army with banners! If only it could be true of all who are His, "There is not one barren among them!" Four similes of the Church can be found in verse 10. What an attractive phrase that is, "I went down"! The way up is down. Our highest place is lying low at our Redeemer's feet. It was the way the Master went. He humbled Himself—God highly exalted Him! (Phil. 2:5-11).

April 7. SONG OF SOLOMON 7. The outline of this chapter, from the helpful notes in *The Pilgrim Bible*, is as follows. In verses one through five, "The Women of the Court Describe the Shulamite's Beauty" (vss. 1-5); "The Bridegroom Interrupts Them with His Own Praise of Her" (vss. 6-10); and, "The Shulamite Longs for Lebanon" (vss. 11-13). Can we say that our stature is like to a palm tree? This particular palm is always straight and upright, never bending or stooping this way or that. It also grows in most unlikely places, thriving in sandy

deserts where nothing else would grow. It likewise has a beauty all its own. Thus the application is not far to seek. In the invitation for the beloved to pay her early visit to the vineyards, there is illustrated unbroken fellowship with our Beloved, resulting in genuine soul-worship, the complete yieldedness of all we are and have to Him, and a life of service beneficial to others. May grace be ours to lay up, for Him whom our souls love, "all manner of pleasant fruits, new and old!"

April 8. SONG OF SOLOMON 8. After the bride's surrender to her bridegroom, as depicted in the last portion of the previous chapter, we would expect an opening such as we have before us. She is "palefully aware of the great gap between her royal Husband and her brothers." He seems to be so far removed from her humble associations. Yet she values fellowship with him above everything else (vs. 3). She rests in him, and leans hard upon him (vs. 5). Stayed upon Jehovah, we can enjoy rest and safety. Lack of love is often the cause of our departure from Christ. We do not set Him as a seal upon our heart. Love for Him is not as strong as death. Waters of sorrow, adversity, and the world quench our love. The full enjoyment of the Shulamite does not blind her to the need of others. "What shall we do for our sister?" The deeper our love for Christ, the deeper our zeal to reach others for whom He died.

April 9. HOSEA 1. Hosea was one of the prophets raised up by God to call the people back to Him. "Hosea acted out his message by his life," says *The Pilgrim Bible*, in the most concise summary of the book one could find. "At God's command he married a wife who was unfaithful to him. She loved other men and deliberately left him for all the pleasure and wealth she thought they could give her. Hosea was heart-broken and disowned her. But he still loved her, and finally bought her back and shut her away from everybody, until she would realize her sins and turn back to him again. His very trouble gave him a chance to speak God's message that Israel had treated her Lord in the same way. He has been like a loving husband to Israel, but because she turned away from Him, He will disown her. Nevertheless He loves her still, and when her heart turns to Him, He will take her back again." Thus it is that Hosea's message can be summed up in the two descriptive phrases he uses: *Lo-ammi*, "not My people"; and *Ammi*, "My people."

April 10. HOSEA 2. The chastisement and restoration of Israel, the adulterous wife, make up this chapter. It will be found that "Hosea is remarkable for the frequent use which he makes of events in the former history of his people. Their past seems to him a mirror in which they may read their future." By "many lovers," we are to understand the gods of surrounding nations, like Baal which Israel followed after. The hedged up way (vs. 6) speaks of the suffering the Jews have experienced through the centuries, permitted by God to prove that they can never have peace save in the divinely provided way. When we stray from Him, He knows how to "hedge up our way with thorns." Yet the Valley of Achor, meaning "trouble," can be made a door of hope. Barrenness can be changed into the fruitfulness of vineyards, and sorrows made sources of refreshment. Are you in some Valley of Achor? If so, how are you treating your trouble? Are you making it the avenue by which a happier hope may flow into your life? Trouble that sends us to Calvary begets a new hope.

April 11. HOSEA 3. This brief chapter is eloquent with the truth of God's undying love. The book as a whole cannot be outlined, for there can anyone outline the sobbing of a heart-broken person! Here we

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have Hosea retaining his love for an outcast wife. In spite of her whoredom, or idolatry, she was still loved, and is brought back by Hosea. She sold herself into slavery, and is redeemed by her heart-crushed husband. It is interesting to trace the three-fold reference to the thirty pieces of silver in the Old Testament. In Exodus 21:32, they represent the price paid for a slave gored to death by an ox. In Zechariah 11:12, the same amount stands for the value of a rejected shepherd. Here, in verse 2, Hosea gave fifteen pieces of silver in money, and another fifteen in kind, as the price of his outcast wife. Thus, the thirty pieces of silver are prophetic of Christ's humiliation, who became the slave gored to death, the outcast, and the rejected shepherd. Oh, what a Saviour!

April 12. HOSEA 4. Specific charges are now brought against Israel. The sin of ignorance is still a blight. Many of God's people are still destroyed for lack of knowledge of the deeper things of the Spirit. In spiritual matters, ignorance is not only a bane (see Matt. 13:12; 2 Thess. 1:8). Does God ever abandon souls? If divine love is true and with, does it give up? What is the true significance of "Ephraim is joined to idols: let her alone!" Dr. Alexander MacLaren says that "let her alone" does not mean the same thing as "I will let her alone." Through His love, He was doing all He could to bring the nation back to Himself. The declaration means that we are to be separated from an idolatrous world. We are to let Ephraim's idols alone. If we mix ourselves up with Ephraim, we shall find ourselves grovelling beside him before his idols are long. We must not be unequally yoked with those who follow the world.

April 13. HOSEA 5. That the prophet's style is "abrupt, metaphorical, and figurative" is aptly proved by the striking figures of speech in this chapter, in which we have the withdrawn face of God. Dealing with this chapter, a devotional writer asks: "Have you a place, inviolable to God ('I framed your doings') in your daily timetable (vs. 4)?" Make Psalm 90:12 part of your daily prayer. Do you ever get your "fortune" told? He knows all about you, hide nothing from Him, confide completely in Him (vs. 9; see Isa. 42:9; Psalm 62:8). When opportunity offers, ask old Christians if they have ever found blessing through affliction (vs. 15). Keep in mind Hebrews 5:12, 13 and Romans 8:28, because of Job 5:7. When God says He was as "a moth unto Ephraim," He meant that He gnawed away his strength. For his sickness, Ephraim went to physicians of no value. Spiritual health can come from God alone. Yet how many there are who spend all their living on physicians and are not better, but rather worse! If only souls in their sin-sickness could turn to the great physician, how quickly He would make them whole.

April 14. HOSEA 6. Prodigal Israel, like the New Testament prodigal son, will return to the Father. The first three verses constitute the repentant action of the remnant, when the Lord goes forth from heaven to descend to earth (Psa. 110:3; Rom. 11:26). Note the word "prepared," which indicates that God has set His own time for His Son's return. Surely verse 3 is one we can take for our own hearts today. It contains the true core of our Christian experience (John 17:3). Are you following on to know the Lord in a richer, fuller measure? How blessed will be the response of the Lord to the return of Israel! Mercy, great and free, will be manifested. What God thinks of His Word can be gathered from verse 5. All judgment is according to this illuminative

Book (see 8:12; 12:10). Do we share God's estimation of His infallible Word? While the harvest of wrath of the great tribulation may be the thought in verse 11, is it not likewise true that a glorious harvest of blessing follows upon our full, complete return unto the Lord?

April 15. HOSEA 7. God's condemnation, yet call, is still before us, and it continues through the rest of this graphic book. That God has a good memory over against the forgetfulness of others is evident from the declaration: "They consider not in their hearts that I remember all their wickedness." What does He remember (Matt. 12:36; Mal. 3:16)? How does He remember (Rev. 21:12)? Does He ever forget (Isa. 49:15; Heb. 8:12; 10:17)? What should we forget (Phil. 3:13)? In some things, it is ever pleasant to walk down Memory Lane. In other things, we do well to practice a good "forgettery." Expressive metaphors abound in this chapter: "Cake not turned"—too much done on one side. "Silly dove, without heart"—fluttering first to one expediency, then to another, forsaking the clear line of the will of God. "Grey hairs are here and there"—unrecognized decay had set in. "Deceitful bow"—an untrustworthy bow, which breaks when stretched and is therefore not a defence, but a danger. We do well to apply such metaphors to ourselves to learn in what state we are, spiritually.

April 16. HOSEA 8. Acting independently of God is the charge against Israel as this chapter opens: "They have set up kings, but not by Me." Do we take God into all our plans and decisions? Is it difficult to reconcile "I knew it not" (vs. 4), with God's omniscience? Are we trying to keep anything from God (Prov. 3:6; Ezek. 11:5)? The sowing and reaping of verse 7 agree with Paul's word on the same subject (Gal. 6:7-9). Perhaps the most striking expression in the chapter is: "Israel hath forgotten his maker, and buildeth temples" (vs. 14). God is left out, but man tries to be tremendously religious. We face the terrible possibility of making carnal substitutes for obedience to God. It is sadly possible to build temples and sound societies, and be unceasingly active, yet to forget God. Scripture recognizes a wrong religion (Isa. 1:11-15; Mic. 6:6-8). Prayer can be evil (Prov. 28:9). The great things of God's Word are counted as a strange thing, even by many so-called religious people today. How blind the unregenerated religionist is!

April 17. HOSEA 9. Destruction seems to be the keynote of this dark chapter. "The days of visitation are come." It will prove helpful to make a list of these days (see Gen. 6:5-7; 11:6-9; 19:24; Matt. 3:7; 24:37-44; 2 Pet. 3:3-4). Pay no attention to scoffers. You will ever be counted as a fool by those who reject God's Word. Here we have the consequence of rejected law. We speak about "breaking the law," but the law does the breaking. "The wave does not break the rock, but is itself broken upon it." What terrible recompense we have in verse 17! The people had cast God away, now He casts them away. Heredity and environment have much to do with our treatment of God (vs. 13). Sin and Satan can be found in all environments. What Satan won in a garden (Gen. 3:1-8), he lost in a wilderness (Matt. 4:1-11). Grace is superior to any kind of heredity or environment. Regeneration provides us with a new heredity and a blessed environment (John 1:12; 3:7).

April 18. HOSEA 10. Dealing with this chapter under the caption, "Fruit Which Is Death," Dr. Alexander MacLaren says: "Its prophecy has two themes—Israel's sin and its punishment. These recur

again and again. Reiteration, not progress of thought, characterizes Hosea's fiery stream of inspired eloquence. Conviction of sin and prediction of judgment are his message. We trace a fourfold repetition of it here. With his love for nature, Hosea draws his similes from it." All that he saw suggested analogies of moral good or ill, as this chapter proves. Praise God, empty vices can be made fruitful (John 15:2-8)! Have you a divided heart? James tells how it will hinder prayer (1:6-8). Chastisement ever overtakes those who have a mixed, rather than a fixed heart. The reason for divine chastisement can be found in Hebrews 12:6-11. Are you being chastened? Read 1 Corinthians 11:31-32, if you would escape it. What a forceful revival message can be found in verse 12! The difficulty is, we are not ready for God's rain. There is not enough "breaking up."

April 19. HOSEA 11. The opening verse here is used of Israel and Christ (Matt. 2:15). "Oriental prophets used to speak and write thus," says *The Pilgrim Bible*. "They often had at least two meanings to their words. The Holy Spirit used this custom to picture far-off events by speaking of those that were near at hand." As a child of God, are you altogether out of Egypt? How tender God is! He taught His people to walk, as a parent teaches an infant (vs. 3). What a glimpse we have into the heart of God in the wail; "How shall I give thee up" (vs. 8)! He strives to the limit to restore those who turn from Him. His love is persistent—a love that will not let us go. Have you a bent in the wrong direction (vs. 7)? If so, live in 1 John 1:7 and have a bent in the right direction, where we are told *where* and *how* to walk. Walk after the Lord (vs. 10), not away from Him. Power with God ever means loyalty to each other.

April 20. HOSEA 12. In these days when we are being educated as to the proper vitamins that we should take, in order to have a balanced diet, consideration should be given to the necessity of having the right spiritual diet. Evidently Ephraim fed on the wrong food (vs. 1). Trace the word "feed" through the Bible for a study on this eating question (1 Pet. 2:2; Heb. 5:12-14). Dealing with verses 7 and 8, a writer remarks: "Sometimes individuals (Luke 12:16-21) and churches (Rev. 3:14-22) become like Ephraim. Agur realized the value of the happy medium (Prov. 30:7-9)." That God loves to use types or illustrations (vs. 10) can be proved by the hundreds of them. He employs throughout the Bible. What a wonderful Prophet we have in Christ, who brought us out of the Egypt of this world, and graciously preserves us (vs. 13)! Salvation and security we owe to Him. Some, there are, who have the former, but they do not enjoy the latter.

April 21. HOSEA 13. All through this chapter we can detect "the wail of the parental love of God over the ruin which Israel had brought on itself, and that parental love is setting forth Israel's condition in the hope that they discern it." God is their help, so that to leave Him spells ruin, and to cling to Him means life. What folly it is to strive against God, the divine helper! Pride is aptly described in verse 3: passing cloud, evaporating dew, light chaff, and smoke out of a chimney. God's swift judgment upon those rejecting His law is expressively set forth in the similes, "as a lion, as a leopard" (vs. 7), and "as a bear" (vs. 8). Yet mercy is ever mingled with judgment. "In me is thine help" (vs. 9). Thus the Holy Spirit, through Hosea, "blends wonderful tenderness with unshinching decision in rebuke, and unwavering certainty in foretelling evil with unflinching hope in the promise of possible blessing." His words are set in the same key as the

OUR HOPE

still more wonderfully tender one that the Lord Jesus uttered as He looked across the valley from Olivet to Jerusalem, and cried: "O Jerusalem, Jerusalem."

April 22. HOSEA 14. What a blessed conclusion to a stirring prophecy this chapter affords, proving Hosea to be the pre-eminent prophet of divine love and human repentance! His ancient sentences have blessed virtue and healing in them. May grace be mine to appropriate them for my own heart! The chapter is made up of what we are to do, and what God will do. In verses 1 to 3, the very essence of true return to God is set forth in the prayer which Israel is exhorted to offer. Verses 4 to 8 present the forgiving love of God and its blessed results, and are set forth with equal poetical beauty and spiritual power. Verse 9 is a closing epilogue. Note the blessing, growth, stability, beauty, and fragrant winsomeness portrayed by Hosea, and see how your life measures up to God's provision. Underline the divine "I wills." May ours ever be the joyful privilege of observing Him, as the idol of the heart, and the source of unending fruitfulness! With the dew of heaven falling upon us, we can grow as a green fir tree.

April 23. HAB. 1. Habakkuk, a contemporary of Jeremiah and very like the weeping prophet in spirituality and personal fellowship with God, has been called "The Questioning Prophet." He cannot understand why God acts as He does, seeing He is what he knows Him to be. Hence he asks God several questions. "Habakkuk is the honest, sincere doubter of the prophets, the Thomas of the twelve prophets." His name means, "one who embraces," and, as Martin Luther says, "he caresses the people and takes them in his arms, that is to say, he comforts and cheers them, as one caresses a poor, weeping child." In the chapter before us, the prophet is perplexed by the contradictions between the known character of God and the present experience of His people. Underline these three leading questions: "How long?" (vs. 2); "Why?" (vs. 3); "Wherefore?" (vs. 13). How troubled his mind was as to how the known purpose of God, proclaimed by prophet and priest, could be furthered by such means as the invasion of the Chaldean army! Yet Habakkuk is determined not to let his faith be disturbed by what he does not know (vs. 6). Praise God, He can answer all our questions! Our responsibility is to wait and wait.

April 23. HAB. 2. Taking the chapter as a whole, we have a five-fold woe pronounced for rapacity (vs. 6-8); false confidence (vs. 9-11); vanity (vs. 12-14); outrage (vs. 15-17); and idolatry (vs. 18-20). Have you noticed the words, "watch," "wait," and "write"? The vision had to be so plain and urgent and powerful, that men may run who read it. The prophecy here is built around two contrasting principles. The man whose soul is lifted up with pride is not upright; on the other hand, the righteous man lives by his faithfulness to God, and as he is faithful, life's enigmas are solved. Faith is not something I hold, but that which holds me. I live by it. The closing verse is so full of comfort for doubting hearts. God is working out His purposes. Nothing happens by chance, nothing is unjust, nothing is unequal. Those who live for iniquity will be filled with shame for glory (vs. 16). Those who live by faith, having faith as the self-surrendering union with God, will come to see the earth filled with the glory of the Lord (vs. 14). Faith makes eternity's values so real.

April 25. HAB. 3. In this prayer song, probably used in public worship, we have one of the most magnificent pieces of poetry in the Bible. It is really a sublime ode, having an exordium, a main subject,

and a peroration. Having laid hold on the faithfulness of God, the prophet cannot do other than close his prophecy as he does. So he journeys from a quest into a conquest over all doubt, fear, and anxiety. From doubt he passes into a determination to rejoice in God although all the evidences are against him, and there is nothing in appearances to justify such a joy. "The man who knows God is content to wait for Him, knowing that He is never late with His mercies, that His clock is never slow." Mark those motto-words: "although—yet." If some of your fig-trees are not blossoming, and many of your fields are yielding no meat, and there is no herd in your stalls, take down Habbakuk's fiddle, as our old writer puts it, and strike up the tune, "Yet will I rejoice in the Lord."

April 26. ZEPH. 1. The prophecy of Zephaniah should be read with prayerful interest by all Christians, seeing that conditions of the prophet's day, and those of today, are largely analogous. Zephaniah had to face the same difficulty all of us need to face now. "His message is identical with the message of the Gospel, and his unflinching inspiration for all his difficulties was identical with ours." His name suggests, "one whom God hides" (see 2:3). Are you one of God's sheltered ones? The key expression of the book is "the day of the Lord," which, to the prophet, was both the day in which he lived, and that which was to come. Judgment is decreed against inferior creation, against man, and against various classes, such as idolaters, waverers, and apostates. As for the day of the Lord (chs. 7-18) Zephaniah declares it to be imminent (vs. 7-14), dreadful (vs. 15-16), destructive (vs. 17), and unavoidable (vs. 18). The complete fulfillment of this prediction is reserved for "the great day of the Lord," during the tribulation era. Be doubly grateful for God's salvation.

April 27. ZEPH. 2. In the admonition found in this chapter, the prophet emphasizes the truth that national repentance alone can save from national ruin. What a message for the nations of today! A call to better-examination opens the chapter. The people are urged to look within and find out the sins by which God has been provoked, and then repent before Him. Danger is great and imminent. Divine anger is coming; therefore the people must seek the Lord, righteousness, and meekness. Encouragement offers a hiding place from universal calamity: "It may be (vs. 3)." Here we have a type of Christ as the hiding place to all who trust Him. God's promise, to those who amend their lives at the prophet's warning, is protection. The call comes to young and old alike: "Seek ye the Lord." And the preservation of the faithful is a blessed truth for the Church, as well as for Israel's remnant. The doom of cities teaches us that any city given over to pleasure-seeking and sin cannot expect to escape the sword of the Lord in the great day of His wrath.

April 28. ZEPH. 3. After threatening (chap. 1), and admonition (chap. 2), we now have promise. A servicable division of this chapter is deprecation (vs. 1-7), restoration (chs. 8-13), and jubilation (chs. 14-20). Note the ascending scale in the crowning passage of restoration, cleansing, victory, and joy. No wonder the closing section has been described as the sweetest love-song in the Old Testament, an exquisite picture of the motherhood of God. What revelation of the heart of God is more exquisite than this? There is nothing comparable to the picture of God singing for very joy over His people. Yes, we have a God who sobs over sin but sings over those who forsake their sin. The careful reader will note the "He wills"—He will save, rejoice, rest, and joy. See, too, the "I wills"—I will undo, save, set, bring, and make.

The chapter ends showing the place of defeat to be the place of victory (va. 19); also the unlimited influence of those who are fully yielded to the God who loves and cares (va. 20).

April 29. HAGGAI 1. Haggai opens the last section of the Minor Prophets, and is the first of the three dealing with Jewish history, as the people return from exile. Thus, Haggai, Zechariah, and Malachi should read along with Ezra and Nehemiah. The background of this short book is responsible for the noticeable change of tone, atmosphere, and message, as compared with preceding books. Of Haggai himself, we know nothing apart from what the opening verse tells us. This he knew, he was a "sent one," one charged with a divine message, a mouthpiece by whom God's will was to be made known to the people (va. 13). His burden was: "Build the house of God. Cease ministering to yourselves. Put all your redeemed energies into the restoration of the temple." In this first chapter, Haggai rebukes the people for their slackness. They had no time to build God's house, but plenty of time to make themselves snug and comfortable (va. 4). The people must bestir themselves, and place God's interests first. Their hearts were stirred, and they did the work. What a message the chapter contains for our hearts! If we would enjoy God's smile, we must seek first His kingdom.

April 30. HAGGAI 2. Two divine messages make up this chapter. In the first nine verses we have discouragement, yet deliverance. As the people compared their labors with the past, their hearts failed them; but contrasting it with the future, they were heartened. Though they had grieved the Spirit, God was to give them peace. External glory of a temple would give way to One whose coming will fill this house with glory (va. 7). What great advent promises verses 7 and 8 are! Presently, God is shaking all nations, and His Son, as the desire or hope of all nations, is at hand. The final message (vs. 10-23) is made up of exhortation and encouragement. Note the contrast between the contagion of ceremonial good and evil—good, slow to communicate itself; evil, swift to communicate itself. The concluding thought is that God is able to meet all our anxiety regarding foes, by the declaration of His authority. Trace the divine "I" in the closing verses. All enemies are to be destroyed, and the people established and made as a signet, with His sign upon them, and with power to impress it upon others.

Book Reviews

By ARTHUR FOREST WELLS

Swann Translation of the New Testament. By Rev. George Swann. Published by the translator, 928 Cherokee Rd., Louisville 2, Ky. Black grain cloth binding, 262 pages. Price, \$2.00.

This is the second edition of this new and independent translation of the New Testament. The translator states that almost a lifetime—forty years—has gone into its preparation. Four new features are stressed: first, clearness of every Scripture; second, accuracy from the Greek text; third, an index; fourth, new versing. These four are really two; new arrangement of the material, and new renderings.

1. *The Arrangement of the Material.* The sentences are printed not in verses as in the so-called Authorized Version, but in paragraphs, similar to those of the American Standard Version. The "verses" are not numbered, but the paragraphs—either singly or in small groups—are numbered, named, and noted. The numbering begins with Matthew 1:1-17 as No. 1, and continues consecutively to Revelation 22:18-21 as No. 1782. Each paragraph or group of paragraphs is named, with the exception of the ones that open the chapters. Thus the tenth chapter of John bears the following paragraph-titles: Chapter 10, Thieves, Shepherd, Other Sheep, Plainly, Stoning. The notations are printed opposite the names at the upper right hand corner of the paragraphs. These notations are the verse-numbers of the Stephen order, which are used in the AV, for example; and in John 10, following the names given above, they are: 1-6 (implied), 7-10, 11-15, 16-21, 22-30, 31-42. An Index refers the student quickly to the passages on many of the subjects. Thus, for example, to find Scriptures on the "Crucifixion," one is referred to Numbers 184, 279, 452, 570.

2. *New Readings.* The translator states: "I have used the Greek New Testament in most sermon preparations, and also used most of the leading translations. I have been disappointed in not finding a translator who has seemed to do this work with a sustained passion to give the finer shades of Greek meaning. I have tried arduously to fill this gap." He then cites a number of cases. "The King James in Mark 16:14 says, 'He upbraided them with their unbelief, etc.' But the Greek text says, 'He reproached their unbelief, etc.' . . . It is a vast difference in approach to rebuke the person rather than the thing he holds." Again, The King James in Gal. 5:13 says, 'Only use not liberty for an occasion to the flesh' . . . The Greek text says, 'Do not use freedom as a supply-base for the flesh.' " In John 4:27 "the woman" is changed to "a woman", according to the Greek text. The rendering thereby rightly calls attention to the fact that the disciples were amazed that the Lord under such circumstances was talking to a woman, and not because He was talking to a particular kind of a woman. Such niceties of translation could be multiplied. A sample of a difficult Scripture to translate is given in Matthew 16:19, where the rendering is: "Whosoever thou shalt bind on earth shall have (first) been bound in heaven, and whosoever thou shalt loose on earth shall have (first) been loosed in heaven." Here the word "first" is supplied because the translator believed it to be implied in the verb. Hebrews 10:25 is translated: "Do not quit your personal assembling together. With some it is a habit (to assemble)." "The difficulty here is whether the habit was to assemble or not to assemble. The Greek does not decide it," says our translator.

In so far as this translation corrects the shortcomings of others, it should and will be prized as a real help to more intelligent Bible study; but we regret to note that it also falls disappointingly short in faithfully marking distinctions that really differ. For example, John 8:58 is given without the distinction of the two verbs that the Lord used; and like the King James Version, this translation uses there but two tenses of one verb. In Hebrews 8:11, where there are, in the Greek, two verbs for "knowledge," this translation uses only one English word. In John 21:15-17, where the Lord twice used his own word for love, and once that of Peter, whereas Peter stood by his word in all three answers, this translation represents Peter as using two different expressions. Romans 9:5 is rendered as if Christ had been simply "blessed of God forever," instead of declaring Christ "God blessed for ever." In John 10:36, Luke 1:35 and Romans 5:10, "Son" is spelled with a small "s." On the other hand, "Wood," in John 1:1 is rendered

"TRUTH," (printed in five capitals); and the rendering, "God," is used correctly in John 1:18 instead of "Son." I Thessalonians 4:14 correctly portrays the Lord Jesus as the agent of the resurrection and capture of the saints by rendering the verse: "For if we believe that Jesus died and rose again, even so God will, through Jesus, bring with him those who have fallen asleep." Space fails us to point out other instances of weakness or strength in this translation. The above examples will give some idea of what this work is like. We appreciate the painstaking labors that our brother has put into this effort; and in spite of the fact that his renderings do not always satisfy, we are glad to have a copy of his studies as something to call our attention to things that are right or wrong in the older versions.

Christ's Parables for Today. By William Ward Ayer. Fleming H. Revell Co., New York. Cloth binding, 173 pages. Price, \$2.25.

The nature of this book is possibly best described in the author's own introductory words: "One cannot escape the conviction that these parables portray the religio-social mind of Jesus, the Son of Man. They reveal the way He thought about life—portraying His essential 'down to earthness' and concern about realism and practicality in Christian living. Jesus had a deep social consciousness. He constantly championed applied religion, severely condemning a detached faith. To the Man, Christ Jesus, action spoke more plainly than words. Pictorial mouthings sickened Him as did showy and empty religious practice." It is in this spirit that the author deals with the eleven parables which he has chosen to discuss. He boldly shows up the emptiness of Modernism and shortcomings of Fundamentalism, and urges action against the intrusions of Roman papistry. Concerning Romanism he says: "Recently also a group of 44 American Baptists toured Europe and established in a fearless and unimpeachable statement the fact that our President—undoubtedly for political purposes—is an ally of clerical totalitarianism. They declared that the return of Myron Taylor as presidential representative to the Vatican was a tragedy, and were bold enough to say that they believed the action was more closely connected with the 1948 election than it was with any event in Europe." A good deal of research and thinking have been expended on these messages. One will not likely go to sleep reading them. They are full of fire as well as thought.

Jesus Christ Is Alive. By Laurence W. Miller. W. A. Wilde Co., Boston. Cloth binding, 89 pages. Price, \$1.50.

The basic thought of this volume is the declaration that the most overwhelming proof for the existence of God and the Deity of Jesus Christ is to be found in the historical fact of the bodily resurrection of our Saviour. The author presents a strong case for supernaturalism as the one answer to the naturalism of the liberals; and in doing so, he has kept in mind the comfort that the knowledge of Christ's resurrection is to those who are contending for the faith. Theories that deny the reality of the resurrection of our Lord are answered, and the truth of His resurrection is set forth both from the point of view of the empty tomb and of the actual appearances of our risen Redeemer. The four major divisions of this treatise are: I. The Resurrection of Christ is the Most Firmly Established Fact of History; II. The Resurrection of Christ is a Public Demonstration of His Deity; III. The Resurrection of Christ is Proof of the Father's Perfect Satisfaction with

Christ's Redemption, and It Is the Christian's Believer's Justification and Salvation; IV. The Resurrection is a Pledge of the Believer's Resurrection and Immortality. Pray for this book a wide reading and study.

Great Pulpit Masters—Dwight L. Moody; Volume II, Charles H. Spurgeon. Fleming H. Revell Co., New York. Cloth binding, 256 pages each. Price, \$2.25 each.

These books, beautifully bound and printed on good paper with clear type, contain a careful selection of sermons from these great preachers. Here see the best of Moody's early sermons just as they fell from his lips, without any altering or editing. The Spurgeon group contains a number of Communion talks and two particularly inspiring sermons. Only two of these messages—"Songs in the Night," and "Everybody's Sermon"—appear in the sixty-three volumes of the *Metropolitan Tabernacle Pulpit Series*. Each book has an introduction. The one to Moody's sermons has been written by Charles R. Erdman; the one to Spurgeon's, by Andrew W. Blackwood. These volumes make gifts of which one can be proud, and possessions, which all believers would certainly treasure. Dr. Erdman significantly begins his introduction with these words: "Some day you will read in the papers that D. L. Moody of East Northfield has died. Don't believe a word of it. At that moment I shall be more alive than I am now." Some such statement, as this by Moody concerning himself, could equally be credited to—if not quoted from—Spurgeon, as every believing preacher knows full well. The Revell Company announces that the combined efforts of their entire editorial staff are now being spent on subsequent volumes, which will include: R. A. Torrey, Gipsy Smith, A. J. Gordon, F. B. Meyer, G. Campbell Morgan, Andrew Murray, I. M. Haldeman, and others.

The Jesus Paul Preached. By Perry F. Haines. W. A. Wilde Co., Boston. Cloth binding, 179 pages. Price, \$2.00.

The Apostle Paul certainly preached the Jesus described in this book, indeed, described so well in this book; but the material in this volume is based, in large measure, on Scriptures outside of the speeches or writings of the apostle to the Gentiles. We picked up this volume with the understanding that it portrayed our Lord on the basis of Pauline sources alone, but we found that much of what is given is based on other New and even Old Testament passages. This is said, out in depreciation of its excellent comments, but in clarification of the book's title. The author publishes this portrayal "after thirty-five years of exhaustive study of God's Word, from many angles, with a knowledge of the original text and some familiarity with textual criticism and the findings of the archaeologist"; and "is convinced that in the Bible we have revealed the Christ of God," that is, "the Bible is God's revelation to man about His Christ and our man's conception of Jesus Christ." The comments declare this Jesus to be Pre-existent, Divine, Creator, Virgin-Born, Human, Sinless, Prophecy-Fulfilling, Scripture-Trusting, Miracle-Working, Crucified, Bodily-Resurrected, High Priest, and Exalted.

Pandita Ramabai. By Basil Miller. Zondervan Publishing House, Grand Rapids. Cloth binding, 121 pages. Price, \$1.50.

In this book we have the remarkable account of the early heathen

life, the subsequent salvation, and finally the devoted Christian service of one who was born the daughter of a Brahman but who died the child of God in Christ. The facts around which this biography centers are in many respects unusual from beginning to end. Her home life was unusual, because she had a father who insisted, contrary to outsiders and his own family, that the women of his household should be educated, and because the economic conditions of the home changed from overflowing plenty to bread-rendering want, and death to all but Ramabai. Her excellent knowledge of Sanskrit stood her in good stead. In course of time she came under the influence of the Gospel. But her first contact with Christianity, including her baptism, was simply social and intellectual. Coming to America, she received help here to form an association with the object of giving education to high caste child widows of India. Then she was really saved. She could then say: "One thing I knew by this time was that I needed Christ and not merely His religion." No Brahman priest had taught her that there was hope for womanhood, that even a low caste woman—which she was not—could by believing in their teachings receive everlasting life. Immediately thereafter she began to serve the Lord evangelistically and practically; and within a short time she learned how to live the life of faith for the Christian mission she had started. From thereon hers was a life of enlarged vision, revival and triumph.

The Witness. By Olive Waldron Warner. W. A. Wilde Co., Boston. Cloth binding, 206 pages. Price, \$2.50.

The salient facts of the Gospel narrative are herein woven into an account of some supposed reactions to the events that centered, first, around John the Baptist, and, then, around the Lord Jesus Christ. The principal characters are: Miriam, the lovely daughter of Nicodemus, owner of an estate, a wealthy Pharisee and a member of the Jewish Council; Esther, a beauty-queen, daughter of Joseph of Arimathea, also a rich Pharisee and Council member; Nathan, a nephew of yet another Council member, pupil and protégé of the Rabbi Gamaliel; and Caleb, the son of Adriel, a wealthy Sadducee of Caesarea. Because of their close contact with the higher circles of Jewish society, as well as personal experience and bearing of the public places, these young people, together with some of their elders, have registered with them the response of the multitudes to the character and conduct of the Lord Jesus Christ; and the author's account is clothed in the expressed opinions and conversations that result from such an atmosphere. Words of Scripture are repeatedly quoted verbatim.

How to Study and Use the Bible. Park Hays Miller. W. A. Wilde Co., Boston. Cloth binding, 142 pages. Price, \$1.75.

In the first chapter, the author takes a look at the Bible, and in simple language shows the difference between the Hebrew and Christian ways of classifying the Books of Scripture, and describes briefly the character of the parts of both Testaments. In the second chapter, he gives the story which the Bible tells. In chapter three, tools for Bible study are described—translations, references, harmony of the Gospels, concordances, Bible dictionary, atlas, commentary, etc. Chapter four contains a brief study of the prophecy of Amos (about 40 pages). Chapter five deals with Philippians (17 pages). Chapter six discusses the matter of planning to teach the Bible. The book list at the end does not seem to include any premillennial literature, but most of those listed are without question good.

Letters

Table in the Wilderness

To the Editor:

I wish to express my appreciation of the *Our Hope* magazine, which I have just received for the first time. I am a lone worker here in this interior of Brazil and have been reading with great profit a large pile of old copies which were left here by one of our missionaries.

They were like a "table in the wilderness" and I was greatly blessed in my own spiritual life.

Whoever was the kind friend who gave you my name I deeply appreciate it.

ROLAND PATTERSON

Foz do Iguaçu,
Parana, Brazil

To the Editor:

I have been a subscriber to *Our Hope* for twenty years and think it is the grandest Christian periodical published. I value *Our Hope* next to my Bible.

Mrs. F. W. LONG

Dallas, Tex.

Confusion

To the Editor:

I have been carefully reading the article "Re-Thinking the Rapture" and I am in some confusion about what to believe.

In the December issue Mr. English leaves the impression in paragraph 7 that the Church will pass through the great tribulation, and in the February issue in paragraph 2 he leaves the impression that it won't. So what am I to make of this jumble?

I like this fine publication and I did aim to become a regular member of the family, but if there is much writing like this which confuses me I don't know whether I want to be a regular subscriber or not.

Will the Church pass through

the tribulation? Please tell me what you believe.

ROBERT EWING

Greensburg, Ind.

¶ Let Reader Ewing take time to read paragraph 8 of the December issue, and also the February and March issues, and he will see what we believe the Scriptures teach on this subject. In a lighter vein, we add that Reader Ewing does seem to be somewhat confused, since he writes to the Editor complaining about Mr. English, who happens to be the Editor.—Ed.

To the Editor:

I want to express my appreciation of your article on "Re-Thinking the Rapture." Your clear comparison of Scripture can be understood by a child. I have never before read an article so clear with Scripture as the foundation. Too many writers are uncertain . . . Some of them would seem to take the Church into the tribulation.

OLIVETT M. WALREA

Chicago, Ill.

Fosdick's Book

To the Editor:

Just what does it mean when *Our Hope* devotes two pages to advertising of that Emerson person's book?

P. E. WILSON

Springfield, Ill.

¶ Subscriber Wilson means, we assume, the book by Harry Emerson Fosdick.—Ed.

To the Editor:

I was deeply grieved when I saw those two pages in the February number devoted to a review of Fosdick's book.

Surely no reader of *Our Hope* would look into any book written by [this man], so what advantage to insert an article using two valuable pages in our dearly beloved magazine.

Mrs. LILLIAN BROWN

Portland, Me.

To the Editor:

I have watched with interest each issue of *Our Hope* for a review of Dr. Fosdick's latest book, *The Man From Nazareth*. Thanks for February issue. Hope against hope availeth nothing, for the leopard's spots change not—although a whispering campaign would have us believe otherwise. The devil marches on!

HENRY C. FULLERTON

San Antonio, Tex.

We did not advertise Dr. Fosdick's latest book; we reviewed it. Book reviews are published as a service to our readers so that they may be informed as to what books are appearing and concerning their doctrinal reliability. We have many requests for infor-

mation on books by Dr. Fosdick, and not infrequently we are told, as Subscriber Fullerton was advised by some, that Fosdick has changed and turned to the evangelical position. Mr. Wells reviewed this book at the Editor's request. The Editor received a number of inquiries—yes, from readers of the magazine—about this book. Please note the final comment of the review: ". . . it grieves us that it [the book] was ever conceived."—Ed.

**Not Duty, but
Appreciation**

To the Editor:

I feel impelled to write this, not out of a sense of duty but rather out of a sense of deep appreciation and thanksgiving for your magazine.

This is my first year as a subscriber to *Our Hope* and I have found it to be a literal wealth of material on the blessed Word of God, and in every letter to be absolutely true to that Word.

BELDEN MENKUS

Bob Jones College
Greenville, S. C.

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).

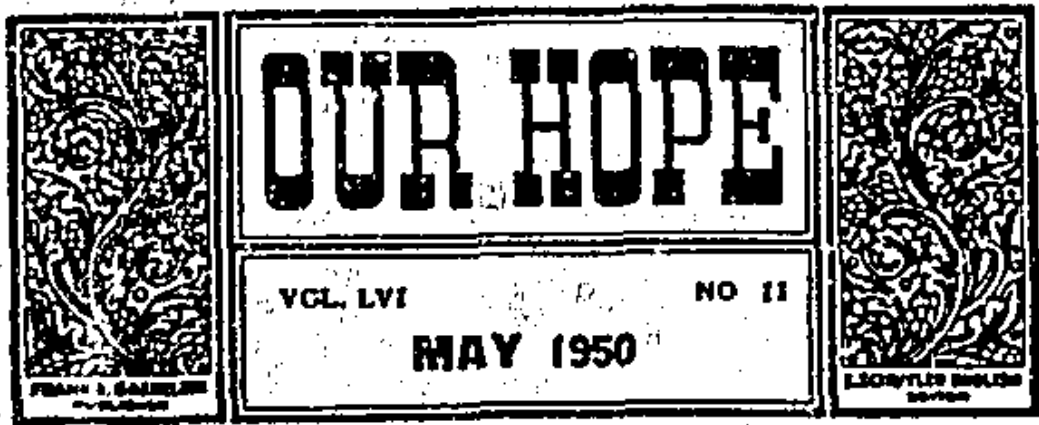
Take the task He gives you, gladly,

Let His work your pleasure be;

'Answer quickly, when He calleth:

"Here am I; send me, send me."

—D. March.



Editorial Notes

**MEMORIAL
EDITORIAL:**
Jehovah

When Moses, in the desert, beheld the burning bush, God answered his question by the revelation of His name as the "I AM." "And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. 3:14). He who spake thus out of the bush to Moses is the same one who, in the fulness of time, appeared upon the earth in the form of a man. Our Lord Jesus Christ is no less a person than the I AM.

If we turn to the fourth Gospel, in which the Holy Spirit pictures Him as the Son of God, with the Father, we find His glorious title there as the I AM. In the eighth chapter of that wonderful book, we read that He said to the Jews: "Verily, verily, I say unto you, Before Abraham was, I AM" (8:58), and the Jews took stones to cast them upon Him. In the fifth chapter, we read that they wanted to kill Him, not only because He had violated the Sabbath, but also because He said that God was His Father, making Himself equal with God (5:18). They wanted to stone Him because, in saying that word, "Before Abraham was, I AM," He had claimed that holy name for Himself which was revealed to Moses.

Then, as orthodox Jews do now, the Jews revered that name to such a degree that they did not even pronounce it, but substituted in its place the word, "Adonai." Little did they realize that the same "I AM" who spoke to Moses out of the bush, saying, "I AM," who descended before Moses later in a cloud and proclaimed the name of the Lord (Exod. 34), was standing in their presence in the form of man.

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Again, in the eighteenth chapter of John's Gospel, we learn that, when the band, and officers of the chief priests, and Pharisees came with lanterns, torches, and weapons, to take the Lord Jesus, He stepped majestically into their presence with the calm question: "Whom seek ye?" When they had stated that they were seeking Jesus the Nazarene, He answered them with one word: "I AM." What happened? They went backward and fell to the ground. What a spectacle that must have been! The dark night, the company of people all on the same satanic errand, with their lanterns and the different kinds of weapons—and then the object of their hatred stepping before them and uttering one word! They fell helpless to the ground. What a warning it should have been to them! Once more they asked the question, and again He answered with the "I AM." And with the understanding that His own should go free, He permitted Himself to be bound.

Our Lord likewise called Himself the "I AM" in talking with the Samaritan woman. The passage in John 4:26, where we read, "Jesus saith unto her, I that speak unto thee am He," does not express the original, which reads as follows: "I AM that speaks to thee." After this mighty word had come from His lips, the woman had nothing more to say but left her waterpot and went her way back to the city. The I AM had spoken to her. Twice more in John's Gospel we find our Lord using the "I AM" (6:20; 8:28).

Besides these passages in which Christ speaks of Himself as the self-existing Jehovah, the great I AM, it is recorded seven times in this Gospel as to what He is to His own. "I am the bread of life" (6:35); "I am the light of the world" (9:5); "I am the door" (10:7); "I am the good shepherd" (10:11); "I am the resurrection and the life" (11:25); "I am the way, the truth, and the life" (14:6); and, "I am the true vine" (15:1). Nor does this exhaust at all what He, Jehovah, is to the believer, what He is and will be now and forever to those who belong to Him. In the Old Testament there are seven great names of the "I AM" which are very deep and significant, in which we can trace His rich and wonderful grace: *Jehovah Jireh*—the Lord provides (Gen. 22); *Jehovah Rophecah*—I am the Lord that healeth thee (Exod. 16);

Jehovah Nissi—the Lord is my banner (Exod. 17); *Jehovah Shalom*—the Lord is peace (Judges 6); *Jehovah Roki*—the Lord is my shepherd (Psa. 23); *Jehovah Tsidkenu*—the Lord our righteousness (Jer. 23); and, *Jehovah Shammah*—the Lord is there (Ezek. 48).

Nor does this yet exhaust what He is. I AM—what? Anything and everything that we need in time and eternity, He is.

When God would teach mankind His name
He called Himself the great "I AM";
And leaves a blank—believers may
Supply those things for which they pray.

Happy indeed are we, beloved reader, if we know Him who died for us as the I AM, if we learn more and more to trust Him as the all-sufficient one and know that the I AM will supply all our need. In these days in which the person of Christ is so much belittled and attacked; and He, as the Holy One, the great Jehovah, is rejected, not alone by the outside world but also by those who call themselves after His blessed name, let us have for an answer to all the attacks of the enemy a closer walk with Him, a more intimate fellowship with the I AM, a better acquaintance with our Jehovah-Jesus, our gracious Lord. Oh, what a union is ours as one with Him, the I AM! Hallelujah!

"I AM Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8). "I AM . . . the bright and morning star" (Rev. 22:16). What will He be for His own in all eternity!

—A. G. G., 1936.



**Jehovah-
Jireh** Among the great names of Jehovah is that of *Jehovah-jireh*, "the Lord will provide." The occasion when this name was first used is a blessedly familiar one. God had told Abraham to take his only son, the son whom he loved so greatly, and to offer him on Mt. Moriah as a burnt offering to the Lord. In unhesitating obedience Abraham rose up early in the morning and, taking with him the necessary wood and the sacrifice, his son Isaac, went to the place of

which God had told him. Upon their arrival there, Abraham built an altar, laid the wood on the altar, and then bound Isaac, his beloved son, the promised seed through whom the divine promises were to be carried forward, and laid him upon the wood. It was as Abraham was about to plunge the knife into Isaac that God called to His friend, saying: "Abraham, Abraham." And Abraham answered: "Here am I."

Was it not well that Abraham was exactly where the Lord told him to be? Had he not been there, what blessing would have been excluded!

God told His servant, then, not to lay his hand upon his son; and Abraham lifted up his eyes and saw a ram caught in the thicket by his horns. And Abraham took the ram, and offered him up as a burnt offering in the stead of his son.

Two pictures of our blessed Lord appear in this incident in the life of Abraham, and in addition, there is a picture of our heavenly Father. Abraham is the type of the Father here, offering His only Son as a sacrifice for sin. Isaac is a type of the Lord Jesus Christ, the beloved Son offered as a sacrifice. And the ram also typifies Christ, the divinely provided substitute for sin.

When Abraham had completed the offering of the burnt offering, we are told: "And Abraham called the name of that place Jehovah-jirah: as it is said to this day, In the mount of the Lord it shall be seen" (Gen. 22:14). For there God provided for His servant at the time of his utmost need, and Abraham bore witness to the fact in naming the place for this characteristic of Jehovah.

Jehovah-jireh—"the Lord will provide." Has He not proved His providing care again and again? Not only did He provide for Abraham's need, but He has done it for others, too, beyond naming and beyond numbering—for Isaac, and Jacob, and Joseph, and Moses, and Joshua, and Gideon, and Samson, and Elijah, and Elisha, and Samuel, and David, and Solomon. We need not delineate further biblical names, for there are many for whom God acted thus, in the New Testament as well as in the Old. So did Jehovah provide for the post-apostolic Christians, and thus has He ministered to the needs of His saints throughout the centu-

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ries. It has not ceased. Jehovah is our Lord Jesus Christ, and He is "the same yesterday, and today, and for ever" (Heb. 13:8). The Lord is providing for His people today, and He will do the same tomorrow.

Recall your own life, child of God. Have you not seen the Lord providing for you? Think of that time, or those many times, when you were at "wit's end corner," when it seemed certain that disaster was sure to fall, or that the crying need could not be met, or that the burden was too heavy to bear, or that the circumstances were beyond your power to cope with them? Did not the Lord provide? Sometimes it was with a miraculous supply of whatever was lacking. Sometimes it was by breaking down barriers. At other times it was by giving special wisdom or strength. And at still others, it was by supplying grace to help in that hour of need (Heb. 4:16). However He wrought deliverance and peace, He acted in His Jehovah-jireh character. Whatever the need was, your particular need, He supplied it according to His riches in glory by Christ Jesus (Phil. 4:19). He must do so, for His character and His promises would be impugned and denied were He to do otherwise.

Jehovah-jireh—"the Lord will provide." This is the name of our blessed Lord. Trust Him then for this day, and give praise to His name, anxious for nothing, but in everything, by prayer and supplication, with thanksgiving, making known your requests to Him (Phil. 4:6). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."



Poor China The worst famine in the long history of China was in the year 1878, when 9,500,000 died. It was no uncommon thing, in those awful days, for men to eat roots, and leaves, and clay, and carrion. The elm trees of every village in the famine area were stripped bare of bark as high as starving human beings could reach; but never to the tops of the trees, for by then strength was wanting, even among the hardest, to climb above a foot or two.

Other great famines in China were in the years 1931 and 1932, during which time some 2,000,000 died of starvation,

in spite of 500,000 tons of food that was shipped into the land by the United States.

But today, some 7,000,000 Chinese people are starving. In the 200,000 square miles stretching between the Yangtze River and the Great Wall lies the great "hunger belt." For the first time in history famine has struck in the valleys of both the Yangtze and Yellow Rivers, and the crisis is still ahead. One wonders how China, cut off from any help from the West by the choice of their new rulers, will survive this awful trial. But she will, even though more, perhaps, than in the famine of 1878 will die of malnutrition and starvation.

"Famines, pestilences, and earthquakes" are among the signs of a fast-closing age, for when the four horsemen of the Apocalypse ride forth, as told in Revelation 6, one of them will be the harbinger of famine (vss. 5, 6), even as our Lord predicted in His Olivet Discourse concerning the end times (Matt. 24:6).

Pray for China, especially for Christians there who face, in the famine belt, not only great bodily want but spiritual dearth, and persecution for their faith in Christ. May the Lord be very near to them, very real to them, and may He supply their needs and give special grace for this hour. Let us not fail to intercede for these fellow-heirs of God and of His Christ.



Television Children The not astonishing impact that television is having upon children and their habits has been brought to light recently in surveys that have been conducted in public schools. One high school may be cited as an example. Sensing that television was responsible for the increase in failures among its pupils, Principal J. J. Franchina, of the Burdick Junior High School, in Stamford, Conn., searched out the trouble, to learn that fifty per cent of the student body was averaging four hours a day watching television. It did not matter, he discovered, that some of the students had not sets in their own homes; in such cases they went to neighbors' houses, or "sweet shops," where sets were available. More time was being spent upon video than upon lessons, of course; in fact, in some cases it was discovered

that more time was devoted to television every day than to school itself. Scholastic grades have dropped more than fifteen percent.

Television, therefore, goes beyond being simply a novel form of entertainment. It has become a distinct social force, with opportunity to influence for good or for evil. Anyone who knows anything about the way the world is heading today entertains small doubt as to which influence will prevail. This fact does not, however, lighten the responsibility, which is not so much with the children as with their parents. Fathers and mothers are still supposed to be able to enforce certain disciplinary measures upon their children. Whether they will do so is another matter.

The broadcasting companies have an obligation also. Yet it is doubtful that they will recognize it. They will, in all probability, follow the line of least resistance and popularity that the motion picture and radio industries have set. Money, liquor, sex, and "slapstick comedy" will be their stock in trade, and the moral decline of the youth of America will be so much the more intensified.

We are well aware of the fact that there are good television programs, and that certain Gospel broadcasts are now to be seen on TV. This is good. But young people, however godly the home may be, will not be content simply to tune in on religious broadcasts. Parents, with young and teenage children, will need to be extremely careful about what programs their young people view. Otherwise America's citizens of tomorrow will be found to be a generation of morons, having little regard for any moral standards or for the sanctity of the home—a generation that will get a headache if it ever reads a book, or is bored to distraction if it has to converse on a serious subject for more than three or four minutes.



A Modern New Testament Church It is not a modernistic church that we speak of, for that would not be a New Testament church; it is, rather, a present-day church that is acting according to New Testament principles. It is in India, and we have learned of it from a beloved brother who has

been a missionary for many years in that land, Mr. C. H. Billington, Superintendent of the Telegu Village Mission in Makthal.

Some years ago the elders of a little church in Sangaram, all won to Christ out of heathendom, went out among the people and led six hundred souls to the Lord Jesus. For several years now they have been praying that Mr. Billington might be able to come back and be among them for a time. Recently he was able to make the trip, many miles on foot. There were no roads along the way, and here and there, in fertile places, he was able to find small villages. At length he reached his destination, Sangaram.

The little church building was too small to hold all the people that were gathered to hear the missionary. The service was conducted by leaders from among the people. Hymn after hymn was sung, all from memory and all filled with Gospel truth. Then Mr. Billington spoke to the throng. As the service progressed, nineteen young men in their late teens and early twenties arose and, facing the audience, gave their testimony. The words of one of them will indicate the message of all: "By the grace of God and in His name I will go to other villages and give my witness. I want to bring souls to Christ. He loved me and gave Himself for me; now I give myself to Him." Seven young women also got to their feet. They did not speak, but all present understood, by their act, that they, too, were offering themselves as the Saviour's witnesses.

Later, while he was still visiting with these people, Mr. Billington learned that all of these young men, even before he came, had made a covenant among themselves and with the Lord to win, each of them, twenty-five souls to Christ. God is working in this far-off place in a dark land. First the elders, only three of them, won six hundred souls. Now these nineteen men and seven young women, the sons and grandsons, the daughters and granddaughters of the original workers, are filled with the same zeal. Here is a church on fire for God. Here is a Spirit-filled testimony. Pray for them and for a wide manifestation of the power of the Spirit through their ministry to Christ.

The Lord is not without His witnesses across the face of

this earth. It is a dark day; the forces of wickedness are on the increase; apostasy grows. But we are not alone in our salvation, in our witness to Christ. Sometimes the ranks appear to be small, but there is for us, as there was for Elijah, this assurance: "Yet have I left Me seven thousand . . . all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings 19:18).

As we pray for these Indian Christians, let us take courage from them, and press on. Once the Apostle Paul wrote to a group of young believers in Thessalonica, to encourage them. But their faith and witness also gave him and his companions courage; for he told them: "For now *we* live, if ye stand fast in the Lord" (1 Thess. 3:8). So we would say to our brethren and sisters in Christ, in Sangaram: "We are strengthened by your abandonment of yourselves to the Lord."



**God's Hand
Is Upon Him** A multitude of God's people have been thrilled to read of the remarkably fruitful evangelistic campaigns that "Billy" Graham has been conducting in various places in the United States. Not only have tremendous crowds come out to hear Graham, but the Spirit of God has been speaking through him and multitudes have confessed Christ as Saviour and Lord, under his ministry.

We have never met Dr. Graham, but for several years we have heard much about him from mutual friends—and whatever we have heard has been good. The hand of God is certainly upon this young man. He has not been made proud by his recent success as an evangelist, but, on the contrary, has been deeply humbled. He pleads for the prayers of God's people, intercession on his behalf that the Lord will, now that the floodtide of popularity has rushed upon him, enable him to measure up to all that God would have him to be. He longs for a close walk with the Lord, for a fuller knowledge of His Word, and a real filling of the Holy Spirit, so that he can proclaim the Gospel in power and abundant fulfilment, to the glory of God. "Billy" Graham and his two associates, Beverly Shea and Clifford Barrows, have covenanted together, so we are told, not to

try to be sensational or histrionic, but simply to preach the Gospel of our Lord Jesus Christ, and to sing it, and to conduct the meetings in a dignified way that will redound to the praise of the Lord.

While we are praying for believers across the seas—in China and India, and elsewhere also—let us remember "Billy" Graham and ask God to keep him humble and to give him, in the Saviour's name, a rich harvest in souls.



Subscribers who have received *Our Hope* A Word About for a number of years will recall Dr. A. C. Stony Brook Gaebel's deep interest in the Stony Brook School and will remember his special editorial mention of it from time to time. As a matter of fact, *Our Hope* can claim a vital part in the founding of the School. During the year of its organization (1921-1922) a considerable part of the initial support came through the generous response of readers of *Our Hope* to an article about Stony Brook, coupled with an appeal for funds.

It was always, therefore, with Dr. A. C. Gaebel's approval that the readers of *Our Hope* received through the years occasional communications about the Stony Brook Scholarship Fund. Through this Fund, a large number of boys of limited means, including many sons of Christian workers, have been enabled to receive a Christian education at the School.

Some years have passed since the last Scholarship Fund letter went out to the *Our Hope* family. But now another one will reach our subscribers at about the time this May issue is received. We ask your prayerful and generous response to it. Stony Brook, now in its twenty-seventh year, has become one of the outstanding Christian schools of our times; its reputation extends from coast to coast and to foreign lands as well. In the student body are sons of ministers, and of missionaries; and other worthy boys of limited means. Contributions amounting to about \$10,000 are needed to complete the year with a balanced budget. The folder which you will receive will put in graphic form something of this great ministry being carried on at Stony Brook. We shall be praying that you will give as the Lord leads you. And if

you have already contributed, as a number of our readers are doing annually, please understand that the letter does not indicate any lack of appreciation.



Attention, We should like to draw the particular
Please attention of our reader-family to the chap-
ter on "Re-Thinking the Rapture," ap-
pearing in this issue. We believe that
you will find the examination of 2 Thessalonians 2:3 especially
interesting, something that will throw new light, perhaps, on
the subject under discussion. At any rate, it will give you
something to ponder prayerfully. The study has been a
blessing to the Editor and we trust that it will help you, too.



Questionnaire It may seem somewhat early to broach
this question, but editorial arrangements
take time, and we want to give our reader-
family sufficient opportunity to express themselves.

At the end of this year Dr. Herbert Lockyer will have
completed his "Daily Bible Treasury," for he will have
covered every chapter of the Bible when the December issue
is published. This does not mean that we shall be losing
Dr. Lockyer as a contributor, but it does conclude his series
of daily Bible readings and comments.

The question arises: Shall we continue to print daily Bible
readings, or shall we discontinue them in favor of articles
~~of an expository~~ nature? This inquiry arose three years
ago, when Dr. Frank E. Gaebelcin ceased writing "A Message
for Each Day." Quite a number of our beloved readers
requested the continuance of the daily meditation depart-
ment. But now we solicit your opinion again. *Our Hope*
is peculiarly your magazine, and we should like you to express
yourselves on this subject. As Editor, we are under the im-
pression that it might be well to replace the daily Bible
readings with other writings. But we may be wrong. So,
if you want the daily messages to be continued after December,
please write now and tell us so. Thank you.

Another Matter for Prayer It is distinctly possible that Congress may enact a law, at an early date, that will increase the second class postal rates. This will affect our costs to some extent and may even oblige us to raise the subscription price of the magazine. Please pray that, if it pleases the Lord, such an increase will not go through, or, if it does go through, that there may be an exemption for publications such as *Our Hope*.

While our organization is not a non-profit corporation, technically, there is no profit to the publishers, but all of us who are engaged in this ministry work at a sacrifice. This is little enough to do for the Lord. It will be beneficial, however, if we shall not be required to pay higher postal rates for mailing the magazine.



Missionary Funds The donations to the *Missionary Subscription Fund* during January and February of this year are far, far below the gifts in the same two months a year ago. In the first two months of 1949, we received, for subscriptions to *Our Hope* for missionaries, a total of \$435.50; this year, the donations for January and February amounted to \$193.40. Thus there are 125 missionaries to whom we have been unable to send the magazine. We believe that not a few of you, made aware of this fact, will want to send a donation to the fund.

Receipts for the *Missionary Book Fund* this year are about the same as in 1949.

We are exceedingly grateful for the donations that came to us in February, which are thankfully acknowledged below:

Our Hope Missionary Subscription Fund, February, 1950: No. 50-17M, \$5; 50-18M, \$5; 50-19M, \$2.50; 50-20M, \$1; 50-21M, \$2; 50-22M, \$15; 50-23M, \$2.50; 50-24M, \$2.50; 50-25M, \$15; 50-26M, \$2.50; 50-27M, \$2.50; 50-28M, \$7.50; 50-29M, \$2.50. Total, \$65.50.

Our Hope Missionary Book Fund, February, 1950: No. 50-5B, \$4.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaebel:

May 21—New York, N. Y.: First Reformed Episcopal Church;
11 a.m.

Dr. H. A. Ironsides:

May 4-7—Hartford, New Brunswick, Canada; New Brunswick Bible Institute.

May 9-12—Sherbrooke, Quebec, Canada; Gospel Hall.

May 14-June 2—Portsmouth, Va.: First Christian Church.

Dr. Herbert Lockyer:

May 7—New York, N. Y.: Calvary Baptist Church.

May 14-21—Oklahoma City, Okla.: City Bible Church.

Pastor Lehman Strauss:

May 4—Freehold, N. J.: Russian-Ukrainian Baptist Church.

May 5—Philadelphia, Pa.: Insurance Company of North America.

May 6—Dover, N. J.: Youth for Christ.

May 7, 21, 28—Bristol, Pa.: Calvary Baptist Church.

May 20—Harrisburg, Pa.: Youth for Christ.

May 30—Brandamore, Pa.: Old Mill Bible Conference.

The Ministry of Women

By H. A. FAONSDOE

The question as to the place and scope for the public ministry of women is one that occupies rather a prominent place in the minds of many at the present time. Undoubtedly there have come to the front in Christian testimony many very devoted and godly women who have marked gift and ability in opening up the Scriptures, and to numbers of God's people it seems unthinkable that their ministry should be in any sense restricted. Are their minds not fully as good as those of any of their brethren? As to the ability for public utterance, are they not fully the equals of their brothers in Christ? Is it, then, true that the Word of God actually limits their testimony in a way that it does not limit those of men?

It is important that all of us realize that it is not for us to decide what our work for Christ is to be. We are told that the Holy Spirit divideth "to every man severally as He will" (1 Cor. 12:11), and it is He who, through the written Word, has given instruction as to where and how such gifts should be used. In the fourteenth chapter of 1 Corinthians, for instance, we have very clear and definite instruction as to the use of the gift of tongues, once very prominent in the Christian church. Also, the same chapter makes clear the place of the prophet, that is, the one who speaks to edification, to exhortation, and to comfort in the assembly of God.

As we come toward the close of that chapter, we are met by two verses that many seem disposed to reject or else to attempt to explain away. The apostle says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (vs. 34). Now just what did the apostle mean by these words? Some have thought that he meant that they were not to use the gift of tongues in public, even though they possessed that gift. This might appear to be a true meaning of the words, and yet it seems clear that they must have a wider application even than that, for the apostle says so definitely: "Let your women keep silence in the churches." Then he goes on to say that, "if

they will learn any thing, let them ask their husbands at home" (vs. 35).

In trying to understand a passage of this kind, one needs to have before him as a background something of the actual conditions of the times in which the letter was written, and the people to whom it was written. Corinth was notoriously a city of gross immorality and great looseness of behavior. It was said if one were guilty of any excessive violation of the moral law, that he "corinthianized," and naturally the Christian women of that city would be subject to a great deal of suspicion if they allowed themselves the full liberty in public which some women might have felt free to take in other places. The apostle says: "Let all things be done decently and in order" (1 Cor. 14:40). This might be translated: "Let all things be done respectably and by arrangement." One can understand that what might be respectable in Jerusalem might not be respectable in Corinth. What might be agreeable to public taste in Rome might not be suitable in Antioch. What the apostle is evidently telling us is that we are to take into consideration the customs of the people where we dwell.

The same thing is true today. There are certain customs in different parts of the world which differ very radically from those that we are used to here in America. There was a very devoted lady who caused great scandal in the minds of her fellow-missionaries in Columbia, South America, because she insisted on going out into public parks and sitting down beside almost anyone that she might find there, to talk to them about the Gospel, whether it was a man or a woman. Her fellow-missionaries were greatly troubled because, they said, this reflected them all: nobody in that community but a loose, immoral woman would ever take such liberties; and, therefore, the people would naturally conclude that these Protestant Christian women were of a very bad character. So we can understand what the apostle meant when he said: "Do all things respectably and by arrangement," that is, coming together and deciding what would be the most suitable thing.

With this in view, let us remember that many of these Christian women of apostolic days had been, or were, slaves,

and that many others were members of pagan families. They had never enjoyed the liberty that was theirs in the Christian company, a liberty which, with the very best of intentions, perhaps, they were inclined to misuse. So the apostle, by the Spirit of God, lays down some very definite rules.

In the interest of godly order in the assembly, it is important to bear in mind the place that God has given to men, and the place that He has given to women in the order of nature. Of course, we know that in the new creation there is no difference—no difference between Jew and Greek, between cultured and uncultured, between male and female—but this is not true in nature. In nature we all have our own places and positions to fulfil, and so God Himself has ordained that, in the public ministry of the Word, when His people are gathered together for worship and prayer and intercession, men should deliver His message to the assembly. Therefore, He says: "Let your women keep silence in the assembly," that is, in the church, but he is not referring to a building. It is not, as some have thought, that when one enters or participates in a service in a building which we call a church, the women must be in silence; but when the Christian company is gathered together in its capacity as the assembly of God, men are God's chosen instruments to minister His Word. If questions arise that women do not understand, they are not to interrupt by asking for an explanation, but are to wait until they get home and ask their husbands, or literally, their men at home. It is not permitted unto them to arise and address the audience or speak.

Elsewhere, the Apostle Paul says: "I suffer not a woman to teach, nor to usurp authority over a man" (1 Tim. 2:12). It is didactic teaching, or taking the place of the official teacher, that he has in mind. There is nothing here that touches the question of a woman's acting as teacher in her own sphere. In the Epistle to Titus, the aged women are told to teach the younger women, and the younger women are to teach their children; and in the book of The Acts we read of a godly woman, Priscilla, instructing even so eminent a servant of the Lord as Apollos, opening up to him in a

private way the truth of God more perfectly (Acts 18:24-26). It will be noticed that in almost every case where this lady and her husband are mentioned, her name precedes his; at least this is so in the best manuscripts, which would indicate that she was the one who had the better understanding of the Word, or the greater ability to set it forth clearly. Neither was Apollos above receiving instruction from this devoted and godly woman.

There are many other spheres of service for women indicated in Scripture. Phebe was a servant, or a deaconess, of the church at Cenchrea. Just what her duties were we are not told, but there are always many things connected with any Christian assembly where a woman can serve with helpfulness. A woman acted as an evangelist to the men of Sychar, to whom she said: "Come, see a man which told me all things that ever I did: is not this the Christ?" (John 4:29). The risen Lord Himself sent special messages by the women who came to the sepulchre, which they were to carry to the disciples, making known His mind and will to them. The Scriptures tell of Dorcas, whose service was a most valuable one, and we read in the fourth chapter of Philippians of two women who, unfortunately, at the time that Paul wrote, had fallen out insofar as fellowship with one another was concerned. I refer to Euodia and Syntyche, of whom Paul says they "labored with me in the Gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life" (vs. 3).

Now, in view of what Paul has written in 1 Corinthians 14 and again in 1 Timothy 2, we may justly conclude that these women did not share the public platform with the Apostle Paul. No one would imagine that Paul sat in the audience, or sat to one side on the platform, while either Euodia or Syntyche did the preaching. But there are many, many lines of service that a woman can carry on in which men have no real part. Take, for instance, what is commonly known as Zenana work in India. It is quite unthinkable over there that men should penetrate into the women's enclosures in the homes and talk to them, and so we have Zenana-workers, godly women who can go from home to home and talk with the women and open up to them the

precious truths of the Gospel.

Then, it is evident, from 1 Corinthians 11, that there were certain less formal gatherings in the early church where women were perfectly free to take part in both public prayer and in public testimony. Otherwise, there would be little reason for the Apostle Paul to give the instruction which he does give concerning women having their heads covered while praying or prophesying. Remembering that to prophesy is to speak unto men to edification, to exhortation, and to comfort, we cannot but recognize the fact that these women had messages from God which they could give, even in the presence of their brethren, but they could not proclaim them in the regular assembly of the saints. And as they took their part in these less formal services, they were to be careful of modest behavior. They were to see that their attire, even to the veiling of the head, was such that no reproach could be brought upon the testimony of Christ. In Corinth, an unveiled woman appearing in public was immediately branded as an immoral woman, and Christian women were to avoid any such occasion for misunderstanding.

I hope that nothing said here would seem to indicate that one would attempt to impose any legal restrictions upon gifted women and hinder them from using their gifts to the glory of God. Women should rather, it seems to me, give God thanks that He has not put upon them the heavy responsibilities that rest upon pastors and elders in the church. And right here, let me point out that nowhere in the New Testament do we read of a woman having the place of a pastor or an elder. Elders' families are mentioned, but no such person comes before us, in the New Testament, as a woman having the care of the public assembly.

Another point is this: in God's dispensational ways with men, He often recognizes the fact of failure's having come in. God can transcend, as it were, His own rules, if I may put it that way, by honoring and using that which ordinarily would not be in full accordance with His Word. For instance, go back into the days of the judges in the Old Testament times. When there was no king of Israel, and every man did that which was right in his own eyes, when it seemed as though there was no man in Israel who could take the

responsibility of guiding and directing His people, God raised up and used Deborah, a devoted woman, and through her brought deliverance to His afflicted people.

This brings to mind an incident which occurred some little time ago. Two very devoted and earnest servants of Christ were on their way home from a meeting one night in a large city. As they came along, they found two women holding a street meeting, with a great crowd of men gathered about them. One of these brethren turned to the other, and said: "What a shame, to see women taking a public place, so contrary to the Word of God!" The other, turning to him, replied: "My dear brother, they are where they are because you and I are not there." God was going to have a testimony, you see, to those people, and as there were no men there to give it, He used those women.

I do not think that there is anything contrary to Scripture in any woman's using her gift as an evangelist or as a missionary to the heathen world, or as giving out the Gospel in any way, other than simply taking over the regular public church meeting. There does not need to be any difficulty in regard, for instance, to young people's meetings and Sunday-school groups. All of these are outside of the regular assembly of the saints, and furnish abundant room for godly women to use their gifts in accordance with the Word of God.

Sometimes, when we speak of the scriptural limitation to the ministry of women, we are met by the objection: "Well, but where women do take this very public place, apparently in direct opposition to these plain Scriptures, 1 Corinthians 14 and 1 Timothy 2, the blessing of God rests upon them, souls are saved, and really a great work for God carried on. What about this?" We have only to say that God is sovereign, and wherever His Word is preached, He will honor that Word. This does not necessarily say that He endorses the manner in which it is given out, or the attitude of the persons who proclaim it. The great thing for each of us is to seek to be subject to what God has clearly revealed, and we can be assured that when we stand at the judgment seat of Christ, we will be rewarded according to our faithfulness to the revelation that He has given.

Re-Thinking the Rapture

An Examination of What the Scriptures Teach as to the
Time of the Translation of the Church
in Relation to the Tribulation

By THE EDITOR

VI

In the quest for what the Scriptures reveal regarding the Church's translation in relation, in time, to the tribulation, there are four sentences in Second Thessalonians that require our attention. It may be necessary to become rather technical in our examination of these portions, but the end—to seek to know the truth—justifies serious concentration, surely.

Our post-tribulation brethren are quite strong in submitting that 2 Thessalonians 1:3-10, if carefully studied, "will dispel . . . from the minds of any who hold the Scripture as final authority, and not the cunningly devised fables of men," the idea that the Church will not go through the tribulation. But is this so?

It is a well known fact that the second letter to the Thessalonians was written to these believers in Christ in order to correct certain confusion in their minds concerning the coming of the Lord in its relationship to themselves (2:2). After the apostolic greeting in chapter 1, the apostle expresses his thanks to God because of the growing faith and abounding love of these young Christians, and for their patience and faith in all their persecutions and tribulations (vs. 3, 4). He declares that this kind of endurance of such trials is the evident token of the righteous judgment of God, and that it is all connected with future blessedness in the kingdom of God (vs. 5). Then he adds: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, 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, etc." (vs. 6-10).

Before we proceed further, it may be well to clarify an expression that is not wholly transparent in our English translations. The word rendered "rest" (Gr., *anesis*), in verse 7, is not a verb, but a noun meaning *ease, relief, and relaxation, as well as rest*. If we rearrange slightly the construction of the sentence, the sense of the passage may be clearer: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and rest with us to you who are troubled." "You are being persecuted and tried," says the apostle, "and your patience and faith throughout these tribulations are a manifest token of God's righteous judgment, so that you may be counted worthy of the kingdom of God; for it is for Him that you suffer. Never mind the present suffering! God's judgment is righteous. And it will be seen that it is a righteous thing with Him to repay—tribulation to them that trouble you, and rest with all His people to you who are troubled, in the revelation of Jesus Christ from heaven, when He shall take vengeance on them that know not God and His Christ, punishing them with everlasting destruction and separation from His presence, and when He shall be glorified in all His saints, and admired, wondered at, in all them that believe. Today you suffer, and those who trouble you are at ease. A day is coming when they will suffer eternal punishment, and you, who now suffer, will be released and glorified."

It would be decidedly unfair did we not acknowledge that our post-tribulationist friends have a strong point here, especially if the rendition of the Authorized Version is adhered to—that those troubling God's people will suffer tribulation, and those who are troubled will enjoy rest. "when the Lord Jesus shall be revealed from heaven with His mighty angels, taking vengeance on them that know not God . . ." Were this the only Scripture on the subject of the relation, in time, of judgment upon wicked men on earth to blessing upon men of faith, we might readily conclude that the two divine acts of recompense will take place at one moment, in one hour, as it were. Actually, however, the Greek of verse 7 does not state, "when the Lord Jesus shall be revealed, etc.," but "in the revelation of the Lord Jesus . . ." (*en tē apokalypses*),

an expression that designates more than the actual descent from heaven of our Lord Jesus Christ, in power and great glory (see, i.e., Rev. 1:1). If we mistake not, it is not so much the moment that these things will occur that is the issue here, but rather, that at such a time as those who are now persecuting the Church are themselves recompensed with tribulation from God, those who are now troubled will be enjoying rest from sufferings.

Some have been confused by the use of the words, "tribulations" and "tribulation," in verses 4 and 6 respectively. This is not *the* tribulation, but simply affliction. The context makes this quite clear. It was specifically to repudiate such confusion in the minds of the Thessalonian Christians that this letter was written. They supposed that, because of the tribulation that they were experiencing, the day of the Lord had already come and that they were enduring the tribulation of that day. But no, the apostle assures them, this is not so. When the ungodly are suffering under the righteous judgment of God, His own people will be enjoying eternal rest.

The proposition is developed in chapter 2. "Now we beseech you, brethren," the apostle continues, "by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand" (vss. 1, 2).

It will be observed that we have changed the expression, "the day of Christ," of the Authorized Version, to "the day of the Lord," as in the Revised Version. Freely acknowledging that at least one of the ancient MSS gives authority for the translation, "the day of Christ," we affirm that "the day of the Lord" is correct.* And we cannot agree, as one of our post-tribulationist brethren states it, that "the expressions 'day of Christ' and 'day of the Lord' were interchangeable," and, that to teach that there is a difference is "misleading and false. . . . It is another one of the many

*Even so ardent an anti-dispensationalist as the esteemed Dr. Oswald T. Allis says, in *Prophecy and the Church* (The Presbyterian and Reformed Publishing Company, Philadelphia), that the proper rendering is "the 'day of the Lord,' (not, 'day of Christ,' as in AV)."

meaningless and confusing hair-splittings which characterize the dispensational school." We are convinced that it makes a great deal of difference, and that the expressions refer to two different events and are no more interchangeable than are the terms, "day of redemption" and "day of wrath."

The day of the Lord refers to the same time as the day of Jehovah in the Old Testament. It is a day of judgment, of destruction, of disaster, and of cataclysmic upheavals in the heavens (Isa. 13:9-11; Acts 2:20; 1 Thess. 5:2; 2 Peter 3:10), which will issue in the righteous reign of Christ over this earth (Zech. 14). Wherever the expression is found in the New Testament, it is in connection with judgment. It seems to include the full tribulation period, and not simply the occasion of our Lord's visible return in power. On the other hand, that which we speak of as the day of Christ (and this includes every term wherein the name that the Son of God bore on earth, that is, "Jesus," or "Christ," is employed; namely: the day of Christ, the day of Jesus Christ, the day of the Lord Jesus, and the day of the Lord Jesus Christ) invariably has reference to an occasion of salvation, rejoicing, or blessing (1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16). The expressions, "the day of the Lord" and "the day of Christ" are not synonymous at all.

By the very facts made known in the first epistle, concerning the coming of our Lord Jesus Christ and our gathering together unto Him, that is, the rapture as revealed in chapter 4, the Thessalonian Christians are told not to be shaken in mind, or troubled. Evidently a spurious message had come to them, purportedly from Paul, suggesting that the day of the Lord was "already present" (a better rendition than "at hand"). But the tribulation that they were enduring was not a part of God's wrath poured out upon the world. It was persecution from man. God would recompense the offenders, with judgment; and those who were being troubled, with rest. Therefore, by the very hope of Christ's coming and the gathering together of the saints unto Him, they could be sure that the day of the Lord was not yet present. Certain things must take place before that day would come, circumstances that had not yet occurred. These are revealed in the verses that follow.

"Let no man deceive you by any means," says Paul, "for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition . . . Remember ye not, that, when I was yet with you, I told you these things?" (vs. 3-5).

Two events must occur, and in a specific order, before the day of the Lord: (1) the (the definite article, *hee*, is in the Greek) falling away; and (2) the revelation of the man of sin. It is the former of these two phenomena that we would discuss as pertaining to the subject of this treatise.

We suggest, for prayerful deliberation, a deviation from the accepted translation and interpretation of this passage. It is never the part of wisdom, we believe, to discard traditional renditions of the ancient MSS unless we have reasonable proof to support our views. We shall, therefore, present, for consideration, such evidence as we are able to produce.

The Greek words, translated "a falling away," are *hee apostasia*. It is directly from the noun that we obtain our English word, *apostasy*. *Apostasia* carries the meaning, generally, of *defection, revolt, or rebellion against God*. These are the primary meanings of the word, as found in most lexicons. There is a secondary meaning in Liddell & Scott's *Greek-English Lexicon**, namely: *disappearance, or departure*.

In determining the true meaning of a word in the Bible, we must discover its customary usage in the Scriptures. The noun, *apostasia*, occurs in only one other instance in the New Testament, however; that is, in Acts 21:21, where Paul is accused of teaching the Jews to "forsake Moses," and this assuredly is related to rebellion against God.

Apostasia, or an older form of the noun, *apostasis*, is found frequently in the *Septuagint* (the Greek translation of the Old Testament): Josh. 22:22; 1 Kings 21:13; 2 Chron. 29:19; 33:19; Isa. 30:1; and Jer. 2:19. Its usage in these passages has to do with departure from God. It is well to bear in mind, however, that in every instance either a

*New Edition, Jones & McKenzie (Oxford University Press, New York). While this lexicon pertains to Classic Greek rather than to New Testament Greek, this fact in no way detracts from its authority in respect to the root meaning of words.

descriptive phrase so signifying, or the context in which the word is employed, particularizes its meaning.

Having said these things in favor of the traditional translation of *apostasia*, let us look further.

It is from the verb that we get the root meaning of a noun. *Apostasia*, the noun, comes from the verb *aphisteemi*, which means *to remove*, or, in the causal sense, *to put away*, or *to cause to be removed*. This root verb, *aphisteemi*, is used fifteen times in the New Testament: Luke 2:27; 4:13; 8:13; 22:29; Acts 5:37, 38; 12:10; 15:38; 19:9; 22:29; 2 Cor. 12:8; 1 Tim. 4:1; 6:5; 2 Tim. 2:19; and Heb. 3:12. Of these fifteen occurrences of the verb, only three have any reference to religious departure. In all three of these cases, by context (Luke 8:13), and by the descriptive phrases, "from the faith," and "from the living God," respectively (1 Tim. 4:1; Heb. 3:12), religious defection is designated. In eleven of the fifteen N. T. occurrences, the actual word "depart" is used in translating *aphisteemi*, in relation to such modes of departure as that of the angel who, having delivered Peter from prison, "departed from him" (Acts 12:10), and of Paul's prayer that his thorn in the flesh "might depart" from him (2 Cor. 12:8).

It is evident, then, that the verb *aphisteemi* does have the meaning of *to depart* in the New Testament, in a very general sense which is not specialized as being related to rebellion against God or forsaking the faith. And since a noun takes its meaning from the verb, the noun, too, may have such a broad connotation. "The departure" is assuredly an acceptable translation of *hee apostasia*, and, in our opinion, is the proper one.*

The day of the Lord will not come, then, until the man of sin be revealed. And before he is revealed, there must be "the departure." Departure from what or to what? It must have been something concerning which the Thessalonian believers were informed, else the definite article would hardly have been employed, and without any quali-

*We have been informed, since beginning the preparation of this article, that, according to Charles J. Ellicott, William Tyndale's version of the N. T., translated and published at Worms, c. 1526, renders *hee apostasia*, "a departyng."

ying description with the noun.† *Why do we assume that this departure must be from the faith?* It has been shown that, in its verb form, the word frequently signifies separation other than religious revolt. Have we not based our interpretation upon what may quite possibly have been an inappropriate rendition of the Greek noun? And since the definite article suggests strongly that the departure was something with which the Thessalonians were familiar, why do we think of the departure as apostasy? There is nothing in either of the Thessalonian epistles, to this point, about a great apostasy. To submit that, while the apostle did not write to this church about the apostasy he must have talked to them about it, is pure conjecture.

Again, how would the Thessalonians, or Christians in any century since, be qualified to recognize the apostasy when it should come, assuming, simply for the sake of this inquiry, that the Church might be on earth when it does come? There has been apostasy from God, rebellion against Him, since time began. And if it be proposed that the man of sin, sitting in the temple of God and showing Himself to be God, is *the* apostasy, we must ask ourselves a question: Is this act, on the part of the man of sin, apostasy, a falling away, or is it blasphemous denial by one who never at any time acknowledged God?

There is a departure concerning which the Thessalonians had been instructed by letter. This is not conjecture, but fact: it is the rapture of the Church, described in 1 Thessalonians 4:13-17. It was on account of the confusion in the minds of these young Christians, in the matter of events associated with the coming of the Lord, that this epistle was written—for some had sought to deceive them, as by spirit (claiming, perhaps, some new revelation from God), or by word (possibly a misinterpretation of something Paul said), or by letter as from Paul, telling the Thessalonians that the day of the Lord was already present. And how could the apostle set their minds at rest? He could assure

†Such a noted scholar as Dr. George Milligan, in his commentary on the Greek text (Macmillan, New York), although holding to the traditional translation of *apostasia*, states that "the use of the definite article proves [that the *apostasia* referred to is one] regarding which the apostle's readers were already fully informed."

them, "by the coming of our Lord Jesus Christ, and by our gathering together unto Him," that the day of the Lord will not come "except there come the departure, the rapture, first, and that man of sin be revealed, the son of perdition." The day of the Lord was not present; for they themselves, members of Christ's mystical body, were still on earth. The rapture had not already taken place, they being left behind; for the man of sin was not revealed.

This interpretation corresponds perfectly, in sequence, with that in verses 7 and 8, if the restraining power is, as we believe to be the case and shall seek to show, the Holy Spirit. The Church departs, and the man of sin is revealed; the Holy Spirit, the restrainer, is taken out of the way, "and then shall that wicked one be revealed."

It would be entirely inappropriate for us to be dogmatic in a matter so involved and still open to question as that which we have been discussing. We have expressed our understanding of the passage as fully as we can do so. We are convinced, in our own mind, that this is the correct view of this passage. If we are not mistaken, we have here a final answer to the time of the translation of the Church in relation to the tribulation. If we do err, however, it does not alter the other truths that we have sought to bring out to this point, and which we shall seek to discover as we continue our studies.

(To be continued, D. V.)

APOSTASY OR RAPTURE?

In our next issue, D. V., we shall publish correspondence between the Editor and Drs. J. Oliver Buswell, Jr., Frank E. Gaebelein, Everett F. Harrison, S. Lewis Johnson, Allan A. MacRae, Julius Robert Mantey, Clarence E. Mason, Jr., Wilbur M. Smith, and Kenneth S. Wuest, on the subject discussed in the foregoing article. It will appear under the title: "Let the Prophets Speak . . ."

Sifted

BY LEHMAN STRAUSS

An Examination of Luke 22:31, 32

Every human life is a commentary upon the presence and power of evil in the world. Every biography is a warning signal to the coming generation of the subtle attacks of man's universal enemy, the devil. The life story of Simon Peter is such a biography. No thoughtful reader could fail to see in it a solemn warning of the approach and attack of our infernal foe. Lest we belittle the enemy's presence, we have our Lord's own words to one of His followers: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31).

1. The Possibility of the Sifting

These words of our Lord point out the possibility of a believer being caught in Satan's riddle. Satan, knowing that he is permitted to sift the winnowed wheat that is in God's granary, actively seeks to entrap the saints in his screen, that he might shake them violently. That Satan may do this is one of the divine mysteries; nevertheless it is true. Satan being a created being, both his power and knowledge are limited. Yet he is permitted to have access to God's elect.

When the Lord Jesus warned Peter of the possibility of being sifted, He was borrowing a figure of speech from the Old Testament. In His warning of divine judgment to come upon Assyria, God said that He would "sift the nations with the sieve of vanity" (Isa. 30:28). The metaphor that God uses here is that of a "sieve." He calls it a "sieve of vanity," which means, "a sieve of emptiness," or "a useless sieve." The sifting here is not to preserve but to destroy. The *Assyrians and their generals were sifted by God*; and inasmuch as they were but unbelieving chaff, they were annihilated (Isa. 37:6). This sifting was a type of a greater one that will take place on a larger scale when the Son of Man comes again, in power and glory, taking vengeance on them that know not God, and that obey not the Gospel of our

Lord Jesus Christ (2 Thess. 1:5-10, 2:8-12). In this one instance the sifting is not for the good of those being tried, but rather for the vindication of the righteousness of God.

But let us look further into the possibility of the sifting of the saints in the devil's sieve. The aim of Satan's sifting is contrary to the aim of divine sifting. Satan purposes to get rid of the grain; God purposes to get rid of the chaff. The devil, as a roaring lion, goeth about seeking whom he may devour (1 Pet. 5:8), but God gathers His wheat into the garner and burns up the chaff with unquenchable fire (Matt. 3:12).

Satan, by the permissive will of God, shook Job violently in his sieve (Job 1:6-12). The patriarch Job was a wealthy man, but he was a good man whose trust was in the Lord. Satan accused Job, before the Lord, of serving God for the material profit he derived from doing so. God gave Satan the privilege of sifting His servant, and while Job was in the devil's sieve, his possessions and family were taken away. The enemy's desire is to sift all of God's children, and there is no promise given to us from God that we shall escape a sifting of the devil similar to that which Job experienced. Death, destruction, or poverty might strike at any time in any of our lives. And while at first, all might appear to be a gloomy mystery, the sifting always results in a glorious manifestation. Some of the blessed results of the sifting of the saints we shall observe later.

In the prophecy of Amos, we see God sifting His children, Israel: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:9). A careful reading of this entire book will show that Israel had exposed herself to many sinful practices and departures from the Lord. Her thanklessness, idolatry, and wantonness resulted in her being sifted.

In the early Church, an incestuous person took one of his father's wives into his home. Instead of heeding the Christian message, this guilty person had followed a false religious philosophy that legalized polygamy. The Apostle Paul sternly reproved him and commanded the church at Corinth to deliver him into Satan's hands for the destruction of the

flesh (1 Cor. 5). Here, indeed, is another case of a saint in Satan's sieve.

Finally, the possibility of sifting is seen in the experience of the great apostle himself. Paul, by the Holy Spirit, wrote of his rapture into Paradise. That any carnal boasting might be bridled, the apostle was given "a thorn in the flesh, the messenger of Satan to buffet" (2 Cor. 12:7).

These six references will suffice to show the possibility of being sifted by the permissive will of God.

2. The Protection for the Sifting

With each sifting of a saint there is the blessed assurance of divine protection. While Satan is permitted to sift us, God makes certain that the enemy goes so far, and there he meets the restraining hand. In the case of Job, the Lord said to Satan: "All that he hath is in thy power; only upon himself put not forth thine hand" (Job 1:12). The hedge that God placed about Job (1:10) shows that the child of God is safe from the worst that the enemy can do.

In our text, the protection of the Christian in this present dispensation is clearly stated. Jesus said to Peter: "*I have prayed for thee, that thy faith fail not*" (Luke 22:32). The saint in Satan's sieve is assured that the Lord Jesus, the master in the art of prayer, is his advocate and intercessor. Before we are attacked by the enemy, our Lord has protected us by exercising His function as our great high priest. During the process of the sifting we might receive comfort from the prayers of our friends, but none of these intercessions can compare with the praying of our Lord. The secret of unailing faith is with Him.

Our Lord has entered into heaven itself, "now to appear in the presence of God for us" (Heb. 9:24), "seeing He ever liveth to make intercession for them" (Heb. 7:25). His praying is our protection. What Christ did for Peter, He is doing daily, night and day, for us. When He was yet upon the earth, our Lord prayed to His Father in heaven: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil one" (John 17:15, R. V.). This proves that no true child of God can be lost in Satan's sieve. The fact that Jesus lives to manage my

affairs shows that I, too, live forever. He has committed Himself as my bondman. Therefore my faith cannot fail.

It will be good for us if we refresh our minds on this subject of our Lord's present intercessory ministry in our behalf. Perhaps the most formal discussion of the priestly work of Christ appears in the Epistle to the Hebrews. What those persecuted and suffering Jewish Christians needed to know was that Jesus was a sympathetic high priest, better than Aaron. Forty days after His resurrection He ascended into heaven (Acts 1:9), and there are abundant evidences as to exactly where He is and what He is doing now.

Paul tells us that Christ is at the right hand of God and that He "maketh intercession for us" (Rom. 8:34). His position in heaven is one of dignity and authority, and it serves to stress the efficacy of His intercessory work. Why does our Lord intercede for us? Because there is someone with power who comes before the throne of God that he might condemn the followers of the Lord Jesus Christ. That slanderer is Satan, or the devil, the malignant accuser and worst enemy of man. Whenever he brings his false charge against a child of God, our great high priest in heaven silences him by the marks of crucifixion in His hands, feet, and side, proof sufficient that the believer is justified by the blood of Christ. "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).

Before every Christian lies a pilgrim path beset by our great foe, Satan. We need to know that we have a great high priest who protects us from the worst our enemy can do. Our Lord is infinitely sympathetic and He is able to carry us straight through to the end of our pilgrimage. "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:17, 18). The ministry of our high priest is not confined to His atonement, but continues in intercession and succour. To know Him in this present ministry for us will strengthen our hearts when the enemy comes in like a flood.

He is our faithful priest, always near to give the victory.

In view of the fact that we have such an high priest, who is touched with the feeling of our infirmities, "let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16). He helps in the hour of temptation, giving grace and mercy to preserve us blameless and to keep us from falling. When Satan would buffet us and sift us in his sieve, we may draw near with boldness to our Lord Jesus Christ, the Son of God, our loving high priest. He provides grace for both present and future spiritual needs.

3. The Purpose of the Sifting

God never acts without reason, and His purposes He makes plain to those who desire to know them. Some of the purposes of sifting we shall examine now.

Sometimes the sifting is permitted in order to silence Satan. The enemy of God's Word, the accuser of the brethren, is often silenced even as he sifts the saints. Again, probably the best example of this in the Old Testament is the patriarch Job. Satan accused Job of serving God for gain (Job 1:9-11). Then God gave Satan the privilege to take away Job's possessions and family. This only resulted in the silencing of the evil one, for instead of complaining against God, Job testified: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

The devil sows the seed of doubt and distrust in the minds of many people by persuading them that Christians can serve God only in the sunshine, but our common enemy has been silenced in many a sickroom and poverty-stricken home where trial and testing have brought forth praise to God, even in the midst of physical and mental suffering. There is a ministry in suffering that produces greater victories over Satan than much present-day preaching and religious activity. Certainly Job, and all other saints in Satan's sieve, can rejoice in having a part in the ministry which silences the enemy.

Sometimes the sifting is permitted that we might have sympathy for others. Often the greatest sufferers become the greatest sympathizers. Having been in the place where we

needed sympathy ourselves, we become more sympathetic toward others. Job's three "friends" knew nothing of his sufferings, so he called them "miserable comforters." The Scripture teaches us that God comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted to God (2 Cor. 1:4).

The greatest sympathizer of all time is our Lord Jesus Christ. For forty days He was sifted in Satan's sieve (Matt. 4:1-11). At the end of that time He had silenced Satan. All the while He knew what it was to be hungry and to spend sleepless nights as He wrestled with the enemy. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:18). Our Lord did not fail to instruct Peter in this, for He said: "When thou art converted, strengthen thy brethren" (Luke 22:32). O weary one, look now to the Lord Jesus Christ and receive His comfort. There is a ministry awaiting you.

Then, too, the sifting might come to us to fill up that which is lacking in Christian experience. Simon Peter needed the sifting. He had been boastful (Mark 14:29), self-confident (Luke 22:33), prayerless (Luke 22:45), hasty (Luke 22:50), and had warmed himself at the fire of the enemy (Luke 22:56), denying his Lord (Luke 22:57-60). He needed the sifting to get rid of the chaff. If Christ had not prayed for Peter, Satan would have destroyed him and not the chaff. But God was making no mistake in permitting his child to be sifted in Satan's sieve. He was purging away the chaff that He might polish the pure grain. The sifting makes us more like the Lord Jesus Christ. Sometimes the trial and the test are God's method of producing Christlikeness in His children. The Lord is not concerned merely with providing our salvation to keep us out of hell. He longs to conform us to the image of His Son. And if we are to be like the Lord Jesus, there *must* be sifting, suffering, and sorrow. We can never be like Christ without these things. So when we are passing through the sifting process, we can say: "We know that all things work together for good to them that love God," and the reason is that we might "be conformed to the image of His Son" (Rom. 8:28, 29). These are but a few of

the glorious purposes of God in permitting His children to get caught in Satan's weave.

One final word should serve as a warning to the unsaved. God Himself will execute the final sifting of the unrighteous from the righteous. Today, while the devil is sowing his tares among the wheat, many unbelievers are ranked among the redeemed. But, at the end of the age, the grim reapers will separate the tares from the wheat, and the unbelievers will be cast into a furnace of fire where there will be wailing and gnashing of teeth (Matt. 13:33-43). In that day of judgment, "the nations shall be chased as the chaff of the mountains before the wind" (Isa. 17:13). Man's day will have come to its close, and of him it is written: "The ungodly are not so: but are like the chaff which the wind driveth away" (Psa. 1:4).

He is a wise man who acknowledges the Lord Jesus Christ as Saviour, thereby escaping the final sifting when the unsaved will be cast into hell forever.

ASSURANCE

(1 John 3)

BY CORWIN KNAPP LINSON

My faith in Thee, my Saviour and my Lord,
Rests not on word of man nor mere surmise;
I look not to Thee through another's eyes,
Nor listen to another's sounding chord
Which may enchant, but never can afford
Th' abiding comfort of Thy melodies.
Paying no heed to "vain philosophies,"
I trust in Thee who art the Living Word.

"Hereby we know." Assurance doubly sure;
Thy promises Amen and Yea. How sweet
To rest in Thee while our life shall endure,
With instant access to Thy mercy-seat!
Thou art our hope, O Man of Calvary!
Our Resurrection-Immortality!

Current Events

In the Light of the Bible

By WILBUR M. SMITH

A Great Editor Expresses His Opinion Concerning the Need for a Revival of the Christian Faith. Probably no editor has been so widely quoted in the last few months as Mr. Kenneth DeCourcy, editor of *Intelligence Digest*, one of the best informed papers of its kind in the western world today. It was from the January *Intelligence Digest* that we quoted in the February issue of *Our Hope*. Mr. DeCourcy is the editor who, before Russia exploded her first atomic bomb, announced when that explosion could be expected, a prediction that was remarkably accurate. He is the one who told the world that Russia already has the hydrogen bomb, a statement that has been reprinted in every important newspaper in the western world. But these quotations from Mr. DeCourcy would not indicate, as far as I saw, his own deep Christian convictions. In the February issue of the *Intelligence Digest*, Mr. DeCourcy makes the following statement:

"Quite apart from all that, the civilizations of America, Europe, and the British Commonwealth spring from the Christian tradition. There are very few observers of current world affairs who do not now think that the civilization we are trying to preserve can be saved only by a revival of the beliefs which inspired it. Many intellectuals have for several decades made great efforts to work out something half way between Marxist materialism and Christian traditionalism. It is an historical fact that no satisfactory half-way theory has been discovered which could withstand the profound conviction of the Communist on one hand and put spark into the westerner on the other. A very powerful case can therefore be made for the view that, without a far reaching and very deep spiritual awakening, the non-Communist countries will not be able successfully to carry out the projects which their basic defence requires both in the military and economic sense."

Immediately after this paragraph, Mr. DeCourcy announces an International Conference on Christian Statesmanship, to be held, apparently, in London, June 2 and 3 of

this year. He gives the names of a number of outstanding officers in the British army, members of Parliament, and others of Great Britain who form the council for this movement, including earls, viscounts, and lords.

Democ and Fire From Heaven. In the 13th chapter of Revelation there is a famous sentence, the meaning of which I have often tried to fathom. *Of the beast out of the earth who compels the whole world to worship the first beast at the end of the age, the darkest hour of human history, a time of absolute world dictatorship, we read that "he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast" (vss. 13, 14).* I have often wondered what this fire might be. It is significant that while, in the many passages in the judgments threatened upon Israel for her disobedience, fire is often mentioned, yet it is the one outstanding element of judgment which Christ never refers to in His great Olivet Discourse, though I do not know why.

The atomic bomb gave birth to a literature which, though secular in its origin, had a definite apocalyptic cast. Many writers went to the book of Revelation for their vocabulary. What vocabulary they will use as we enter upon a hydrogen bomb period remains to be seen. Mr. Waldemar Kaempffert, in a notable article on the hydrogen bomb in *The New York Times* (January 22), almost uses the very idea expressed here in the 13th chapter of Revelation: "Man used to wonder why the stars shine. Now he knows. He even knows how to create a little star on earth, a star that is more baleful than any the ancients feared. It is no credit to the society in which he lives that he has to call this evanescent miniature star a bomb and to deplore his perverted ingenuity."

The Christian Century, no conservative paper, in a long, three-column editorial on this subject headed, significantly, "Men as Devil-Gods," remarks: "Man stands at a point in his history where he can work the works of divinity. He can set blazing his own sun and stars. . . . Man has become god—a god without moral responsibility. He can make the stars, but he is a devil-god who wills evil and no

good—the sort of monstrosity the divine drama on Calvary was enacted to redeem.”

Of course the hydrogen bomb, as all know, is based upon the principle of hydrogen explosions in the sun, that is, the explosion of atoms of this very simple, universally prevailing element, hydrogen. We can now understand, in part at least, what is here set forth in Revelation 13. It will not be long before man will be able to project some electric force into the atmosphere around the earth which will explode certain atoms in that atmosphere, from which explosion sheets of flame will shoot down to our earth. I am not trying to utter a prophecy here, but to show how close we are to that day when such a monstrous act of destruction will be possible. The one who performs these acts will then claim to be divine, or to have divine authority. There will be no deceiving, as far as the phenomena is concerned; the deception will be its testimony to the divinity of the person so performing it.

Sodom and Gomorrah. No one account of judgment, with the single exception of the divine deliverance of Israel from Egypt, is so frequently spoken of in subsequent Scriptures as God's raining fire upon Sodom and Gomorrah because of their abominable sensuality. Our Lord even declared that, as it was in the days of Lot, who dwelt in Sodom, so should it be “in the day that the Son of man is revealed” (Luke 17:28-31). Jude, in his prophetic epistle, speaks of the day when the conditions of Sodom and Gomorrah should reappear and prevail upon the earth. Strange to say, and terrible to think of, Jerusalem itself, at the end of the age, will be in such a condition that spiritually it will be called Sodom (Rev. 11:8).

Now I know that many ministers, given more or less to sensationalism, have often preached on this matter of Sodom and Gomorrah, holding up the conditions of the cities of the plain in warning our contemporary sophisticated age, and spreading out before their congregations various illustrations of its monstrous perversions in sexual matters. But there seem now to be deeper currents and forces at work in the western world that will, if unchecked, actually bring our age soon into a morass of abandonment and sensual in-

dulgence. Both of the world wars assisted in breaking down sexual life of mankind in the western world; everyone knows this, and it does not need to be argued. Fiction during the last fifteen years, especially the books that have had the greatest sale, from *Forever Amber* right down to the present hour, as William Lyon Phelps said shortly before he died, is nothing but the parade of one adulterous act after another with inevitable monotony. Even the French authors who are winning places in the French Academy, have written works that are notoriously immoral; in fact, a volume which is now receiving praise on every hand, Andre Gide's *Corydon*, is nothing but a defense of homosexuality, though our most important literary journals carry sometimes full page advertisements for the volume, and praise its thesis.

Even as I have been preparing this article I have seen a most terrible confirmation of this shocking condition, existing in very high circles. Secretary Acheson, before a Senate committee, testified that the State Department has had to dismiss ninety-one employees in the last year on account of homosexuality. I was utterly shocked that men who must have had a good deal of education and possess considerable ability, employed in the most important department of the United States Government, should be engaged in such abominable practice. If ninety-one were dismissed for this sin, one wonders how many more there are, equally guilty, who have not been discovered! Then I noticed an even more shocking thing—these men were not discharged because what they did was immoral and sinful, because their deeds would dull their minds and warp their judgment, but because such practices might ultimately lead to blackmail.

It is not necessary here to speak of the demoralizing influence of many motion pictures and much comic literature, but a most astonishing confession from a distinguished anthropologist in this country now takes the lid off from much that is being heard in our great universities today.

Dr. George B. Murdock has been a professor at Yale University since 1928, and a full professor of anthropology there since 1939, and is the author of a number of notable works in his field, and an editor in the *Studies of the Science of Society*. Professor Murdock now has declared before the

American Sociological Society in Manhattan, and the American Social Hygiene Association, also in Manhattan, that "there is nothing in man's social experience to indicate that the ideal of premarital chastity has any scientific value."

There is no need for elaborating on Dr. Murdock's thesis, but an interesting corollary to the professor's statement is to be found in *Time* magazine, where it is stated that one-half of the student body at Yale University have already had some sexual intercourse. If this is true throughout our land, that one-half of our university students enter upon marriage with what once would have been called a dishonorable preceding experience, which the Bible calls plainly fornication and adultery; and if university professors are teaching the justification of all such relationships outside of marriage, the years need not be many before we will be in the suburbs of Sodom and Gomorrah.

Population and Church Membership. A well-known church paper of Canada calls attention to the astonishing fact that during the last forty years, while the Christian church has added 14,000,000 to its total membership, at the same time the population of the world has increased by about 475,000,000. It also adds this statement: "A Protestant nation defeated Japan in World War II. Two years later there were 1,100 Roman Catholic missionaries in Japan."

Christian Day Schools. There are now in Canada and the United States over 200 Protestant Christian day schools, of which 133 are identified with Calvinistic denominations. Fifteen new schools were built last year. Many of them are members of the National Union of Christian Schools, which was formed in 1946. The largest concentration of these schools is in Michigan, northern Illinois, Iowa, Minnesota, Wisconsin, and Southern California.

Ye Shall Be Persecuted for My Name's Sake. Most of our daily newspapers utterly fail to convey to their wide reading public anything important and specific regarding what is happening in the growing attack upon the Christian church in lands across the water. Now *The New York Times* is by no means a Christian paper, but it does attempt

to print the important news, and wonderfully succeeds in doing so, as probably no other newspaper in America. I was astonished in noting that in three days four articles appeared, two of them cabled from Europe, indicating a most serious situation.

On March 5th a cablegram was printed, dated the day before, from Prague, Czechoslovakia, which opened with this astonishing paragraph: "The United States Embassy has been informed by the Czechoslovak Foreign Office that all United States missionaries and other clerics and probably those of all Western nations will be required to leave Czechoslovakia in the near future, an Embassy spokesman said today."

The New York Times for March 6th carried an item which reported a statement by the Rev. Emani Sanbayya, Vice-Principal of Bishops' College, Calcutta, given to the congregation of the Protestant Episcopal Church of the Transfiguration in New York City, emphasizing the fact that Hindu and Moslem leaders were bringing increasing pressure against all evangelistic activities of any branch of the Christian church.

On the same day Dr. John G. Schultz, of the Catholic University of America, declared that he expected to see from now on "one attack after another" upon his own church and upon all Christian institutions in every country in which Soviet Russia dominated.

On March 7th, Mr. Edward A. Morrow, cabling from Warsaw, declared that Poland's government has drafted a decree for the nationalization of all church estates exceeding fifty acres.

In a recent periodical we are told that, in Hungary, textbooks in history "interpret Christianity from the viewpoint of Marxian materialism," in which it is insisted that the doctrine of the *elimination of rich and poor goes back to the teaching of Jesus of Nazareth*. Incidentally the conventional initials "B. C." for "Before Christ," are dropped in these textbooks, and are replaced by "B. O. E.," meaning "Before Our Era."

A Great Tribute to the Word of God. The Library of

OUR HOPE

Congress, one of the greatest libraries in the world, has recently been exhibiting the ancient scroll of the Book of Isaiah, which was lent to the Library by the Archbishop and Metropolitan of Jerusalem and Trans-Jordan. The seven pages of announcements from the Library of Congress, are headed: "Ancient scroll of Book of Isaiah which Library of Congress will exhibit is believed to be the form of text as it was read by Christ at Nazareth." Later it says it is believed that these documents were actually in the cave near Jericho at the time Jesus was ministering in Nazareth. One of the releases from the library reads in part as follows:

"Rare Bibles and Related Material Will Supplement Exhibit at Library of Congress of Ancient Scrolls. By a happy coincidence, Sunday, October 23, the day on which the oldest known Bible manuscripts will be shown to the public for the first time anywhere in the world, falls this year within both of the periods designated as National Bible Week and United Nations Week. In recognition of this fact, the most important of the ancient relics, the scroll of the Book of Isaiah which experts have dated as being more than 2,000 years old, will be opened to chapter 2, verse 4, which reads: 'And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.' This passage, so appropriately expressive of the United Nations ideal, will provide the theme for a supplementary display of printed Bibles intended to trace the various appearances of this text from its earliest form to the present time."

Incidentally the announcement reads: "The manuscripts will be displayed on the second floor of the Main Library Building, near the Shrine of the Declaration of Independence and the Constitution of the United States."

GRACIOUS HEART

It was not so much the forgiveness as the graciousness of the heart of Joseph, that affected his brethren. It was that which overwhelmed and comforted them. In company with Joseph thus we always feel as if at once in company with the Lord Jesus. In that long "for ever" of ours with Him and each other, it will not be the forgiveness which we had so often experienced down here that will be most precious to remember (though we shall remember it), but the moral character of that heart of His which we shall adore and love, as being so gracious.—Selected.

Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

Chapter XII, Verses 5-13

6 And ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him:

6 For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

The question is frequently asked: "Why do the righteous suffer?" If we be God's children by faith, and He be an omnipotent and loving heavenly Father, why should it be our lot to suffer trial, persecution, suffering, and sorrow? Are the afflictions which the people of God are called upon to bear consistent with what we have a right to expect, as His children, especially in view of the fact that the fortune of worldly men seems often to be better than ours? The answer to such reasoning is found in this portion of Scripture. Doubtless the Hebrew-Christians, to whom the epistle was addressed, were perplexed about these very things. They, and we as well, are reminded that our relationship to God is as sons to a father, and that our heavenly Father is faithful to us in chastening us for our own eventual good.

There is a course set before us. We are to run the race with patience, "looking unto Jesus." He is the perfect Son of the Father; yet it was necessary for Him, who needed no chastening, for the sake of obedience to endure the contradiction of sinners against Himself. Why, then, should we be

worried and feeble-hearted when we are exposed to trials less severe than His? We have not yet resisted unto blood in our battle with sin and sinful men; but He did.

There is reasonable evidence to suggest that the opening sentence of the portion of Scripture before us is in the form of a question rather than its being an affirmation, as in the Authorized Version: "And have ye forgotten the exhortation which speaketh unto you as unto children [lit., 'sons'; Greek *huios*]: My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (vs. 5, 6).

Whenever God's people are exposed to persecution or anguish, there is an admonition, or consolation, that they need to call to mind, namely, that which is here cited from Proverbs 3:11, 12: "My son, despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighted."

There are two words in the Greek text of the Hebrews passage that stand in need of comment. The first is *huios*, rendered "children" once, and "son" or "sons" five times in verses 5-8. It is in contrast to the Greek noun, *teknon*, which denotes a child. All those who have put their trust in Christ are *tekna*, that is, *born ones*, or *children*. *Huios*, on the other hand, denotes a son who is an heir, a grown or adult son. Its use throughout this passage suggests the fact that not only babes in Christ, but even mature Christians, are in need of corrective chastening.

The second word that we would draw attention to, is the Greek verb, *paideuo* and certain forms of the root word, appearing seven times in verses 5-11. It is rendered "chasteneth," "chastened," "chastening," and "chastisement." It signifies the discipline or training of a child by its parents.

With these definitions in mind, the passage needs little exposition. We are not to despise, or make light of, the chastening of the Lord, remembering that whom He loves He chastens. Chastening, it is evident, is not judgment from God; it is His discipline, directed to His own children because He loves them. We must bear in mind that nothing touches

the Christian apart from the permissive will of the Father in heaven. Therefore we must not look upon our trials as by chance, or as unnecessary. They may come from the world, it is true, but they are allowed of God. They are for our training, and if we would be obedient children, we shall learn the lessons that they teach.

Modern philosophy as to the training of children—that they are not to be rebuked, or punished, but must be given full exercise of self-expression—has a tendency to dim our view as to the necessity and value of chastisement. But modern philosophy concerning the discipline of children is wrong, for it is absolutely contrary to the Scriptures. In addition to the citation in Hebrews from Proverbs, note these other exhortations in the same Old Testament book: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (13:24); "Chasten thy son while there is hope, and let not thy soul spare for his crying" (19:18); "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (22:15); "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (22:13, 14); and, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (29:15). The juvenile courts, houses of correction, and prisons are gaunt witness today to the truth of these divinely inspired proverbs.

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (vss. 7, 8). "What son is he whom the father chasteneth not?" One can think of some children among his acquaintance, perhaps, who do not receive chastening from their parents. This does not alter or invalidate the truth of the general assertion, but these cases are mere exceptions to the rule. Those who are without chastisement are actually, by that very fact, not acknowledged as sons, but are bastards. Thus the case of receiving chastisement resolves itself into a privilege rather than a catastrophe. The very lack of disciplinary experience is indicative that fatherly love is wanting. Therefore we shall endure

chastening, whatever its form, as the evidence of God's dealings with us as His sons by faith. We have a Saviour who could say: "The cup which My Father hath given Me, shall I not drink it?" (John 18:11). If He, who knew no sin and needed no chastening, could drink to its depths the cup that the Father gave to Him, can we not receive the loving discipline that the Father exercises upon us and for our good? Let us, therefore, endure chastening with fortitude, yes, and with joy also, knowing that God does all things well, and that "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our own profit, that we might be partakers of His holiness" (vs. 9, 10). There has been considerable learned discussion about the expressions, "fathers of our flesh," and "the Father of spirits," and their exact meaning. We do not see any difficulty here; in the one instance; earthly or natural relationship is indicated, and in the other, spiritual relationship. One sentence of Scripture gives us the true meaning: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). The fathers of our flesh, our earthly fathers, corrected us, and we gave them reverence because they did so. How much more should we give reverence to our heavenly Father, into whose family we have been born by the Holy Spirit through faith! Observe that it is to earthly fathers who *correct* us that we give reverence. That fact is quite counter to present-day human philosophy which would teach us that, if we would have the respect of our children, we ought not to rebuke or correct them.

"Shall we not much rather be in subjection to the Father of spirits, and live?" That living, it appears to us, does not have to do with receiving eternal life; for the new life is ours by faith, and even when we do not endure chastening in the right spirit, but faint under it, we still have that life that is everlasting. Rather, is it not a suggestion as to the abundant

life, the life that is lived obediently and triumphantly?

Earthly fathers corrected us "for their own pleasure" or better, "as seemed good to them." Sometimes the chastisement was administered wisely and well. Sometimes human frailty on their part resulted in imperfect correction. And sometimes, simply because they were "out of sorts," they disciplined us for their own satisfaction. How different is the chastening of the Lord! There is nothing erratic or capricious about the chastisement that He administers. No human passion ever influences Him. He only disciplines us in love and perfect wisdom, "for our profit, that we might be partakers of His holiness." Further, the chastening that we received from our natural fathers was but "for a few days," a portion of a lifetime for our betterment during a lifetime. God's chastening of us may last through the whole life on earth, or a major portion of it, but it has eternal issues in mind.

The profit that is ours, if we endure chastening, is that we shall be made partakers of God's holiness; for it is to be noted that it is not simply holiness itself that we shall thus participate in, but in "His holiness." The end of the Christian life is likeness to Christ. We are to be holy, for God is holy (Lev. 11:44; 1 Pet. 1:16). In Christ we have already been made partakers of the divine nature (2 Pet. 1:4), and, by submission to the chastening of our loving heavenly Father, we begin to progress day by day toward the very holiness which is His, since, in obedience to Him, we "drink from the fountain-source of holiness, the divine nature itself."⁸ Never shall we be perfectly holy in this life, for the old nature still resides within us and we fail again and again; but we can make progress toward the eventual goal, which we shall reach in Christ's presence, as we are disciplined by the chastening of the Lord.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (vs. 11). The first clause contains truth too obvious to require comment. If chastening were pleasant, if it were attractive,

⁸Samuel Ridout, *op. cit.*

if it were agreeable, it would not be chastening. Chastening is grievous; it is something that is not easy to be borne. "Nevertheless afterward . . ." Surely such a thing was in Paul's mind when he declared: ". . . 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. 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. 8:17, 18). Chastening is grievous now; but afterward, even before we are glorified in the presence of the Lord, it yields the peaceable fruit of righteousness. Righteousness—not imputed righteousness, the righteousness of God in Christ, the righteous standing that we have in Him, but the righteousness, or holiness, that comes through obedience—is the peaceable fruit of chastening. For we must not forget that in addition to righteousness imputed to us, there is that righteousness that evidences itself, in the believer, in righteous acts, symbolically spoken of as "fine linen, clean and white . . . the righteousnesses of the saints" (Rev. 19:8).

To whom does this peaceable fruit of righteousness come . . . afterward? It is "unto them which are exercised thereby," that is, by the chastening of the Lord.

There are three ways in which we can react to God's chastening of us, as His sons: (1) we can despise it, treat it lightly; (2) we can faint under it; and (3) we can be exercised by it. When trial and affliction come, it is possible to count them as something that befalls all men, which, like the rain, falls upon the just and unjust alike. We can ignore the circumstance as if it were not the chastening of God, or even recognizing it as such, we can still treat it lightly and learn nothing from it. Or, we can faint under the adverse things that touch us, and become discouraged by them and cast down, thus utterly missing the blessing that might be ours. Or, we can be exercised by the trials that come to us, and profit by them, so that the peaceable fruit of righteousness will be the issue. God help us to be numbered among this last company. His chastening is the proof of His loving care for us and is administered to us so that we shall be partakers of His holiness even now.

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"Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (vs. 12, 13). Would we run victoriously the race that is set before us? Then we must lay aside the weights and the sin which so easily besets us, and we must run with patience, looking unto Jesus. When obstacles hinder us, when trials come, we must recognize that they are from God, for our profit. We must not be discouraged, but even now lift high the hands that are hanging low, in weakness; and stiffen the knees that are failing, and follow an even path, or better, "choose the right course," the course appointed by God, "the race that is set before us." The hands speak of the works that we do; the knees signify the places that we go. In all our living, looking unto Christ, we must be strong in Him.

"Lest that which is lame be turned out of the way; but let it rather be healed." It is not wholly clear whether this lameness applies to those whose knees need strengthening, or whether influence is implied—that we are to lift up our hands that hang down and stiffen our knees so that others, who are lame, may be encouraged and themselves strengthened. If the former be true, the healing will result from the very attitude that is enjoined; if the latter, then it can be seen that our own running, if it be contrary to the Word of God, and if we be downcast under adverse circumstances, will cause others, perhaps even weaker than we are, to be turned out of the way. However, if we are exercised by the chastening of the Lord, we shall reassure and hearten our fellow-saints along the pilgrim pathway.

"Wherefore" let us be numbered among those who profit from experience, knowing it to be divinely ordained, so that we shall grow in spiritual stature, be made partakers of God's holiness, enjoy the peaceable fruit of righteousness, and stimulate godly living in others. May this be true of every one of us, by faith. For it is faith that sees God in the afflictions of life and recognizes them as the chastening of the Lord.

(To be continued, D. V.)

A Place for Elim

By EDWIN RAYMOND ANDERSON*

From the bitterness of Marah to the blessedness of Elim was but a morning's march for the children of Israel, during the course of the grand journeying out of Egypt into Canaan. And it is as a note of relief that we leaf the record and come upon the word: "And they came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters" (Exo. 15:27). Israel of old deeply needed the endowment of Elim; and so does the Israel of God in this day of grace. We may indeed be quite thankful that such a word as this need not be reserved merely as an Old Testament memento, nor dusted away into some dispensational cubbyhole. For us there is yet the fountain and the palms; only it is even more blessed to us, as we bask in the blessedness of the full-orbed revelation of God in Christ. Not only twelve wells of water, not only threescore and ten palm trees, but rather, thousands of wells and thousands of palms; for in our blessed Lord there is overflowing upon overflowing, and "exceedingly abundant above all" in grace divine. We encamp beneath the wonder and the sacredness of Calvary, and know the heavenly reality of the living waters from the glorious fountain-head.

This means a good deal for such a day as this! There is the goodness of grace for the soldiers of the Lord, who know all too well of the bitterness of the brackish pools of Marah. Some of these nauseous streams run through the heart of a good many seemingly sound churches, and there is much of bitterness in many a sanctuary. There are many who started out with "Jesus only," who have ended up with, "Us only"; blessing has long ago been blotted out of the picture by sectarian bitterness. Many Christian soldiers are great fighters--on the wrong battlefield, and have good guns trained in the opposite direction! Instead of bowing before the Lord first, and then striking out to blast at the world, they have come to blast each other and bow before

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themselves, leaving the world to stagger along in its ruin and riot. We are weary of these warped warriors and dismayed by the decay which has set in.

Bitterness hurta and burns deep, because there can be no valid reason for its existence. The lateness of the hour and the lost condition of the world ought surely to indicate the proper battlefield and the right angle of the weapon. There should be fellowship rather than feuding, and a pulling together rather than a pulling apart. There are plenty of Marahs out there in the world, without our having to be disconcerted and dismayed by the finding of them in the promised land.

Well, fellow soldiers, the Lord knows all about that. That blessed One had His Marah in the midst of His own, and for Him, in the fast approach of Calvary agony, there was the deep and almost incredible bitterness of the kiss of Judas. What bitterness that must have been to Him!

There is the morning's march from Marah to Elim, and the Lord would have us take it. How thankful that it is not further, or that Elim must await the long, tedious travel! For our personal Elim is always nearer than we would dare to think; and that nearness is always realised and made precious in the sacredness of bent-knee-time, alone with the Lord.

If you turn that word "Elim" around, you will spell the word, "mile." Many Christian workers often feel that, with regard to certain enterprises and witness, they have indeed come to the last mile. The heedlessness of the world, and the heartlessness of those in the world, coupled with the seeming hardness of many professing Christians, almost drives the worker to the wall. Many a saint has lifted tear-stained eyes to the heavens, crying: "Lord, the journey is almost too much!" Well, perhaps it is—almost. We live in the last days of a fast dying age, with everything about us stained with Christlessness, animosity to the Gospel, and devoid of all that is pure, holy, and undefiled. But, beloved, there it is. Mile—Elim; the one converts to the other. For weariness there is water and for pain there are palms. Best of all, there is the living Lord Himself, the precious fountain of living waters.

Elim! Elim! Though the way be long,
Unmurmuring I shall journey and lift my heart in song;
And Elim! Elim! all my song shall tell
Of rest beneath the palm tree and joy beside the well.

Question Box

No. 1213. Recently a returned missionary, preaching from Ezekiel 33:8, used this text as an incentive for missionary service. How is it possible for sinners, saved by grace and justified from all things, to appear before the judgment seat of Christ with hands stained by his brother's blood?

We quote the verse in question: "When I say unto the wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at his hand" (Ezek. 33:8). This is a part of the Lord's commission to the prophet. Ezekiel was a faithful watchman, who delivered the message of the Lord, warning the wicked. There were other prophets who were false, from whose hands God would require the blood of those wicked men who had not been warned by them. This is the interpretation of the verse.

While there is but one true interpretation of any Scripture, there may be various applications of it, and we presume that the missionary, of whom you speak, was applying this verse to our present responsibility to proclaim the Gospel of God's salvation in Christ to the unsaved. Of course there is no condemnation to them who are in Christ Jesus (Rom. 8:1); but, as Christians, we shall have to give an account of the things done in the body, whether good or bad, at the judgment seat of Christ (2 Cor. 5:10). The incentives for Christian service are love for and obedience to the Lord. God's estimate of the value of the souls of men is shown in the Ezekiel passage, and we who fail in our responsibility today will surely lose reward.

No. 1214. What does the last clause on 1 Corinthians 11:3 mean—"the head of Christ is God"?

In the Godhead there is co-equality between the Father, the Son, and the Holy Spirit. But when the Son emptied Himself of the glory that He had with the Father, and was made in the likeness of men, He took upon Himself the form of a servant. He humbled Himself, and thus took the place of subjection, a place that, if we mistake not, He still occupies as the Man in the glory.

No. 1215. Are the archangels, Gabriel and Michael, appearances of Christ, that is, theophanies?

When angels are named by name, there is no reason to suppose that Deity is implied. Sometimes in the Old Testament, as in Exodus 3:2, the Lord appeared as an angel. But we have no doubt that Gabriel and Michael were angels, and not Deity in the form of men or angels. By the way, only Michael is called an archangel, and not Gabriel.

Mary, By Sholem Asch*

A Book Review

By CHARLES M. DAVIS†

Mr. Sholem Asch has written another novel on biblical themes. *Mary* is the story of our Lord's mother, and, on several counts, is better than Asch's earlier novels, *The Nazarens*, and *The Apostle*.

The chief recommendation that this book may possess is that, on the authority of a well-known leader in Jewish missions, Jews have been converted as a result of reading it. A second recommendation, of a negative sort, is that of Mr. Pierre van Passen,‡ who condemns the book because, in his opinion, it takes a "false turn when a lot of sympathy-coddling philosophy is introduced." He concedes that the story is well-told, a fact I do not believe anyone has yet questioned.

Such a book as this may be worth defending, admitting that it needs a little defense. Many Christians are consistently opposed to "biblical novels," especially if the character of the Lord figures in them. This prejudice is easily understood and, as a matter of fact, is usually just. The spate of untruth and downright nonsense let loose in the fiction of Robert Graves, Gladys Schmitt, and others—and no one has to swim a stream to discover that it is muddy—is enough to convince those who honor the Bible that the Book needs no rewriting; and is likely, in fact, to send them back to the pure fountain of Scripture for refreshment and sustenance. And that is valuable. Most of us are overly anxious for the Bible's reputation or its fragility. A book that has survived the buffeting of two thousand years has little to fear from the misrepresentations of ambitious novelists with private axes to grind and livings to make. When such books send men to searching their Bibles, and enhance by their bitterness the sweetness of the Word, even they may be used of God.

But Mr. Asch's *Mary* does not belong with this unworthy company. He is not reevaluating Christianity; but, with truly authoritative knowledge of first century customs and manners, he invents a setting appropriate, he believes, for the part of the Bible story he wants to tell. To a great many Christians, the book will prove genuinely helpful; and it has been read by thousands of unbelievers who would never consider opening the Bible. It does not deny the cardinal doctrines of the faith from the Virgin Birth to the Resurrection. Mary (Miriam of the novel), of the house of David, daughter of a poor widow of Nazareth, is betrothed to Joseph, a young carpenter, likewise of David's line. An angel announces to Mary that she is to be the mother of the Messiah. She is with child by the Holy Ghost, and the babe is born in a Bethlehem stable. There follows an account of His childhood under the care of His mother and Joseph in Nazareth. The details of Jewish home and religious life are rich and varied and are irresistibly convincing to any not so well taught in such matters as Mr. Asch.

Admittedly, the childhood miracles and parables are poor stuff from whatever source they were derived. They mar this section of the book. Certain other details, equally fanciful, seem much more felicitous and

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‡Author of *Why Jesus Died*. Mr. Van Passen admits in this treatise that, as far as his faith is concerned, Jesus need never have lived!

lovely, unobjectionable if not taken as history. Thus, Mary of Nazareth, the rapt little Hebrew maiden, receives her heavenly visitor, with his miraculous announcement, in her bare little room under the eaves where nothing is out of harmony, from the girl's poor best blue robe hung neatly on the wall to the blossoming sweet peas at the window opening. . . . The little Lord Jesus, as a small child, has a pet lamb which He loves very much and calls "Moon". . . . The child Jesus, befriends an outcast lad and wins his devotion, first, by giving him His lunch of honey-rolls. . . . The whole account of the Lord's growth in wisdom and stature and in favor with God and men is generally well done. The Gospel account is resumed with the temptation, the ministry of John, Jesus's baptism, His miracles and kingdom message, His arrest, crucifixion, and resurrection. Most of this is seen through Mary's eyes.

And this will offend many. For Mr. Asch's *Mary* at once overcame a second prejudice involving the title character of his book, herself. Poor "blessed" Mary! The crown inflicted on her by the Roman Catholic religion has not only crushed out her gentle existence but has made uneasy whole generations of true Christians who, as a result, are reluctant to grant Mary of Nazareth the honor that is usually given Mary of Magdala. Truly the Scriptures treat her with reticence, but what is said about her is most remarkable. She is "highly favored," "blessed among women." As a historical figure, if nothing more, she deserves to take her place among the greatest, for to this woman was entrusted the care of the Son of God in His human childhood—a thought that staggers the imagination. Mr. Asch's *Mary*, even though idealized, emerges as a noble and completely human personage. The Lord Jesus in His humanity needed the human love that His mother gave Him.

Does Mr. Asch represent her as having an undue influence over her Son? A more than superficial reading is fairly needed here. To take a case in point, the story of the miracle at Cana almost gives the impression that the mother was the moving spirit in this affair, and that our Lord was forced, against His inclination, to perform the miracle. Mary wins a "victory" over Him. The word is most ill-chosen. But, without rationalising, we can say, if we deny her influence here, we are in danger of denying the efficacy or seemliness of any prayer. . . .

Similarly, Mary again and again appears as "intercessor" for His personal safety, although she is made to realize that the cross is His to bear. This, too, is not imputing to her superior virtue unless all prayer is presumptuous. Mr. Asch does not always choose his language well—perhaps it is the fault of the translator—but he is at pains to show that Mary repudiated the homage that many would have done her, and that he believes her prayers were sometimes foolish, impious, and, in the matter of the cross, quite vain.

The novelist does better, in *Mary*, with the thorny task of depicting the life of the times, than he did in *The Apostle*. The dreadful uncertainty of life, the miserable existence of the poor, the almost universal indifference to suffering, the depravity in high places, a hundred details too elusive for analysis contribute to the somber picture but do not overshadow it. The destruction of Sepphoris is not pretty. The brief account of the crucifixion is pure horror, but it can clutch the heart. Especially to be commended is Mr. Asch's delicate handling of the annunciation and all that Mary and Joseph had to bear of calumny and mockery before the birth of the Lord Jesus. This was the beginning of Mary's sufferings, but the sword which at last pierced through her soul also was to her the crowning evidence of God's favor. Her will, Mr. Asch indicates, was finally brought into conformity with the will of God. The sacrifice of the Son was not dependent on her willingness to let Him go, but it is in keeping with His character that He must

sweetly conform His earthly mother's will to His own before Calvary was accomplished. Blessed among women, indeed!

It is not easy to evaluate such a book, which has much in it that is good. But the Christian who lives in the Book does not need *Mary* and will find very little in it to enlarge his soul or satisfy his spiritual appetite.

Daily Bible Treasury*

Nuggets from Leviticus and Malachi

By HERBERT LOCKYER

May 1. LEVITICUS 1. The keynote of the book is "holiness," in its primary meaning of separation from and of separation to God. The references to Leviticus in the Epistle to the Hebrews shows its importance and spiritual meaning. Leviticus carries two main divisions: the way of approach to God, chaps. 1-16; and the way of abiding with God, chaps. 17-27. The five offerings in the book teach that approach to God is ever by sacrifice. This opening chapter is occupied with the burnt offering, which suggests entire consecration; it can be applied to the relationship between Christ and His own. Christ, as the burnt offering, was fully surrendered to the Father, even although such surrender involved the cross. As a burnt offering, the believer realises that everything he is and has, belongs to God, and must be used for His glory (Rom. 12:1). When the burnt offering begins, the song of the Lord also begins. Sacrifice and song become one.

May 2. LEVITICUS 2. The second offering is better known as "the meal offering." It was the only sacrifice without blood, and was called "a gift." This offering suggests man's homage to God, as shown by the presentation of the products of the earth, and can be traced in 1 Chronicles 29:14-16, where we have the idea of a gift pleasing to God. Although it accompanied the burnt offering, the meal offering was a separate offering. The former symbolized a life devoted to God; the latter, fruits of labor dedicated to Him. Note the features of this offering: oil is a type of the Holy Spirit; frankincense means sacrifice accomplished by prayer; absence of leaven means purity; absence of honey, absence of everything impure or even doubtful; salt represents preservation and permanence as indications of God's government; fire represents divine acceptance; and sweet-savour, God's approval and pleasure.

May 3. LEVITICUS 3. The distinctive feature of the peace offering was the feast after the sacrifice. This offering symbolizes reconciliation, as shown in the fellowship of eating. One portion was consumed by fire, indicating God's acceptance and participation. Another portion was eaten by the offerers, and as eating is always an element in a covenant, oneness between God and the offerer is here taught. A third portion was eaten by the priest, simply for his maintenance. As all the offerings reach their perfection in Christ, He is our peace offering, having made reconciliation for us. He is our Peace (Ephes. 2:14-17). When we appropriate Him and are recipients in His

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

finished work, peace becomes ours (Rom. 5:1). Then we eat. Fellowship with Christ becomes the highest point of Christian privilege (Matt. 22:1-14; Psa. 23:5; 36:8).

May 4. LEVITICUS 4. By the sin offering we are taught the need of propitiation, expiation, and atonement ere the sinner can approach God. And is there not constant need of expiation, even in the life of the believer? Until our dying breath, the blood will be needed. It will be found that this fourth offering is graded according to position: priest (vss. 2-12); people (vss. 13-21); rulers (vss. 22-26); and ordinary persons (vss. 27-35). The elaborate instructions teach the terribleness of sin in the sight of a holy God. No sin can be overlooked. Even for ignorance, or inadvertence, sacrifice was necessary. Christ became our sin offering. He was made sin, not a sinner, on our behalf. Now the sinner can be forgiven and made a son, because the innocent victim offered a sacrifice of expiation.

May 5. LEVITICUS 5. It would seem as if the first part of this chapter continues the instruction concerning the sin offering, as related to ordinary people, offered according to capacity. The trespass offering, like the sin offering, was another new requirement for Israel. In the latter, the main thought was that of *guilt*, while in the trespass offering it was *injury* done to God and man. In the sin offering, it is *expiation*; in the trespass offering, it is *satisfaction*. Now the sinner is reinstated in the divine covenant. The application of this offering has been expressed thus: "Christ as our trespass offering means that God's rights must be upheld because sin is an offence against His position and character, and calls for reparation. The thought of satisfaction is a very important aspect of Christ's atoning work." Recognition of this truth leads to *reparation*, due from us, and to the acknowledgment that Christ made it on our behalf.

May 6. LEVITICUS 6. The details about the laws of offerings continue in this chapter, and special reference is made to wrongs against man. Five cases are mentioned and, in each, restitution is required. Confession and reparation had to be made to the one wronged, and an offering presented to God. Verses 8-13 give the law of the burnt offering for the guidance of priests. Verses 24-30 tell us of the law of the sin offering. Here the priests were taught the special solemnity and sanctity of such offerings. How pointed is the message of this chapter for today! Sins against man must be met by confession and restitution. We further learn that "priestly life and service cannot be too particular in their care for the will of God to be done at every point. The best proof of life is faithfulness in little things."

May 7. LEVITICUS 7. After outlining further facts concerning the trespass offering, Moses sets forth the law of the peace offering, which symbolizes the initial need of the sinner. Note the terms "leaven" (vs. 13), and "unleavened wafers" (vs. 12). It may be that the leaven offered after unleavened wafers suggests verse 12 as a type of the sinless Christ, and verse 13 as a type of our condition, notwithstanding our relation to God. The chapter concludes with a summary of the priests' portion and duties, in which the fact and meaning of sin are emphasized. And this assignment of priestly duties speaks of God's care for His own, the recognition of dependence upon Him. The heave offering (raised toward Heaven) is an acknowledgment of God as the Lord of redemption; the wave offering (moved from left to right) shows that God is not only infinitely high, but infinitely nigh.

May 8. LEVITICUS 8. This illuminating chapter, commencing the second section of the book, is taken up with the consecration of the priests, and is full of spiritual application for our hearts. Four main features of consecration can be traced: cleansing (vss. 6, 13); clothing (vss. 7-9); anointing (vss. 10-12); and sacrifice (vss. 14-22). Every detail is symbolical. Note how all is from God and not man ("as the Lord commanded"). The application of the blood to ear, hand, and foot speaks of the consecration of all faculties to God. What we hear, what we do, and where we go must indicate that we, too, are priests unto God. Christ is our high priest, fulfilling the two requirements of authority from God and oneness with man (Heb. 5:5-8). His priesthood is also a safeguard against the believer sinning (Heb. 4:14-16; 7:25). The seven days of separation can typify our entire dedication to Christian priesthood.

May 9. LEVITICUS 9. After separation, service begins. After a week of consecration, Aaron and his sons commence this priestly service. Can we say that our service for our Lord is truly consecrated service? In the instructions regarding offerings for the priests, atonement is spoken of as being necessary for them ere they could render acceptable service (vss. 8-14). The next section is taken up with offerings for the people. On the foundation of sacrifice, and through the channel of the mediating priesthood, the nation could not approach God (cf. John 14:6). Compare the order of offerings with previous chapters. In the divine recognition and confirmation of all the ceremonies that Aaron presided over, "glory" refers to the manifestation of splendor, God's revelation of Himself. The fire alludes to acceptance and approval after obedience, and the people's attitude was one of awe. What a chapter to read on one's knees!

May 10. LEVITICUS 10. Priestly influence was not long in being stained. There is a parallel between the death of Nadab and Abihu, told in this chapter, and that of Ananias and Sapphira, written in Acts 5. The "strange fire" may suggest that the two sons of Aaron lit their censers from an ordinary fire instead of from the fire of the burnt offering. Whatever it was, it was not God-commanded; and thus it received His judgment. At the outset, Israel must know the real character of God. Marks of personal sorrow in the face of righteous judgment were not allowed (see Matt. 8:21 for the same principle). From the context, it would seem as if Nadab and Abihu were semi-intoxicated, thus preventing them knowing the right and the wrong way of serving God. May we be saved from the *evil* of presumption! God's ways, not ours, must be followed at all costs. Spiritual worship and work can never be furthered by carnal means.

May 11. LEVITICUS 11. Ceremonial and moral purity are now dealt with. A consideration of how impurity keeps man from God forms chapters 11 to 15. The first aspect of this purity is that of food. Some of the prohibitions are hard to understand. Extreme sanitation laws, however, were enforced to safeguard the health of the camp. Foul appearance and unclean habits are also symbolical of sin. Regulations as to quadrupeds, fish, birds, insects, creeping things, and vermin, all carry the underlying principle of holiness. A holy people must have holiness stamped on every part of life. God took every precaution of emphasizing this truth. Too often, in this church age, we neglect the gospel of the body. Yet the epistles lay stress on the body as a part of our redeemed being. If we are to glorify God in our body, then we must eat and drink to His glory, which surely means the exercise of care in the matter of diet.

May 12. LEVITICUS 12. Bodily or ceremonial uncleanness as to childbirth comes as a natural sequence of the previous chapter. Laws of purification and of circumcision had to be scrupulously obeyed. For the law of circumcision, we must go back to Genesis 17:12, where both physical purity and moral purity are enjoined. The spiritual significance of this law is touched upon by Paul in his writings (see Col. 2:10-11 and Phil. 3:3). For the law of the offerings (vss. 6-8), compare Luke 2:22-24. Israel had to learn, as we must, that every phase of life must be holy unto the Lord. If only the deepest and most sacred elements of home-life were related to God, what a different nation ours would be. Let it never be forgotten that holiness involves atonement and purification (vs. 7). Holiness also means wholeness in every phase of life.

May 13. LEVITICUS 13. Leprosy in all its manifestations is now included in regulations governing the life of a holy people. Offensiveness of appearance and seriousness of condition are dealt with. The moral element is prominent, seeing that the leper required the priest rather than the doctor (vs. 2). The chapter covers doubtful cases (vss. 1-8), actual cases (vss. 9-11), real and apparent cases (vss. 12-17), methods of examination (vss. 18-39), head leprosy (vss. 40-44), treatment (vss. 45, 46), and leprosy in garments (vss. 47-59). Compare the Bible records of lepers. Leprosy is one of the most striking types of sin: "insignificant and painless at the outset; gradual through slow development; serious results to the leper; repulsive to others; incurable by human means; the issue, death." Leprosy caused separation and required the ministry of a priest, who must insist on requirements being fulfilled. But what the priest could not cure, Christ can, for His blood can make the vilest clean.

May 14. LEVITICUS 14. How striking are the elaborate instructions given of the cleansing of lepers! The first stage consisted of purification. Four features of restoration are typical of spiritual realities: sprinkling of blood, cedar wood, scarlet, and hyssop. The two birds represent the double type of death and resurrection. It is important to note that not even the priest could cure. All healing is divine. The priest could only declare a person clean and enforce certain requirements. The second stage (vss. 9-32) of purification was the restoration of the cleansed one to his home. Cleansing of the house came next (vss. 33-53), suggesting for our hearts the need of a pure environment if we are to live aright. Personal cleansing and consecration must cover every phase of life. Would that multitudes of moral lepers could realize how helpless they are to cleanse and cure themselves!

May 15. LEVITICUS 15. Five cases of ceremonial impurity, due to the physical defilement of leprosy, are touched upon in the imperatives of cleansing that make up this chapter. Men (vss. 2-18) and women (vss. 19-30) are reminded of the repulsiveness of leprosy as a disease, and that such repulsiveness is at once a physical peril and moral parable (vs. 31). A holy God must have a holy people. This is why we have a solemn emphasis on sin as being ingrained in man's nature. Distinction must be drawn between sin (root) and sins (fruit); between unconscious sins and conscious sins. Unconscious sins are indicated in this chapter as requiring atonement and cleansing equally with all conscious sins. Thank God, He is able to deal with sin and sins! There is "the double cure" dealing with the guilt and power of sin. What do we know about deliverance from the government of sin, as well as its guilt?

May 16. LEVITICUS 16. What a notable chapter this is! Ex-

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positor Kellogg says of it: "What the fifty-third of Isaiah is to the Messianic prophecies, the sixteenth of Leviticus is to the whole system of Mosiac types—the most consummate flower of the Messianic symbolism." All observances led to the annual day of atonement, the center and culmination of the Hebrew festivals. The key-word of the chapter is "atonement" (vs. 33), and it relates to Aaron and his house (vs. 16), the tabernacle (vs. 15, 17), the brazen altar (vs. 18, 19), and the whole congregation (vs. 20-22, 33). Main features of this annual ceremony were sacrifices on the brazen altar, entrance of the high priest into the Holy of holies, the sprinkling of blood on and around the mercy seat, and the return of the high priest after the performance of duties—all of which speak of Christ's atonement, approach, appeal, and advent.

May 17. LEVITICUS 17. It is natural and fitting that, after instructions as to sacrifice, priesthood, purifications, and atonement, the place where the people should gather is next in order. And, here again, nothing was left to human choice. The people were not to think that any place would do. For all observances, there was but one place, namely, the one of divine appointment (Deut. 16:5, 6). All ordinary places of worship at home were set aside for the tabernacle, where God localized His presence. As to the prohibition in regard to blood (vs. 10-16), while the basis of such was doubtless hygienic, the prominent reason was religious, teaching the sacredness of the means of sacrifice. The divinely-chosen place speaks of Christ as the one and only way (John 14:6; Acts 4:12). God can only be approached in the place and means of His own appointing. Sacredness associated with common food, or "holiness in eating," emphasizes the principle of grace before meat (1 Cor. 10:31).

May 18. LEVITICUS 18. Dr. C. I. Scofield names this chapter, "the relationship and walk of God's earthly people." Here God's commands against various forms of moral impurity are enforced. First, we have the Hebrew law of marriage (vs. 1-5), and then, details of this law and restraints against sin (vs. 6-18). Further prohibitions follow (vs. 19-23). Idolatry and licentiousness went together (vs. 21). The chapter concludes with solemn warnings. Relationship between national life and individual life are set forth (vs. 24-30). A writer of keen insight says: "Dissolute morals are always a symptom which precedes the ruin of an empire, or the fall of a nation." For ourselves, as a heavenly people, there is much to learn from this chapter. God is the perfection of holiness. The basis of holiness (vs. 2-4) should be studied. God's character and His claim on us form the foundation of true life. The principle of holiness is full separation (vs. 3), and the evidence is seen in character and conduct (vs. 4-5).

May 19. LEVITICUS 19. Further laws on holiness are discussed by Moses, as he passes from licentiousness to deal with various kinds of unfaithfulness to God and man. While lack of system may characterize this presentation, a binding principle can be detected in verse 2, namely, every relationship is bound up with the truth of divine holiness. In unmistakable language, the will of God was communicated plainly to the people. God had separated them unto Himself and required them to be holy, seeing His character, laws, and service were holy. The instructions as to divorce, cattle, mingled seed, mixture of garments, fittingly illustrate the New Testament exhortation of being separate from all that is alien to God's holy will. Other prohibitions impressed the minds of the Israelites with a sense of their duty, and God's claims to obedience. "The cause of God is holy, and useth holy things."

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May 20. LEVITICUS 20. Molech was the idol worshiped by the Ammonites. His devotees dedicated their children to him, which consisted in the infants being shaken over flames emanating from the idol. It was believed by the fire-worshippers that all children who did not undergo this purifying process would die in infancy. It is sad to realize that it was necessary to warn a redeemed people against this horrible form of idolatry. No wonder the severest penalties were enforced by Moses. The enumeration of incestuous and unnatural crimes reveal how Israel had been influenced by surrounding idolatrous nations. Constantly the people forgot that God had separated them from the nations for the all-important end of preserving the knowledge and worship of Himself as the true God. Hence the repetition of laws regarding the difference between the clean and the unclean.

May 21. LEVITICUS 21. From the people we come to priests. This chapter and the following deal with the defilement and defects of the priests. Special regulations are to be found in this section covering ceremonial and moral defilements and physical defects. Family relations are before us in verses 1 to 6; moral blemishes, in verses 7-9. The next section is taken up with the high priest. Even his private sorrows were not to interfere with his public work. Any physical defect disqualified him (vss. 10-24). A perusal of this chapter makes it clear that God does not have two standards of holiness—one for priests, another for people. All who are His must be holy. "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11). Certainly those who are called to conspicuous service must so live that the ministry be not blamed. God, however, commands all His children to be holy.

May 22. LEVITICUS 22. The separation of the priests is still before us. None who were ceremonially unclean were allowed to officiate or partake of sacrificial offerings. Ministry ceased until all defilement was removed (vss. 1-4). Members of a defiled priest's house, however, were permitted to eat of the offerings (vss. 10-13). All animals for sacrifice had to be physically perfect. If too young, they were counted as blemished (vss. 17-27). How considerate God is, even over dumb creatures! Look at verse 28 for a suggestion of humanity and kindness (see also Exod. 23:19; Deut. 14:21). The sacrifice of thanksgiving was doubtless some form of the peace offering (vss. 29, 30). The chapter concludes by summarizing Israel's solemn duty. Redemption is the basis of sanctification. Having been brought out of Egypt, the people had to be wholly given up to God.

May 23. LEVITICUS 23. The contents of this chapter are highly instructive to the close student of the Word. How rich in typical teaching are these feasts! Stated times for approaching God were natural and inevitable for a people redeemed by blood and power. It will be seen that five of the feasts were related to the harvest, thus indicating their natural aspect. In order, we have the weekly Sabbath (vss. 1-3), with the two main thoughts of rest and redemption; the passover (vss. 4, 5); the feast of unleavened bread (vss. 6-8); the first fruits (vss. 9-14); Pentecost (vss. 15-22), the trumpets (vss. 23-25), the day of atonement (vss. 26-30), and the tabernacles (vss. 33-38), appropriate after the removal of national sin on the day of atonement. All these festivals are typical of Christ, and likewise symbolize for us remembrance of redemption, joy in God, the worship of God, and consecration.

May 24. LEVITICUS 24. As the next chapter resumes and completes the teaching of chapter 23, the one before us may be parenthetical. Command as to the oil is repeated from Exodus 27:20. In

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the account of the shewbread, note how, in verse 6, God is a God of order. The act of blaspheming (vss. 10-23), doubtless occurred at this time, and is so dealt with at this point. Pronounced judgment was a reminder of the holiness of God. "Holy and reverend is His name" (Psa. 111:9). God's fatherhood should always produce awe (1 Pet. 1:17). We have two types here: oil, the Holy Spirit (Psa. 43:3; Rev. 1:12-20)—there is our need of light, first in, and then through, us (Matt. 5:14-16); the shewbread—Christ as the bread of God for our lives (John 6:32-33). Are we ready to be a blessing to others, the bread for their lives? Divinely fed, in turn we feed others.

May 25. LEVITICUS 25. The instructions of chapter 23 are now resumed—the completion of the systems of festivals. The sacred seven is again evident. In connection with the law of the land, we have the Sabbath feast (vss. 1-7); and the jubilee feast (vss. 8-55), with its fourfold division, namely, the ordinance itself (vss. 8-12), law in relation to land (vss. 13-28), to houses (vss. 29-34), and to slaves (vss. 35-55). Three aspects of God's character are emphasized: His claim, "Mine" (vs. 23)—both the sabbatical and jubilee years reminded the people of God's right to their treasures and time; His bounty—God loves hilarious giving (2 Cor. 9:7), seeing He gives this way Himself; and His purpose—the years foreshadowed Christ as the Kinsman-Redeemer, and spoke of His final and complete redemption, and its permanent provision of liberty (Isa. 61:1, 2; Lk. 4:18-19). Are we rejoicing in the glorious liberty of Christ secured for us by His cross?

May 26. LEVITICUS 26. Some writers treat this chapter as the last of the book, with the next chapter as a mere appendix. Spiritual applications are herewith given. In introduction of the conditions of blessing and warnings of chastisement, we see a three-fold summary of duty (vss. 1-2). Then come the blessings of obedience—plenty, peace, protection, power, prosperity, and privilege (vss. 3-13). The results of disobedience are equally emphasized. The recurring phrase, "seven times," refers to the *degree* of punishment, not to *duration*. Persistence in disobedience meant intensification of divine judgment (vss. 14-39). Repentance and restoration conclude the chapter (vss. 40-55). The same alternates face us today: blessing of obedience; ban of disobedience. These two phases are illustrated for us in the two men of Psalm 1. How full the Scripture is of Israel's history, past, present, and future!

May 27. LEVITICUS 27. In this appendix that deals with vows, some matters, once obligatory are now voluntary (Deut. 23:22). We have vows as to persons (vss. 2-8), animals (vss. 9-13), houses (vss. 14-15) and lands (vss. 16-24). Then come standards of calculation (vs. 25), matters excluded from vows (vss. 26-33), and the closing summary of the book (vs. 34). Old Testament vows form a fascinating study. Some were obligatory, others voluntary, and a few were foolish in nature. Faithfulness to the right kind of vows is enjoined (Eccles. 5:5). In this Christian age vows are no longer a necessary part of our faith. God, however, loves and rejoices in every expression of our voluntary affection. Spontaneity of response proves the existence and power of love (Rom. 12:1). "Love in the New Testament is not a feeling, but a fact; not a sentiment, but a sacrifice; not an emotion, but an energy." Because God loved, He gave.

May 28. MALACHI 1. Malachi was the last of the prophets, after the captivity to the restored remnant, and the burden of his

message had a three-fold aspect: the love of God, the sins of priests and people, and the day of the Lord. Malachi's name means, "Jehovah's messenger," and by the Spirit, he was a faithful messenger. At the outset of his message stands the declaration of God's love for Israel, a love widened by His gracious powers. The sting of sin was the thought that any, or all, sin was an offense against this divine love. The people distrustful and skeptical, asked a series of questions, the first being: "Wherein hast Thou loved us?" The prophet goes on to prove that the people had grown careless and indifferent in worship, hence their spiritual decline (vs. 6-14). How guilty the present day church is of listless and slovenly worship!

May 29. MALACHI 2. This chapter opens with a stinging rebuke of the priests for their careless and ignorant leadership (vs. 1-9). Called to instruct and lead the people in faith and morals, the priests had not taken their high and holy calling seriously. Carelessness, irreverence, and negligence in the study of the law were conspicuous faults, and caused the people to turn aside out of the way. Spiritual leadership must be characterized by spirituality and true spiritual appreciation. Slovenly and ignorant leaders cause many to stumble. Coming to the sins of the people (vs. 10-17), Malachi is faithful in his condemnation of marital unfaithfulness and insincerity of a religious profession. The sacrifices of those who offended the law of God could not be accepted by God. Willful sin cripples true worship. Are we guilty of wearying the Lord with words? What He desires is action in putting away of sin.

May 30. MALACHI 3. The opening section of this chapter (vs. 1-6) may be parenthetical, with a double application to John the Baptist and the Lord, who came as messengers of Jehovah. Is the refiner purifying the silver of your life and mine? Do we allow Him to sit at the crucible and remove all the dross? Amid all change and decay, it is blessed to know God as the unchanging One (vs. 6). Spiritual decline produced failure in the stewardship of possessions (vs. 7-12). God had been robbed. The tithe acknowledged that God owned all and that all a person has must be administered as in His sight. Restitution and renewal are bound together. When God is fully recognized in tithes and offerings, then the windows of heaven are opened. How beautiful is the description of the faithful remnant (vs. 16-18). May we be among His crown jewels!

May 31. MALACHI 4. God's messenger was not only a forth-teller but a foreteller. By the Spirit, Malachi was enabled to look down the corridor of time and prophecy of things to come. The second advent of the Lord, especially the judgment aspect of it, forms the burden of this concluding chapter. And how this broken world of ours awaits the coming of the Sun of Righteousness, with healing in His wings! What tribulation will overtake the earth on that great and dreadful day of the Lord! Thrice blessed are those who, through faith in Christ, will never witness the horrors of the great tribulation period. Have you noticed that the last word in Malachi, and of the Old Testament, is "curse"? That is the story of the Old Testament, beginning with God and ending with a curse. The New Covenant opens with Christ (Matt. 1:1), who came to remove the curse.

There is no uncertainty when God makes a way for us, but every self-devised path must prove a path of doubt and hesitation.

Book Reviews

By ARTHUR FOREST WELLS

Enjoy Your Bible. By G. R. Harding Wood. Loizeaux Brothers, New York, N. Y. Paper covers, 86 pages. Price, 75 cents.

This is a little book with a great message. Studious Christians will treasure it. The author starts his instructions with these words: "The news is circulated amongst the early Christians that, next Sunday morning, a letter will be read from the Apostle Paul. Think how crowded the room would be. . . . Cannot we catch something of that spirit?" There are eleven chapters. After having asked, in Chapter I: "What Did Jesus Do With His Bible?" the writer goes on to ask: "How Should I Read My Bible?" He answers: (1) How does a bride read a love-letter? Completely! (2) How does a traveller consult a road map? Constantly! (3) How does a scholar study a lesson book? Carefully! (4) How does a good soldier obey army-orders? Conscientiously! That said, the comments proceed with an unfolding of the Bible as a whole, of the Old Testament, of a chapter, of a verse, of a word, etc. You will enjoy this potpourri of information about the Scriptures.

The Banished King and His Kingdom. By Eleanor Beard Hatton. The Higley Press, Butler, Indiana. Cloth binding, 127 pages. Price, \$1.25.

In this book the story of the Bible is told, from the creation in Genesis, to heaven in The Revelation, under the figure of a king and his subjects. God is the great king who created the universe, including man; Satan enters human history as man's great enemy; the Lord Jesus Christ defeats him and enables man to enter the Father's house. The allegory is well told in language that children can understand. The key words are love, war, and victory. The various dispensations of man's trials are clearly indicated; and the margins are filled with Scripture texts in order to enable the reader to interrelate prophecy and fulfilment, and the like. The authoress is a grandmother who has taught public and Sunday schools, and who for six years wrote lesson helps "for primary teachers" for *The Sunday School Times*.

Eternity Shut in a Span. By William R. Marshall. Secure from the author, 4850 Newport Ave., Detroit 13, Mich. Cloth binding, 136 pages. Price, \$1.50.

This volume contains sermons or meditations on a variety of subjects. Its title is that of the first of these messages; but the material herein given is different from that which the title itself suggests: it ranges all the way from "The Lies We Tell" to "The Dance of Plastic Circumstance," or to "The Nature of Christian Hope." Possibly no one heading could exactly describe its contents; for in this book the author thinks aloud, with a wide background of reading, about twenty bits of theology, Christian faith and ethics. Snatches of well chosen poetry adorn the prose. The anecdotes are stimulatingly interesting. We found no small delight in reading it, and we recommend it strongly to

preachers for worth-while seed thoughts. When we read chapter II on "The Object of Wonder," we felt that it was well worth the price of the whole book. These are meditations for minds that like to think.

Glory. Written and published by W. S. Stewart. Secure from the author, 3314 N.E. 47th Ave., Portland 13, Oregon. Paper covers, 64 pages. Price, 50 cents.

This book contains four chapters on glory: The Gospel of the Glory, The Spirit of the Glory, The Messengers of the Glory, and The Crown of the Glory. Each of these chapters may be had separately at 15 cents a piece. The author plans a second series on: The Riches of the Glory, The Hope of the Glory, From Glory to Glory, and The Praise of the Glory.

Children's Missionary Library. Story by Vernon Howard; pictures by J. L. Craig. Fleming 23, Revell Co., New York. Board covers, about 28 pages. Price, 75 cents.

The four titles of this series now available cover the lives of David Livingstone, Hudson Taylor, Adoniram Judson, and Mary Slessor. The booklets measure 5½ by 8½ inches and open lengthwise. The left pages carry the story of the missionary whose biography is given; and the opposite ones contain colored pictures illustrating incidents in the lives of these missionaries as told. While the art of these pictures will not make the art galleries, it is nevertheless of high order. These are not ten-cent-store booklets. Christians of good taste will be glad for their children to have them. Would that they might have a very wide distribution to offset not only the worthless things that now entertain so many children but also to spread missionary information to the glory of our Saviour. These are attractive, interesting, helpful books for children.

Four Centuries of Scottish Psalmody. By Millar Patrick, D.D. Oxford University Press, New York. Cloth binding, 234 pages. Price, \$3.00.

This book is written in commemoration of the third centennial—on 1 May, 1950—of The Scottish Psalter in Metre. The General Assembly of the Church of Scotland, on recommendation of the Chalmers Trust, appointed Dr. Patrick to prepare "a historical survey of Scottish Psalmody," with special reference to the 1650 Psalter. In 1947 he gave the Chalmers Lectures on this Psalter. These lectures, enlarged and illustrated by facsimiles and scenes of Scottish church life, form this attractive volume of affectionate, but not uncritical, commemoration. The material presented is given, after the introduction, dealing with the question, "Why Metrical Psalmody?" under four titles: I. The Pedigree of Scottish Psalmody, discussing The Beginnings of Metrical Psalmody, The French Psalter of 1541-1562, The Anglo-Genevan Psalter of 1561, and the English Psalter of 1562. II. The First Scottish Psalter, 1564, discussing The Composition of the Psalter, The St. Andrew's Psalter of 1562-1566, and The Great Scottish Psalter of 1635. III. The Second Scottish Psalter, 1650, discussing The Genesis of the Second (1650) Psalter and nine related facts, including precentors, choirs, tunes, etc. IV. The Insufficiencies of the Scottish Psalter, discussing Attempts to Enlarge the Scope of Psalmody, Literary Defects, The Future of Scottish Psalmody. An Index is supplied for ready reference.

The Great World Crisis. By Douglas Ober. Van Kampen Press, Wheaton, Ill. Cloth binding, 141 pages. Price, \$2.00.

Serious students of those Scriptures which relate to our Lord's return and the events which will be associated with it, will welcome the manifold information respecting those predicted events which this book contains. The author deals with the salient passages of unfulfilled prophecy in an earnest and thorough manner. His explanations are worthy of careful examination. His quotations from the record and interpretation of history are no less important. Mr. Ober is a loyal Christian worker who possesses the culture of the arts and of the Spirit. It has been my privilege to know him for years as a true friend and as a disciple of the Lord who weighs matters of doctrine earnestly. What he has written, he himself believes after mature thought. Some of the leading subjects discussed here are: The End of This Age; The World Dictator; The Jew; Russia; Social Conditions; The Death Pangs of This Age; The Coming King. There are also a number of chart outlines and appendices. For both the beginner and the advanced student of prophecy this book holds interest and profit—for the one, it may be the clear presentation of facts; for the other, the illuminating statistics and citations that add force to the interpretations.

Twelve Portraits. By Howard W. Ferrin. Providence Bible Institute, Providence, R. I. Cloth binding, 90 pages. Price, \$1.50.

This book is a word study of twelve outstanding apostles of our Lord. The author states that "the inspiration to prepare these studies came from the photographs of the magnificent statues of the apostles by the renowned Scandinavian sculptor, Bertel Thorvaldsen." Their publication marks his 25th anniversary as president of the Providence Bible Institute, and the institute's 50th jubilee year. The collection is attractively bound, and is clothed in a golden jacket. Each study is prefaced by a reproduction of the sculptural image of the apostle to be considered; but the studies are independent of the sculptor's work. The portrayals are drawn from information supplied by the Scriptures; and the author's interpretations are amplified by quotations in prose and verse from a considerable number of writers and speakers who have been occupied with the same subjects. These depictions are of high order. The views they give of the apostles reflect a sensible understanding of the Bible passages that refer to them; and their philosophical elements are well balanced by most wholesome practical applications. Aside from its commemorative purpose, this book makes a fine artistic gift and offers him who plans to speak on these apostles some excellent material for the fortification of his own thoughts concerning them in the light of Scripture.

Lange's Commentary on the Holy Scriptures—Genesis.
By John Peter Lange. Zondervan Publishing House, Grand Rapids. Cloth binding, 668 pages. Price, \$3.95.

This is the first of twenty-four volumes of this classic commentary on the whole Bible. The ten volumes on the New Testament are promised issuance once a month beginning in January, 1950. The balance of the Old Testament is to follow. With the exceptions of

Psalms, Isaiah, Ezekiel-Daniel, which are priced each at \$4.95; the cost of each volume is \$3.95. The binding is neat and beautiful. The type, even when small, is clear. In the present volume, about 160 pages are first given over to Prefaces, Introductions and an Appendix. These three classifications cover a multitude of biblical facts or interpretations concerning them. The remaining pages contain the author's commentary on Genesis. The thoroughness of this work is seen in a number of its qualities. About forty pages are given, for example, to chapter 1:1-2:3. There is, first, a translation of the text, interspersed by explanatory parentheses including meanings of Hebrew and Greek words. Then follow comments of three different orders: exegetical and critical, doctrinal and ethical, homiletical and practical. Extensive footnotes in small type add to the already massive size of the commentary itself. One wonders how one man, living in a day devoid of so many of the office helps now available to scholars, could put together such a voluminous work of an unquestionably high caliber. That such a work should after so many years be reprinted, at an advertised expense of \$100,000, speaks its own praise for its author, and may be not so well for his successors! But it is the quality rather than the quantity of this amazing work that merits its high credit first of all.

Letters

Refreshing Drinks

To the Editor:

In a world of conflicting theories it is indeed wonderful to be able to read with safety *Our Hope*.

You are surely glorifying our Lord the same as dear old Dr. Arno C. Gaebelein used to do. Thank you for the refreshing drinks of the water of life.

God bless you all. I don't know which articles to single out, for they are all marvelous.

H. K. LINDATROM

Corvuss, Minn.

No Ogre

To the Editor:

I am sure you are not quite the ogre that some who write letters make you out to be, or else I would hesitate to write you. But I have a complaint. I think you will not mind this one, though.

Some time ago you said (I think it was about three years) you would begin another group of articles on "A Primer of Bible Doctrine." Where are they?

When can we look for them? You will get another subscription when you begin, if that helps. Until then, I guess I shall continue to read my sister-in-law's copy!

F. W. RANFREW

Seattle, Wash.

¶ If we only had more pages! But it may be that we shall resume such a series before long.—Ed.

Indeed It Is!

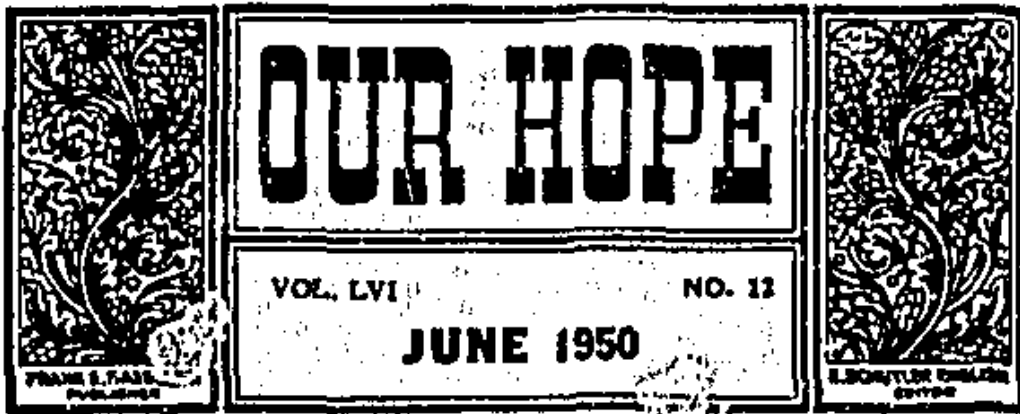
To the Editor:

What do you think of this "Billy" Graham's preaching that we read about so much? Can it be sound when it is written up in *Life*?

W. G. HAMMOND

Allentown, Pa.

¶ Indeed it is sound! See the editorial, "God's Hand upon Him" in this issue.—Ed.



Editorial Notes

MEMORIAL EDITORIAL: *Honor and Glory Unto Him* In Revelation 5, that great worship scene that will begin some day in heaven and will go on into future ages, we read of the Lamb to whom honor and glory are due. *He alone is worthy. And every heart that knows Him, rejoicing in His love, cries out: "Thou art worthy!"* Yea, the sweetest song for the redeemed soul is the outburst of praise which we find on the threshold of His own revelation. "Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." Soon the great worship that John beheld prophetically may become reality.

As long as we, His people, are here in this present evil age, it is God's call to us to honor and glorify His Son. This surely is the expectation of God the Father from His children, who are begotten of Him. This is His call to us in the last days of this rapidly closing age.

It was on the mountain of transfiguration that the Father bore witness to His Son: "This is My beloved Son, in whom I am well pleased." The Father bore not only this witness, but He vindicated the honor of His Son, whose glory flashed forth on that mountain. Peter had spoken; in fact, he was still speaking when the Father's voice was heard. "Lord, it is good to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias" (Matt. 17:4). These were Peter's words. At first glance they appear harmless. Indeed, they are generally used in spiritual application of having a good time here.

But they have a far different meaning. By putting the Lord of glory along side of Moses and Elias, he lowered Christ's dignity. The One whom he had recently confessed as the Christ, the Son of the living God, he now put into the same position and place with Moses and Elias. He lost sight of the wonderful and glorious person of Christ. When he uttered this human suggestion, the Shekinah cloud appeared and its glorious splendor covered them. Out of that cloud came the Father's voice vindicating the honor of His Son. Who was Moses? Who was Elias? Sinful men they were, men of failure and weakness. But here is another. "This is My beloved Son, in whom I am well pleased; hear ye Him." And how that beloved Son is dishonored in our day!

He was in all eternity the beloved Son. When God created all things, for Him and by Him, He was the delight of God. This is the foundation of our faith. When He spoke of coming into the world, as we read in Hebrews 10, to do the Father's will, the Father's love and delight were upon Him. In humiliation, beginning there in Bethlehem, He was the beloved Son of God. In all He did, every step of the way, the holy One had above Himself the loving Father. And then He went to the cross, putting away sin by the sacrifice of Himself. In the awful suffering on the cross, in hours of darkness, when, as the substitute for sinners He tasted death, God's holy hand rested upon that beloved One in judgment, so that He uttered that never to be forgotten cry: "My God, My God, why hast Thou forsaken Me?" And God, in His mighty power, opened the grave and brought Him forth. He raised Him from the dead. The Son was received up in the glory, exalted into the highest position. He is the heir of all things, the upholder of all things, and all things consist by Him. God has given Him the preeminence in all things.

And this blessed One, the beloved Son of God, is denied, rejected, dishonored, and refused. God speaks in Him, and by Him; and He who has made God known, in whom redemption for man has been procured, is dishonored. But how is He dishonored and robbed of His glory? And where is He dishonored? Not in the world, as such, as much as in Christendom. The harvest of this destructive and evil

criticism of the Bible, rejecting the Bible as the inspired Word of God, is being reaped. After the written Word has been attacked and lowered, the enemy, who stands behind "Higher Criticism" in a disguised form, has thrown off the mask and bluntly strikes at the person of the beloved Son of God. First the devil, in the garb of "Reverend Criticism," denied Isaiah 7:14, the promise of the virgin bringing forth a Son, as having anything to do with Christ; and now the harvest, his denial of the virgin birth of our Lord. It would take many pages to tell how our ever-beloved Lord is robbed of His glory, and how His person is dishonored. This denial of the person of Christ is the apostasy. It is the very breath of the personal Antichrist, the man of sin, which we feel in these days.

The Father's voice is not heard in these days as it was heard on the transfiguration mountain. The heavens are silent to all the dishonor heaped upon Him, who is in the heaven of heavens. But God the Father looks to His people, in whom the Holy Spirit dwells, to honor and glorify His Son. The Holy Spirit gives us the power to stand as bold witnesses for Him and to contend earnestly for the faith once and for all delivered unto the saints. The Father expects us to stand up for the honor of His Son. His Word to us is, "Honor My Son!" In exalting Him, by giving Him in all things the first place, by submitting to Him in all, by walking closer to Him, we please the Father and the Holy Spirit.

We feel deeply impressed with this great call of God to us at the present time, when darkness and apostasy are increasing. Let every child of God act accordingly. Honor your Lord wherever you are. "Be not thou therefore ashamed of the testimony of our Lord" (2 Tim. 1:8). If you cannot publicly stand up and honor Christ, then honor Him, speak well of Him, in the home circle or wherever you are. O child of God, walk close to Him! Sit more at His feet! Caat yourself more upon Him! Let Him be your all in all! And as He is the sole object of your heart, you will honor Him in the day when He is rejected.

But this will mean something else. It will mean separation. God's call to His people is to stand aloof from all that dishonors His Son. This means much in our days. How can

we honor the beloved One if we have fellowship with that which dishonors Him? No child of God should go on with any institution, school, or church where the written Word is set aside or belittled. The Second Epistle to Timothy, which has special reference to our times, is very clear on this separation. No one needs to wait for a special call from God to act and separate from the corruption of Christendom. It is all given beforehand by the Holy Spirit: "From such turn away" (2 Tim. 3:5). And those from whom God commands us to separate are persons who have the form of godliness but deny the power thereof. Again it is written: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:20, 21). Hear the Word of the Lord! Hear His call! Be faithful to Him! Keep His Word and do not deny His name! Honor and glorify Him who is our Lord, whom we soon shall see face to face.

Nothing but Christ, as on we tread,
The gift unpriced—God's living Bread;
With staff in hand, and feet well shod,
Nothing but Christ—the Christ of God.

Ev'rything less for Him below,
Taking the cross wher'er we go;
Showing to all, where once He trod,
Nothing but Christ—the Christ of God.

Nothing save Him, in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ—the Christ of God.

—A. C. C., 1933



Honor Unto the Spirit

The coming of the Holy Spirit on the day of Pentecost was, as we learn from John 16, for the purpose of revealing the truth. His ministry to the world is to convict of sin, of righteousness, and of judgment. His ministry to the Church is as the indweller of believers in Christ, yes, but it is also to guide us into all truth. The Spirit did not come in

order to get honor and glory unto Himself, but to glorify the Son. "He shall glorify Me," our Lord said, "for He shall receive of Mine, and shall show it unto you" (vs. 14).

It is well for us to remember, however, that the Holy Spirit is God equally as much as Christ is God. The divine mystery of the triune God is beyond human comprehension, but it is not beyond faith. God is one God; yet He is Three in One. This we believe because His Word declares it.

The Father glorifies the Son. The Son glorifies the Father. The Spirit glorifies the Father and the Son. The Church honors and magnifies the Son as well as the Father. The Church also gives honor to the Holy Spirit, and magnifies His name.

We give honor to the Spirit when we believe His testimony concerning the Son. We give honor to the Spirit as we follow His guidance in the Word. We honor Him by obedience to the Word, and when we are exercised by the teaching, reproof, and exhortations written in it. We honor Him when we contend earnestly for the faith. And we give honor to the Spirit as we seek to guard the oneness of the mystical body of Christ, of which He, our Lord, is the head and we are all of us members.

It does not require very much grace to recognize that we sometimes differ with our brethren in this particular or that. It does require grace, however, to give first place to the unity of the Spirit when, among the saints, there are things that try us and grieve us, when there are differences that are not easily resolved. It calls for grace, at such times, to have faith in the power of Christian love to preserve and uphold unity amid outward disagreement and separation.

Two injunctions of the Word must be borne in mind. Our Lord Jesus declared: "A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another" (John 13:34). And, speaking through the Apostle Paul, the Spirit tells us: "I therefore beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. For there is one body, and one Spirit, even as ye are called in one hope

of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:1-6).

It is obvious that this love that is enjoined, by the new commandment, is love of one another as brethren in Christ. This fact is made clear by the further declaration of the Lord Jesus: "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35). The world will know that we, followers of Christ, are the Lord's as we love each other. And Paul's plea is to those who are members of the body, who possess the one Spirit, who confess one Lord, etc. Love for the souls of men, the very love of God, must be shed abroad in our hearts by the Holy Spirit. However, the love of believers in Christ for one another, and the unity of the Spirit, do not embrace those who are outside of the body, but only those who are members of the body.

How are we to guard the unity of the Spirit? It must be by the living, active operation of loving fellowship among the saints. We shall, therefore, apply ourselves to recognize and prize very highly those things in our fellow-Christians that will maintain the Spirit's unity, a union that does not issue from choice, or custom, or system of government, or manner of worship, but from the Spirit Himself. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13).



A Grave Responsibility Even if one is possessed with only a small degree of spiritual discernment, he must be aware that there issues from many a church pulpit, and from the lips and pens of men who call themselves Christians, a perverted gospel. Men with seminary training, men who have spent years with the Bible in their homes and hands, men who have taken ordination vows in this denomination or that one, leaders of the so-called religious world, openly sneer at the inspiration of the Scriptures, reject salvation by the blood of Christ, and preach another gospel—salvation by works. They are considered tolerant by the world and much of the

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organized church. But they are Satan's emissaries, preaching the devil's gospel. They are enemies of God and of the cross of Christ, and in spite of the esteem in which they are held by the unregenerate portion of Christendom, their end is destruction (Phil. 3:18, 19). They are accursed (Gal. 1:9). What an awakening they are going to have some day, these poor lost souls who sit in the seats of leadership! But they are hinderers of the Gospel of Christ, and God must judge them.

What is the Gospel of Christ? It is 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). It is not simply that He died a martyr's death, but that He died for our sins, according to the Scriptures. It is not merely that He was buried, but that he rose again the third day, according to the Scriptures. He is a living Saviour and Lord, and not a dead martyr.

And what is the Gospel's authority and efficacy? "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). It is not simply an exemplary story, but it is the way, and the only way, of salvation. Its potency is not for those who are, according to the world's standard, good men, but its power to save is to those who believe, who put their trust in the Lord Jesus Christ, God's eternal Son, who shed His blood on the cross, that all who believe in Him shall not perish but have everlasting life.

It is no wonder, then, that those who have access to God's divine revelation, those who name the name of Christ, have a grave responsibility. Paul recognized this fact, and he wrote it that others might be aware of it too. Four times, in 1 Corinthians 9, the apostle unbears his heart in this matter. "We . . . suffer all things, lest we should hinder the Gospel of Christ" (vs. 12); "Woe is unto me, if I preach not the Gospel" (vs. 16); "What is my reward then? Verily that . . . I may make the Gospel without charge, that I abuse not my power in the Gospel" (vs. 18); and, "I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you" (vs. 22, 23). He sums up his zeal to proclaim the Gospel of Christ in these words: "But

I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway [that is, disapproved]" (vs. 27).

May God keep us from hindering the Gospel of Christ and give us that holy fervor that Paul knew! We hinder the Gospel when we do not witness to Christ as He commanded us to do. We hinder the Gospel when we do not support those works wherein Christ is proclaimed in truth. We hinder the Gospel when we do not pray for those who are in the fields of service. We hinder the Gospel when we do not live consistently as Christians, when what we do nullifies what we say. We hinder the Gospel when we give our support, nominal or financial, to the agencies that preach another gospel, denying the person and work of the Saviour of Calvary and the Lord of glory. Surely we do not want to impede the Gospel; rather we should gladly "suffer all things, lest we should hinder the Gospel of Christ."

Then, we would not only not be hinderers, but we would be positive in our witness—obedient to the Lord, submissive to the Spirit, true to the Word, zealous to make Christ known to a dying world. May the Spirit of God fill us with such a burden for the lost that, with the apostle, we must exclaim: "Woe is unto me, if I preach not the Gospel!"



Members of the Family "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). It is a grand thing to have certainty about a matter. Philosophy produces theories but not certainty. Science reaches conclusions that are labeled as certainty, but frequently time proves that science was mistaken. In the spiritual realm, however, when our knowledge is drawn from God Himself, we can have certainty; we can know what is truth.

The doctrine of the fatherhood of God is a misnomer, for God is not the Father of all. The expression, "one God and Father of all" (Eph. 4:6) has to do with the household of faith, with "the saints and faithful in Christ Jesus" (Eph. 1:1), and not with mankind as a whole. God is the Creator of all men, and, in a sense, that is fatherhood; but He is not the Father of all in the spiritual realm, as is so

clearly shown by the words of our Lord, recorded in John 8:41-44, where we find that Satan is the father of some. However, so is God the Father of some, and it is possible to know Him as Father, through faith, and to be very certain about the relationship. "The Spirit Himself beareth witness with our spirit, that we are the children of God."

Three words require attention as we consider this Scripture. (1) "Himself." In the Authorized Version we find the pronoun "itself." It is rendered thus because the Greek word for "spirit" is *pneuma*, a neuter noun. But the Holy Spirit is more than an influence; the Spirit is a personality, and so we have changed "itself" to "Himself." (2) "With." Observe that it is not *to* our spirit that the Holy Spirit bears witness, nor *in* our spirit, but *with* our spirit. Those with whom the Holy Spirit bears such testimony are themselves possessors of the divine nature, by grace through faith, the very nature of Christ in the person of His Spirit (2 Pet. 1:4; Col. 1:27; 1 Cor. 6:19), so that He who is resident within us bears witness *with us*. (3) "Children." In the Greek, the word is *tekna*, a noun that has to do with offspring, in contrast to adult sons (Gr., *huios*), in verse 14. There, the reference is to legal relationship, as heirs; but here, the allusion is to membership in the family of God.

The Spirit, then, bears witness with our spirit, gives us assurance within ourselves, that we are the children of God. It is mysterious yet certain knowledge that God is our Father. It comes by faith. The little baby, born into an earthly family, possesses such assurance about his earthly parents when he reaches the age of understanding. He does not need to be given proof that his father and mother are his own parents. He knows it from the beginning. He has assurance within himself that this is so.

So the child of God knows that God is his Father. He calls Him "Father," certain that this is truth. How can he do so? Is it dependent upon some peculiar feeling or experience? No. It is simply that "the Spirit Himself beareth witness with our spirit, that we are the children of God."

Thus we turn to Him, our Father in Heaven, and tell him all our needs, yes, and all our heart. We hide nothing from Him; but assured that we are His children, accepted in

His beloved Son, just as surely as our Lord could address God as His Father, so also can we do the same. How matchless is the infinite grace of God—that we, hell-deserving sinners, have been purchased, through the precious blood of Christ, and have been brought into the divine family! God is our Father. We do not fear but turn to Him in every expediency and, with praise in our hearts, we cry: "Abba, Father!"



Clouds Over the World

The complete selfishness and depravity of man, and the utter inefficiency of man-made programs for peace, stand out in bold relief from the background of current history. Only five years have passed since the conclusion of the greatest and fiercest war the world has ever known, and yet today, in spite of the hopes of vast multitudes and the promises of the United Nations organization, for world peace, the threat of war is very real indeed. It will not come tomorrow, or next week, or next month; but who can tell about next year? War is inevitable; it may come sooner than we think. A dark world is being enveloped in deeper darkness. Clouds of war hang over the earth today.

One cannot turn the pages of a newspaper or the dial of a radio without learning something of the threat to peace that menaces the West as well as the East. The Chinese Reds take Hainan. Communism threatens Thailand and the Philippines. India and Indo-China are in a state of unrest. Russian planes shoot down a U. S. Navy plane in the Baltic area. The U. S. S. R. demands that Yugoslavia, Great Britain, and the United States withdraw their troops from Trieste. Communist-controlled Czechoslovakia closes down U. S. Information Service. Russia renews demands on Turkey for special rights in the control of the Dardanelles. The situation is not to be taken lightly; it is serious and it is tense.

All of the saber rattling and talk of war is not surprising to the child of God who has any knowledge of Bible prophecy. But what does astonish most of us is the rapidity with which the seeds of the next conflict are developing. The builders might just as well stop work on the UN edifice in New York.

What does it all mean? It is simply a demonstration of the omniscience of God and the bankruptcy of the human heart apart from Christ. God's Word predicts increasing wars and rumors of wars as the age approaches its end. It shows us the power of Russia and her satellites at the conclusion of the age. And it reveals that there will be no permanent peace until He who is the Prince of peace, our Lord Jesus Christ, comes again in power to destroy His enemies, the enemies of His cross, and to establish a kingdom of righteousness and peace. The clouds that hover over this world will not break until the Sun of righteousness arises, with healing in His wings.



Our readers will find fewer contributed articles this month than are usually published in the magazine. There is a good reason for this. Because of the length of the article entitled, "Let the Prophets Speak . . ." that follows immediately after the editorials, we have been obliged to omit other writings until later issues. We believe that you will agree, after reading "Let the Prophets Speak . . ." wherein are the expressions of ten able students of the Word of God, that its publication is timely and important, and that it would be inadvisable to divide it into serial form.



Another year has passed, another volume is completed, and we cannot help but express once again our thanksgiving to our heavenly Father for His unfailing faithfulness in maintaining this work and honoring it to His own glory through these fifty-six years. There have been difficult experiences from time to time, but through them all there has been the knowledge that *Our Hope* is peculiarly a testimony to our Lord Jesus Christ. May it ever be thus, until He comes. Continue to pray for us, dear friends, that we may be kept true to the Lord and to His Word. And exclaim with us: "*Gloria Deo!*" ("To God the glory!").

**Missionary
Funds**

Receipts for the Missionary Subscription and Missionary Book Funds during the month of March are enumerated below. We are grateful for the continued interest that a number of our readers family shows. We count upon your prayers for the work in general, and for your donations to these funds, by which some of God's servants are enabled to receive the magazine and other reading material, so helpful to them in their witness for Christ.

Our Hope Missionary Subscription Fund, March, 1950: Nos. 50-30M, \$4; 50-31M, \$2.50; 50-32M, \$2.50; 50-33M, \$7.50; 50-34M, \$2.50; 50-35M, \$2.50; 50-36M, \$1; 50-37M, \$2.50; 50-38M, \$1; 50-39M, \$2.50; 50-40M, \$5; 50-41M, \$7.50. Total, \$41.00.

Our Hope Missionary Book Fund, March, 1950: No. 50-6B, \$5.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaebel:

June 4—Stony Brook, N. Y.; Hegeman Chapel, Baccalaureate Sermon.

June 11—Farmingdale, Long Island, N. Y.; L. I. Agricultural and Technical Institute; Baccalaureate Sermon.

Dr. H. A. Ironside:

June 4-7—Dayton, Tenn.; William Jennings Bryan University.

June 11-16—Huntington, W. Va.; Highlawn Baptist Church.

June 18-25—Charleston, W. Va.; Bible Center.

Dr. Herbert Lockyer:

June 4-9—Winona Lake, Ind.

June 11-25—Augusta, Ga.; Lake Park Baptist Church.

Pastor Lehman Strauss:

June 5—Perkasie, Pa.; Baptist Church.

June 4, 11, 18, 25—Bristol, Pa.; Calvary Baptist Church.

June 5-10—Endwell, N. Y.; Baptist Church.

June 15—Bethlehem, Pa.; Rose Garden Bible Conference.

TWO THOUSAND YEARS

(Acts 1:8)

BY EDNA F. SORRELL

Two thousand years ago, the Son of God
Was sent into the world by human birth.

While here, He lived among the sons of men;

With them, traversed the weary roads of earth.

And then He died, the Saviour of the world.

We know of Him. But oh, be ours the shame—

That many do not know He died for them;

That some have never even heard His name!

Let the Prophets Speak . . .

Is It the Apostasy or the Rapture that is Referred to in
2 Thessalonians 2:3?

In the Spring of 1949, when we were giving consideration to writing the series of articles, "Re-Thinking the Rapture," we ran across a definition of the Greek word, *apostasia* in 2 Thessalonians 2:3 (rendered "a falling away" in the Authorized Version) that awakened our great interest. It was the second definition in Liddell & Scott's *Greek-English Lexicon*, namely: "departure."

In view of the fact that, in the Greek, the definite article appears (*hē apostasia*), an alternate translation to that in the A. V. presented itself: "the departure." Thus the question arose as to whether this departure, something with which the Thessalonians must have been familiar, actually signifies the apostasy, as we have been led to believe by the rendition, "a falling away." May it not rather be the rapture of the saints, so fully described in 1 Thessalonians 4?

We suspected that such a suggestion might be revolutionary. However, since it was to be some months before we should arrive at the place in our studies where we should need to discuss the matter, and since our library was, at the time, some 1,200 miles away, we laid the subject aside for a while, although, we must confess, the intriguing possibilities of this discovery came to our mind again and again.

Howbeit, the thought was not as original or revolutionary as we had supposed. In September, we received a letter from Dr. John J. Van Gorder, of Hendersonville, N. C., who said, among other things:

If you have access to Volume 14 of Dr. James H. Brookes' old *Truth* magazine, I wish you would note a rendition of 2 Thessalonians 2:3, on page 363. I have submitted this to a number of Greek scholars and none has said it was wrong, but all seem to be afraid to say a positive "yes."

We wrote to Dr. Van Gorder, telling him that our library was not available to us then, but that we should look into the question in due time. We did so later, to find two paragraphs, in an article on "The Book of Daniel," by Benjamin Douglas, of Chicago, written in 1888, in which

Mr. Douglas suggests the very translation that we had thought to be so original and startling!

Subsequent investigation and correspondence have brought to light the fact that *hee apostasia*, in 2 Thessalonians 2:3, was rendered "a departynge," by William Tyndale, in his translation of 1534, a rendition that Cranmer followed in 1539. The popular Geneva Bible, of 1537, says "a departing." The Authorized Version is evidently the first translation to use "a falling away."

But we are anticipating.

Early in 1950, when we became engaged in further study of this subject, we concluded, after discussing it with several of the brethren, that it would be wise to seek the counsel of men well versed in the Greek language. Now there are a number of able men whom we might have consulted, but we decided to write to some who are well known to us, men with marked ability as Greek scholars and interpreters of the Scriptures, men affiliated with institutions of biblical learning, and having, therefore, large libraries at their disposal.

Under date of February 17, 1950, we dispatched a letter addressed to nine brethren who come within the qualifications that we had settled upon, as follows:

Dr. J. Oliver Buswell, Jr., National Bible Institute, New York, N. Y.

Dr. Frank E. Gaebelin, Stony Brook School, Stony Brook, N. Y.

Dr. Everett P. Harrison, Fuller Theological Seminary, Pasadena, Cal.

Dr. S. Lewis Johnson, Jr., Dallas Theological Seminary, Dallas, Tex.

Dr. Allan A. MacRae, Faith Theological Seminary, Wilmington, Del.

Dr. J. B. Mantey, Northern Baptist Seminary, Chicago, Ill.

Dr. Clarence E. Mason, Jr., Philadelphia School of the Bible, Philadelphia, Pa.

Dr. Wilbur M. Smith, Fuller Theological Seminary, Pasadena, Cal.

Mr. Kenneth R. Wuest, Moody Bible Institute, Chicago, Ill.

Dear Brethren:

I wonder if I may impose upon those of you who are enumerated above to give me your counsel on a matter that has been before me for some time . . .

I have been doing some work on the Thessalonian epistles, and more recently on a series of studies in connection with the translation of the saints. In this connection I have come across a definition that provokes me to make inquiry of some who are more expert than I in linguistic and interpretive acumen. Perhaps I have something here, or perhaps not.

The word in question is the Greek *apostasia*, rendered "a falling away" in 2 Thessalonians 2:3. The Greek text uses the definite article, as you are aware.

Liddell and Scott, in their *Greek-English Lexicon*, give us the second

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definition of *apostasia*, "departure" or "disappearance."

Apostasia is found once again in the New Testament, in Acts 21:21, where it is rendered, in the Authorized Version, "to forsake." It might equally as accurately be translated, "to depart from."

The neuter form of the Greek word, *apostasion*, is thrice employed in the N. T. (Matt. 5:31; 19:7; Mark 10:4), rendered "divorce" and "divorcement," which most certainly refers to a departure.

The root verb, *aphistemi*, is rendered "depart from" in 1 Timothy 4:1: "some shall depart from the faith." Observe, please, the qualifying words, "the faith," which are not found in 2 Thessalonians 2:3. In every one of the fifteen instances where *aphistemi* is used in the N. T., the person or thing from which departure is made, or is to be made, is indicated. It is strange that such is not the case in 2 Thessalonians 2:3. Certainly, then, *apostasia*, in Thessalonians, must refer to something that the Thessalonians would immediately be aware of. Why not the rapture? They had been told of this in Paul's former letter.

Here, then, is my question: in view of the facts that

- (1) there has been no reference to apostasy to this point (2 Thess. 2:3) in Paul's two letters to the Thessalonians;
- (2) there is nothing to qualify the departure alluded to, as being from the faith;
- (3) 2 Thessalonians was written, among other things, to correct confusion, in the minds of the original recipients, concerning the coming of the Lord; and
- (4) the translation of the saints, spoken of in 1 Thessalonians 4, is most assuredly a departure or disappearance;

is it not distinctly possible that it is not a departure from the faith, but the translation of the saints, that is indicated by *hee apostasia* in 2 Thessalonians 2:3?

If such be the case, the matter of the time of the rapture, in relation to the Antichrist, may certainly be established: "that day [the day of the Lord] shall not come, except there come the departure [or the disappearance] first, and that man of sin be revealed, the son of perdition."

Certainly it is not the part of wisdom to discard a rendition that has been accepted for generations (and especially in view of the fact that our own word, *apostasy*, with its accepted meaning, probably derives from this verse), unless the basis of such deviation be sound. Neither do we want to read into a passage of Scripture that which is not there. We do, however, want to discover the truth. And in connection with this thought, one is induced to ask what is meant by "the falling away," or "the apostasy," in view of the fact that there has been apostasy from God for some thousands of years. Of course, from 1 Timothy 4:1, John's epistles, Jude, etc., we understand that apostasy will increase in the latter times, and that many deceivers will arise, and many antichrists. But in the day of the Antichrist, it will not so much be *departure from the faith as denial of the faith*, by those who never even professed to believe in Christ that will obtain, will it not?

I am reluctant to encroach upon your valuable time, but the subject is very important to me in view of the writings that I am presently engaged upon, and so I shall be deeply appreciative of any expression of opinion, in respect to the matters discussed here, that you feel free to give. I shall not quote you, of course, without your permission to do so.

Please accept my thanks in advance for your prayerful interest and attention insofar as you are able to give it.

Faithfully yours in Christ,

E. SCHUYLER ENGLISH

The gracious replies that we received are most interesting and enlightening. Some affirm that we must abide by the accepted translation of *apostasia*. Others agree with us in proposing that "the departure" is the proper, or at least a permissible rendition, of *hee apostasia*.

The Apostle Paul writes, in 1 Corinthians 14:29: "Let the prophets speak two or three, and let the other judge." It is in such a spirit, and with the permission of our brethren to quote them, that we publish their replies to our letter of inquiry, as cited above.

J. Oliver Buswell, Jr., D.D., LL.D., President, National Bible Institute, New York, N. Y.:

Dear Dr. English:

I am much interested in the question raised in your letter of February 17th, and I am even more interested in your method of raising the question. I feel very strongly that if more of us would consult our brethren and seek for light from many minds, much more progress would be made in theology. I shall be interested in the replies and suggestions which you receive; I hope you will circulate them.

It seems to me extremely unlikely that the *apostasia* in 2 Thessalonians 2 refers to the rapture (1) because Paul is mentioning it as a sign to be observed by the Thessalonian Christians along with the revelation of the man of sin. I do not recall a case where this noun or the related verb is ever used from the point of view of those departed from, or of that which is rebelled against; (2) because it so commonly refers to an act of rebellion and so seldom to a mere act of departure.

On the contrary, it seems to me that since *apostasia* commonly means "rebellion," by far the most probable interpretation of the verse is that the *apostasia* and the revelation of the man of sin are one and the same event. This would correspond very precisely with all that is said about the abomination of desolation in Daniel 9; 11; 12; and Matthew 24. It must be remembered that in the 24th chapter of Matthew Christ gave the abomination of desolation standing in the holy place as a specific sign for a hasty flight from Jerusalem. If the *apostasia* is identical with the revelation of the man of sin and is connected with the abomination of desolation, then Paul would be saying exactly what Christ said, namely that this event will be a signal for a hasty flight and that Christians need not be in terror until this event takes place.

I do not believe that the Church will go through any part of that period which the Scripture specifically designates as the wrath of God, but I do believe that the abomination of desolation will be a specific signal for a hasty flight followed by a very brief but a very terrible persecution, and that followed very quickly by the rapture of the Church preceding the outpouring of the vials of the wrath of God.

I certainly wish we could have a real conference among the brethren over this matter.

Yours in Christian fellowship,

J. OLIVER BUSWELL, JR.

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Frank E. Gaebelin, Litt.D., Headmaster, Stony Brook School, Stony Brook, N. Y.:

Dear Dr. English:

This will answer your interesting letter of the 17th. I have not been able to go into the question exhaustively, however, because I have been laid up for a few days and am not yet back in the office. However, I am glad to give you my opinion.

Of course, you realize that I am not an expert Greek scholar. Therefore, I cannot speak in technicalities. Nevertheless, I rather think that you have hit upon something very important. Logically I see nothing wrong with your argument, as summarized on page 2 of your letter. Linguistically I raise a question or two. You give Liddell and Scott as your authority, but remember this is a dictionary of *Classic Greek*. Thayer gives only the meaning of "apostasy" with no alternatives at all. He also refers to certain usages of the LXX. I have not been able to check this, but I advise your doing so.

Personally I hope that you are right. If so, you have demonstrated the priority of the rapture to the tribulation. Good for you! This is the kind of study we need. Let me know your final conclusion.

Faithfully yours in Him,

FRANK E. GAEBELIN

Everett F. Harrison, Th.D., Professor of New Testament, Fuller Theological Seminary, Pasadena, Cal.:

Dear Dr. English:

Please forgive the tardiness of this reply to your letter of February 17. It caught me in the midst of some writing that could not be put off. Even at this date I am unable to do much by way of special study with reference to your request, but must not delay any further.

Certainly it is easy to rest in former interpretations by assuming their soundness apart from fresh investigation of our own. As you have noted, the verb *aphistemi* has a more general meaning as well as one that is more restricted. The general sense is most clearly seen in Luke 2:37 and Acts 12:10, where no thought of rebellion or rapture is to be entertained. In the majority of cases, however, an atmosphere of disagreement is present to color the separation. Acts 5:38 and Acts 19:9 could well serve here as examples. Other instances: Luke 13:27 and Acts 15:38. Then of course there are the passages where the word has a definite theological connotation, as 1 Timothy 4:1 and Hebrews 3:12.

A probable explanation of this two-fold usage of the verb is the common phenomenon of language whereby words tend to lose their original sharpness and be used in a broader or milder sense. A good illustration is *ballo*—strictly, to cast, but also often used in the N. T. in the more general meaning, to place or put.

Coming to the noun form *apostasia*, it is hardly true, it seems to me, that the Acts 21:21 passage would convey the proper meaning if, "depart from" were substituted for "forsake." The point is that one did not simply depart from Moses. If he left Moses at all, it was in the nature of a forsaking, a turning against. That is the very animus of the charge against Paul. He is being pictured as a traitor, a rebel, Cf. 2 Macc. 5:8.

In the papyri, *apostasia* regularly means rebellion. See Moulton and Milligan.

The fact that *apostasias*, a related word used for deed of divorce or bill of divorcement, retains this flavor of separation with a background of rupture, needs also to be taken into account in judging the precise force of *apostasias*.

I would judge it extremely improbable that *apostasias* could be used to convey to the Thessalonians the simple thought of departure. It was a term already so conditioned by Septuagint usage that it had a virtually technical force in the apostolic age, indicating either political or religious rebellion.

One or two things remain to be said. The term which signalizes the removal of the Church in a definitive sense is the one Paul used in 1 Thessalonians—*harpadzomai*—"to be snatched away." The same word is used of Phillip in Acts 8:39 as he was caught up by the Holy Spirit and removed from one place to another.

The final consideration is the apparent connection set up in the text of 2 Thessalonians 2 between the apostasy and the revelation of the man of lawlessness. The success of this figure is apparently due to the widespread character of the *apostasias*. Certainly patristic as well as modern exegesis sees a connection here which would be sacrificed on the rendering which you have tentatively suggested.

With every good wish,

Faithfully yours,

EVERETT F. HARRISON

S. Lewis Johnson, Jr., Th.D., Professor of New Testament,
Dallas Theological Seminary, Dallas, Tex.:

Dear Dr. English:

It is about time that I drop you a line regarding the matter you wrote me about a few weeks ago, although I do not feel that my reply will be what I would like it to be. Frankly, I have not made a detailed study of 2 Thessalonians and therefore I do not like to be dogmatic upon any point in connection with the book at this time. It so happens that in the fall, D.V., one of my new courses will be over this portion, so I expect to spend the summer on the Thessalonian epistles. If I unearth anything additional I will drop you a line then. Perhaps the Spirit of God will throw some more light upon this admittedly difficult, but interesting, section of God's Word.

Now regarding the suggestion in 2 Thessalonians 2:3. I am rather doubtful that this word, *apostasias*, is a reference to the rapture. First of all, the other occurrence of the word in Acts 21:21 is against this interpretation. It does not refer to a physical departure in this passage. It is one of my principles of interpretation to always take the New Testament usage as a strong guide to the explanation of a particular word in a particular passage. In this case, however, I would not consider this usage as conclusive in view of the usage of the verb, which plainly means to depart in a physical sense often.

There is another point to be considered here. Is there any reason why this word should be preferred to the usual words for the coming of the Lord and the rapture of the Church? This is a pertinent question, it would seem, for at least two reasons. First, the word would be used in the sense of the translation of the saints only here in the New Testament. We should expect a reason for this. Secondly, the Apostle has just used a word for the translation of the saints in vs. 1, which cannot be misinterpreted. The use of that word again in vs. 3 would have settled the point beyond any doubt. Thus, it seems to me that, if *apostasias* means a physical departure here, we must have very strong reasons for making it that. You have introduced some interesting

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evidence, well worthy of study, but I personally wonder whether these objections have not strong weight.

Now, a word regarding some of the other points made in your letter. I wonder if you considered Luke 8:13 in connection with the statement made on the bottom of page 1 and the top of page 2 of your letter? Secondly, it is true that Paul has made no direct reference to apostasy to this point in the Thessalonian letters. There is an indirect reference to apostates in the latter part of 1 Thessalonians 2. In the light of 2 Thessalonians 2:5 it seems to me that this is not demanded. The Apostle merely states that he told them of these things when he was with them. This matter was the subject of oral instruction, not written. Cf. vs. 15. I would not go so far as to say that this verse shows that it must be something of which he had not written at this point, or up to this time. If he had said "written" instead of "told," I believe you would have a better point.

The article with *apostasia* is quite interesting, too. It is true, as you say, that there has been apostasy for some thousands of years. I wonder, however, if the reason for the use of the article here is not to point to some particular apostasy, for that is the general sense and significance of the definite article? If so, why not the apostasy mentioned in the following context? This certainly will be the greatest apostasy of the ages. In the final analysis all apostasy is really a denial of the truth of God, it seems to me.

Now, Dr. English, these are the things that come to my mind and heart at this time. I do not want to throw cold water on your idea, for you have studied these epistles more than I have. If the Spirit of God is leading you along this line, I do not want my words to hinder you in the least.

I greatly appreciate your kindness in referring the matter to me for my opinion. I consider it an honor. Your articles in *Our Hope* have been a source of blessing to me for years. May the Lord continue to use you in this way until He comes!

If I can help further in any way, please do not hesitate to call upon me.

Yours in Him,

S. LEWIS JOHNSON, JR.

Allan A. MacRae, Ph.D., President, Faith Theological Seminary, Wilmington, Del.:

Dear Dr. English:

Your letter of February 17 reached me a few days ago. For some time I have been anxious to discover the true meaning of the second chapter of 2 Thessalonians, and your suggestion regarding its third verse interests me greatly.

As you have pointed out, the noun *apostasia* occurs only twice in the New Testament. This is too small a number of instances to give any basis for decision as to its possible range of meaning. It is derived from the verb *aphistemi*, of which various forms are found in the N. T. Of the fifteen occurrences of this verb in the N. T., eleven are translated "depart," and the other four are rendered "draw away," "fall away," "refrain from," and "withdraw oneself." Only three of the fifteen occurrences have any reference to a departure from the faith, namely Luke 8:13, 1 Timothy 4:1, and Hebrews 3:12. The word is used in connection with departure from iniquity in 2 Timothy 2:19 and from ungodly men in 1 Timothy 6:5. Luke 2:37 uses it in the description of Anna the prophetess, who "departed not from the temple, but served with fastings and prayers night and day." In 2

Corinthians 12:8 Paul uses it with regard to his prayer that his thorn in the flesh "might depart from me." Usually it simply means to go away from a person, as in Luke 4:13, where the devil, after tempting Christ, "departed from Him for a season," and in Acts 12:10, where the angel, after delivering Peter from prison, "departed from him." Thus the N. T. instances make it abundantly clear that this verb means "depart," or "go away," in a very wide sense, and is only in certain instances specialized to the specific aspect of a departure from the faith.

The noun *apostasia* is used in Greek literature in various senses. The most common is rebellion against civil authority (as in Josephus and Plutarch). It occurs in the Septuagint a number of times, in the sense of rebellion against divine authority; thus it is used for "the transgressions" of Ahaz, and "men of Belial" are called "men of the *apostasia*." Other Greek texts employ this word to indicate a "distance" or an "interval," as for instance in the *Geometria* of Archimedes. The more general meaning—simply "departure"—is not as common, but it does occur, as evidenced by the second meaning given in the latest edition of Liddell and Scott: "departure, or disappearance." In the *Lexicon* this definition is followed by citation of a passage in a commentary on Aristotle's *Meteora* by the sixth century philosopher Olympiodorus, where the stiffening of a material is said to be caused by the *apostasia* (departure) of water from it.

Liddell and Scott call *apostasia* a later form of the noun, *apostasis*. This word seems to have just about the same range of meaning as *apostasia*. It does not occur at all in the N. T., but in the Septuagint the two nouns are about equally common. In some instances where manuscript A has *apostasia*, manuscript B has *apostasis*, and vice versa. Although, like *apostasia*, it is generally used in a specialized sense, *apostasis* sometimes is used simply for a departure, as in a scholium of Pindar (*Isthm.* 6:18), where mention is made of two departures of the clan of the Aegidae from Thebes to Sparta.

Thus it is apparent that the use either of *apostasia*, or of the earlier *apostasis*, as a general word for "departure" is somewhat rare. Yet it does occur. Moreover, the common use for civil or religious rebellion is not by any means the only specialized meaning of these words. Philostratus, for instance, uses *apostasis* as a rhetorical term for a particular figure of speech, involving a separation of clauses.

While I would be better satisfied if the evidence for the general use of the term were more abundant, I think that this evidence is sufficient to make it impossible to deny that the word could be so used, and this is certainly not disproved by the fact that the only other occurrence of *apostasia* in the N. T. refers, not to departure in general, but specifically to departure from the religion taught by Moses (Acts 21:21). Nor is it disproved by the fact that interpreters, from the second century on, have considered it to mean religious rebellion in the passage under consideration. Mention of the "man of sin" in the very next phrase would naturally lead an interpreter to think that the previous word meant religious rebellion. In fact Justin Martyr, in the middle of the second century A. D., called him "the man of the *apostasia*." Yet such interpretations do not of themselves prove anything as to the actual sense which Paul had in mind.

It impresses me that you have a good point in your reference to the use of the definite article here. At least this point was regarded as vital by George Milligan, the noted Greek scholar. Although he follows the traditional interpretation of the verse as referring to religious defection, he states in his commentary (p. 98) that the *apostasia* referred to is "one, moreover, as the use of the definite article proves, regarding which the Apostle's readers were already fully informed." Surely one

should then bring into consideration the fact which you pointed out in your letter. As you stated, there is no mention in the Thessalonian epistles up to this point of a great departure from the faith which is to come in the latter days, but 1 Thessalonians does contain the classic description of the departure of the saints.

I wonder if you have noticed the striking parallel between this verse and verses 7-8, a little further down. According to your suggestion verse 3 mentions the departure of the church as coming first, and then tells of the revealing of the man of sin. In verses 7 and 8 we find the identical sequence. Verse 7 tells of the removal of the Church; verse 8 says: "And then shall that Wicked be revealed." Thus close examination of the passage shows an inner unity and coherence, if we take the word *apostasia* in its general sense of "departure," while a superficial examination would easily lead to an erroneous interpretation as "falling away" because of the proximity of the mention of the man of sin.

We should notice that the word translated "at hand" in verse 2 is better rendered "already present," as in most of the instances where this word is used in the N. T. Evidently the Thessalonian believers feared that they had been left behind, and that the day of Christ had already come. Paul tells them not to be troubled in this way. Before the day of Christ there must be the departure of the saints and the revealing of the man of sin. To take the word in the sense of a falling away from the faith would not serve to allay such misunderstandings for any length of time. To say that "the falling away" must come before the revelation of the man of sin would not be of much help, since one could never know which of the many fallings away was meant. It is my opinion, Dr. English, that you deserve credit for having discovered the true interpretation of 2 Thessalonians 2:3. A very early misunderstanding has led to confusion which has persisted through the centuries. Surely we must praise the Lord that in these last days He is clearing away this misunderstanding in order that people may have a more definite apprehension of the teaching of His Word on these vital matters.

Cordially yours in Christ,

ALLAN A. MACRAE

P. S. Incidentally, I should have mentioned above when I was speaking about verse 7 that the interpretation of this verse as describing the rapture impresses me as free from any really serious difficulty, while every other interpretation that I have ever heard raises far more difficulties than it solves.

P. P. S. While working on the above letter I became more and more interested in the matter. The time that I spent investigating it and working out the details of this letter put me behind in my preparation of an Isaiah article, promised to be sent to *The Bible Today* sometime within the next two or three days. I have decided to write an entire article on the subject, in which, of course, I shall give you credit for having suggested the idea. I have just phoned Dr. Huwells to ask his permission to interrupt my Isaiah series for the purpose. I told him that I thought he might disagree with portions of the article, but he declared that would make no difference whatever with his desire to receive it.*

A. A. MACRAE

*This article appears in the April issue of *The Bible Today*, published by the National Bible Institute, New York.—Ed.

Julius Robert Mantey, Th.D., Ph.D., D.D., Professor in
the Department of New Testament, Northern Baptist
Theological Seminary, Chicago, Ill.:

Dear Dr. English:

I have been unable to find any further justification beyond what you mentioned for the translation of departure for *apostasia*.

I looked through several volumes of papyri but found no usages of it. But Moulton & Milligan in Vocabulary of the Greek N. T. based on *koiné* Greek cite four examples, all with the meaning *revolution*.

Abbott-Smith's lexicon has as meanings *defection, apostasy, revolt* and cites these references in the LXX, Jos. 22:22, 2 Chron. 29:19, and Jer. 2:19, which are translated *rebellion, transgression, and wickedness*, which imply revolt against God.

While in Acts 21:21 *apostasia* may be translated *forsake*, the context implies that Paul was being accused of teaching people to revolt against Moses' teachings.

Sincerely yours,

J. R. MANTEY

Clarence E. Masco, Jr., D.D., Dean, Philadelphia School
of the Bible, Philadelphia, Pa.:

Dear Dr. English:

This is a very stimulating question that you have posed in yours of February 17th. I turned your letter over to our chief Greek expert, Dwight Pentecost. In our attempt here at school to provide not only positive but apologetic teaching concerning our dispensational position, we are going to town in our Eschatology course and are vitally interested in anything that will help or strengthen our position against opponents. Mr. Pentecost was therefore exceedingly interested in this question, took a trip down to Crozer Seminary Library, and spent quite a few hours digging down to the bottom of the pile. He has come up with what I believe you will agree is exceedingly valuable information, although he depreciatingly says it is very hurried and not as forceful as he would like to have it.

I am greatly impressed by the evidence in favor of the translation "departure" without reading in the thought of "departure from the faith." It is true that the context is concerned with the lie of the Anti-Christ, which is also strikingly described as "strong delusion" which God sends on those who did not in this age receive the truth,—in other words, God's judicial blindness upon Christ rejectors. But, having said that, it still appeals to me that it makes better sense to make *apostasia* and the manifestation of the man of sin descriptions of historical events, rather than a description of what those events cause. In other words, the departure of the saints with the Holy Spirit (vs. 3 and 7) is a distinct historical event, as is the manifestation of the man of sin (vs. 8). The result of the manifestation of the man of sin is judicial blindness—i. e. "strong delusion" (vs. 11). But each of these things in vs. 3 is a well marked event permitting other events or producing certain conditions.

The parallelism between vs. 3 and 7b, 8a is amazingly striking if *apostasia* is taken for a *departure from the earth* rather than a departure in the faith. The fact that the person or thing from which departure is made is generally listed, gives added warrant for not insisting that it must in this case mean departure from the faith. Also, Mr. Pentecost's point i. e. (on the causal force as the root idea that is passed

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over into the noun) is to my mind particularly strong.

I believe you have something here that is worth pushing. Dr. Edwin Bustard is the only other teacher I have been able to share this with so far and, although he did not write anything, he says he is convinced that it is a valid point.

Sincerely in His peerless name,

CLARENCE E. MASON, JR.

REPORT OF J. DWIGHT PENTECOST, TH.M.

Instructor, Philadelphia School of the Bible

In the brief time I have had to consider the question propounded by Dr. English, and on the basis of what study I have been able to give to it, I believe that Dr. English is entirely right in the conclusion to which he has come. I suggest the following points as corroborative considerations:

1. The derivation of the word

a. *Apostasia*—defined by Thayer as "a falling away, defection, apostasy," is defined by Liddell & Scott (7th edition) by ". . . 2) distance," and in Jones New Ed. of Liddell & Scott by "1) rebellion against God, and 2) departure or disappearance." This word is a late form for

b. *Apostasis*—defined by Liddell & Scott as "1) a standing away from, 2) a departure from, 3) distance or interval" and by Jones New Ed. of Liddell & Scott as ". . . 4) departure."

It would seem then that the fundamental meaning of the noun would be "departure or disappearance; an interval, either of space or time." These two words are both derived from the verb

c. *Aphistermi*—Liddell & Scott in the 3rd Ed. say it is transitive in the present, future, and aorist tenses and means "remove, separate," and in their 7th Ed. say that it is *causol* in the present, imperative, future, and aorist tenses and means "to put away or remove." Jones' Edition of Liddell & Scott makes the same statement. Robinson (Edition of 1855) says the verb means "to stand off, to put away, to remove."

The root meaning of the verb from which the nouns are derived then would seem to be "to remove" or with the causal thought, "to put away, or cause to be removed." This root *idra* must be taken over into the nouns.

Further, of the fifteen times the verb is used in its different forms (according to Englishman's Greek Concordance) thirteen of these refer to the change of geographical location. In the others it is implied. "A removal or separation" would be the meaning by definition and usage.

2. The root form of the word, as used in the N. T., always included the thing departed from. Since this is not included in the passage (2 Thess. 2:3) it must have been something familiar to the readers. That Paul was speaking elliptically and expected something to be supplied here is obvious from the necessity of inserting the phrase "that day shall not come" in the English translation. I suggest that that which was to be supplied was

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- a. something well known to the readers that Paul had told them about before (compare 2 Thess. 2:5), and thus did not have to repeat.
 - b. alluded to in its germ form in 2 Thess. 2:1 in the word *episknagogeis* translated, "our gathering together to Him."
 - c. explained in detail in 1 Thess. 4:13-16.
 Since it was necessary to tell what the departure is from, and such a statement is not contained in the verse, Paul must be speaking elliptically, and expects his readers to know what to insert. This of necessity must be something he had told them before, and not something he was going to tell them. Inasmuch as there is no reference in either First or Second Thessalonians up to this point to apostasy, in its generally accepted sense, it seems the antecedent of the ellipsis must be the "departure" alluded to in 2 Thess. 2:1 and explained fully in 1 Thess. 4.
3. I found an interesting note in the "Greek Testament" by Bloomfield on this word under consideration. "*Apostasia* properly denotes abandonment of connection with any person; which implies, in the case of a political ruler, rebellion. In the Scriptures, however, it almost always means abandonment of a religion, by passing over to another, or to no religion; but is scarcely ever, I think, used of corruption of a religion by persons still continuing in the profession of it." Now my thought is this. Since the passages on apostasy in 1 Tim. 4; 2 Tim. 3; 2 Peter 2 and 3; and Jude picture the false teachers as remaining in the church, and continuing in the sphere of profession, departing from the faith but not the profession of it, and since according to Bloomfield, *apostasia* is not used of those corrupting a religion while remaining in it, 2 Thess. 2:3 cannot be synonymous with these other passages, for the teachers there are seen as doing just that—working from within. Therefore some other meaning must be sought for this use of the word than "apostasy" and I believe its root meaning of "departure" is the best and most logical one.
 4. This thought suggested itself to me. If we take 2 Thess. 2:3 in its generally accepted use and make it read "That day shall not come, except there come the apostasy first, and that man of sin be revealed" it seems to me the inference would be that the man of sin, or the apostate one, would come out of the apostasy, or the apostate church, while the picture in Rev. 13 is that the man of sin, or the first Beast, comes from the nations as the head of the Revived Empire. The man of sin is not dependent on an apostate church but a "removed" church.
 5. It seems to me that Paul is seeking to set before the Thessalonians two events that precede the revelation. Without question, one of the events he predicts is the revealing of the man of sin. The second, linked with this revealing by the word *hai* to show that it is of equal weight or importance, has to do with this word *apostasia*. Since apostasy has continued all through this age, or as John puts it, antichrist is even now already in the world, this age long apostasy could hardly be a sign equal in force with the revelation of the man of sin. I suggest that the only event that would be of equal force would be the sign of the "departure" rather than the "apostasy."

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I think that this thought takes on added weight when we realize that the rest of this chapter proves that the man of sin could not appear until the restrainer is removed, which of course is concurrent with the rapture. Since the rapture is definitely seen in this passage in verse 7, why not allow it in verse 3?

J. DWIGHT PENTECOST

Wilbur M. Smith, D.D., Professor of English Bible, Fuller Theological Seminary, Pasadena, Cal.:

Dear Dr. English:

Thank you for including me among those to whom you have written regarding the word *apostasia* in 2 Thessalonians 2:3. May I say first of all that, even as you, I would be shocked at an interpretation so far removed from that which the Christian church has accepted and taught for over eighteen centuries without variation? There may be great questions arising as to who the man of sin is, and of course there are many different interpretations as to that which restrains, but in regard to *apostasia*, I think there has never been much variation.

First of all, may I dare mention a note of mine in *Therefore Stand* on the word (pp. 343, 344)? I remark here, "I have consulted practically every important commentary on the Thessalonian epistles in our language and only once have I been able to find any comment worthy of note." Then may I turn to the great commentary on the Greek text of the Thessalonian epistles by Dr. George Milligan published by Macmillan in 1908? He reminds us (p. 98) that in late Greek *apostasia* is used "in the sense of political defection or revolt . . . Whatever the exact nature of the apostasy in the present connection, it must at least be a religious apostasy and one moreover, as the use of the definite article proves, regarding which the apostle's readers were already fully informed."

Of course, as you know, the only other use of this exact form of the word in the New Testament is in Acts 21:21, where St. Paul is accused of teaching "an apostasy from Moses." This almost settles it. However, when we turn to the use of this word *apostasia* in the Septuagint, almost invariably the word is used in reference to rebellion against God or God's appointed servants. The only passage here is Joshua 22:22. It is used of "rebellious children" in Isaiah 30:1, and of the idolators of Ahab, 2 Chronicles 29:19; men of Israel are called men of apostasy in 1 Kings 21:13. In the Apocryphal 2 Maccabees 2:15, it refers to the efforts of the officers of Antiochus Epiphanes to compel the people to sacrifice to idols. Among other passages in the Septuagint are 2 Chronicles 33:19, Isaiah 30:1, Jeremiah 2:19, and 39:32. I do not know if you have an English copy of the Septuagint with you. If you look up some of these passages and find the reference is not quite clear, it is due to the fact that the Septuagint text in places quite notably varies from the Hebrew text, but this does not in any way change the meaning of the Septuagint translators when they came to use this word.

I think that this mass of material rather overwhelmingly settles the matter. It has always been held by the church universal that apostasy means a departure from the faith. Of course, there can be apostasy in any religion. The Mohammedans have a vast code of laws on apostasy from Islam. I am sure you will get a reply similar to this from all those to whom you have written.

If you are interested in the subject of apostasy as such, may I call your attention to a long article by a good scholar in *Hastings Dictionary*

of Religion and Ethics, Vol I, 623-625, an article of about five columns in length and very informing? I am always glad to hear from you.

Very truly yours,

WILBUR M. SMITH

P. S. There is a learned note of about a column's length on this word by one of the greatest authorities on the text of the New Testament at the beginning of our century, E. Nestle, in the *Expository Times*, Vol. XVI, pp. 472, 473, where he makes the frank statement that "the *apostasia* is nothing else but a translation of the Hebrew *betial*." It is strange that no commentary (to my knowledge) has noticed this hitherto. He refers to the text of Aquilla in 1 Kings 2:12; 10:27; 25:17; Proverbs 16:27; Nahum 1:11, etc.

W. M. S.

Kenneth S. Wuest, Instructor, Moody Bible Institute,
Chicago, Ill.:

Dear Dr. English:

The pressure of classroom work has kept me from answering you sooner, and then I did want to allow the matter to percolate through my thinking.

I had not as yet given 2 Thessalonians 2:1-12, any serious study, simply due to lack of time and strength, and when your presentation of the possibilities in the word *apostasia* met my eye, I was fascinated. I follow you to your entire demonstration, and would strengthen my own approval of your position by the following:

1. Paul is quieting the fears of the Thessalonian saints as to the Day of the Lord. The latter expression, I take it, refers to the Great Tribulation Period.
2. He is telling them two things,
 - (a) That which precedes the Day of the Lord, namely, *hē apostasia*.
 - (b) That which accompanies the Day of the Lord, namely, the disclosure of the Antichrist in his true identity.
3. Then he tells them that as a result of the above information which he just gave them, they now know *to katerchoon*, the particular thing (neuter gender) which is holding back the Day of the Lord, namely, *hē apostasia*. My question is, how could an apostasy hold back the Day of the Lord? Would it not rather bring world conditions to such a place that they would usher in the earth aspect of the Day of the Lord and the appearance of Antichrist?
4. Then Paul informs them that the mystery of iniquity is working. Part and parcel with this is the activity of Satan preparing the world for Antichrist. The only thing which is holding back the working of this iniquity, is *hōs katerchoon*, now masculine gender, referring to a person, namely, the Holy Spirit. He will hold back the Day of the Lord until literally, "He become out of the midst," become "out of sight" (the words in quotes, Thayer).
5. If that which is holding back the Day of the Lord is the presence and work of the Holy Spirit in the Church on earth, and if His work shall cease in this respect when He leaves the earth for Heaven, then *hē apostasia* which Paul says is also holding back the Day of the Lord, must be the Rapture of the Church, for that occurs when the Holy Spirit goes out of the earth.

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Both, verse 3, *hē apostasia* and verse 7, *ek mesou γενεσται*, speak of a departure.

As to the fact that our word "apostasy" is the transliteration of the Greek word *apostasia*, and means "a departure from the Faith," that, to me, is entirely beside the point and has no bearing upon the matter in hand. It is not a question as to what the English word means in us today, but what the Greek word meant to the Thessalonian Greeks. Furthermore, when a Greek word has several meanings, the context decides which meaning is to be used. Just because *apostasia* in some contexts means a defection from true doctrine, does not say that it must mean that in every case.

But, granted for the moment that *hē apostasia* here does mean what we mean by *apostasy*. The definite article marks this *apostasy* out as a particular one, not the general apostate condition that is coming to a head in Christendom today, but that particular one which accompanies the revelation of the Man of Sin. This will be, as you say in your letter, not a departure from, but a denial of the true Faith. It will be the result of the action of Antichrist putting down all forms of religion in the middle of the week, in order that he might be the alone object of worship.

But then *hē apostasia* of which Paul is speaking, precedes the revelation of Antichrist in his true identity, and is to *katechon* that which holds back his revelation (2:6). The *hē apostasia*, therefore, cannot be either a general apostasy in Christendom which does precede the coming of Antichrist, nor can it be the particular apostasy which is the result of his activities in making himself the alone object of worship. Furthermore, that which holds back his revelation (vs. 3) is vitally connected with *hōs katechon* (vs. 7), He who holds back the same event. The latter is, in my opinion, the Holy Spirit and His activities in the Church. All of which means that I am driven to the inescapable conclusion that the *hē apostasia* (vs. 3) refers to the Rapture of the Church which precedes the Day of the Lord (pre-*tribulation*), and holds back the revelation of the Man of Sin who ushers in the world-aspect of that period. The translators of the A. V., by their rendering, "a falling away," have led the way for expositors to interpret *apostasia* as "the spostasy." Had they included the definite article in their translation, and used the word "departure," thus allowing the student of the English Bible to come to his own conclusion regarding the interpretation of what that departure is, as the context throws light upon the expression, we would have been saved from the generally accepted interpretation of this passage. I tell my students that the last word in N. T. interpretation regarding certain passages has not been said.

I would appreciate it very much if you would let me know the reactions of the other men to whom you have written, whether they agreed with you in your interpretation or rejected your presentation of the matter in hand, also, your final decision regarding the meaning of *hē apostasia*. If you find anything I have said, of any value, you are free to use it in any way you desire.

Thank you a thousand times for bringing this precious portion of truth to my attention.

Sincerely yours in Jesus Christ,

KENNETH S. WUZST

We have expressed our own opinion, as Editor, in the instalment of "Re-Thinking the Rapture" in the May issue of *Our Hope*. Briefly, it is this. Linguistically, *hē apostasia*

may be properly rendered, "the departure." The matter now becomes a point of exegesis. The question arises as to what "the departure" would have meant to the Thessalonian Christians. Certainly it was something concerning which they were informed, since no further description or qualification is given. The Thessalonian church knew nothing, *insofar as we are aware*, of coming apostasy, but they were well informed about the translation of the saints (1 Thess. 4). Therefore, it is this departure to which the apostle refers in 2 Thessalonians 2:3—the rapture of the Church.

The subject is an important one, for if "the departure" denotes the rapture rather than the apostasy, then it is established beyond controversy that the Church will not pass through any part of the tribulation. *E. S. E.*

WHY ARE YE SO FEARFUL?

We have little idea how much we lose by not leaning more on the arm of the Lord Jesus day by day. We are so easily terrified. Every breath of wind, every wave, and every cloud agitate and depress us. Instead of using the storm as an occasion for trusting Him, we make it an occasion of doubting Him. Well may He say to us, as He said to His disciples: "Why are ye so fearful? How is it that ye have no faith?" But He is ever near to shield and succor, even though our unbelieving hearts are so ready to doubt and suspect. He does not deal with us according to our poor thoughts of Him, but according to His own perfect love toward us.—*Selected.*

HOLY LIBERTY IS HOLY SERVICE

As a believer in the Lord Jesus Christ, your time is redeemed; therefore, it is to be used as a consecrated talent in His cause. As a Christian, your mind is redeemed; it is to be employed, therefore, to learn God's truth, and to meditate upon His way. As a child of God, your eyes are redeemed; let them not look upon vanity, but rather, let them gaze upon Him who is the chief among ten thousand. As a regenerated soul, your feet are redeemed; therefore let them trample upon the world and bear you onward in the paths of the Lord. As a servant of Christ, your tongue is redeemed; let it sound His praise, and testify of His love, and call sinners to the cross. As God's workmanship, your heart is redeemed; let it love Him only, giving no place to any rival. For we, who are the Lord's, have been called to holy liberty, and that holy liberty is holy service.

Studies in the Epistle to the Hebrews

By E. SCHUYLER ENGLISH

Chapter XII, Verses 14-17

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.

The injunction with which this section opens has been gravely misunderstood and seriously misapplied, with the result that multitudes, who have actually been endeavoring, with the Spirit's help, to live the very kind of lives that this Scripture advocates, have been tormented and discouraged to so great a degree as to become utterly despondent and completely useless in the Lord's service.

"Follow peace with all men, and holiness, without which no man shall see the Lord" (vs. 14). It is well to observe, before we go a step further, that the text does not say: "Without holiness no man shall see the Lord," but, "Follow . . . holiness, without which no man shall see the Lord." This is quite a different matter, as we shall see.

The verb, "follow," is translated from the Greek, *diakete*. It means, properly, *to pursue, to follow after*. Thus it is evident that those who read this injunction are not supposed to have reached already a state of perfect peace and holiness, by which they are counted worthy of seeing the Lord. On the contrary, it is to be their exercise, in view of their position in Christ, as a result of their having died with Him and having been raised with Him, *to follow after* peace and holiness, "without which no man shall see the Lord." It is not perfect peace and perfect holiness that enable one to see the Lord; but unless one earnestly desires peace and holiness, unless that is his disposition, there may be grave doubt as to whether he is among those who have been born again and who will consequently see the Lord.

Suppose we analyse what it is that the believer in Christ

is urged to follow after. First, he is told to pursue "peace with all men." It is perfectly obvious that no one attains this goal fully here on earth. Our Lord Himself—completely holy and without guile—did not have peace with all men, though surely such was the desire of His heart. But He had enemies in the world, and enemies among the religious leaders of His day. The reason that He did not know peace with all men was because multitudes did not have peace with God, apart from which there will not be peace with His Son. So will the Christian find some who will not live at peace with him. We are under the impression, however, because of the text that follows this verse, that the primary thought here, in the expression, "follow after peace with all," pertains to fellow-believers. Surely there is no reason why all who have been made one in Christ, all members of the same mystical body, should not dwell together peacefully. Our responsibility is to pursue such peace.

Second, the Christian is told to follow after "holiness." Assuredly holiness is a state devoutly to be desired. The Greek, *ton hagianon*, "the holiness," denotes *sanctification*, the fact of being *set apart to God*. Every believer in the Lord Jesus Christ has been made holy in Christ Jesus, "who of God is made unto us . . . sanctification" (1 Cor. 1:30), and this applies even to such carnal Christians as the Corinthians (1 Cor. 1:2). That is our standing before God, in *Christ*. We are also enjoined to yield ourselves unto holiness (Rom. 6:19), for our sanctification is the will of God, since He has called us unto holiness (1 Thess. 4:3, 7). This is the state that we should seek after in practical experience. But such personal holiness does not make the believer in Christ any more regenerated than he was the moment he put his trust in Christ. It is, rather, an evidence of his new birth that he desires to live holily. Every child of God ought to follow after holiness.

"Follow peace with all men, and holiness, without which no man shall see the Lord." The former pursuit has to do with our attitude toward our fellow-men; the latter pertains to our disposition toward God. He who does not cherish a peaceful relationship with others, and who does not follow after holiness, had better search his own heart; for all who

will see the Lord, all His own people by faith, sincerely desire that the relationships here specified will increase in effectiveness. How far short we all fall of the ideal! We ought not be discouraged, however, but to cultivate these attitudes, in dependence upon the Holy Spirit to help us to attain them.

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright" (vs. 15, 16). In the pursuit of peace and holiness, believers are to take into account the state of others as well as themselves. Yes, we must look diligently at our own hearts, lest we fail of the grace of God. But we are also to look diligently upon others and their relationship to Him. This is made clear by the expression, "trouble you," indicating that, within the Church, there may be some who fail in the ways here described, in lacking that attitude of peace and holiness that has been enjoined. We must be circumspect in our own conduct, but we must also care for the conduct of others—lovingly, surely, so that we shall not labor in vain to display the peace and holiness that we follow after by God's grace.

There are three warnings within these two verses. We shall examine them individually.

(1) "Looking diligently lest any man fail of the grace of God. . . ." We have already seen that this diligent watchfulness has to do with others as well as ourselves. We are all overseers of the saints, in a sense—not with the objective of judging them, but rather of helping them and maintaining the peace of the Church as a whole, of guarding the unity of the Spirit in the bond of peace (*cf.* Ephes. 4:3).

The word rendered, "fail" (*Gr. kusteroon*), means, literally, *to fall short*. It implies, not the throwing away of something which has at one time been possessed, but the failure to attain that which has been pursued, or the failure to arrive in time. To fall short of the grace of God is to come short of true faith in His unmerited gift. Those who fail in this way correspond to those referred to in chapter 6, who were once enlightened and once tasted of the heavenly gift and

the Word of God, who fall away; or to those whose hearts are like stony ground, in the parable of the sower (Matt. 13), who have not root in themselves, enduring only for a while, and then turning away. If we would guard the peace of the Church, we must look diligently, lest there be those who fall short of the grace of God, who have not the sense of God's gracious provisions in Christ. For their sakes we look diligently, that we may pluck them as brands from the burning fire. And for the sake of the whole body of Christ we are zealously watchful, in order that the peace of the Church will not be disrupted.

(2) "Looking diligently . . . lest any root of bitterness springing up trouble you, and thereby many be defiled." Doubtless the writer had the warning of Deuteronomy 29:18 in mind as he penned these words, for the thought is quite similar. An individual may fall short of the grace of God, and yet his unconsecrated attitude may not be in evidence in his behavior. By and by, the seed which was under the ground takes root. But still, it is hidden. Then suddenly it springs forth, and bitterness enters an assembly of believers. Thus the failure of one affects many; it causes trouble at first, and then defiles and disrupts. Therefore there must be diligent watching, lest such things take place through the unbelief or disobedience of one. Achan did not suffer alone as a result of his offense, but all Israel was troubled by it (Josh. 7:25).

(3) "Looking diligently . . . lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Commentators do not agree as to the implication of the word "fornicator," in this passage. Does it allude to actual physical immorality, or is it used to signify unfaithfulness to God? We incline toward the former view. Even among professing Christians, and genuine Christians too, there are some who do not dethrone or keep under the old man. This is equally as true today as in apostolic times, even though, in the olden days, many entered the circumference of Christian profession directly out of pagan immoralities.

Bitterness enters into the Church as the result of some who do not follow after peace; fornication and profanity are

further and more adverse consequences of failure to cultivate holiness.

Fornication need not be described. Esau's profanity, however, requires some consideration. The last clause of the sentence, describing Esau's act, makes it apparent that to be profane does not denote alone the blasphemy of Deity in our speech, or the vain use of the divine names. The Greek word, *bebeelos*, has to do with trampling upon something, and in connection with its use here, signifies a trampling upon divinely-given privilege, or an indifference to the things of God. Esau cared more for temporal things, for the satisfaction of his senses, than he did for eternal matters and godly privileges.

The account of Esau's profane act, which issued from his profane attitude, is written in Genesis 25. It matters not that God had ordained that Jacob, and not Esau, was to have the blessing. Esau was the firstborn and, as such, expected the blessing of his father, which carried with it not only the right to a double portion of his father's estate, but the privilege of being the head of the family, and thus the priest. Also, in this case the blessing of Isaac embraced the favor of being an heir in the Abrahamic covenant. Esau, coming in from the field hungry, smelled the pottage that Jacob had cooked, and asked for some. Crafty Jacob bargained with Esau, offering his brother food in return for his birthright. And Esau exclaimed: "Behold, I am at the point to die: and what profit shall this birthright do to me?" In this Esau was profane. In the first place, he was not at the point of death but simply hungry. In the second place, even had he been about to die, had he had a devotion to God and spiritual appreciation, he would have suffered death rather than to reject his place of privilege. His whole attitude was earthly and sensual. He was indifferent to the things of God. He was an unholy man.

In following after peace with all men, and holiness, we need to look diligently, not only searching our own hearts to discover our disposition toward fellow-believers and toward God, but watching lest any one else should fall short of the grace of God; lest a root of bitterness should arise to trouble the saints, thus defiling many; and lest there exist, within

OUR HOPE

the Church, immorality, unholiness, disinterest in spiritual privileges, and repudiation of God Himself.

"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (vs. 17). The account of Esau's remorse is recorded in Genesis 27:34-40. After his hunger was satisfied, Esau realized what he had lost, though only in part, we suspect—that portion of his father's blessing which carried with it material gain. He came crying to Isaac, seeking his father's blessing, but too late. It had been given to Jacob. Isaac recognized the divine hand behind this and would not change the blessing, exclaiming rather, concerning Jacob: "Yea, and he shall be blessed" (vs. 33).

Our Hebrews passage tells us that Esau was rejected, "for he found no place of repentance, though he sought it carefully with tears." The statement may be clarified if we change it slightly, conforming more to the rendition of the Revised Version: "for he found in his father no place for a change of mind, though he sought the blessing zealously, with tears." It was not that Esau himself could not repent. He could have repented and he may even have done so sincerely, but it is more likely that he simply suffered remorse for what he had lost through hasty action. Neither was it repentance that he sought with tears, but the blessing. Esau desired that his father should repent, should change his mind, so that Isaac would revoke the blessing that he had given to Jacob, and bestow it upon Esau after all. It was too late, however. Esau had fallen short of the grace of God, and he profaned God in despising holy things. Esau was assuredly not in the place where he was pursuing peace and holiness.

It may be asked: "What has all this to do with the subject under discussion?" Esau's experience is a well-known illustration of the danger of neglecting the attitude of heart that the writer of the epistle is pleading for. If we are to cultivate peace with all, and holiness, we must shun lack of faith, bitterness of mind, gross sins, and indifference to the things of God. The whole passage carries a solemn warning to any who, although they have heard the Word of God's grace, have been enlightened, and have tasted of the heavenly

gift, have still not come in reality to the foot of the cross of Christ. Let none who read these lines fail to heed the warning, to search their hearts, and to make certain that their trust is in Christ alone.

(To be continued, D.V.)

QUIETNESS OF GOD

By CONSTANCE CALENAERG

Quietness of God—

Descend upon my soul;

Take me within,

And make Thy beauty mine.

Draw me from earth,

Its clamorings deny;

Hold me, O Master,

In Thine arms divine.

Quietness of God—

Control my every thought;

Lord at Thy throne

New Life within impart.

Cleanse me from sin,

And every wicked way;

Search me and try me,

Know my inmost heart.

Quietness of God—

Banish earthly fears;

Hold me securely,

Safe from sin's allure.

Fill with Thy power

Drawn from Heaven's courts;

Make me, O Saviour,

By Thy Spirit, pure.

Quietness of God—

Found at Jesus' feet;

Servant, forever,

Lord my soul would be.

Humbly I come

And ask Thy life within;

Quietness of God—

Descend, I pray, on me.

Current Events

In the Light of the Bible

By WILBUR M. SMITH

Christianity and Spiritualism. Throughout Great Britain there has been an alarming growth of spiritualism since the first World War. The spiritualists themselves claim that they have over three million adherents in Great Britain at the present time. A number of clergymen in various denominations approvingly participate in spiritualistic meetings, appear on platforms with spiritualistic leaders, and urge their people to look with favor upon this cult of deception. Their most important weekly paper is *Psychic News*, and of late its pages have carried a great deal of discussion regarding the relationship of Christianity and spiritualism. Fundamentally, the spiritualists are claiming that a man can be a Christian and be a spiritualist at the same time, but the question arises as to what one means by being a Christian. Unanimously these spiritualists insist that the kind of Christian they are talking about is one who has abandoned all faith in Christ as the Son of God; yet with this they interweave so many ideas that are partially true and biblical that more and more people are going to be deceived. Let me quote from an article appearing in *Psychic News*, February 13, 1950:

His [Christ's] teachings include the Fatherhood of God and the Brotherhood of Man, and the possibility of spiritual relationships with God, and also with himself, although the latter is almost absent in this section, and constant emphasis is laid upon his moral teachings. He taught the establishment of the Kingdom of God or Heaven or Good (all meaning the same) on earth, in men's hearts, and in the life beyond. In other words, goodness, righteousness, love, kindness, justice, service. He taught faith and prayer, also repentance and forgiveness. All spiritualists, too, believe in the resurrection of Jesus in some form or other, seeing we all survive the change called death. The resurrection, however, is credible more because of the revelations of psychic research than biblical evidence, which is rather weak, contradictory and unconvincing.

If the foregoing constituted the whole of Christian Spiritualism, no Spiritualist would object to that title, although even on this basis the term seems superfluous, because Spiritualism includes Christianity of the kind already described. But unfortunately there is an entirely different brand of Christianity also derived from parts of the synoptic gospels, most of John's gospel and the epistles, which is wholly at variance with the principles enumerated. They comprise the following dogmas: (1) The personal devil, (2) resurrection of the physical body, (3) the

last judgment, (4) hell or everlasting punishment without hope of progression, (5) vicarious atonement, (6) verbal inspiration or infallibility of the scriptures, (7) the Virgin birth, (8) the Trinity, (9) deification and worship of Jesus as Saviour and salvation through his name.

Mr. Arthur Findley, in his widely advertised work, *The Unfolding Universe*, which will more and more become, as it were, the Bible of spiritualism, dares to say: "The basis of Christianity is paganism. Jesus had nothing in common with the religion which claims him falsely as its founder." And so there daily arises evidence of Paul's statement in his first letter to Timothy, that in the last days men would give heed to seducing spirits and doctrines of demons.

The same periodical in its issue of March 8 makes two amazing announcements: that the Northern Grammar Schools of England are now periodically hearing lectures by Dr. Richard Wilson on "Psychical Research and the Problem of Survival," and that Dr. Wilson is leaving this summer to work on a new cyclotron, joining the staff of the University of Rochester, New York; and, so adds the writer, "He will be working almost on the original site of the Fox Cottage, where modern spiritualism was born 102 years ago." Has it now come to the time when some of our leading physicists, in whose hands, humanly speaking, so much of the future lies, are going to be devotees of this demon-energized cult? Then in this same issue the announcement is made that there is a Jewish Psychic group in London, of which Dr. A. E. Silverstone, the noted Jewish rabbi, is president. And so the Jews themselves are embracing that which their Old Testament so often warned them against. The history of Saul should alone be sufficient for deliverance from such deception.

The Growth of Lawlessness. All my readers know that our Lord, in His great Olivet Discourse, declared that "iniquity shall abound" (Matt. 24:12), but perhaps all have not discovered the very important fact that the word, here translated "iniquity," literally means "lawlessness," or "that which is without law." It is exactly the same root that is used by the Apostle Paul, in the Second Epistle to the Thessalonians, when he calls the man of sin the lawless one. The man of sin will incarnate and bring to a head the lawless

conditions and the lawlessness of the human heart prevailing upon earth, a condition that is at the foundation of Paul's description of the terrible state of mankind at the end of the age in the opening verses of the third chapter of 2 Timothy. We are certainly fast approaching such a condition. That lawlessness is common in Western Europe today all agree. The very restraints of European civilization seem to be totally disappearing. But it does not become us to cast stones at any other part of the world, for on March 20, 1950, the Federal Bureau of Investigation released figures which must give deep concern to all. They report that during 1949, this country witnessed 1,763,290 serious offences; or, as Mr. Hoover, the Director of the F. B. I. said, on an average day in this country 293 persons are killed or assaulted, and in the same period there are over 1100 burglaries and over 3200 thefts. The total criminal statistical record for our country for 1949 is 4.5 percent over that of 1948, and the amazing thing is that in the rural districts, generally considered the more morally sound part of our national life, the increase was 8.5 percent. Another alarming feature was the matter of age. Persons under twenty-one years of age constituted over 27 percent of those charged with the most serious crimes.

There is only one thing that can ever change this sharp curve in criminal increase, and that is a great national revival, and it would look as though God, in His grace, is about to send it to us.

Back to the Subject of Creation. Ever since the rise of modern rationalism, the biblical record of creation by an omnipotent God has been under incessant attack. This has been especially true since Darwin's *Origin of Species*, which Huxley called *Anti-Genesis*. However, a great many factors have, in the last century, contributed to the substantiation of the accuracy and the truthfulness of the opening page of our Bible. For one thing, we discover that instead of the scriptural record of creation having been derived from contemporary Babylonian records, it rises far above the records of other nations in purity from gross pagan elements, being free from mythical aspects in its reasonableness. Many

scientists today admit that it is in itself a classic, and while not written in technical language, the more we know of the history of this universe and of this earth the more do we realize the reasonableness and accuracy of this noble statement.

Recently another confirmation has appeared, and this from a most unexpected source. The newspapers have carried the announcement of the creation of a new element No. 98, to be known as californium, an element made by adding particles to uranium atoms. Up until the time of the discoveries of nuclear physics, uranium, which is element No. 92, was known as the heaviest and the last in the catalog of chemical elements. Element No. 98 was produced by bombarding curium atoms, No. 96, with alpha particles, which are the cores of helium atoms. Now the remarkable thing is that when this announcement was made, there was added a little note at the end: "There is a theory among scientists that all possible forms of matter were created almost instantly in one cataclysmic event at the very beginning of things." Of course a statement like this, even though it is not so said, implies One who had the power to bring these universes into existence.

A World in League Against God. With the increasing threat of Russia filling our newspapers and magazines, and so frequently referred to in congressional debates, it is not without significance to note that the greatest students of Old Testament prophecy in the 19th century foresaw a great world movement directed against God and His people, as they gave careful consideration to the subject of Gog and Magog as developed in Ezekiel 38 and 39. Thus, for example, in the greatest work on Old Testament theology of the 19th century, Oehler's *Theology of the Old Testament*, is the following statement: "The prophetic intuition is here extended to the utmost limits of heathendom for the purpose of impressing the thought that before the end comes, all the rest of the world will also have attempted to resist the kingdom of God. . . . Here we again meet with the idea embodied in earlier historical occurrences (Judges 7:22; 2 Chron. 20:22ff—very interesting passages that should be carefully examined) that the powers of the cosmos are to consume each

other, to prepare for the triumphant progress of the kingdom of God" (Rev. ed., New York, 1883, pp. 502-505).

So also C. von Orelli, in a book published about the same time and later translated into English, says: "This is noteworthy, that from the barbarians of the north, hitherto scarcely visible on the world's stage, a world-convulsing movement will proceed, when the empires now figuring in history have succumbed to their doom. . . . We have here then a final rising of the whole world against Jehovah and His people in which the nations hitherto veiled in obscurity, whose power is not yet broken at the end of the days (38:16) will step into the foreground" (*The Old Testament Prophecy of the Consummation of God's Kingdom*; Edinburgh, 1885, p. 371). No other volume of the ancient world, nor of the medieval world, unless it was based upon the Scriptures, would ever be seen to indicate what these prophetic students found in that ancient book of Ezekiel.

Holding Down the Truth in Unrighteousness. It is not necessary here to mention names, until the lawsuit has been settled, but tucked away in the corner of some of our newspapers recently was a statement concerning a certain publisher that has implications which the newspapers, of course, would not even mention. This man for years has been the publisher and editor of newspapers, magazines, and small books that have more viciously, obscenely, blasphemously, scurrilously attacked the Christian faith, the Bible, the church, clergymen, and religion as a whole, than all other antichristian publications in this country combined. I am sure that some of the cartoons in one of his larger publications issued every month could easily lead to a court verdict of guilt under the present laws of our nation regarding blasphemy, if someone cared to undertake such a case. Some years ago this man advocated the general adoption of what is called free love, and no doubt he and his children practice it—in some cases ending in divorce.

An item which appeared recently stated that a Federal Grand Jury, in the capital of the state in which this man lives and carries on his publishing business, has rendered an indictment for income tax evasion for the four years 1944-1947, involving approximately \$65,000 in income taxes.

And so we have one more confirmation, of which there are vast multitudes everywhere in every age, that men hold down the truth, as Paul says in the first chapter of Romans, in unrighteousness. It should not be ignored that many Communists, who have been tried for one cause or another in our courts, have been again and again accused and found guilty of perjury, which means that if you take away religion, take away the fact of a living God, and take away the laws of God, and leave man to himself, he will indeed be a lawless creature.

Prophecy Faith and Evangelism? Is there a direct relationship between evangelistic fervor and belief in the great prophecies of the Scriptures regarding things yet to come? Some years ago I remember Dr. Riley throwing out the challenge: "Show me any great evangelist in our present generation who does not believe in the premillennial coming of the Lord Jesus Christ." None could be named. I believe the challenge might still go unanswered.

This was brought to my attention recently, in reading the articles in a religious weekly, issued by one of the soundest theological denominations in our country, in which appeared two strange items, unrelated, although they were in the same issue. There was, on the one hand, a long discussion of the present restoration of Israel in Palestine, in which it was denied that the Scriptures state that, in the program of God, there must be a physical restoration of Israel, or that the present establishment of this new government has any spiritual significance. However, in another part of the issue, the statement is made: "Calvinism and the Reformed tradition have never been sympathetic to the common revival meetings. The conception of the sinner's ability instantaneously to surrender himself to Christ when an appeal is made to his will and emotions finds no warrant in Holy Writ." There is no need for any comment. Let us thank God for those who live, and work, and pray to offer the Gospel unreservedly to all men everywhere.

The Strange Growing Call for a Regenerated Humanity. As military machines increase in their ability to destroy larger and larger areas of civilization, as Russia with her

fearful philosophy of materialism obtains greater and greater power, and as men seem to realize that we have now laid hold of forces that may easily destroy the human race, it is strange how unbelievers, intellectual leaders, and scientists are on every hand calling for an experience of regeneration, for a radical change in the hearts of men. Some years ago, Mr. Lewis Mumford, in his work, *Technics and Civilization*, said that man's reaction to the machine age has been of two forms, and, he continues:

One of them, the use of mechanical means to return to the primitive, means a throwback to lower levels of thought and emotion which will ultimately lead to the destruction of the machine itself and the higher types of life that have gone into its conception. The other involves the rebuilding of the individual personality and the collective group, and the re-orientation of all forms of thought and social activity toward life: this second reaction promises to transform the nature and function of our mechanical environment and to lay wider and firmer and safer foundations for human society at large. The issue is not decided: the results are not certain: and where in the present chapter I have used the prophetic form I have not been blind to the fact that while all the tendencies and movements I have pointed to are real they are still far from being supreme: so when I have said "it will" I have meant "we must."

The last word of Mr. Mumford certainly reminds us of the words of our Lord: "Ye must be born."

John MacMurray, in his new work, *Reason and Emotion*, says:

All of us, if we are really alive, are disturbed now in our emotions. We are faced by emotional problems that we do not know how to solve. They distract our minds, fill us with misgivings and sometimes threaten to wreck our lives. That is the kind of experience to which we are all committed. If anyone thinks they are peculiar to the difficulties of his own situation, let him overcome his shyness and talk a little about them to other people. He will discover that he is not a solitary unfortunate. We shall make no headway with these questions unless we begin to see them, and keep on seeing them, not as our private difficulties but as the growing pains of a new world of human experience. Our individual tensions are simply the new thing growing through us into the life of mankind. When we can see them steadily in the universal setting, then and then only will our private difficulties become really significant.

The great fault with MacMurray's statement here is that we do not seem to be growing into this new kind of manhood which he says we need.

Finally, from a most unexpected source comes another similar exhortation, namely, from Bertrand Russell, who for many years has been one of the outstanding enemies of the Christian faith. Mr. Russell says, after referring to what he

calls national hysteria resulting from a too rapid attempt to change an agricultural society over to an industrial one:

The future of science—nay, more, the future of mankind—depends upon whether it will be possible to restrain these various collective hysterias until the population concerned have had time to adjust themselves, and if such adjustment proves impossible, civilized society will disappear.

He then asks whether a society like ours has the stability to stand the explosive forces which could destroy it, and admits that this question takes us into the realm of ethics and moral codes. Mr. Russell has never been famous for following any ethical or moral code; yet he confesses: "Science in itself cannot supply us with an ethic"; and concludes that the principle which should dominate the thinking of men is: "If you wish to be happy yourself, you must resign yourself to seeing others also happy," and whether society will remain on this earth or not "depends upon the capacity of mankind to learn this simple lesson." Well, this lesson of being kind to one another, of love for one another, was pre-eminently taught and exemplified by one, Jesus Christ of Nazareth, and the power for such a life may be found in Him.

This matter of regeneration, of a new birth, of a new heart, and a new mind, is exactly what the Lord Jesus set forth in talking to Nicodemus (John 3:3, 7); what the Apostle John speaks of as being born of God (1 John 3:9; 4:7; 5:1; and John 1:13); what the Apostle Peter speaks of as being born again of the incorruptible Word of God (1 Peter 1:23); and it is the regeneration to which the Apostle Paul points in Titus 3:5. A real, deep, universal regeneration, setting all things finally right, is spoken of by our Lord (Matt. 19:28). The deepest need of men today is provided for us in the person and work of Christ.

THE LORD'S DEALINGS

Let us not promise to explain *all* the Lord's dealings with us, for His ways are past finding out (Rom. 11:33). Faith knows that He is leading us "by the right way" (Psa. 107:7), and that *all* His paths are mercy and truth (Psa. 25:10), and that *all* things work together for good (Rom. 8:28). Faith interprets *all* by the cross of Christ: "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. 8:32).—*Selected.*

Question Box

No. 1216. Does the Bible teach that Moses was born of a virgin as Christ was born? In his book, *How to Study the Bible*, Dr. I. M. Haldeman so states.

Dr. Haldeman, one of the great Bible teachers of the 20th Century is now with the Lord. He cannot speak for himself in this matter; therefore, but we are sure that, if he were here to do so, he would say that he did not mean exactly what is suggested by the sentence (p. 338 of his book): "Like Christ he [Moses] was the son of a virgin." Dr. Haldeman adhered too closely to God's Word to speculate on something not written in the Word. There is no intimation in the Bible that Moses entered the world in exactly the same way that our Lord did, who was conceived by the Holy Spirit, and born of a virgin. Moses's life showed that he was a sinner, and he was a sinner because he was conceived and born in sin. Our Lord knew no sin, because He was conceived, and overshadowed in gestation, by the Spirit (Luke 1:35). In showing the typology of Moses to Christ, in bringing out the similarities between the two, Dr. Haldeman doubtless had in mind that Moses, the adopted son of Pharaoh's daughter, was thus the son of a virgin. Few writers, if any, escape making a slip of the pen occasionally.

No. 1217. It is possible to know that the earnest prayer of a Christian for an unbeliever to be saved, will be answered?

1 John 5:14, 15 reads: "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Is the asking for the salvation of a soul according to the will of God? We are told, in 2 Peter 3:9, that the Lord is "not willing that any should perish." So we can ask for the salvation of a soul with full confidence that God will hear. He does not promise that we shall see the results, but we can "know that we have the petitions that we desired of Him."

No. 1218. Did God create sin? In John 1:3 we are told that all things created were made by Him.

No, God did not create sin. It is quite true that, in Isaiah 45:7, God tells us: "I . . . created evil." But the word rendered "evil" is not the word "sin," but a Hebrew word variously denoting sorrow, adversity, etc. These are the fruits of sin, but they are not sin. Sin came into the world by God's permission, however; for in creating His creatures—the angels and men—with moral responsibility, God allowed His creatures to choose to obey or not to obey. Thus when Lucifer, Satan, said, "I will" (Isa. 14:13, 14), he opposed his own will against the will of God.

John 1:3 tells us that by the Word, that is, our Lord Jesus Christ, all things were made (created), "and without Him was not any thing made that was made." But sin was not created. For example, God did not create whiskey or opium, although they exist today. He did, however, create the rye and the poppy, and man; by his own choice, made use of these creations to produce that which may destroy him. God created man with intellect, sensibility, and will; and as Satan did so man too, by choice, willed to disobey God. This is sin.

Re-Thinking the Rapture

An Examination of What the Scriptures Teach as to the
Time of the Translation of the Church
In Relation to the Tribulation

BY THE EDITOR

VII

We come now to that extremely puzzling passage of Scripture that has been a thorn in the flesh of many an expositor, namely, 2 Thessalonians 2:6-8. In the Authorized Version it is rendered: "And now ye know what withholdeth that he [the man of sin, vs. 3, 4] 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." It is verses 6 and 7 that pose the problem, and their interpretations have been legion. Who is the one who lets, that is, who hinders? Is the restrainer a person or an influence? Is that which withholds supernatural or natural?

One of our post-tribulationist brethren, writing about this Scripture, speaks of verse 7 as "the Golden Text of the advocates of the pre-tribulation rapture." This is because of the fact that most of those who believe that the Church will be translated before the tribulation understand the restrainer, here spoken of, to be the Holy Spirit. Since it is stated, in the Authorized Version, that the restrainer is to "be taken out of the way," and in view of the fact that the Spirit resides within the believer in Christ as a seal "unto the day of redemption," who will continue His work in the Christian "until the day of Jesus Christ" (Eph. 4:30; Phil. 1:6), if the restrainer be the Holy Spirit, then, when He is taken, the Church will be taken also. It must be admitted that this is good logic, provided it is established that the withholder or hinderer is the Holy Spirit.

We do not think, however, that it is entirely accurate to speak of this passage of Scripture as "the Golden Text of the advocates of the pre-tribulation rapture." There are

not a few who hold that the Church will not pass through the tribulation, who do not teach that the restrainer is the Holy Spirit. For example, C. F. Hogg and W. E. Vine, who most assuredly are pre-tribulationists, state, in their volume, *The Epistles of Paul the Apostle to the Thessalonians*, that the restrainer is Gentile dominion during the times of the Gentiles, as the constituted government ordained by God. And there are others of the same school who suggest variations of this interpretation, or that the restrainer is Satan. On the other hand, if 2 Thessalonians 2:6-8 is to be termed "the Golden text" of the advocates of any system of interpretation, we should suppose that it belongs to those who hold the post-tribulation view. At least, insofar as we are concerned, we do not recall having read the writings of a single post-tribulationist who does not insist very definitely that the restrainer is *not* the Holy Spirit.

The exegesis of these verses is admittedly one of the most difficult in all the Bible. Suppose we examine the text and the various interpretations of it, to learn what we can about it.

The apostle has been speaking, in verses 3 (last clause) and 4, of the revelation of man of sin and what his activities will be. Paul reminds his readers that, when he was yet with them, he told them these things (vs. 5). And now he discloses why it is that the man of sin has, up to this time, been kept back: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of lawlessness doth already work: only he who now hindereth will continue to hinder, until he be taken out of the way" (vs. 6, 7). We have made two changes in the text as it is rendered in the Authorized Version. "Lawlessness" is a better translation of the Greek, *tes anomias*, than "iniquity," and expresses the exact antithesis to the principle of order and righteousness. As to the substitution of "hindereth" for "letteth," it is due to the fact that the English word, "let," has undergone a change in meaning since 1611, when the King James translation was issued. The Greek verb, *katechoo*, means *to hinder, to restrain*.

It seems quite evident also that there is a supernatural element in this lawlessness and its restraint at the present

time on account of the appearance of the word "mystery," which is employed in the New Testament in relation to truths that were previously hidden, but now, in connection with the use of the word, being divinely revealed (cf. Matt. 13:11; Rom. 16:25, 26; 1 Cor. 15:51; Eph. 3:3-5; etc.). So far, what we have said is generally agreed upon, but this is not so in the case of that which follows.

The two problems that linguists and exegetes have puzzled over, and concerning which there have always been divergent views, are (1) the identity of the hinderer, or restrainer; and (2) the lot or destiny of the restrainer. The majority of the pre-tribulationists believes that the restrainer is the Holy Spirit, and that He will be taken away with the Church at the time of the rapture. With this we agree. However, it is essential for us to do more than make an arbitrary assertion to that effect; we must be ready to give a reason for the hope that is in us.

In an effort to try to discover the true meaning of this passage, then, it will be expedient for us to delineate the most prominent viewpoints concerning it, to examine the possible translations of the text, and then to select the interpretation that offers the fewest difficulties. Once again it will be necessary for us to be somewhat technical in pursuing our investigation, but serious thought will not be harmful to any one of us. The study ought to be profitable.

There are four major viewpoints as to the identity of the restrainer: (1) it is the Roman Empire, or some modification of that empire, known as human government; (2) it is Gentile world-dominion; (3) it is Satan; and (4) it is the Holy Spirit. Lexically, any one of the four interpretations may obtain. In verse 6, the restrainer, "what withholdeth," is translated from the noun *to katechon* (neuter), and in verse 7, the restrainer, "he who hindereth," comes over from the noun *ho katechoon* (masculine). The different genders appear to signify an influence, in the neuter, and a personality, in the masculine. Such usage might apply to any of those generally identified as the restrainer: it may apply to a government, in verse 6, and to the head of that government, in verse 7; it may indicate satanic influence, in verse 6, and Satan himself, in verse 7; and it may apply to the

divine influence of the Spirit in verse 6, and to the Holy Spirit Himself, in verse 7.

One expositor, strongly post-tribulationistic, who teaches that Satan is the restrainer, makes much of the fact that the intensive pronoun, *auton*, in verse 6, is in the masculine gender. He suggests that the usage of a masculine pronoun with a neuter antecedent, *to katechon*, makes it plain "that the Personality who is now withholding himself, is exactly the same power and personality who will reveal himself 'in his own season.' He is not restraining the course of evil in this world," says this writer, "he is simply withholding himself from his personal manifestation until the psychological moment when lawlessness is ripe and 'transgressors are come to the full.'" But does the masculine pronoun, *auton*, have a neuter antecedent? Why not a masculine antecedent, namely, "the man of sin . . . the son of perdition," of verse 3?

While it is true that, linguistically, any of the four proposed interpretations may be correct, this does not settle the matter. *Three of the interpretations must be erroneous, since there can only be one true interpretation of any Scripture.* We must investigate further.

The final clause of verse 7 requires our attention. It is rendered "until he be taken out of the way," in the Authorized, Revised, American Standard, and Douay Versions, etc., and "until he is out of the way," in the Revised Standard Version. This translation lends itself freely to our pre-tribulation interpretation that the restrainer is the Holy Spirit.

The same post-tribulationist brother whom we cited above, in his sincere prosecution of positively identifying the restrainer as Satan, maintains that " 'until he be taken out of the way' . . . is the exact opposite of the true meaning" of the last clause of verse 7.

The Greek is *heos ek mesou geneetai*. *Heos* means "until," and *ek mesou*, "out of the midst," or "out of the way," as any Greek-English lexicon will show. It is the verb, *geneetai*, which in the third person, singular, second aorist, subjunctive of the verb, *ginomai*, that presents the problem. Says our friend, concerning this verb: "The word here translated 'taken' is the Greek *ginomai*, meaning 'to become,' i. e., 'to come into

existence, begin to be, receive being,' (Thayer's *first* definitions), otherwise 'to be appointed, constituted, established.' There is no suggestion of a removal, but a coming into being. It is the same word used in connection with the incarnation of Christ, 'The Word BECAME flesh,' etc. (John 1:14). Beloved saints of God," this writer continues, "it is not the Holy Spirit in the church being removed from the earth, it is the coming into being from the midst of the earth, of Antichrist, the alter ego of Satan, who has been withholding himself until lawlessness, man-glorification and wickedness are so rife and rampant that they will 'wonder after' and 'worship' the Beast, whom he brings up from the abyss in the midst of the earth (Rev. 17:8)."

It is quite true that Thayer's first definition of *ginomai* is to become, to come into existence, to begin to be, to receive being. It is also factual that this very verb is used in connection with the Word becoming flesh, in John 1:14. The eternal Son, the Word of God, did not come into existence, or begin to be, or receive being, but he did become flesh. But why does this writer not tell us, since he uses Thayer as source material to discover the meaning of *ginomai*, that this same lexicographer, under the same word, *ginomai*, gives, for the idiomatic meaning of the verb with *ek mesou*, as in 2 Thessalonians 2:7: to be taken out of the way? And why does he fail to inform us that this same lexicographer, Thayer, under his definition of *mesos*, says: "*ginomai ek mesou*, to be taken out of the way, to disappear (2 Thessa. 2:7)"?

Ginomai alone has many meanings. We have traced through the New Testament to find that the word is used, in various forms, 621 times, and is translated in 49 different ways. It is rendered to be, to be made, to come, to come to pass, to arise, to be assembled, to be brought, to be divided, to be finished, to be fulfilled, to be kept, to be ordained to be, to be married, to be performed, to be preferred, to be taken, etc. It is rather difficult, therefore, to determine with finality its exact meaning. Yet practically every translator of the New Testament gives it the connotation, with *ek mesou*, of to be taken out of the way, or to be removed.*

*Thus the phrase, *ek mesou gignesthai* is illustrated by Wetstein and Kypke (*Obs.*, Vol. II, page 343) as indicating "the removal of any

Tracing its use carefully, it is evident that *ginomai*, though exceedingly flexible, frequently suggests a change of something from one state to another: "the Word *became* flesh" (Joan 1:14); "stones *be made* bread" (Mat. 4:3); "the stone which the builders rejected, the same *become* the head of the corner" (Matt. 21:42); etc.; or something that is completed: "the works *were finished* from the foundation of the world" (Heb. 4:3).

If we render *ek mesou geneetai*, quite literally, "out of the midst he become to be," it does not make much sense. But if we remember the idiomatic use of the verb with *ek mesou*, and if we bear in mind also its suggestion of a change from one state to another, we may, with fair reasonableness, translate the clause: *henos ek mesou geneetai*, "until he become from the midst" or "until he be taken out of the way."

Lexically, then, (a) in respect to the identity of the restrainer of verses 6 and 7, any one of the four postulations may obtain, that (1) the restrainer is the Roman Empire or some modified form of human government; (2) the restrainer is Gentile world-domination; (3) the restrainer is Satan; and (4) the restrainer is the Holy Spirit; and (b) in respect to the proper rendition of the last clause of verse 7, while he who proposes that the verb, *ginomai*, must carry the meaning here of "coming into being," argues well, there is insufficient evidence to cause us to discard the accepted translation, "until he be taken out of the way."

Exegetically, we must dismiss immediately the proposition that the restrainer is the Roman Empire. This empire has long since ceased to exist and, although it is to be restored, assuredly it has not restrained evil for the past thousand and more years, nor is it a restrainer now. Neither can it be demonstrated that the restrainer is human government. While it is true that "the powers ~~that~~ be are ordained of God" (Rom. 13:1), the use of the word, "mystery," in view of its usual association with supernatural revelation or activity, appears to eliminate the rule of man as the restraining influence. Again, history discloses that human government,

obstacle, of anything . . . leaving the manner of removal wholly undefined; comp. *asthee ek mesou humoon*, 1 Cor. 5:2."

far from being a constant restraint against lawlessness, has itself been, upon occasion, lawless in relation to both God and society. And, further, human government will not be removed when the man of sin is revealed, for he himself will be the most powerful dictator the world has ever known, under whose dominion no man will be able either to buy or to sell unless he has his mark upon him (Rev. 13:15-17).

Gentile world-dominion does not, in our opinion, fit the case any better than human government does, and for the same reasons generally.

As for Satan being the restrainer, when has he ever been a deterrent to evil? A house divided against itself cannot stand (Mark 3:25; cf. Luke 11:18). It is quite true that, in verse 6 of the passage, it is the man of sin whose revelation is restrained, however, in verse 7, it is lawlessness that is curbed, and Satan has never, insofar as we are aware, checked iniquity.

What of the Holy Spirit? Has He not, throughout this present age, been a restraining influence, through the Church? We must not forget that our Lord said of His own: "Ye are the salt of the earth . . . Ye are the light of the world" (Matt. 5:13, 14). Salt prevents decay; light shines in the darkness, and it purifies. It has been the presence of God's people, indwelt by the Holy Spirit, that has been the restraining influence, *to katechon* (neuter). But when the Church is taken, the Holy Spirit, *ho katechoon* (masculine), will be removed. When He is thus taken, when the Church is gone, "then shall that Wicked be removed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

We are aware that the Spirit must work in men during the tribulation if any are to be saved then. But the fact that He is taken away from the earth, as the indweller of believers in Christ, does not mean that He will not convict the world of sin, and of righteousness, and of judgment. The Holy Spirit has all the attributes of God; He is, therefore, omnipresent. It is only that phase of His ministry, as the abiding presence of Christ in the hearts of believers, that will cease when the Church is taken. And as such, He restrains law-

lessness; "He who now restraineth will continue to restrain, until He be taken out of the way."

Admitting that the passage as a whole presents many difficulties, it is our judgment that the interpretation that the restrainer is the Holy Spirit, who will "be taken out of the way" when the Church is translated, not only offers fewer problems than any other interpretation, but that it is scriptural throughout, logical, and reasonable. Moreover, the sequence presented in verses 7 and 8 falls properly in line with that in verse 3. The day of the Lord will not come, "except there come the departure [the rapture] first, and then the man of sin be revealed, the son of perdition" (vs. 3); the mystery of lawlessness is already working, "only He who now hinders will continue to restrain, until He be taken out of the way. And then shall that wicked one be revealed . . ." (vs. 7, 8).

The second chapter of 2 Thessalonians cannot be used as a demonstration that the Church will pass through the tribulation, even if some of our conclusions be erroneous. If we be correct, however, the chapter offers unanswerable evidence that, *before* the tribulation can come, the Church must be caught up to be with Christ.

(To be continued, D. V.)

Fools make a mock of sin, will not believe
It carries such a dagger up its sleeve.
"How can it be," say they, "that such a thing,
So full of sweetness, e'er should wear a sting?"
They know not that it is the very spell
Of sin, to make men laugh themselves to hell.

THE PRECEPTS OF GOD

It is interesting to observe that the precepts that God has given to His children are frequently grounded upon some revelation of His own character. Thus, we read in the Word: "Be ye holy, for I am holy" (1 Pet. 1:16); "Beloved, let us love one another, for love is of God" (1 John 4:7); "Be ye therefore merciful, as your Father also is merciful" (Lk. 6:36); "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

My Bible Treasury*

By HERRERT LOCKYER

Nuggets from Exodus

June 1. EXODUS 1. The book of Exodus records the beginning of Israel's national existence, and contains the fulfilment of Genesis 50:24. Thus Exodus is a continuation of Genesis. The title in our English version means "The Way Out," and is found in the word "exit." Recording, then, the redemption out of Egyptian bondage, the book is typical of Christ as the ground of our redemption from sin. Broadly speaking, this first chapter describes how the people were prepared for deliverance. The new king, who knew not Joseph, made Israel to serve with rigor. Grievous was the lot of the people redeemed by the power of God. Had He forsaken His own? No, He was standing in the shadows and over-ruling their bondage for ultimate blessing. The more Pharaoh afflicted them, the more they grew. Is your affliction adding to your spiritual stature?

June 2. EXODUS 2. A deliverer is now prepared for the people. Strange, was it not, that Moses was prepared by the one who had sought to kill him? His godly mother "hid him three months." Can it be that God has someone, presently hidden, who before long will stand out as another deliverer of the people—another D. L. Moody, who rocked two continents nearer heaven? The name *Moses* means "to draw out." It commemorated his deliverance from the water. When he came of age he was not ashamed to identify himself with his brethren, an identification costing him a 40-year exile as a stranger in a strange land. But it took those 80 years, 40 in Egypt learning to be somebody, 40 in Midian learning to be nobody, to prepare God's man for the mighty task of delivering Israel.

June 3. EXODUS 3. This remarkable chapter, containing the call of Moses, is full of spiritual import for our hearts. The opening verses give us *humiliation*—"Moses kept the flock" (later he had a different one to keep!); *separation*—"the backside of the desert" (deserts are good training grounds for God's leaders); *elevation*—"the mountain of God"; *revelation*—"the angel of the Lord appeared unto him." What profound reverence for the presence of God Moses manifested. He realized how unworthy he was to stand before the great "I AM that I am." Is this our constant attitude? The name God uses for Himself (vs. 14), speaks of Him as the same unchanging One who had made the promises to Abraham, and who was about to fulfil them. When Moses commanded the people to prepare for their deliverance, he urged them to *ask*, not *borrow* (vs. 22) jewels and raiment which were their due, seeing they had been robbed for years.

June 4. EXODUS 4. Moses tried to contend his unfitness for the leadership of Israel on two grounds, namely: the unbelief of the people whom he was called to deliver; and his own lack of eloquence to speak as a leader. He wanted God to find a better man. Are you in the process of shirking some tremendous responsibility God is thrusting

*As a stimulus to the knowledge of the Word of God and consequent spiritual growth, the reader is urged to turn to the assigned portion in the Bible and to read it before making use of Dr. Lockyer's comments.

upon you? If so, step out on the glorious fact that "faithful is He that calleth you, who also will do it." His commands are His enableings. The "rod" and the "hand" are two signs, speaking of preparation for service: first, consecration—our capacity taken up for God; second, the hand that holds the rod of God's power must be a cleansed hand awayed by a new heart. Yet Moses failed, and a stern reminder that God must be obeyed was given (vs. 24).

JUNE 5. EXODUS 5. The first contest with Pharaoh only accentuated Israel's plight. The king charged Moses and Aaron with hindering the people from doing their work, and so additional labors were imposed. Pharaoh determined to crush Israel. The same quantity of bricks was required without supplying the necessary straw. Perhaps it was this extra load that gave birth to the initiative and inventiveness so characteristic of the Jew. Such a severe demand proved a failure. The people found the task impossible and appealed to the king, only to be charged with laziness. No wonder the hard-driven Israelites heaped indignation upon Moses and Aaron, as being the cause of their anguish! The leaders carried the complaint to God and pleaded anew for the promised deliverance. Does God seem long in answering some of His promises on your behalf? Courage, friend; deliverance from your Pharaoh may be around the corner.

JUNE 6. EXODUS 6. God did not chide the leaders or the people for their complaint. Encouragement, based on His own character as the covenant-keeping One, was given. The promise of chapter 3:13-15 was confirmed, with added promises. Underline the seven "I wills." The awesome name *Jehovah* speaks of Him as the eternal, unchangeable, and ever dependable God of His people. Alas, Israel was too depressed and discouraged to be heartened by God's glorious assurances! Are you in such a condition of mind? Moses presented his second challenge, but without avail. The last section of this chapter is taken up with the genealogy of the tribes, and is doubtless inserted here as a prelude to their deliverance by Moses and Aaron. Dividing the chapter, we have God in the past (vs. 4, 5); God in the present (vs. 2, 3); and God in the future (vs. 6-8).

JUNE 7. EXODUS 7. Moses became a "god" and Aaron a "prophet," meaning both were to function as God's representatives before Pharaoh. From now on, the two leaders manifested a fearlessness of faith in God. The word "harden" (vs. 3) has troubled some minds. It is not to be interpreted as a divine action, but an attitude produced by Pharaoh's disobedience to divine appeals. God meant all the plagues to soften the king's heart, but Pharaoh failed to yield to the divine will, thereby hardening his heart. The first sign of the rod becoming a serpent seemed to be a failure, in that Egyptian magicians were able to imitate the miracle. Superiority, however, was seen in that Aaron's rod was able to swallow up the Egyptian rods. The first plague was directed against the sacred Nile, the pollution of which only added to Pharaoh's determination to keep Israel. How tragic self-will is, in the face of God's power!

JUNE 8. EXODUS 8. As we examine the second plague, it may be fitting to observe that in the ten plagues, God was judging Egypt for its ten-fold form of idolatry. There were ten gods worshipped by the people, and each plague was directed against a particular heathen deity. Frogs were held sacred and were never killed. Pharaoh acknowledged the power of God, and begged Moses to entreat God on his behalf. The king, however, remained adamant and would not let

the people go. How terrible is the wilful resistance of God! The plague of lice found the magicians unable to ape God any longer, and left Pharaoh still resisting God. With the fourth plague, with its swarm of flies or beetles, there came proof of the distinction between Israel and Egypt (vs. 22, 23). Compromises were proposed by Pharaoh, but they were rejected by Moses. Religious compromise is ever serious. It sacrifices truth.

June 9. EXODUS 9. Previous plagues attacked persons; now the fifth plague deadens on property. The severity of this judgment and its limitations to Egyptian cattle left Pharaoh unperturbed. The sixth plague came without warning, and fell upon all, even the magicians (vs. 11). Even yet the king was unmoved. Pharaoh was solemnly warned beforehand, in a long, unique message (vs. 13-19), of the seventh plague. The courage of Moses is in sharp contrast to his former hesitation. At length death comes! This seventh plague thoroughly arouses Pharaoh, who confesses his sin, and begs for the removal of the plague! But his penitence was quickly forgotten, for he hardened his heart against Israel. Too often the shallowness of repentance is apparent. There is a concern merely to escape the consequences of sin. We need to pray for a deep and thorough conviction of sin against God.

June 10. EXODUS 10. The struggle with Pharaoh continued, but at last the Egyptian officers pleaded with the king to satisfy the demands of Moses. The effect of the locust plague was profound, compelling Pharaoh to offer a third compromise, which was equally rejected by Moses. To leave the young behind would mean the return of their parents, who would again be used as slaves. The disastrous effects of the locusts forced Pharaoh to call hastily for Moses who, in turn, looked to God for relief. But again Pharaoh refused to let Israel go. Then came the miracle of darkness overtaking Egypt without warning. Behind any natural causes of the dense darkness was the work of God's supernatural visitation. Deeply impressed, Pharaoh offered a fourth compromise. It was refused by Moses and Aaron with courage and acorn. In anger, the king dismissed Moses, whose departure meant that the limit of God's forbearance had been reached. Have you light in your dwelling? (see vs. 21-23).

June 11. EXODUS 11. While Pharaoh never saw Moses again, he did witness another, and dreadful, display of the power of God, whom Moses represented, and which was to be the instrument of divine judgment. A summary is given of the approaching plague and its fearful results. The plagues as a whole were intended to convince Egypt and the surrounding nations, of the might and majesty of Israel's God. And every phase of nature was covered by His judgments—mineral, animal, vegetable, and human—proving that He is Lord over all. Contrasts, also, are suggested by the plagues: contrast in character between Moses and Pharaoh; contrast between trust in God and self-assertion; contrast between courage and stubbornness; contrast between consistency and changeableness; contrast between strength and weakness; contrast between God and idols; and contrast between the saved and the lost.

June 12. EXODUS 12. A new festival, the Passover, was to mark a new beginning for Israel. The remarkable fulness of detail in the instructions prove that the Passover was to be far more than the occasion of deliverance from Egypt; it was to become an integral part

of Israel's life. Continuance year by year was ordered (vs. 14-20), indicating thereby the permanence and pre-eminence of the festival. The absence of leaven, its want suggesting purity, was another reminder of God's requirements as the holy One. All instructions were received in an attitude of reverence and were immediately put into practice. With the terrible death plague, Pharaoh completely surrendered and allowed Israel to go. About two million left the land of bondage. For the saints, the Passover is luminous with spiritual significance. It speaks of perfect redemption from the bondage of sin. Are you secure 'neath the blood?

JUNE 13. EXODUS 13. At long last the new life begins. After deliverance came dedication. "Israel had been saved through the destruction of Egypt's first-born, and now they were required to dedicate their own first-born in a constant memorial of their deliverance." Leaven, a symbol of evil, is again absent. God claimed the best the people had. Guidance followed redemption (vs. 17, 18). Brought out, the people were now to be brought through. And how miraculous God's guidance was! Supernaturally, by the pillar of cloud and fire, God led His own. Manifestations of the cloud and fire were according to need. How wise God is in the leading of His inexperienced people (vs. 17, 18)! The perpetual presence of God is always before them, inspiration, and the satisfaction of the redeemed (Mat. 28:20; Heb. 13:5).

JUNE 14. EXODUS 14. Canaan-bound, Moses led the people within Egypt's fertile fields, preventing, thereby, many hardships of the desert. Pharaoh, recovering from the effects of the plagues, pursued Israel, hoping to recapture the hosts. The sight of the dreaded king filled the people with dismay. Fear gripped the multitudes, and for Moses the test was severe. Memory was short-lived. Recent deliverance from Pharaoh was soon forgotten. Moses's courage, however, did not fail. Fearlessly he faced the situation and reminded the people of a supernatural power well able to deal with Pharaoh (vs. 14). There comes a time when action, rather than prayer, is needed (vs. 15). Force had to be met by faith. Go forward! At the Red Sea, the natural and the supernatural were blended (vs. 21), and Pharaoh and his hordes were destroyed. The Red Sea, placed between Egypt and Israel, typifies Christ's resurrection as marking the gulf between sin and salvation, peril and protection (Rom. 5:8-10).

JUNE 15. EXODUS 15. The wilderness was necessary as God's permissive discipline to test and train His people. Wandering in the wilderness was not of God. The Song of Moses is the first poem of the nation, and is made up of retrospect (vs. 1-12) and prospect (vs. 15-18). Past deliverances and anticipated results are clearly defined. Resuming their journey, the people came to Marah and to a further test. But again God displayed His power in making the bitter, sweet. The tree, thrown into the bitter water, is surely a type of the cross, which is able to sweeten every bitter cup. At Marah a divine statute, promising exemption from disease on fulfilment of certain conditions, was given. The Song of Moses and Miriam should be compared with "The Songs of Moses and the Lamb" (Rev. 15). Our Song of redemption has the same notes—God is our salvation, then our strength, and then our song. As saved ones, let us sing!

JUNE 16. EXODUS 16. At the seventh stage of the wilderness journey, hunger overtook Israel. The flesh-pots of Egypt were desired. Slavery in Egypt, and God's deliverances, were forgotten. Spiritual

deterioration had set in. But again the God of compassion comes to bless a wayward people. *Braa*: from Heaven is promised. *Manna* means "this is a gift" (vs. 13), and is a wonderful type of Christ, expressing both man's need and God's love and provision (John 6:33). The manna had to be gathered daily and eaten; and Christ, as the source, sustenance and satisfaction of our lives, must be constantly appropriated by faith (John 6:35).

"Thou bruised and broken Bread,
My life-long wants supply;
As living souls are fed,
Oh, feed me, or I die."

June 17. EXODUS 17. What murmurs the Israelites became, and how God hates grumbling! At Marah, the water was undrinkable; here, at Rephidim, there was no water, and the people murmured against Moses. Their chiding of Moses and constant reference to Egypt were unfair and bitter. What disappointment God had to endure! Again Moses took the trouble to God, and another divine intervention was experienced. God has unexpected ways of provision, even for His unworthy people. The smitten rock reminds us of Christ, the source of the water of life, ever fresh, pure, abundant, suitable, accessible, and unfailing (1 Cor. 10:4; John 7:37-39). Conflict with Amalek resulted in a God-given victory. In fighting against God's people, Amalek was really fighting against God. Amalek symbolizes the flesh, our nearest and closest foe, as Amalek was Israel's. Victory, however, is ever certain in the might of God. The flesh is doomed to die in due course (Gal. 5:24).

June 18. EXODUS 18. Jethro, who is spoken of as Moses's father-in-law, dominates this chapter. Willingly he recognized God's power (vs. 1, 9, 10), God's supremacy (vs. 11), God's presence (vs. 12), God's righteousness (vs. 21), and God's will (vs. 19, 23). Jethro's wise counsel is worthy of note. He saw the heavy strain on Moses who, as yet, had not delegated authority, and advised appointment of associates as judges. Moses accepted the advice, and selection was made of men of ability, piety, and veracity. Too many leaders "wear away" simply because they try to carry all the load. Lesser details, delegated to competent aides, would save time, thought, and energy. The blessed thing about our heavenly Moses is that His task is never too heavy for Him. Hard causes and small matters can be brought to Him, for His unerring judgment.

June 19. EXODUS 19. This chapter opens with a summary of Israel's journey from Egypt to Sinai. Called to meet God on the mount, Moses received from Him the first covenant for the people. Verses 3-9 are important to observe. Israel's history, past (vs. 4), present (vs. 5), and prospective (vs. 6) had to be rehearsed. Then God's purpose, in and through Israel, is indicated. The people were to be His special representatives. As the priest represented man to God (Heb. 5:1), the people of Israel were to be "priests" for the world. Here we see also holy preparation for entrance into the covenant. The people had to be sanctified. This was followed by a divine manifestation, impressing Israel with the reality and majesty of God, with whom they were entering into covenant. As those who are embraced in a better covenant, are we showing the world who and what God is?

June 20. EXODUS 20. After the special preparation of the people for the reception of the Ten Commandments, there came the delivery of "The Decalogue," or *Ten Words*. A study of the law proves

it to be a perfect moral code, suited for all men, times, and circumstances. Ten, being one of the perfect numbers of Scripture, signifies perfection of divine order—the whole cycle is complete, nothing wanting. In the Ten Commandments, then, we have the complete revelation of the mind of God to the mind of man. Five commandments express man's relationship Godward, and the other five, his relationship manward. And the law, it will be seen, is based on redemption (vs. 2). The effect on the people was evident: they feared God. But to Moses God said: "Fear not." The distance of Israel and the nearness of Moses are contrasted in verse 21. Would that God's holiness and majesty could produce the same awe and dread today! No longer under the law, we are yet "in-lawed" to Christ.

June 21. EXODUS 21. In this and the following two chapters, we are told of "The Book of the Covenant" (24:7), with its record of civil, social, and religious enactments. These chapters give us a detailed account of Israel's duty to God and to neighbors. In the chapter before us, we have "the rights of persons." Laws concerning slavery occupy verses 1-11. Slavery was a recognized institution at that time, but the law modified it and lessened its severities. Laws concerning injuries take up the rest of the chapter. Murder, homicide, kidnaping, assaults by man and beast, are all alike dealt with. Compensation and property rights are also dispensed. Lessons learned from this chapter are precious in these days when life is held so cheaply. We have the sanctity of life, the freedom of human life (vs. 5), the reverence for parental life, the Christian law of life (Matt. 5:38-42). What a peaceful world this would be if only dictators and warmongers could live in this chapter!

June 22. EXODUS 22. Continuing the laws governing human rights, we have read of theft (vs. 1-4), trespass (vs. 5, 6), deposits (vs. 7-13), borrowing (vs. 14, 15), and various laws (vs. 16-31). Flagrant sins are to be severely dealt with. Judgment on witchcraft (vs. 18) reveals the solemn fact of man's association with evil powers against God. Excessive and exorbitant demands were prohibited. Thus the Jews were forbidden to lend on interest among themselves. All of this reveals the perfect discrimination of God in regard to offenses, blending tenderness and severity. Then it also emphasized that the law of love should dominate every phase of life (vs. 3-15). The solemnity of trusts must likewise be preserved (vs. 7, 8). Betrayal of confidence is all too common today. Taking this declaration of rights as a whole, we are led to bless God for His care of the weak and helpless. The secret of all His provision is wrapped up in the phrase, "I am gracious" (vs. 27).

June 23. EXODUS 23. Twelve miscellaneous laws open this chapter; then comes the law of the sabbatical year (vs. 10-13). Such a law was unique; it was associated only with Israel. The law of the feasts (vs. 14-19) blended agricultural, historical, and spiritual elements. The three special seasons were: the feast of unleavened bread, the feast of firstfruits, and the feast of harvest. General instructions, promises, and warnings form a fitting conclusion to such precise laws. In promising His provision, protection, and power, God promised to send His angel before His people (vs. 20). By this angel, we are not to understand a created angel but a divine manifestation. Without doubt this was a promised pre-manifestation of Christ, one of His theophanic appearances (vs. 21). How much we can learn from God's call to His people to "be circumspect" (vs. 13), "beware" (vs. 21), and "obey" (vs. 22)! Note the great "I wills" in this chapter.

June 24. EXODUS 24. Moses came near, but the people worshipped afar off. The nearness of Israel's leader, and the distance of Israel, are again mentioned. As a nation, Israel now ratified the divinely-conceived book of the covenant. Blood is prominent in this chapter, and represents the surrender of life to God. First there is propitiation; then, consecration. How impressive is the portion dealing with the vision of God and the sacrificial feast (vs. 9-11)! As God cannot be seen by man, some divine appearance is meant by "they saw God." The personal and private interview with God, lasting for six weeks (Deut. 9:9) reveals the intimate fellowship with God that Moses enjoyed. Such fellowship is our highest spiritual privilege. Moses came down from the mount bearing all unconsciously the glory of the divine presence. "He wist not that his face shone." The moment we are conscious of having a shining face, it ceases to shine.

June 25. EXODUS 25. Divine instructions as to the building of the tabernacle take up chapters 25-31. The people were urged to contribute material for its construction, and the whole structure was to be made, even down to minute details, according to the pattern given to Moses by God. Continuing in the divine will and way, Israel must regularly worship God in God's way. The most important feature, the ark, is mentioned first, seeing it was the symbol of approach to God. The shewbread, or "the bread of the face, or presence," was exhibited to God. The golden lampstand provided light for the holy place. How suggestive the tabernacle is of Christ! He is our ark, our only avenue of approach to God. He is our propitiation, sustenance, and illumination. "There will I meet with thee." The meeting of the soul with God is a priceless privilege. Would that we could appropriate it more than we do!

June 26. EXODUS 26. Details as to curtains, coverings, and outer structure take up this chapter. We have, for example, the inside curtains (vs. 1-6), the outer covering of goatskin (vs. 7-13), the outer covering of rams' skins (vs. 14), boards and sockets (vs. 15-25), stability bars (vs. 26-30), the inner veil, separating the holy place from the Holy of holies (vs. 31-35), and the outer entrance veil (vs. 36, 37). The Epistle to the Hebrews gives the authority for pondering the spiritual meaning and message of these divine instructions (Heb. 9:6-9). They form our picture book of Christ's redemptive work. The various divisions of the tabernacle suggest the separation of God from us, because of sin. Coming to the emphasis laid on the provision of the best possible materials, we glean the truth of God's holiness, and the necessity of giving to the utmost. It must ever be our "utmost for His highest."

June 27. EXODUS 27. The brazen altar, which was to bear the sacrifices of the people, would serve to remind them of the one and only condition of approach to God. By a brazen altar, judgment is implied. Christ bore our judgment. Upon the cross He became the whole burnt-offering, offered without spot to God. The court (vs. 9-18), was an oblong rectangle in front of the tabernacle, enclosed by curtains hung on pillars. This court, around 300 feet long and 75 feet broad, was deemed a sacred enclosure for worshippers only. Esau was "profane," meaning "before the temple," the place of general course. He was secular, having no sacred enclosure in his life. Of the vessels (vs. 19) and oil (vs. 20, 21), much could be written. Oil is one of the symbols of the Holy Spirit (John 3:34; Acts 10:38; Heb. 1:9). He it is who supplies the vessel of your life and mine with an unfailing source of illumination. As a lamp, do you shine always (vs. 23)?

OUR HOPE

JUNE 28. EXODUS 28. We now come to the priesthood by which the services of the tabernacle were to be performed. The divinely appointed dress of the priest makes up this chapter, which opens with general directions as to attire. Then come instructions as to the ephod, a vest to carry the breastplate. Next in order is the breastplate. Mystery surrounds the purpose of Urim and Thummim, meaning "lights and perfections." In some way this part of the breastplate was used to ascertain God's will on special occasions (Ezra 2:63). The beautiful robe of the ephod is described in verses 31-35; the holy crown, in verses 36-38, and the priestly garments of glory and beauty, in verses 39-43. All believers are priests, representing man to God, and prophets, representing God to man. As priests, we have our garments of glory and beauty (vs. 2). It is true, they are not material robes, crowns, and crowns, but our attire is the whole armor of God. The detailed account of the garments suggests that everything in our approach to God must be perfect.

JUNE 29. EXODUS 29. The consecration of the priest meant entire dedication and devotion to his sacred office. We are told of priestly offerings and worship (vs. 1-4), the investiture of Aaron and his sons (vs. 5-9), priestly offerings (vs. 10-25), priestly food (vs. 26-34), and priestly consecration (vs. 35-46). For the great priesthood of Christ, we turn to Hebrews 4:11-16:25. How comforting and inspiring is such a truth! From this chapter we learn that redemption is the basis and spring of service (vs. 14). Purity is also emphasized as the necessary preliminary to, and continuous accompaniment of, the work of God (Isa. 52:11). Indeed, we need a continual washing (1 John 1:7). The continual burnt-offering suggests unceasing dedication to God (Rom. 12:1). Blessings flowing from entire consecration are set forth (vs. 43-46), and can be experienced by any believer to whom God is the center and circumference of all things in life.

JUNE 30. EXODUS 30. The altar of incense, spoken of in this chapter, is full of spiritual symbolism. Dividing the chapter, we have: the altar and its location (vs. 1-10), the ransom-money, called "atonement-money," and likely used to cover the cost of the tabernacle worship (vs. 11-16), the laver (vs. 17-21), the oil, with full directions for its preparations and use (vs. 22-23), and the incense, with detailed instructions as to its preparation (vs. 34-38). The incense that we offer is prayer (Psa. 141:2; Rev. 8:3). How fragrant to God is Spirit-inspired prayer! In the ransom-money we see the necessity of the redeemed to surrender their substance for the maintenance of the work of the Lord. Coming to the laver, with its cleansing, we have the prerequisite for acceptable worship and work. Oil for the sanctuary typifies the Spirit's anointing which is never poured upon the flesh (vs. 32). What a solemn truth to remember!

DOUBLE ASPECT

There is a double aspect to the cross of our Lord Jesus Christ. It is true that the cross of Christ forms the foundation of the believer's peace, but at the same time that same cross seals the condemnation of a guilty world. It is glorious fact that the blood of Christ purges the believer's conscience, but the self-same blood of the self-same Christ stains this earth and consummates the guilt of the world.

Book Reviews

By ARTHUR FOREST WELLS

Archaeology and Bible History. By Joseph P. Free. Van Kampen Press, Wheaton, Illinois. Cloth binding, xviii plus 398 pages. Price, \$5.00.

Several features of this book quickly recommend it to the conservative Christian student. First, it is written by one who himself believes in the accuracy of God's Word. This fact banishes suspicion and allows the reader to sit back restfully to enjoy it without having to be on guard against invasions of Modernism. In fact, the true conservatism of the writer has itself done such guard duty by calling attention, not only to many blatant fabrications by deniers of the infallibility of Scripture but also to cases, for example, where a good book has been revised by a liberal, or where a liberal has written in the language of conservatism.

Second, the author manifests the characteristics of one who, by his training and industry, has won the admiration of those who are able rightly to appraise the value of the work in which he is engaged. Readers of the *Sunday School Times* know him as their archaeological editor. The University of Chicago has published his *Oriental Institute Report on the Near East*. His degrees, A.B., A.M., and Ph.D., are from Princeton. He is now the head of the Department of Archaeology at Wheaton College.

Third, the author appreciates the value of systematic Bible study and the importance of having related things grouped together for the benefit of efficient Christian service. So, the shelving of his archaeological material has been done against the background of an outline of Bible history. Incidentally, it occurred to this reviewer that a more accurate title of the book would have been *Bible History and Archaeology*, since the inspired pen is correctly put before the careful spade. If one be studying 1 Kings 14, for example, and looking for information about Shishak, the archaeological confirmation about this Egyptian king is given immediately after the citation of the scriptural text concerning him. There is no need of turning pages to get text and evidence side by side.

Fourth, the material, both new and old, is well documented. Many of these documentary notes are amplified by instructive explanations. Of course, the ravenous searcher for confirmatory evidence is rarely satisfied. Such an one may turn these pages with some disappointment that more archaeological facts have not been given, and that much is supplied which does not strictly list as archaeology. The average reader will, however, be delighted with the vast amount of information brought forth; and he will have a much better understanding of the Bible for having read it.

Photographic illustrations, charts, appendices, a bibliography and bibliographical references add to the value of this enlightening and reassuring book.

For the Time of Tears. By Robert G. Lee, D.D., LL.D. Zondervan Publishing House, Grand Rapids. Cloth binding, 182 pages. Price, \$2.00.

In this volume, one will find, went, messages of warning, challenge, and comfort. Funeral messages they are, but "funeral" only in reference

to their several occasions, not to their spirit. They are the overflow of a pastor's heart in times of sorrow caused by death, and the trials and triumphs that preceded each of these departures. Ordinarily, one might think that funeral remarks are of a personal and local nature, put together by words for the moment. But, if so, then these pages defy such definition. The substance of these counsels is of such solid and beautiful matter that many more hearts will be blessed through them than were comforted when they were first given by the coffins of this pastor's church-members. Ministers of the Gospel will treasure this book; and the younger ones among them can be well profited in the matter of the importance of a funeral, even though they may not all be able to use the flowery language which flows so easily from Dr. Lee's lips. In each case here the preacher uses a text characteristic, in some respect, of the one whose body lay before him, and then develops it, not textually, but according to thoughts which the life of the departed one expressed. This book has value because these direct references have such universal application.

Musings of a Doorstep Evangelist. By Doris Coffin Aldrich. Order from the Moody Press, Chicago. Paper cover, 124 pages. Price, 35 cents.

The material in this booklet is a compilation of messages from the "Doorstep Evangelist" which forms a new edition to the Moody Colportage Library. The author is one of a fine group of spiritually-minded Christians, on whose hearts, whom the Lord has used extensively out there and elsewhere to enrich the lives of many through prayer and Bible testimony. The title of this publication expresses its nature exactly. The writer takes commonplace things in her dealings with her children to spell out words of guidance and comfort for others. The naturalness with which the children express themselves and with which their mother interprets their movements holds the reader's appreciative interest. May the Lord make this booklet a real doorstep evangelist in homes where children do not know the preciousness of our Saviour. Those who are dealing with children in Christian work can use these pages to good advantage. They are compact with good illustrations.

Who Do Men Say That I Am? By T. Stanley Softau. Van Kampen Press, Wheaton, Illinois. Cloth binding, 112 pages. Price, \$1.50.

The author of this book was for twenty-five years engaged in missionary work in Korea. There, besides his faithful ministry in and through the church, he took a leading part in the Christian opposition to Japanese pressure in respect to her Shinto shrines. In this book he continues his evangelical testimony with particular reference to the person of Christ. He employs the biographical method; and in so doing, he uses—for the most part—the apologetic value of a Christian experience, than which there is no stronger testimony next to God's own Word. The eighteen chapters give the verdicts of: (1) God the Father, (2) eleven classes of believers in the Lord, (3) three undetermined voices, (4) two enemies, and (5) a challenge to the reader for his verdict. The list includes: John, John the Baptist, Andrew, Philip, Nathanael, the woman of Samaria, the Samaritans, the people, the centurion of Capernaum, the man born blind, Cai-phas, Pilate, the

centurion at the cross, Thomas, Peter, Paul, God the Father, and "your verdict." These chapters, brief but pregnant with truth, are written in the spirit of earnest concern for the glory of God and for the salvation or enriching of the believer. This is a timely book, attractively bound, that ought to be put into the hands of saved and unsaved alike for a better understanding of the Lord Jesus Christ and our loyalty to Him.

Old Testament Studies—Genesis to Job. By William R. Newell. Moody Press, Chicago. Cloth binding, 443 pages. Price, \$3.00.

Those who know our brother Newell, in person or through his writings, will know quite generally what to expect when the announcement of this publication reaches them. Here is faithful teaching that has brilliancy and fire. The present volume is a revised and an enlarged edition of the author's *Old Testament Studies*, originally published in 1908, and reprinted in 1923. The fact that this book, which runs only to Job, has 413 plus 122 pages, shows that much new work has been done on it. About half of these pages are given to the study of the Pentateuch. The bulk of the remainder covers the Historical Books of the Old Testament, with about twenty pages for Job as one of the Books of Experience. Mr. Newell combines with his direct and typical teaching a plain appeal to conditions as they are and guidance in respect to correct faith and conduct concerning them. This accounts for the high devotional and practical value of the book as well as for its treasury of intellectual information. The additions and asides in the footnotes are as revealing as the explanation in the text. The Old Testament can become a new book to many by the use of this volume as a fresh textbook; for Mr. Newell does not fit into the mould of ordinary teachers. May the Lord as richly bless this printing as He has blessed the whole wide and long ministry of this brother.

Eight First Words of the Risen Saviour. By George Elmer Theisz. Moody Press. Paper covers, 124 pages. Price, \$1.00.

This is a commentary on John 20:15, 16, 21, 22, 27, 29; 21:15-17, 19, 22. There follows then also a chapter on "A Comparison of The Seven Last Words from the Cross with The Eight First Words of the Risen Saviour," or "Comparing Spiritual Things with Spiritual—Cor. 2:13." The author is a layman who works in a scientific laboratory. He has taken these sayings of our Lord and interpreted them in a right understanding of recorded Scripture, and with an insight that has put his imagination to work to see between and behind the lines. Then, on the basis of what he has found, he presses the claims of these sayings on the reader for a closer walk with his Lord. We believe many will like this booklet well enough to wish that it had been printed in cloth binding for better keeping.

"Surely goodness and mercy shall follow me all the days of my life"
(Psa. 23:6).

Minutes and mercies multiplied
Have made up all my days;
Minutes came quick, but mercies were
More fleet and free than they.

—J. Mason

Letters

Permanent Reference

To the Editor:

I am taking this opportunity of writing to tell you how much we missionaries here appreciate receiving *Our Hope* every month. The magazine is certainly a feast, and every issue is so helpful. It seems to be constantly improving. It is the only one I receive which I keep in a permanent file, after loaning it to our fellow-workers here.

Mrs. STEPHEN ANTONINE
Cordoba, Argentina

Spiritual Sight

To the Editor:

Here is my renewal for another year. I like the magazine so very much—every bit of it.

I have been ill for ten months, and blind for nine months.

My wife reads to me and we do not want to be without *Our Hope*.

ROLLIN T. EATON
(by wife)
Yakima, Wash.

Be assured of our prayers.—
Ed.

Hypocrite

To the Editor:

A very good theoretical argument (the editorial, "He Could Not Sin," March issue) that Christ could not have sinned, etc., but, it does not have very much weight with one who knows you persist in recommending the ministry of a popular preacher who insists Christ could have sinned. Yes, time and again we have

improved you, for this, submitting the proof you demanded.

How can we esteem you as other than a hypocrite, or extremely careless what you put into print?

ANONYMOUS
Cleveland, O.

If Subscriber "Anonymous" would have sufficient courage to sign his name to this and other communications that he sends from time to time, it might well be that he and the Editor could be mutually helpful. Anonymous comment "does not have very much weight" either, by the way.—Ed.

No Resurrection There

To the Editor:

Your treatment of the Rapture of the Church is most enlightening. I have been able to see for some years that the Olivet Discourse was given to God's people Israel, but I have been unable before to see that there is no resurrection there.

DUANE E. THOMPSON
Winside, Neb.

Cannot Forget Him

To the Editor:

I am grateful to you for publishing a magazine that tells of the Lord Jesus Christ in such a way that I cannot forget Him. He is dear to my heart, and I sincerely wish that all might find in Him "the way, the truth, and the life."

Mrs. R. E. HAZEN
Fort Wayne, Ind.

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JULY
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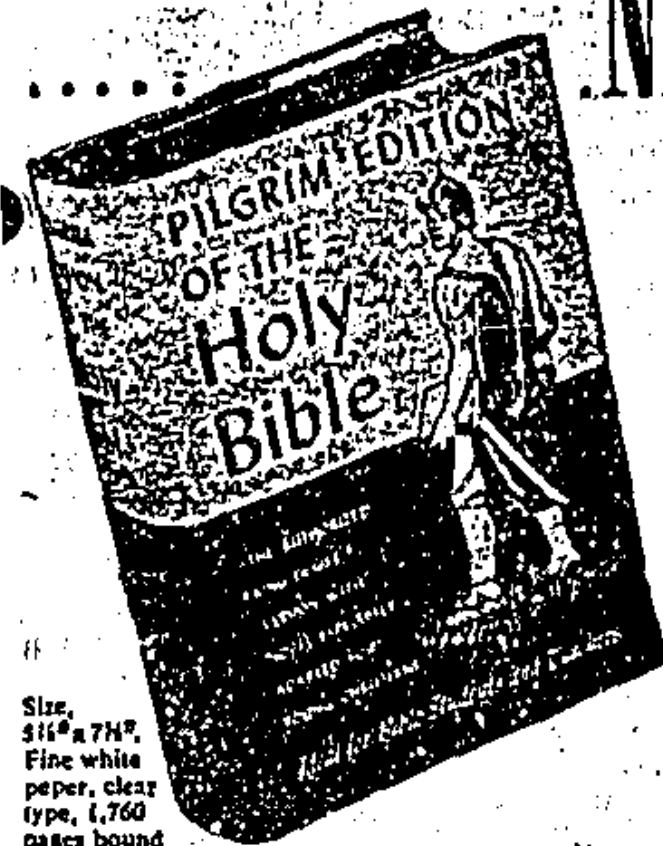
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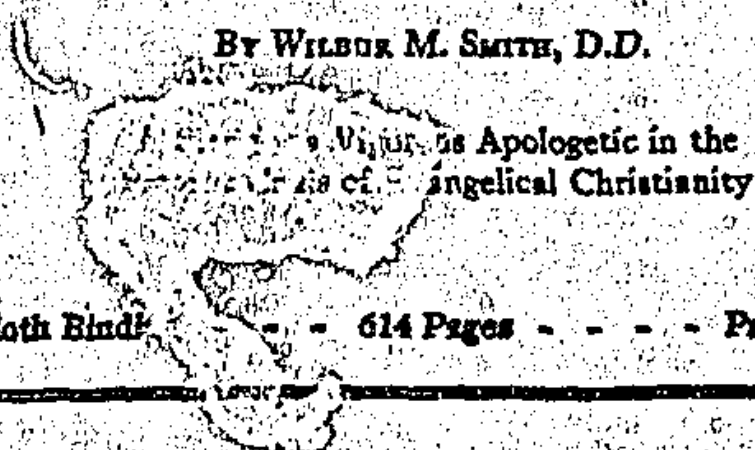
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