

**MEMORIAL
EDITORIAL:
The Calmness
of Our Lord**

Among the many beautiful things in the earthly life of the Son of God was His perfect calmness. As the perfect Man He walked on earth in perfect trust as under the Father who sent Him. It is written: "Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee." He walked in constant, unbroken fellowship with the Father, hence His blessed life was the life of perfect peace and calmness. Again, it is written: "He that believeth shall not make haste." He trusted fully and therefore He was never in a haste. Trust in God and fellowship with Him produced this marvelous calmness. He knew all was in the Father's hands. He spoke of the knowledge of the Father: "Your Father knoweth"; He spoke that blessed word of comfort: "Behold the birds of heaven . . . your heavenly Father feedeth them"; and that the sparrow upon the housetop, yea, the very hair on our heads are known to Him, and that without His will nothing can happen to the little sparrow: "Fear not! Ye are of more value than many sparrows." While He spoke to others thus, it was His own comfort and blessed assurance also.

As the twelve-year-old boy, He exhibited this calmness. When it was discovered that He was missing in the returning company, how anxiously they sought for Him, as if He who came to seek and to save that which was lost could have ever been lost. They found Him surrounded in the temple by the great doctors, hearing them and asking them questions. The teachers were amazed, while He sat there in perfect calmness.

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And when the seekers saw Him, and His mother, all excited, reproved Him, He answered with the same calmness: "How is it that ye sought Me? Wist ye not that I must be in My Father's house?"

We read in the record how He was surrounded by the angry Jews who were ready to stone Him, to cast Him down the mountain side, to lay hands on Him; yet He stood in their midst unruffled, knowing that His hour was not yet. He knew He was not in their hands but in His Father's hands. All attacks from the enemy He faced in that calmness.

What a blessed scene is pictured in Luke 8:22-25! As they sailed across the sea, He fell asleep. As the storm lashed the waters of the lake and the little ship was tossed from side to side, as each gust of wind filled the ship with water so that they were all frightened, He rested peacefully upon a pillow. Finally they came and disturbed His rest. They awoke Him, saying: "Master! Master! we perish!" Then He awoke, rebuked the wind and the raging waters; the storm stopped and there was a calm. And when the sea had become smooth, He asked them: "Where is your faith?" Behind the wind and the raging waves stood a person, whom He rebuked. It was Satan who tried to sink that little ship, ignorant of the fact that the only unsinkable ship which ever sailed the seas was that ship, where He, the Creator of the sea, rested in such perfect calmness.

Nor was He disturbed by the enthusiasm of the multitudes which crowded around Him and would make Him king. Whether in the midst of danger, in the midst of His enemies and their plottings, or in the midst of His friends, He was always the same, calm, unhurrying Christ who knew He could not be disturbed or hurried.

And what divine calmness was His when He stood accused before His enemies! What a scene again, when as the Lamb He opened not His mouth and stood there in silence! And even in that which He suffered, He manifested His calmness, for He endured the cross and despised the shame, till the hour came when He tasted that awful death and the darkness of the cross surrounded Him.

And thus may we, who are His, walk even as He walked, and in earth's increasing sorrow enjoy His precious legacy:

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"Peace I leave with you; my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." But in order to know this, to possess it, to have it real, we too must trust and obey. "Thou wilt keep in perfect peace him whose mind is stayed upon Thee, because He trusteth in Thee." "I will trust and not be afraid." "I will fear no evil, for Thou art with Me."

A. C. G., 1922



No Man
But Jesus

There were three disciples of the Lord Jesus whom we might call "the Inner Circle"—Peter, James, and John. It was these three only whom our Lord permitted to enter Jairus's house with Him, when He raised the daughter of the household from death. Peter, James, and John were Christ's closest companions in Gethsemane's garden. And these were the three who, on an earlier occasion, "were eye-witnesses of His majesty" (II Peter 1:16).

It was on the Mount of Transfiguration that the privileged disciples beheld His face shining as the sun and His raiment as white as light, as He was glorified before them. They saw, too, Moses and Elijah talking with Him concerning "His decease which He should accomplish at Jerusalem" (Luke 9:31). These two Old Testament saints bore testimony to the fact that the law and the prophets witness to Him, the eternal Son of God.

The transfiguration of our Lord was a preview, as it were, of His coming in power and glory. And completing that symbolism, in addition to His own glorified mien, the appearance of Moses and Elijah with Him is indicative of all His saints whom He will bring when He comes again (Col. 3:13; Jude 14). For Moses is here a figure of those who have died in faith, or will yet die in faith before Christ's coming, whose graves are God's special care and but resting places until the Lord will call forth His own; while Elijah personifies that generation of believers who never die, but will be caught up to be with the Lord forever.

You will recall that Simon Peter, in his impulsive way, interjected a suggestion that was entirely foreign to the occasion. And "while he yet spake, behold, a bright cloud over-

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shadowed them: and, behold, a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only" (Matt. 17:5-8).

"Hear ye Him . . . they saw no man save Jesus only." Here are a call and a condition for today.

There are many voices in the world. Philosophy, intellectualism, social science, economics, power politics, fascism, communism, science, drama, art, music, religion, and a host of other ideologies and isms sound their calls to a restless world. But above the din of them there can be heard, by those who will attend it, a "voice as the sound of many waters," the voice of Christ. Other voices can offer activity, but a restless activity; His voice invites those who will heed it to rest in Him, and rest amid activity. Other voices speak of peace and an earthly utopia; His voice pleads with its hearers to know peace with God and the peace of God, and it promises earthly peace when He comes again. His voice alone pledges life, life everlasting: "Verily, verily, I say unto you, He that hearest My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). His voice only can assure of power, almighty power: "If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). To hear Him is to learn the truth, for He is truth. To attend to His voice is to know the vanity and emptiness, or, at best, the superficiality of other voices compared to His. To hear His voice is to be satisfied, for it is incomparable.

"They saw no man save Jesus only." How could they gaze upon any other, when He stood there alone? How could they ever look to another, having beheld Him in His glory? Moses and Elijah, great as they were as servants of God, were but men. He is the God-Man. And once we have seen Him in His humiliation, in His sacrificial and redemptive work, and in His exaltation and glory, why should we want to see any others?

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There are great men of the world, there are leaders in their fields of endeavor—there have always been such. But standing above them because He is from above, standing beyond them because He is beyond them in kind and degree, is the Son of man and Son of God. Look at Him! Consider His person! Contemplate Him with His arms outstretched on Calvary—for you! See Him living exalted at the Father's right hand in His high-priestly office! Think of Him clothed with glory—the glory which He had with the Father before the world was, that glory of which He divested Himself to become our Saviour, but with which He is adorned once again; and that further glory which He earned of Himself, by His obedience and matchless sacrifice of Himself! Need we look upon any one else? Is He not sufficient, our All and in all?

"This is My beloved Son, in whom I am well pleased; hear ye Him." "And when they had lifted up their eyes, they saw no man, save Jesus only." To hear Him and see Him only is spiritual exercise that leads to spiritual growth and delight.

None other Lamb, none other Name,
None other Hope, in heaven, or earth, or sea;
None other Hiding-Place from guilt and shame—
None beside Thee.

My faith burns low, my hope burns low;
Only my heart's desire cries out in me;
By the deep thunder of its want and woe,
Cries out to Thee.

Lord, Thou art Life, tho' I be dead,
Love's fire Thou art, however cold I be;
Nor heaven have I, nor place to lay my head,
Nor home, but Thee.

—Christina Georgina Rossetti



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

of that which hinders the revelation of the wicked one, the man of sin, has arisen in some force in our correspondence because of the Editor's recent articles on the time of the translation of the Church in relation to the Tribulation. While we dealt with the matter rather fully in that series of studies, "Re-Thinking the Rapture," it seems that a word here may be timely.

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

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

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

It is not only sound exegesis of the Scripture itself, but logical and reasonable, to understand that the hinderer is the Holy Spirit who, during this present age, will continue to restrain iniquity until He be taken out of the way when the Church is translated. Observe, it is not said in the Scripture that the binderer will "be taken away," but that he will "be taken out of the way." The Spirit will resume, during

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the Tribulation, His former relationship to Israel and the world, but as the indweller of the body of Christ and the restrainer of iniquity, He will "be taken out of the way."

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

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



Opposition to the Preaching of the Second Advent, and the Reasons for It With the exception of audiences composed of those who have had some contact with evangelical Bible conferences, evangelical Bible institutes, and evangelical theological seminaries and the like, the preaching of the second coming of our Lord Jesus Christ is met with strong disfavor and bitter opposition in the church as a whole. Anyone who has had any experience in a wide preaching

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

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

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

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

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

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

(5) The doctrine of the return of Christ arrests worldliness

and calls upon God's people to be holy rather than lovers of their own carnal desires and pleasures.

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

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

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



According to a newspaper report regarding
Time Does Not Erase Truth the General Assembly of the Presbyterian Church in the U. S. A., which convened in Cincinnati in May, a new marriage regulation was adopted by this church body: ministers of the Presbyterian Church must not perform marriage for divorced persons, says this report, until a year after the divorce. We hope that these ministers are intended to find at least some scriptural ground for such divorces and re-marriages. The newspaper report has nothing to say about this. What we would draw particular attention to is this, however: time does not erase truth. If there is any Scripture that will warrant the performance of such marriages, then time is not an element. If, on the other hand, these marriages are un-

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scriptural, then neither will time nullify God's prohibition. *God's Word is timeless and cannot be altered by the passage of a year or even a century.*



**The Bible
In Brief**

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

Isaiah 53 is the great prophetic chapter having to do with the sacrifice of the Servant-Son, the Lamb of God, our Lord Jesus Christ. All of us have gone astray as sheep. "All have sinned and come short of the glory of God" (Rom. 3:23). A righteous God must judge sin, and its wages is death (Rom. 6:23). But the Son of God took upon Himself our sin; on Him our iniquity was laid as God made Him to be sin for us (II Cor. 5:21), and thus there is forgiveness and life and cleansing for all who will receive God's gift.

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



**Not Dead
But Living**

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

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



Dr. Gaebelein
Honorod

On Thursday, May 17th, Dr. Gaebelein gave the Commencement Address at the Graduation Exercises of the Reformed Episcopal Theological Seminary in Philadelphia. Upon that occasion the Seminary honored Dr. Gaebelein by bestowing upon him the degree of Doctor of Divinity. We congratulate our beloved associate, on our own behalf and for our reader-family, upon the receipt of this honor. May it be used for the glory of the Lord.



Isaac Page

Another of God's beloved saints has been called to be with Christ—Dr. Isaac Page, of Paris, Ontario. Dr. Page, who was a missionary in China for many years under the China Inland Mission, served the Mission in the United States and Canada as a deputation secretary and in other capacities during the past two decades. The last five years of his life were experienced in much illness of one kind or another, but his upward call was sudden. In fact, during recent months he had seemed to be quite well and had even done some preaching, rejoicing that God was giving him once again the opportunity to minister the Word. However, on May twelfth, after he had spent a happy morning in his garden, he complained, directly after his mid-day meal, of feeling very tired, and almost at once his weary spirit slipped away to be with the Lord whom he loved so much and served so long and well. His wife, Mary A. Page, survives him.

In the early days of the Editor's ministry, it was his privilege to meet and come to know as one of his dearest friends, Isaac Page. It was Dr. Page who opened the eyes of the Editor to the vitality of missions and the value of good reading, and it was through this same friend that the Editor first came to recognize the importance of exposit-

tory preaching. We thank God for Dr. Page's life and ministry. Both the Publisher, Dr. Gaebelein, and the Editor feel his loss deeply. We shall miss him but shall rejoice that he has been released from the sufferings of this life and has entered his heavenly rest where he basks in the presence of Him whom he adored. Our heartfelt sympathy goes out to Mrs. Page in her loneliness. She made Dr. Page's last years exceedingly happy ones in spite of suffering.



With this issue *Our Hope* begins its fifty-eighth Volume LVIII: year of uninterrupted ministry as "a testimony to our Lord Jesus Christ." The completion of each number, and whatever blessing has resulted from its publication, are due wholly to the grace and help of God, and the continuance of the work rests in dependence upon Him alone. It may be—it is our hope—that before another year passes the Lord will descend from heaven into the air to call His blood-bought bride to be with Himself. But until then, or for as long as this magazine is published, we solicit the prayer fellowship of our beloved reader-family, without which this ministry must be fruitless.



Missionary Funds Donations to the missionary funds during the month of April are acknowledged below. Thank you, dear friends, for your continued interest in placing the magazine and some of our writings in the hands of the Lord's servants at home and abroad. God has used your gifts to carry messages of importance to His ambassadors—for their own spiritual growth and as a blessing to the multitudes to whom they preach the Gospel.

Our Hope Missionary Subscription Fund, April, 1951: Nos. 51-40M, \$9; 51-41M, \$2; 54-42M, \$3; 51-43M, \$10; 51-44M, \$1; 51-45M, \$3; 51-46M, \$3; 51-47M, \$40; 51-48M, \$9. Total, \$86.00.

Our Hope Missionary Book Fund, April, 1951: Nos. 51-5B, \$4; 51-6B, \$5. Total, \$9.00.

STAFF SPEAKING ENGAGEMENTS (For Your Information and Prayers)

Dr. Frank R. Gaebelein:

June 30-July 13—Campus-of-the-Woods, Ont.: Inter-Varsity Christian Fellowship College Conference.

Pastor Lehman Strauss:

July 1—Bristol, Pa.: Calvary Baptist Church.

July 9-28—Silver Bay N. Y.: Sunrise Mountain Bible Conference.

July 29—Bristol Pa.: Calvary Baptist Church.

July 30, 31—Allentown Pa.: Tent Campaign.

The manna and the springing well
Suffice for every need;
And Eschol's grapes the story tells
To where our path is lead.

Worship

BY WALTER E. MARSH*

It is a well known axiom that "man is a worshipping animal." This applies from the lowest races to the highest. The untutored savage, in his darkness, bows down to wood and stone. The Bedouin Arab unrolls his prayer mat on the Sahara Desert and, kneeling, prostrates himself to Allah the All Merciful. The Parsces of Ancient Persia were sun-worshippers and in the time of Zoroaster had other gods that they also worshiped.

Then in the first century A.D., there arrived at Athens, the center of Greece, where her greatest philosophers met and discussed the latest things in science and philosophy, a small man physically but a giant mentally and spiritually, the great Apostle Paul. He came as the pioneer of the cross. He knew that the Athenians were idolators, for the very name of the city, "Athens," was after the goddess Athena, whom they worshiped—they, the intellectual cream of the race—but he was hardly prepared to find them so utterly and completely superstitious and in such heathen darkness as they were. Walking up Mars Hill he found that they had erected altars to unnumbered gods to take care of every conceivable event in their lives. And then, just in case there was any other god of whom they had not thought and who might wreak his vengeance on them for overlooking him, they erected an altar to "The Unknown God." This was indeed a worship of fear steeped in idolatry.

The word, "man," etymologically means a *thinker*. Man, made by the thought of God and in the image of God, has strivings and yearnings that he himself does not understand, for he has forgotten that his origin is in God; he looks to the material for satisfaction but cannot find it. Only the God from whom he came can give him that.

Man alone worships because man alone has God-consciousness or the awareness of a higher power. So in Great Britain

*Mr. Marsh, formerly a barrister in London, England, is now a lay preacher in Vista, Cal. He has written for *Our Hope* on several occasions.

and its dominions, and in these United States, we talk of morning worship, evening worship, and our houses of worship wherein such worship takes place. And this is well; for the Bible is full of commands and injunctions for man to worship his God.

In the Old Testament we find that worship by prostration was the practice among the Israelites. In *Psalm 95:6* we read: "O come, let us worship and bow down; let us kneel before the Lord our Maker." But New Testament worship, as enunciated by Christ, is a deeper thing than that. It is also immeasurably higher. It is a grander, greater thing, as far beyond the concept of the ancients as Christ Himself was beyond the types of which He was the great anti-type.

In *John 4:24*, Christ states that "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." He states definitely that true worship is not confined to a place but is wherever there is a true worshiper.

Today's conception of worship is as material as was that of the ancients and is as cramped and limited in its appeal as the word, "worship," itself. It is a contraction, and this contraction hides its real and deep meaning. It comes from the old English, and its proper spelling is w-o-r-t-h-s-h-i-p. This suffix, "ship," is attached to many words, such as son-ship, stewardship, friendship, fellowship, and in each case it represents a reciprocal relationship. For instance, "son-ship" predicates a son and a parent; "stewardship," a steward and the property of which he is steward; "friendship", the communion of kindred souls; the interchange of ideas, etc., which constitutes "fellowship." But when we come to "worship," there is no specific second party involved, no definite person, or relationship, or designated thing to tie into. True, there is the one person who considers someone or something worthwhile, but there is not, as is indicated in the foregoing examples, any definite second party or object stated who is the center of that person's interest; so it is left at a loose end. That is the danger point.

If you were to ask practically anybody whom he worshiped, he would invariably answer: "Why God, of course!"—and he would really believe it to be true. But would it be true? The whole answer turns on what worship is, what is the

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meaning which God attaches to it and which Christ emphasized. Far down in the deep places of every individual's being there is one supreme affection for a particular person or thing. The object of that supreme affection is the person or thing that such an individual considers to be most worthwhile, else it would not hold the pre-eminence in that life; *and because it is considered most worthwhile, it is what that individual actually worships.* To focus the thought right down to a personal matter, "Whom, or even what, do you worship?" The acid test is this: when, during the day, you have finished a job and there is nothing more to be done for a while, to whom or to what do your thoughts normally spring back? That pre-eminent affection is like a rubber band—other things temporarily stretch you away from it but, when the tension ceases, it snaps back to its normal place. The object of that dominating affection is what you consider most worthwhile and, therefore, worship.

In the light of this test, does God come first? Is He that which is considered throughout the daily life as the One most worthwhile? The Scriptures are very clear that none but God must be worshiped under any circumstances. There are two outstanding instances in the New Testament which prove this. One is in Acts 10:25, 26. When Cornelius fell at Peter's feet and worshiped him, "Peter took him up, saying, Stand up; I myself also am a man"; while in Revelation 22:8, 9 are these words: "And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Thus not even a leader of the apostles nor a heavenly visitant should be worshiped, for God alone is the One most worthwhile and must be treated as such.

This is emphasized in the Old Testament. In Deuteronomy 6:5 we read: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," and this is reiterated in Luke 10:27: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"; i.e., with *all*

your affection, *all* your consciousness (or awareness of your surroundings), *all* your physical energy, and with *all* your mental equipment. What else is left? Nothing. God is to be all to all.

You will notice that we are told clearly: "Thou shalt love God." Does that mean going to church on Sundays and occasionally to the mid-week meeting? Thou shalt love. How often does love operate? Weekly? Daily? We never cease to love. It is part of ourselves. All the while we have breath, we love. God wants us to love Him like that, without cessation, without slackening up; to worship Him like that, to consider Him worthwhile like that—and, being Christians, we shall so love Him once we *actually* realize what God our Father is like and understand somewhat His marvellous attitude toward us.

In order really to love a person we must know something *lovable* about him or her. What do we know about God our heavenly Father that should cause us to love Him? First, the Scripture states that "God is love" (I John 4:8) and not that "God is loving." He is *love itself*. He is the source and fount of all love, human as well as divine. Every impulse that is unselfish stems from the love of the Father. Every noble purpose has its root in His love. Everything that is good or admirable, that is worthy or worthwhile, is some phase of Him, for He is love.

Second, He showed His love by His action. In John 3:16, God is described as the great Lover who gave away His heart's love in the person of His well-beloved Son when He "robbed heaven of its brightest jewel" by sending the Lord of life and glory to redeem our benighted race from destruction. That showed, indeed, the immeasurable love of the Father; while the Son laid down His life, *not* for His friends but for His enemies. Christ said: "Greater love hath no man but this, that a man lay down his life for his friends" (John 15:13). Yes, there are limits to human love; but our Lord went further, laying down His life for His foes. That is *divine* love, and there are no limits to that. God is like that, loving without stint and without limit.

In Paul's celebrated treatise on love, I Corinthians 13, there are two phases showing the Father's wonderful attitude

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towards us, not merely when we were unrepentant sinners but also as sinners saved by grace. In the fourth verse it is said that "charity suffereth long." Charity, as the term is used today, seems, to many of us, to be frigid and repellent; the word has lost something of its kindliness and warmth. So we now commonly render the word as "love"; i.e., *love suffereth long, or love is longsuffering*. One celebrated scholar translates it: "Love is very patient, very kind." As God is love, that is tantamount to saying that God is very patient, very kind. And this is borne out by the experience of His people and by His written Word. In Psalm 17:7 David says: "Show Thy marvellous lovingkindness [a wonderful word, the combination of two divine attributes, love and kindness], O Thou that savest by Thy right hand them that put their trust in Thee." Then, in Psalm 36:7, we read: "How excellent is thy lovingkindness, O God!" Psalm 63:3 declares: "Because Thy lovingkindness is better than life [or, "Thy love is more to me than life], my lips shall praise Thee."

If David, in the gray dawn of revelation, with little more than the Pentateuch to rejoice his heart, could adore and delight in God like that, how much more should we love God—we who have the noonday brilliance of the whole Bible to revel in and to inspire us, with its priceless record of God's great gift in our Lord Jesus Christ as our Redeemer, the further gift of the Holy Spirit as our guide and strengthener, and the promise of the glory that is to be ours. In the words of the noble Apostle Paul, we should rejoice evermore.

Again, in the eighth verse of I Corinthians 13, we find the phrase: "Love never faileth." The word translated "faileth," is a word with a number of meanings, all applicable to the point that we are considering. These meanings all show how wonderful God is, what a staunch and faithful Father we have. One meaning is to get out of or escape, so that it has been translated, "Love never disappears." Love never ceases to be where it is needed when it is needed. It never attempts to get out from under. And is not God, our Father, like that? He never absents Himself, for—like love—He is ever present. He is always where trouble is, where danger is, where sorrow is. In Isaiah He says: "When thou passeth

through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. *For I am the Lord thy God, the Holy One of Israel, thy Savior*" (43:2, 3). Another meaning to this word that is translated "faileth" is that of a play actor being *hissed off* the stage on account of his bad acting. The actor might fail, even the Christian might fail, but love never faileth. Love never delivers anything but the best, never fails to live up to the highest. Again God (love) keeps His promises. In Joshua 23:10 we are told: "The Lord your God, He it is that fighteth for you *as He hath promised you.*"

Finally, as the Revised Standard Version has it, "Love never ends." Love, like God, is eternal and is the priceless possession of the Christian now and forever. This, then, is the kind of Father God who requires His people to be like Him, to respond to His love. As He never wants us to do or to be anything without Himself supplying us with the equipment and qualities necessary to fulfil His Will, it follows that, if we are willing and obedient, He will deepen our love and enlarge our spiritual capacities so that we can completely live out His purposes in our lives.

Both our Father and our Christ desire that we shall love God to the point where we pour out to Him all the treasure and devotion of our hearts, that we shall esteem Him as the One worthwhile, i.e., we shall *worship* Him, adore Him without stint and without reservation. From this it is quite clear that God's concept of worship is quite different and much more exacting than ours.

In John 4:24, where our Lord told the Samaritan woman that God is a Spirit and that those who worship Him must worship Him in spirit and in truth, He emphasizes the fact that worshipping God is a spiritual exercise and need not necessarily have anything to do with a temple or a church, it being an experience entirely between a man's soul and his God. "The Father *seeketh* such to worship Him" (John 4:23). The word "seeketh" means a *continual pressing forward*, as when the shepherd seeks the lost sheep he continually presses forward in his anxious search. Whoever

we want to seek closer communion with Him it is because the Father is seeking us, a continual pressing forward from Him to us, drawing us towards Himself. He is ever giving of His infinite grace and riches while His child, in filial devotion, likewise should press Godward, upward, saying, "Lo, I come to do Thy Will, O my God." This is true worship.

Worship, then, is living a life, not repeating a liturgy. Worship, then, is the attitude of the heart, not the posture of the body. Worship, then, is the constant uplifting of the soul in prayer, not the performance of a ceremony. Worship, then, is the believer being consciously indwelt by the Living God, not of being in a church. Worship, then, is where the believer's body is so unreservedly the shrine wherein God dwells that his life is a perpetual awareness of God's presence, and he is eagerly desirous of giving God the pre-eminence in everything, God being the great love of his life and the One most worthwhile.

Bread Cast Upon the Waters

SELECTED BY J. A. BOFFIN

If we expect to see the Lord and to be someday suddenly caught up into His glorious presence, and we believe this with our whole heart, it will change our mode of living and lead us in the path of separation from all that which is contrary to His holy mind.

However apparently good and lofty the pretext may be which induces us to disobey God's known will, it will be followed by an endless chain of sorrowful and disappointing circumstances.

Amid the babble of voices today, Christ's voice is ringing clear: "Follow Me."

Two beautiful vases were set in the Garden of Eden and, falling upon a rock, were dashed to pieces. To repair this ruin, God gave His only begotten Son, the atoning sacrifice, that whosoever believeth on Him should not perish but have everlasting life.

Current Events

In the Light of the Bible

By WILBUR M. SMITH

"Christians in Israel." Such a phrase as this was not possible in the history of the world until the declaration of independence on the part of Israel on May 14, 1948; for when Israel was a state, Christ had not come. There were Christians in Palestine centuries ago, but it was not Israel. While the title itself is intriguing, the place where it is used is so startling as to be almost unbelievable: it is actually the title of a publication by the Israeli Government, under the authority of its Ministry of Religious Affairs, a booklet of sixty-four double-column pages published in Jerusalem in October, 1950. I can remember being told, when last in Palestine, that, should the Jews ever get possession of Palestine, every Christian would be either killed or driven out, especially Christian missionaries. This is not proving true.

This booklet is not a criticism of, or an appeal to, Christians in Israel, but is strictly, as its sub-title states, "A Survey." It is a complete review of all the major Christian institutions now located within the boundaries of Israel, with latest statistics and brief summaries of the work of Greek Catholic, Roman Catholic, and Protestant groups, as prepared by members of these respective committees. There are discussions of Holy Year pilgrimages, Christian books in Hebrew, Christian graduates of the Hebrew University, and eight columns on the celebration of Christian holidays in Israel. It is the most comprehensive survey of Christian institutions in Palestine that I have ever seen—and published by the Israeli Government!

At once the question is asked: "Would they allow any Christian expression in such columns?" Yes. For example, the paragraph regarding the *Bible Evangelistic Mission* says that it "represents some of the leading Pentecostal movements in various countries, and particularly the Pentecostal Jewish Mission. Its object is to preach the full gospel of Christ and to lead to the knowledge of Christ as the Saviour."

One's eyes almost smart with astonishment in reading such a statement as this: "As from June of this year, the Israel

radio, Kol-Israel, has been broadcasting Christian religious programs for three-quarters of an hour every Sunday afternoon. The second Sunday of each month is reserved for the Protestant denominations, the third for the Roman Catholic Church, and the fourth for other Christian communities." During the Christmas season, carols were sung over the radio station, owned by the government, in three languages. In other words, thousands of people in the Near East are now hearing the Gospel, and strictly Protestant services; and, in its season, Christmas music and anthems over a radio station controlled by Israel.

In addition to this large booklet, the same Ministry of Religious Affairs issues a pamphlet, *Christian News from Israel*, which presents the Christian activities in the land of Israel with absolute fairness. It speaks of the virgin Mary, of the transfiguration of the Lord being celebrated on Mount Tabor, and even goes so far as to say that, on June 29th, there occurred "the traditional celebration of the Feast of Sts. Peter and Paul in Jaffa, as it was there that St. Peter was ordered to accept pagans into the Church without compelling them to adhere to the Mosaic law."

From the beginning to the end of this material I cannot find one bitter, critical, anti-Christian sentence. All this is beyond the greatest dream any of us ever had concerning events to take place in our generation.

The Growing Demand for World Government. There are now thirty-five different journals published in twelve countries, exclusive of the United States, devoted entirely to the promotion of a Federalist World Government. Eight of these are in Italy and four in Great Britain.

The New York Times carries a dispatch from Los Alamos, under date of April 28th, claiming that there is a strong movement for world-government in this atomic community, and adding: "Many scientists at the government's research laboratory assert that what they are doing may mean the end of civilization as it is known today, unless a way is found to control atomic weapons and prevent war." The majority of world-government advocates at Los Alamos support the program of the United World Federalists. Even General

MacArthur, in his amazing testimony before the United States Senate on Saturday, May 5th, said that the only hope today for being delivered from a world war that would mean the end of our civilization is a stronger United Nations.

On April 6th, a dispatch was sent around the world from the Vatican, asserting that Pope Pius XII has praised the plan of world-government as a means for establishing peace and the cessation of the race in armaments. If the Pope means by this that the power of the Roman Catholic Church is now going to be marshaled behind a world-government, we have a more rapid preparation for the events of Revelation 17, the fornication of the ecclesiastical powers with the nations of the world, than we expected.

M. Paul Reynaud, for many years the Premier of France, in his new book, *Unite or Perish*, insists that a third giant must now arise in the world, a union of the western nations of Europe, which Mr. Winston Churchill has been advocating now for some time, under the name of The Council of Europe. This will make three giants in the world—the U. S. A., the U. S. S. R., and Western Europe.

What Will the Next Generation Believe? From all over America for the last twenty years we have heard strong voices in our universities and colleges denying the uniqueness and supernaturalness of Christ, and the adequacy of the Christian faith. The latest has appeared in a new work published by Doubleday, *Beyond Mythology*, by Dr. Richard W. Boynton, a Unitarian, for many years Professor of Philosophy in the University of Buffalo. He says that virtually everything that has been learned about the physical universe since Copernicus and about living things, including man, since Darwin, is "in flagrant contradiction" with the teachings of the Bible. In fact, he says that to believe in the miracles of Jesus is to stultify one's intelligence. So, Dr. Boynton declares: "Theology is mythology." The book has been fiercely attacked by Roman Catholic scholars; but in Protestant circles, how different! Harvard Divinity School has even put the work on its list of required reading, and it is emphatically approved by one of the distinguished professors of that divinity school.

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Further News Items Regarding Israel. *The Jewish Newsletter*, published in New York under the editorship of William Zukerman, lately carried this significant paragraph:

Recent reports from Israel have told of the formation and organization of a new sect of Hebrew-Christians. A sect headed by the recently deposed Rabbi Ben-Zion, formerly Chief Rabbi of Bulgaria. There is not much information about the theology or religious principles and practices of the sect which has some several thousand members. Apparently, however, they have developed a synthesis of traditional Judaism in which Jesus of Nazareth has an integral part as a Jewish rabbi. Their services include traditional Christian and Jewish hymns and other elements. Thus far there is little material available for a thoroughgoing appraisal of the meaning of this sect. But one problem is posed by its very existence as to whether Jewish religious authorities in Israel, the Israeli government leaders and the Jewish nationalist leaders, will recognize the validity of a claim by a sect that describes itself as Jewish or Israeli in its national identity and Hebrew-Christian in its religious characteristics. The existence of the sect may pose many problems; its conceivable growth and development in Israel may prove to be one of the more startling and significant current events in Jewish life.

The same information appears in a number of Christian Jewish periodicals of recent date.

Dr. Abba Eban, the Ambassador of Israel to the United States, in a most informative and authoritative article, "Israel, the Emergency of a Democracy," in *Foreign Affairs* for April of this year, reminds us that while there were 650,000 Jews in Palestine when independence was declared three years ago, 500,000 have since entered, and by 1954, 600,000 more will have arrived, making a total of 1,750,000 Jews, or virtually a trebling of its population in five years. At the height of open-door immigration into the United States, the population of the U. S. A. never increased by more than three per cent in any given year. Have you ever thought of what it would mean if the population of United States were to treble itself in five years? It would mean an influx of 300,000,000 people in five years. That is what is happening in Israel.

Lovers of Self. The Apostle Paul, in his terrible catalog of *nineteen characteristics of mankind in general at the end of this age*, in the opening verses of the third chapter of his second letter to Timothy, begins the list with this phrase: "lovers of self." As Calvin rightly said, "Self-love may be regarded as the source from which flow all the vices that

follow afterwards." But it is toward the word translated "self-love" that I would draw the attention of my readers for a moment. Trench, in his great work on the synonyms of the New Testament, says that the Greek word means not only selfishness but that kind of selfishness "contemplated as an undue sparing of self and providing things easy and pleasant for self."

I was reminded of this as I passed a Universalist Church here in Pasadena very recently, which displays from week to week the widely-used, though wickedly unchristian, legends on the bulletin board that are distributed from Boston. One such legend not long ago declared that God is but the best that is within man. The one for the week that these pages were written reads as follows: "Modern technology is highly spiritual, because it seeks to relieve the hardships of life." Now there is nothing wrong in relieving hardships, and we can be very grateful for all modern conveniences. What this sentence really means, however, is that there is spiritual value in electric time-savers, in oil furnaces over coal and wood, in an automobile with its no-shift gears over a horse and buggy; spiritual value in an electric carpet-sweeper as against a broom, etc. The tragedy of it all is that these modern inventions are not bringing us nearer to God. Our age becomes increasingly mechanical and increasingly materialistic, but at the same time decreasingly spiritual.

Almost anyone would prefer an automobile to a horse that has to be carried off every morning and can only be driven twenty-four miles a day; but at the same time, who is going to dare to say that the automobile today is making us increasingly conscious of God or is deepening our spiritual lives? Love of ease may be innate in us all, but it is a tragic day when we think that ease acquired is something with which God is particularly pleased, or makes us more like the Lord Jesus.

Various. I try to read regularly three daily newspapers with care, but in none of them did I find what I came upon in the *Chicago Tribune* for April 29th while I was traveling—namely, that the State Department has asked Congress for one million

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dollars to entertain officials of foreign governments, seven times as much as was needed ten years ago for the same purpose. Last year the allotment was \$675,000 and it is now said to be inadequate. Much of this, it is admitted, will go for alcoholic beverages and no doubt, even though many in Congress do not touch intoxicating liquors, the bill will go through as a matter of "necessity."

* * *

The International Red Cross now reports that there are 60,000,000 men, women, and children who must be classified as displaced individuals—the largest number ever known in the history of the world.

* * *

A most interesting item in *Life* (April 30), headed, "The Smallest Mammal," refers to a shrew, the descendants of which today weigh about eight ounces. Scientists say the shrew thrived in Wyoming 55,000,000 years ago. I know nothing about this kind of dating, but the end of the article reads: "The fragment proved that this tiny creature—like the opossum, the oyster, and the horseshoe crab—has run the gauntlet of time without evolutionary change." Fifty-five million years and no change? Year by year indisputable evidence is turned up showing the utter baselessness of this whole nineteenth century hypothesis of biological evolution.

* * *

The weekly edition of *The London Times* for March 21, 1951, carries a small item that is startling, to say the least. I think it would be best to simply quote the first three paragraphs without comment:

Dr. A. Torrie, medical director of the National Association for Mental Health, addressing a conference in London on the administrative problems of the health services, said that over half the students at Oxford who were absent for more than one term for sickness were suffering from psychological disorders.

The suicide rate among the undergraduates there between 1946 and 1948 had been seven times that for young men outside Oxford. It was a terrible fact, but because it was so terrible it was not reported. Oxford had no professor of mental health or psychiatry, but went on blindly ignoring the problem.

Dr. Torrie said that one-third of all sickness was due to mental health and 200,000 persons in Britain were in bed or in hospitals because of mental ill-health. A physician at a children's clinic had told him that 40 per cent of the children there were suffering from mental sickness.

The Fading of Christianity in Great Britain. Probably no nation in all the world sent out as many missionaries, distributed as many copies of the Scriptures, and produced as many preachers of the Gospel as did Great Britain during the nineteenth century. It is not for Americans to say how rapidly Great Britain is changing in this regard, but it is extremely interesting, though saddening, to note what British Christians themselves are saying.

One of the most significant books dealing with the influence of the Christian Church over any one civilization, to be published during this decade, is one which has just come from the S. C. M. Press of London, *The English Inheritance*, by G. Kitson Clark, Fellow of Trinity College, Cambridge. A devout Christian himself, Mr. Clark says near the beginning of the book:

If one thing can be said with assurance it is this: Christianity has affected profoundly our habits, our philosophy, our institutions, but with many of our people Christianity is becoming a fading memory, growing more dim and more misty as each year passes by . . .

As one passes through the streets of many an industrial town, one sees derelict chapels. They are turned into work shops, or garages, or offices, or warehouses, but it is easy to see what they were once, the center of piety, the focus of what was most important in life for some group of English people.

In a very penetrating passage on the preoccupation of modern man with machines, security, and making money, the author of this book writes:

What you never think about comes by a natural process to seem to be less and less worthy of attention, its existence less probable . . . so that when men do look up for a moment from their practical jobs and their new amusements they find that the old vision has fled and they do not regret it.

This is certainly not yet true of the United States of America, but it has happened in Great Britain within fifty years and, if the same thing should ever happen here, the last great bulwark of the Christian faith would be gone.

WHY DID CHRIST COME?

Christ did not come to earth to tell us merely what we ought to do. He came to do something for us. He came not merely to exhort but to help. He did not come to give us good advice. There are always plenty of people who are ready with their advice. What Christ offered us was infinitely costly. It was the power of God to salvation.

—John Baillie

The Second Coming of Christ— Futurist Interpretation

By FREDERICK A. TATFORD*

The futurist (German, *endgeschichtlich*) interpretation of prophecy is said to have had its origin in the earliest days of church history, but to have been practically lost until the end of the sixteenth century, when the Roman Catholic Ribiera again brought it to light. Its propagation in Britain is due largely to Dr. S. R. Maitland early last century, followed very closely, however, by J. N. Darby, W. Kelly, B. W. Newton, and other teachers of the "Brethren" movement, although many others now hold it.

The normal view adopted by this school is that the crucifixion of Christ marked the suspension of God's dealings with Israel and the introduction of a new era, during which a spiritual Church is being formed, and that resumption of the divine relationship with Israel will follow the completion and removal of the Church at the coming of Christ to the air. According to this view, the fulfilment of the Old Testament prophecies regarding the final end of Gentile power and the punishment, restoration, and ultimate blessing of Israel—many of which are reiterated in the New Testament—is temporarily in abeyance, but eventual fulfilment is certain. All prophecy not directly relevant to the Church (i.e., all unfulfilled Old Testament prophecy—since the Church was not the subject of Old Testament revelation, see Eph. 3:5, 6; and New Testament passages such as II Thesa. 2; I Rev. 4-21, etc.) should, therefore, find its fulfilment after the removal of the Church from the earth.

The majority of futurist teachers hold that the Lord's return is in two stages, first to the air to summon the Church to Himself, and then to the earth (as a continuation of the journey to deal with His foes and set up His kingdom). C. Hodge in *Systematic Theology* says that this "doctrine of a pre-millennial advent of Christ," i. e., that the coming

*Dr. Tatford, Editor of *Service*, a magazine published in Britain, is a highly esteemed Bible teacher who will be paying a visit to the United States this summer, the Lord willing.

will precede the establishment of the earthly kingdom and the thousand years' reign, "has been extensively held" "from the days of the apostles to the present time."

Another view made its appearance in the third century, which was revived by Whitby about the end of the seventeenth century. This was that the Lord's coming will not take place until the end of the Millennium, but that fulfilment of most of the events foretold in Daniel, Revelation, etc., will commence when the last member has been added to the Church. The ablest exposition of this post-millennial view is given in *Christ's Second Coming*, by David Brown.

A small, albeit very vigorous, group of pre-millennialists maintains that there will be a selective resurrection at the advent of the faithful and vigilant, the resurrection of other believers being postponed until the end of the Millennium. G. H. Pember and J. P. Lange are leading exponents of this view.

An even smaller section probably, led by P. Mauro and others, sees no future for Israel and spiritualizes all the promises made to God's ancient people, but considers all prophecies relating to the world-powers as still awaiting fulfilment.

An ultra-dispensational view is taken by the followers of Dr. E. W. Bullinger, Editor of *The Companion Bible*, their main thesis being that the people of Israel were set aside as a nation and a new revelation given to the Apostle Paul, which is set forth in the "prison epistles"; the Church, which was endued with spiritual gifts belonging to another dispensation, and believers of today being members of the "church of the dispensation of the mystery." Many of this school are also annihilationists. The views are put forward with clarity by C. H. Welch in *Dispensational Truth*.

The simple futurist position is the most reasonable viewpoint. The more rigid proponents of this viewpoint, however, contend that the whole of Revelation 4-21 and many of the Old Testament prophecies belong solely to the end-time, but the more logical acknowledge that there has been a partial and inchoate fulfilment of some prophecies, although the final and complete fulfilment of them is still future.

It was revealed to Daniel (Dan. 9:24-27) that a period of

time described as "seventy sevens" was determined upon his people, the Jews. The "sevens" were evidently of years and the period was, therefore, 490 years. It commenced with "the going forth of the commandment to restore and to build Jerusalem," i.e., 445 B.C. (see Neh. 2). Sixty-nine "sevens," or 483 years, were to run from that date to Messiah the prince. As Sir Robert Anderson shows, in *The Coming Prince*, this expired on the day of our Lord's triumphal entry into Jerusalem (Matt. 21:7-9). Messiah was cut off, as foretold by the prophecy, and the last seven years remained to run their course. But the events which were to occur during that period have never yet taken place, for, as already suggested, at the rejection of His Son by the Jews, God temporarily suspended His dealings with Israel. The whole of the present dispensation has consequently interposed as a parenthesis between the sixty-ninth and seventieth "sevens" of Daniel 9.

The precise length of the Church-age is not stated, but it will be brought to a conclusion by the personal return of our Lord to the air to catch away, or "rapture," His Church (I Thess. 4:15-17; I Cor. 15:51-53). God's relationship with the Church is one of unconditional grace, and the theory that the rapture may be partial or selective, dependent upon vigilance and fidelity, is without Scriptural support (see e.g. I Thess. 5:10). The rapture will be followed immediately by the assessment of life for reward at the *bema* or judgment seat of Christ (Rom. 14:10-12; 2 Cor. 5:10) before the Church is united to her Lord in marriage (Rev. 19:7-9).

It is sometimes said that the doctrine of the rapture of the Church involves two comings and not one, but it should be pointed out that *parousia* (or presence) of Christ covers a period of time, commencing with the rapture and culminating in His manifestation to the world. It is, therefore, a series of stages rather than a single event.

After the removal of the Church, a false ecclesiastical system will take place, exercising authority over multitudes and nations, but this great organization will ultimately be destroyed by the Roman power referred to later (Rev. 17:16).

The Abrahamic and Davidic covenants (Gen. 22:16-18; II Sam. 7:10-16) were unconditional and not subject to forfeiture: they have never been wholly fulfilled but have never

been abrogated. If Israel has been set aside, Romans 11 shows clearly that it is only "until the fulness of the Gentiles be come in" (see also Luke 21:24). With the removal of the Church, God will resume His dealings with Israel (Amos 9:11; Acts 15:14-16). Returning to their own land in unbelief, the Jews will rebuild the temple and restore the Levitical system of worship (Isa. 66:1-3, etc.) and, in due course, a Jewish king will be raised up to rule over them (Dan. 11:36-39).

It was revealed to Nebuchadnezzar (Dan. 2) and to Daniel (Dan. 7) that, from the rise of the Babylonian monarchy, imperial power should pass through the hands of Babylon, Medo-Persia, Greece, and Rome, following which "the kingdom of the heavens" should be set up. But the image of Nebuchadnezzar's vision ended in ten toes, and the fourth beast of Daniel's vision possessed ten horns—a phase of Roman history which has not yet been seen. From Revelation 13:1-3, it appears that the Roman empire is to be revived in the new form of a confederacy of ten kingdoms, under the domination of a great emperor who will commence with the subjugation of these kingdoms (Dan. 7:24), after which seven others will give their power into his hand (Rev. 17:13). To this man Satan will give the supreme power of world-authority which he offered to the Lord Jesus Christ (Matt. 4:8-10; Rev. 13:4).

The Apostle Paul foretold that, after the removal of the Church and of the Holy Spirit, who indwells her (II Thess. 2:6, 7), apostasy will ripen fast and will produce as its fruit "the man of sin . . . the son of perdition" (vs. 3). The description given of this evil character suggests that he may be the Antichrist (see 1 John 2:18, 22; John 5:43; Matt. 24:24) and states that he will even dare to enter the temple and claim divine homage. There are two schools of thought regarding the identity of this individual. The first maintains that, to be accepted by the Jews, Antichrist must be a Jew and that "the man of sin" is identical with the king of Daniel 11:36-39 as well as with "the false prophet" of Revelation 13:11-15. The second identifies "the man of sin" with the king of Daniel 11 and with the future Roman emperor of Revelation 13:1-8, the Jewish ruler being "the false

prophet" of Revelation 13:11-15 and the servant of the Roman monarch. (The word "antichrist" is used by John as a generic term rather than in reference to a particular individual, but it is not inappropriately used of the dreadful character of the last days.)

The Roman emperor will make a seven-year treaty with the Jews, which evidently synchronizes with Daniel's seventieth "seven." But the treaty will be broken after three and one-half years (Dan. 9:27) and the Roman will put a stop to the temple worship and force idolatry on the Jews. Aided and abetted by the false prophet, he will claim divine honors for himself, and his image will be set up in the temple (II Theas. 2:4; Rev. 13:15). At this "a. mination of desolation" (Dan. 12:11), the godly will flee to the mountains as foretold by our Lord (Matt. 24:16), for this event will mark the commencement of the period known as "the time of Jacob's trouble" (Jer. 30:7), or "great tribulation" (Matt. 24:21).

The three and one-half years of the great tribulation are clearly identical with the 1260 days of Revelation 12:6, the "time, times, and half a time" of Revelation 12:14, and the forty-two months of Revelation 13:5. During those few years, Palestine will be the scene of warfare and carnage. Throughout the Roman empire, as well as in Palestine, all will be compelled on pain of death to worship the emperor and to receive his mark in their right hands or on their foreheads (Rev. 13:15, 16). In addition, the judgments of God described in Revelation 5-16 will be poured out upon earth until the eventual result is a complete disruption of organized life. The terrible period will end with the sudden coming of Christ to Oliver (Zech. 14:4) to execute vengeance upon the armies of the western power. The armies will be destroyed and the emperor and his satellite captured and cast into the lake of fire (Rev. 19:11-21).

Israel's ancient enemy of Assyria will evidently find a place for himself in the last days but he also will meet with his doom at the hand of Omnipotence (Dan. 11:45; Isa. 10:12; 30:31; Ezek. 39:1-15).

When all His foes are crushed beneath His feet, the Lord will set up His earthy tribunal and judge the representatives

of the living nations for their treatment of His people (Matt. 25:31-46).

Then will the remainder of Israel be divinely gathered out from the nations (Isa. 11:11, 12; Ezek. 20:34-36) and restored to their own land (Amos 9:15; Zeph. 3:14-20) as a united nation ruled over by a king of David's lineage (Ezek. 37:21-28). The twelve tribes will possess a territory running from the Euphrates to the Mediterranean (Ezek. 48), Israel will be set at the head of the nations (Micah 4:8), and all the promises of the past will be fulfilled. Ezekiel 41 and chapters following reveal that there will still be a temple in Jerusalem and that the temple sacrifices will be reinstated (e.g. Ezek. 45:13-21; 46:2-15).

For a thousand years Christ will reign over the earth in righteousness and equity (Rev. 20:4-6), and blessing will abound on every side (Isa. 35:1-10; 65:18-25, etc.). Sin will be kept in check and peace will pervade the scene.

At the close of the Millennium, however, Satan, who was bound at its commencement (Rev. 20:1-3), will be released and will go forth to deceive the nations, but the rebels will be destroyed by fire from heaven and the devil himself cast into the lake of fire (Rev. 20:7-10).

Then comes the final resurrection and the great assize when the dead will be judged (Rev. 20:11-15) prior to the appearance of new heaven and new earth (Rev. 21:1; II Pet. 3:10-13) from which sin is forever banished.

I LOOK AFAR

Revelation 21:23; 22:1, 2

BY EVA GRAY

Into that city of the blest I look afar
 And see the streets of gold, the gates of pearl ajar,
 Ajar for me! Ah, there I see a river clear
 As crystal, and the trees that fruits, twelve manner, bear.

Oh, happy morning! As I look, I see the land
 Of fragrance, where my lovely Lord doth wait to stand
 And greet me, when the time shall be, that blessed day,
 When I shall enter where all night has passed away.

A Protestant Purgatory

By A. H. STEWART*

Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 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. 4:8-13).

Lately I have been meeting up with a strange teaching from the above Scriptures. The teaching deduced is this: that our Lord, after His death and either before or after His resurrection, along in that period went down somewhere under the earth to a nameless place, just simply designated "the lower parts of the earth" (vs. 9, N. T.) and there, as one dramatic speaker put it, drew out a key and unlocked some iron gate and let all the Old Testament saints free, and now they are ascended on high. Not until that undefined time, however, according to this teaching, did they enjoy the position of "spirits of just men made perfect" (Heb. 12:23). In reading the passage in Ephesians 4, I wonder how anyone could get such teaching from the Word itself, if some book had not been read, or some speaker heard, either previous to or after the reading of Scripture.

I know of one man who died in olden times and was buried and somehow or other, before His Lord's decease at Jerusalem, escaped and was on the Mount of Transfiguration (Matt. 17:3). I refer to Moses. I wonder how he managed to get delivered before the other captives? That question I leave with those who seem to know whereof they speak concerning so-called Old Testament saints.

I have been asked by some who hold the view I have been stating: "How do you get the Old Testament saints out of the lower parts of the earth?" Very easily. I never had them in any purgatory. I believe the Lamb of God was foreknown

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indeed before the foundation of the world but has been manifested in these last times for your sakes (I Pet. 1:19, 20). "For as indeed by the disobedience of one man, the many have been constituted sinners, so also by the obedience of one the many will be constituted righteous" (Rom. 5:19). There is only one way to God and glory! One way of salvation! There never was another, and never will be. "I am the way, the truth and the life: no man cometh unto the Father, but by Me." The porch is equal to the temple; the way to God is equal to God Himself. Our Lord did not say: "I am going to be the way after I have died." Before He died He uttered the glorious words: "I have finished [completed] the work Thou gavest Me to do" (John 17:4); yet He was still in the prepared body. In the mind and purpose of God, our Lord Jesus was always the slain lamb, and in view of that perfect work to be accomplished, saints of old were made meet to be partakers of the saints in light, or as the J. N. Darby translation has it: "Giving thanks to the Father, who has made us fit for sharing the portion of the saints in light" (Col. 1:12).

Can you imagine Enoch walking and talking with God on earth and then, when he was translated, going to some sort of a prison house to await an event that would transpire four thousand years afterwards? Strange reasoning, and in my judgment it is reasoning into Scriptures, and not out of the Scriptures. What do the Scriptures teach concerning deliverance of the captives, and when does it occur? In Judges 5:12 we read: "Awake, awake, Deborah! Awake, awake, utter a song! Arise Barak, and lead captive thy captives, thou son of Abinoam." The meaning is quite clear, I am sure. After the God-given victory of Israel, those who had taken them captive were taken captive by them.

As to the lower parts of the earth meaning some hollow place in the bowels of the earth, that is a strange interpretation. In Psalm 139:15 we read: "My bones were not hidden from Thee when I was made in secret, curiously wrought in the lower parts of the earth." If that has a reference to Adam, we are told: "And Jehovah Elohim formed man, dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2-7, N. T.).

"That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them" (Isa. 49:9-10). "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob" (Isa. 49:24-26).

We were all lawful captives to sin and Satan and "none could by any means redeem his brother or give to God a ransom for his soul," but God laid help upon One that was mighty, One who could speak in the prophetic Word we have just read thus: "I will contend! I will save! I will feed!" Who is this One who speaks with such assurance and authority? Let us read Luke 4:18-21: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is the Scripture fulfilled in your ears." This day is this Scripture fulfilled! He, Christ, is *the deliverer of the captives*, but it is *here* they are delivered and not in the bowels of the earth.

To those He delivers, He gives gifts. What use would the gift of an evangelist, pastor, or teacher be to the saints in heaven? If I understand Ephesians 4:8 aright, they are the same ones He delivers to whom He gives gifts. Saul of Tarsus was one of them. What a captive of Satan he was as he persecuted the saints—"and many of the saints did I shut

up in prison" (Acts 26:9, 15)! But when Paul was led captive by His risen Lord and Saviour, what a captive he was for Him, acknowledging that he was the bond-slave of Jesus Christ, saying: "Not I, but Christ liveth in me" (Gal. 2:29), and living now for Him, who bought him and delivered him at such a tremendous cost!

All God's saints have some gift. Faith is one, the Holy Spirit is another; others may have that of evangelist, pastor, or teacher. Whatever we do have, let us stir up the gift that is in us to the work of the ministry. Let us believe that when our Lord died, what He said was true: "Father into Thy hands I commend My spirit." Later, His holy body ascended. That is not true of any saints, for they, with us, are waiting in the kingdom and patience of our Lord Jesus Christ "till He come" (II Thess. 3:5).

Of all the gifts Thy love bestows
Thou Giver of all good,
Not heaven itself a richer knows
Than the Redeemer's blood.

Faith, too, that trusts the blood through grace,
From that same love we gain;
Else sweetly as it suits our case,
The gift had been in vain.

We praise Thee and would praise Thee more,
To Thee our all we owe;
The precious Saviour and the power
That makes Him precious, too.

I write this as to wise men. Judge what I write, but do so by the Holy Scriptures and not some preconceived idea you may have thought was truth, or because someone said so or wrote that it was so. "Your father Abraham rejoiced to see My day, and he saw it and was glad" (John 8:56); "And Enoch walked with God and he was not, for God took him" (Gen. 5:24); "By faith, Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11:5). Neither Moses, Abraham, nor Enoch went to a Protestant purgatory but to be with the spirits of just men made perfect (Heb. 12:23). Amen.

It is not our salvation which is the supreme purpose in our redemption, but the glory of God and of Christ.

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The Revelation, Verse-by-Verse

By H. A. LAONAIOR

Chapter III (continued)

VERSE 7

"And to the angel of the assembly in Philadelphia write." Philadelphia was originally a Lydian city, later incorporated into the Roman proconsular district of Asia. It was founded by Attalus Philadelphus, from whom it received its name which means, "brotherly love." This aptly applies to the great spiritual movement set forth prophetically in this letter. It is the only one of these seven epistles in which the Lord expresses His full approval without any mixture of blame. It speaks of what has well been called "the Second Reformation," the special movements of the Spirit of God throughout Christendom calling His people back to Christ Himself and to the authority of the Holy Scriptures. With this necessarily is linked the acknowledgment that only by the experience of the new birth do people become members of the family of God.

"These things saith the holy, the true; He that has the key of David, He who opens and no one shall shut, and shuts and no one shall open." In presenting Himself thus as the holy and the true, our Lord emphasizes those characteristics that draw His people's hearts away from worldliness, carnality, and religious formalism, to seek fellowship with Him as the center of their gathering together and the object of their worship. Wherever Christ is thus acknowledged and His holiness and faithfulness recognized, there will be a corresponding reaching out after that which is suitable for communion with Him. This will result in separation from that which is unholy and opposed to divine truth. From the seventeenth century on, there have been many great awakenings in the lands where Reformation truth had been accepted but where formality had taken the place of reality. In all of these movements there may be discerned a call to the recognition of Christ's authority and a desire to attain to higher spiritual standards, with special emphasis upon the importance of regeneration and the witness of the Spirit. This was seen particularly in

the Pietist movement in Germany, the testimony of the Moravians in Bohemia, the free churches in Scandinavia and Holland, the Wesleyan and Baptist movements in Britain and America, and later the so-called Brethren movement which began in Ireland and soon spread throughout the British Isles and to the uttermost parts of the earth. The great revival movements of the last century have all been of the same character.

The last part of this verse connects closely with what is said of Eliakim in Isaiah 22:21, 22: "And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hands; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open" (J. N. D. Translation). Eliakim succeeded the unworthy Shebna as, what we would call today, chancellor of the exchequer under King Hezekiah. To him was committed the key to the royal treasury, and also the authority to direct the activities of those who served under him. When he opened a door of opportunity, no one could hinder; when he closed such a door, no one could open it. In all this he was a type of our Lord Jesus Christ, to whom God the Father has committed all authority in heaven and on earth. He, by the Spirit, opens up the wealth of truth hidden in the Holy Scriptures. In a most remarkable way, precious truths long forgotten have been recovered and made clear to those who have sought to walk in obedience to them. He, too, has opened doors of service throughout all the world for those who have gone forth in faith to carry the Gospel to the lost of every nation. On occasions, too, He closes doors, as He did of old when Paul and his companions would have gone into this very province of Asia in which these churches were later established, and again into Bithynia (Acts 16:6, 7). He had work for them elsewhere, so guided them over to Macedonia and later into Achaia, where a great door and effectual was opened unto them in spite of many adversaries (I Cor. 16:9; see also II Cor. 2:12; Col. 4:3).

There is no more thrilling chapter in church history than the record of modern faith missions, in connection with which

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hundreds of devoted men and women have gone to the heathen world without any guarantee of support so far as the larger denominations and mission boards are concerned. They have found the Lord all-sufficient for every emergency and have been used by Him to win thousands to Christ.

VERSE 8

"I know thy works: behold, I have set before thee an opened door, which no man can shut, because thou hast a little power, and hast kept My Word, and hast not denied My name." Jeremiah, a man of apostasy, could say: "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of Hosts" (Jer. 15:16). Though hated and despised by the religious leaders of his day, Jeremiah found the Word of God and the name of the Lord all-sufficient for fellowship and testimony. Even so, those who have clung to the Word and who have honored the name of the Lord Jesus have been enabled to walk in communion with Him, and to enter doors which He has opened for faithful service. In the might of confessed weakness, they have been used of God in marvelous ways, demonstrating the truth of the words: "My strength is made perfect in weakness" (II Cor. 12:9).

VERSE 9

"Behold, I make them of the synagogue of Satan who say that they are Jews, and are not, but lie; behold, I will cause that they shall come and shall do homage before thy feet, and shall know that I have loved thee." We have already noted, in commenting on the letter to the church in Smyrna, that these pseudo-Jews are legalists who seek to put Christians under the bondage of the law. They are called a synagogue of Satan because the false doctrine which they proclaim is the great adversary's substitute for the Gospel of the grace of God. Luther said, "The devil is God's ape." Whenever God sends forth His truth, Satan offers a substitute for it; an imitation gospel which the unwary are in danger of accepting as though it were divinely inspired.

During the great revival period when a full clear Gospel of salvation by grace alone has been carried throughout the world, the emissaries of Satan have been busy endeavoring to foist their legal systems upon those who have confessed Christ as their all-sufficient Saviour. In fact, the greatest antagonism to the precious truth that salvation is not of works but is by faith in Christ alone, has come from these representatives of what the Lord Himself solemnly calls "a synagogue of Satan," rather than from the heathen world.

The day is not far distant, however, when, at our Lord's return, these enemies of the truth will have to acknowledge that they have been fighting against God. When they behold those whom they have opposed appearing in the same glory with Christ their Saviour, they will have to own at last that those whose testimony they had sought to thwart and whom they had often vilified as deceivers, were really proclaimers of the truth and dear to the heart of the Lord who redeemed them by His own precious blood.

VERSE 10

"Because thou hast kept the word of My patience, I also will keep thee out of the hour of trial which is about to come upon the whole habitable world to try them that dwell upon the earth." In its primary application, this was a promise that the Philadelphian church would be preserved from the great persecution which was just about to break upon Christians throughout the Roman empire. The word here rendered "habitable world," applied specifically to that portion of the earth which was dominated by imperial Rome. This will be the scene in a coming day of the greatest distress in the tribulation foretold by prophets of old and by our Lord in His great prophetic discourse as recorded in Matthew 24, Mark 13, and Luke 21. We need therefore have no hesitancy in applying this promise to the Church as a whole; that is, to all who are truly born of God and who keep His Word. Such will be caught up to be with the Lord before the hour of trial breaks upon the prophetic earth. The great tribulation, it should be remembered, is definitely called "the time of Jacob's trouble" (Jer. 30:7). The Church of God has

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had its trials and tribulations throughout all of the Christian centuries. The coming hour of tribulation is "to try them that dwell upon the earth." These are a definite class, appearing again and again in this book of The Revelation, who have refused the heavenly calling and "mind earthly things" (Phil. 3:19).

E 11

"I come quickly: hold fast what thou hast, that no one take thy crown." The precious promise of the Lord's near return follows closely upon the declaration that the true followers of Christ will be preserved from the tribulation. This is the blessed hope which should ever prove an incentive to holy living and devoted service. Closely linked with it is the admonition, let "no one take thy crown." The crown, as we have already seen (chap. 2:10), refers not to salvation but to reward. No one can take from a believer that life eternal which is God's gift to all who trust His Son, but there is always the possibility that reward may be forfeited through unfaithfulness. God has some special work for each believer to do. If we are disobedient and neglectful in regard to this, He may have to find someone else to do that which we should have done. In that case, what would otherwise have been our reward will go to another.

VERSE 12

"He that overcomes, him will I make a pillar in the temple of My God, and he shall go no more at all out; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven, from My God, and My new name." There is something unspeakably precious and tender in the fourfold repetition of the expression, "My God," as used here by our blessed Lord Himself. As the glorified Man, He still could say, as He did to Mary Magdalene on that resurrection morning, "My Father, and your Father; My God, and your God" (John 20:17). The eternal Word having become flesh (John 1:14), He remains forever "the Man, Christ Jesus" (I Tim. 2:5). Thus He confesses the Father as His God and

recognizes all believers as part of the heavenly family to whom that name is given.

Comforting it is to realize that those to whom the promise, that they shall be pillars in the temple of God, is given are the very same, in many instances, as those who were accounted outside the pale of ecclesiastical recognition here on earth. Disowned by those who were esteemed as great religious leaders, they will be acknowledged by the Lord as pillars in His house for eternity, to go no more out; that is, never again to be looked upon as unworthy of a place in the family of the redeemed. The name of God, which they will bear, will be the indication of their relationship to the Father in new creation. As born from above, theirs is a heavenly citizenship (Phil. 3:20; Gal. 4:26); therefore they will bear the name of the new Jerusalem. All this is climaxed with the promise that the overcomer will bear Christ's new name; that name which no man knoweth but He Himself (chap. 19:12).

Verse 13

"He that has an ear, let him hear what the Spirit says to the assemblies." The Lord's words to this Philadelphian church should have a strong appeal to all in every place who know Him as Saviour and who would seek to recognize Him as the Church's head. Faithfulness to Him may mean suffering now, but it will bring rich reward when He comes again.

(To be continued, D. V.)

HIS DEATH AND NOT HIS LIFE

If I look at the life of the Lord Jesus apart from His atoning death, if I measure myself by that perfect standard, if I think of working myself into conformity to such an image, it must plunge me in utter despair. But when I behold that perfect, spotless, holy One bearing my sins in His own body on the tree, when I see Him laying in His death and resurrection the everlasting foundation of life and peace and glory for me, then, with a peaceful conscience and a liberated heart, I can look back over the whole of that marvelous life and see therein how I am to walk. —Selected.

The Book of Isaiah

A Chapter Commentary

By HERBERT LOCKYER

Editor's Note: When we began the publication, in January, 1948, of Dr. Lockyer's devotional readings, "Daily Bible Treasury," it was our intent, as well as that of the author, that every book of the Bible should be covered in this series of messages, which concluded in December, 1950. To the astonishment of both the Editor and the writer of the studies, our attention was repeatedly called, beginning several months past, to the fact that one book, the prophecy of Isaiah, had been omitted from these meditations. Upon investigation we found this to be so. Consequently we asked Dr. Lockyer to prepare sixty-six chapter-studies in Isaiah in place of further advertised articles on the general subject, "Why I Believe in . . ." which he very kindly consented to do. The messages on Isaiah, to be published serially in three issues, of which this is the first, will follow the general format of "Daily Bible Treasury." We are confident that a number of our readers will welcome them, both for the spiritual value of the studies and so that they might possess Herbert Lockyer's chapter-by-chapter comments on the whole Bible.

ISAIAH 1. The opening verse gives us a prologue to the book. Isaiah contains a vision which the Lord gave to the prophet concerning the places and people he mentions in verse 1. The keynote of Isaiah is that God has a remnant, and such a remnant has a glorious future. Keep verse 9 in mind as you endeavor to master the 66 chapters of this book, which is a miniature Bible. God's deserved judgment upon Judah and Jerusalem form the burden of this first chapter. All ungrateful children should carefully read verses 2 and 3. Even God knows that a thankless child can be sharper than a serpent's tooth. What a true description of the loathsomeness of sin verse 6 present! Apart from the Balm of Gilead we are hopeless and helpless. There are some things God cannot do. One of these is before us in verses 13-15; *He cannot condone mere religious pretense. Religion without regeneration is a stench to His nostrils.* Praise God for the glorious Gospel verse 18 proclaims! No wonder Isaiah is spoken of as "the evangelical prophet."

ISAIAH 2. Again the opening verse is a key to the truth of the chapter. Isaiah was both a *forthteller* and a *foreteller*. As the former, he had a message for his own times; as the latter, he prophesied of an age beyond his own. The first five verses, for example, will never be fulfilled until Christ returns to earth as its rightful Lord and King. In this section Isaiah gives us a vision of the millennial reign of Christ. Not until He comes will the nations learn how to beat their swords into ploughshares. Then, it is interesting to compare the last part of the chapter with the judgment upon Babylon in Revelation 18. Truly prophecy is history written beforehand. The tenor of verses 6-22 is that God abhors pride and idolatry. These are days when arrogant rulers stalk the earth, lauding it over millions of helpless souls. Their lofty looks, however, are to be humbled. They forget they are only men and that their breath is in their nostrils and God can remove it at any given moment. Let us take the chapter as a warning against pride and be found clothed with humility.

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ISAIAH 3. Desolations overtaking Jerusalem and Judah for their sins continue to occupy the mind of Isaiah. How grievously the Jews have had to suffer for their disobedience! During the destruction of Jerusalem in the year A.D. 70, famine was experienced and shameful slavery, when thirty Jews were sold for a penny. Have you ever thought of comparing verses 11 and 12 with Psalm 1 and Matthew 7:13, 14? Note the harmony of thought in these three portions. The Jews have suffered much at the hands of Gentiles, but God is to deal with all those who beat His people to pieces (vs. 15). The ending of the haughtiness of the daughters of Zion, we realize how God dominates pride in His own people. Fleshly pride of face and of position must be scorned. The adornment of a meek and quiet spirit must be sought after if we are not to experience "burning instead of beauty" (vs. 24). Says Matthew Henry of the last verse: "If sin be harbored within the walls, lamentation and mourning are near the gates." In these days when there is a tendency to think more of jewelry than of Jesus, and more of clothing than of Christ, it is necessary to live near this chapter.

ISAIAH 4. Twice over in this short chapter we have the phrase, "in that day," which decides for us the prospective aspect of the chapter. A converted and restored Israel, ready to dwell with the Lord as He returns in glory, is the vision here presented. Providence has wisely ordered it that, on an average of years, there is an almost equality of males and females born into the world. Slaughter and destruction always cut off multitudes of men, leaving a preponderance of women. Jewish women will desire their reproach to be taken away; hence, the seven to one in the opening verse. What great and precious promises will be fulfilled when Israel finally comes into her own! Christ will be seen as the beautiful Branch of the Lord. Thoroughly purged and fully restored, Israel will be holy unto the Lord. No longer "scattered and peeled" (18:2) among the nations and constantly persecuted, but dwelling in Zion in safety, her defence will be the Lord. He will be her tabernacle, place of refuge, and a covert. Presently the Lord Jesus offers Himself as such to all His believing people.

ISAIAH 5. Two divisions are clearly defined in this judgment chapter. The first seven verses supply us with the beautiful yet pathetic "Song of the Vineyard," which should be read along with "the parable of the vineyard" in Matthew 21:33-44. Within this first section we have God's wonderful love for man and man's rebellion against, and rejection of, such amazing love. Israel's tragedy is our own. God has sought to make our lives as fruitful vineyards. Alas, we have produced briers and thorns instead of luscious grapes!

In the last section of the chapter we have the six woes pronounced upon Israel. Among the wild grapes the privileged people had brought forth, love of the world and fleshly indulgences were the two that Isaiah singled out and upon which he uttered his woes. The thirteenth verse reminds us of the bondage of ignorance. God has to say of some of us, as He did of Israel: "My people are gone into captivity, because they have no knowledge." May grace be ours to grow, not only in grace but also in the knowledge of Christ and His Word!

ISAIAH 6. A fitting caption for this renowned chapter would be, "The Making of a Prophet." It would seem as if Isaiah, by his vision of the sovereignty and holiness of God, was "set apart for the prophetic office by a more express or explicit commission." In the previous chapter Isaiah had plenty of woes for others; now he has a deep one for his own heart. It is easier to condemn others than oneself. Isaiah's transferring vision falls into three parts. He had a vision of a throne

(vss. 1-4). From a grave of an earthly sovereign his gaze was directed to the throne of an eternal King. He had a vision of a heart (vss. 5-7). In seeing God, the prophet saw himself. Divine holiness reflected human uncleanness. He had the vision of a sphere (vss. 8-13). Cleansed, he was commissioned. Purged, he could now proclaim. Note the construction of the commission: "Whom shall I [sing for] send, and who will go for us [plural]". Our Lord Himself is the divine speaker (Matt. 28:18-20), but when we go in response to the call we go on behalf of the Trinity. In his obedience Isaiah came to know that God's hard places are difficult to fill, and that only His strength avails.

ISAIAH 7. This important, prophetic chapter deserves more space than we can devote to it in these comments. Here we have the mixture of judgment and mercy. In the first nine verses "the outcasts of Israel," probably the ten tribes who, under Jehu, formed the northern kingdom, are condemned for their evil idolatry. The middle division, verses 10-16, takes us beyond Ahaz to Christ. Here the virgin birth of Christ, as well as the plainness and simplicity of His life on earth, is clearly foretold. That He came as the promised Immanuel is evident from the birth narratives of Matthew and Luke. The concluding section of the chapter contains the prediction of the Assyrian desolation of Judah. How bitterly the people suffered for their departure from God's revealed Word and will! These words were also "written both for our comfort and for our admonition." Judgment is symbolized as God shaving with a razor (vs. 20). It is also unique to note that He can whistle, or hiss, as the fly and the bee (vs. 18). When we think of the very descriptive language Isaiah uses, we can understand his reputation as the chief of the writing prophets.

ISAIAH 8. While this chapter, and the next four, practically form one discourse, yet we take them separately and indicate their significance. "Signs and wonders" (vs. 18) is the key-phrase of the chapter before us. Such a key-verse, of course, reaches its larger and final reference in Christ and His own people (Heb. 2: 13, 14). The destruction of the confederate kingdoms of Syria and Israel by the Assyrians is declared in the first four verses. Then follows a description of the conquest of the proud victorious prince (vss. 5-8). Next comes counsel to the true saints of God (vss. 9-18). When we find ourselves hemmed in by hostile forces, let us gather comfort from the fact that "God is with us." When John Wesley was dying, he triumphantly declared: "The best of all is, God is with us." The chapter concludes with a strong warning not to seek after familiar spirits. Spiritualism, or spiritism, stands condemned by verse 19. Our only infallible source of light, guidance, and comfort is "the law and the testimony." Multitudes are being "driven to darkness" simply because they are rejecting the illuminating Word of God.

ISAIAH 9. The first part of this great chapter continues the melancholy strain of the previous chapter. But those walking in darkness are to see a great light. A divine Child is the only hope of Israel, as He is also of the world. So the Messiah's government and dominion are given prominent place. In the fulness of time Christ came as Immanuel—God's Son and Mary's Child. As a Son, He was given; as a Child, He was born. The world yet awaits His advent as the Prince of Peace. When He does appear to usher in His reign, then "of the increase of His government and peace there shall be no end." When He ascends "the throne of David," all promises and prophecies related to Israel will be blessedly realized. The threatenings contained in the last section have a double application. They are directly related to Ephraim and Samaria, but look beyond them to all the enemies of the

throne and kingdom of Christ, the Son of David. What a terrible day it will be, for all who despise divine rule, when the wrath of the Lord of hosts is manifested!

ISAIAH 10. We could label this tenth chapter, "Going Home," seeing that it is taken up with the return of the remnant. The key-verse is "the remnant shall return, even the remnant of Jacob, unto the mighty God" (vs. 21). While God permitted Assyria to punish His disobedient people, Assyria herself will not escape divine vengeance. "The glory of her high looks" must vanish. Having spoiled Samaria, Assyria will come to know complete impoverishment (vs. 1-19). God's protection and preservation of His own is full of encouragement for the saints of every age (vs. 20-27). Is there not a present application of verse 27: "The yoke shall be destroyed because of the anointing"? Are you under a yoke? Do you find yourself in bondage to some worldly desire or fleshly lust? Well, the Spirit's anointing can quickly destroy the yoke and set you gloriously free. At last all formidable enemies are to be subjugated. Their haughtiness will be humbled. Proud, arrogant rulers are having their day; but when God's Son is set upon His holy hill, then He will break the defiant hordes of earth in pieces (vs. 28-34).

ISAIAH 11. The notes of Dr. C. I. Scofield are worthy of consideration as this messianic chapter is studied: "The order of events in Isaiah 10 and 11 is noteworthy. Isaiah 10 gives the distress of the Remnant in Palestine in the Great Tribulation . . . Isaiah 11 immediately follows with its glorious picture of the kingdom-age . . . Precisely the same order is found in Revelation 19, 20 . . . This eleventh chapter is a prophetic picture of the glory of the future kingdom." In verse 1, we have the King's pedigree; in verses 2-9, His power; and in verses 10-16, His peace. What a day it will be for this sin-cursed world when "the earth will be full of the knowledge of the Lord, as the waters cover the sea"! With all His enemies put down, and His kingdom set up, "His rest shall be glorious." Jews and Gentiles alike are to participate in the blessings of His reign. All barriers are to be removed, so that the peoples can find their way to Him who will stand as their Ensign.

"Jesus shall reign wher'er the sun,
Doth its successive journeys run;
His kingdom stretch from shore to shore,
And millions shall wax and wane no more."

ISAIAH 12. This is not only the shortest chapter in Isaiah but one of the sweetest. Prophetically, it describes the world of the millennial host. All those forming the kingdom are to be a joying people. The chapter appears to be in two halves. In the first three verses, the personal note is prominent. The personal pronouns "I" and "my" show that any saint can lay hold of the Lord as the prophet describes. I can make Him "my salvation," "my strength," "my song." As for the many "wells of salvation" from which we can draw refreshing water, what joy they produce! The last half of the chapter is more general, although applying to the same period. Note the repetition of the phrase, "in that day" (vs. 1, 4).

These are fearful days and many are afraid. This chapter offers men in the world, and a world of men, a cure for despair. "Trust, and not be afraid." Faith and fear can never exist together. The one expels the other. The Holy One in our midst is our salvation; if He be our Salvation, He will be our strength; and as we appropriate Him as our strength, we come to know Him as our song.

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ISAIAH 13. One phase of the vision which Isaiah received was that of the burden of Babylon so clearly defined in this chapter. The word "burden," Scofield remarks, "is a heavy, weighty thing . . . concerning Babylon it is heavy because the wrath of God is in it, and grievous for the prophet to declare." We agree that the name "Babylon" is used symbolically by the prophet, and that it stands "for the world of corrupt power and corrupted religion." The judgment of the Gentile nations occupies the first sixteen verses. What terror will overtake the godless of earth when "the day of the Lord is at hand"! Isaiah says: "Therefore shall all hands be faint, and every man's heart shall melt." Great slaughter will produce a scarcity of men, so that a man will become more precious than gold. Coming to the description of the destruction of Babylon, given by the prophet in verses 17-22, we have New Testament authority for the swiftness and completeness of judgment: "In one hour has her judgment come" (Rev. 18:10). It would seem as if we are fast approaching the final overthrow of the fancied greatness, pride, and haughty glory of the world.

ISAIAH 14. The first eight verses of this revolutionary chapter serve to prove that the Lord is the covenant-keeping God. In spite of the unfaithfulness of Israel, covenants made on her behalf will never be broken: "He will yet choose Israel, and settle them in their own land." While a few thousand Jews did return to Jerusalem in the time of Ezra and Nehemiah, the final fulfilment of God's promise awaits Christ's return to earth. Divine judgment upon Israel's satanic foe and all foes is poetically described in verses 9-11. What joy will be Israel's when her cruel oppressor is made to endure deserved torments! The next section (vs. 14-17) is important, dealing as it does with the original majesty of the devil, that is, before he became the devil. As the highest angelic creature, great wisdom and beauty were his. But pride of heart caused him to lose his name as Lucifer, "the bright morning star," and become Satan, the adversary of both God and man. The doom of Babylon is foretold by Isaiah (vs. 18-27). When God arises against the godless hordes of earth, how complete will their destruction be! The last burden (vs. 28-32) is related to Palestine. There is the tendency these days, when we hear a good deal about the love and goodness of God, to forget His severity—a severity that will result in the thorough destruction of evil forces.

ISAIAH 15. One cannot do better, in introducing his comment of this chapter—with its burden, or heavy message regarding Moab—than to quote the footnote found in *The Pilgrim Bible*: "In 705 B.C., Sennacherib laid Moab waste. This portion not only prophesied this, but looks ahead to the final world battle." P. C. Jennings has this fitting summary of the chapter: "A picture of sorrow that worketh death. One song amid earth's groans glorifies God who alone gives songs in the night." The chapter continues the intensely animated style of the evangelical prophet. One evidence of the integrity of Holy Writ is fulfilled prophecy. Moab, a mighty nation when Isaiah lived, no longer exists. Its glory has vanished. Writing of Moab quivering with sorrow, Jennings remarks: "If that is not a picture of the effect of a sudden and heavy calamity on the world, so well symbolized by Moab, then it would be difficult to find any. Now suppose that amid all those sounds of sorrow, one voice should be heard lifted up in a joyous song, would not that be a striking testimony to the intervention of God? Indeed it would. It is easy to praise in the sunshine, but it takes God Himself to give us 'songs in the night'."

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ISAIAH 16. Here we have the continuation of the burden of Moab, with Isaiah's trumpet giving an uncertain sound. Viewing chapters 15 and 16 as a whole, we cannot but be impressed with the prophet's tender sympathy for Moab in her affliction: "My bowels shall sound like a harp for Moab." Isaiah mingles his tears with those whose doom he declares. A great German writer said: "There is no prophecy in the book of Isaiah in which the heart of the prophet is so painfully moved by what his spirit beholds and his mouth must prophesy." Two points can be noted. First, then is Moab's pathetic appeal for shelter from her foes. In verse 5, the ground of appeal is the messianic hope that the Davidic dynasty will be able to repulse all foes (see Acts 15:16). Second, the promise is made that a small remnant of Moab will be saved. "Very small and feeble" (vs. 14). "Wearied of prayer to Chemosh in his high places, Isaiah predicts that Moab will seek the living God." Five tragic words conclude verse 14: "But he shall not prevail." It may be that unprevailing prayer is ours because of something Moabite-like within the heart.

ISAIAH 17. The burden pronounced over Damascus proves how history repeats itself. To quote again from F. C. Jennings, whose commentary on Isaiah is one of the best in print: "Once more the rod of the Lord falls, and now it strikes Damascus, the representative city of Syria. But as the ten tribes have joined themselves to Syria, entering into an offensive alliance with it against Judah and the House of David (chapters 7 and 8), they too must share in the implication, for such a communion always means 'a partaking of the evil deeds'; and so necessarily of their punishment (11 John 11). In looking back, we are really looking forward at a scene that will be reproduced in the future, for this history will be repeated, only, of course, with different actors, in a day fast approaching. Once more, as Ephraim joined Syria, so shall the mass of the Jewish nation, again restored to its own land, put its confidence in the military resources of the Gentiles (Dan. 11:3, 8), with whom a covenant will be made for seven years. This will again bring upon them, both Jews and Gentiles, as here on Damascus and Ephraim, a very heavy burden." *Forgetfulness of God ever results in sad desolation* (vs. 10).

ISAIAH 18. While chapters 28-30 should be taken together, since they contain three distinct prophecies addressed to Egypt and Ethiopia, let us separate them and look first to this eighteenth chapter. What commotion Isaiah depicts—Ethiopia, excitedly, sending ambassadors hither and thither for help in preparation for war! Fear of invasion created panic. The calmest man on the scene was Isaiah himself, who urged the ambassadors to go home and quietly watch God destroy Assyria's self-confidence. We can learn from this chapter that God cannot condone alliances between His people and unbelievers. Another striking prophecy of Israel's regathering is before us in the closing verse. "Scattered and peeled" among the nations for well nigh 2,000 years, the Jews are returning to their land, *withal in unbelief*. The day is approaching, however, when in repentance and faith Israel will return to the Lord and herself become "the present" to be offered unto the Lord of hosts. How precious all these Scriptures of Israel's coming glory will be to her when such glory will be an established fact!

ISAIAH 19. George L. Robinson, in his commentary on Isaiah, says that this "second oracle contains both a threat (vs. 1-17) and a promise (vs. 18-25), and is one of Isaiah's most remarkable foreign prophecies . . . (720 B.C.). The prophecy is a marvelous missionary sermon worthy of a place alongside of Paul's sermon on Mount Hill."

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Past and prospective aspects can be discerned in this chapter. The first seventeen verses have been fulfilled. In expressive symbolic language, so characteristic of Isaiah, the prophet describes what happened to Egypt. The Lord rode upon a swift cloud to her destruction. Such a metaphor portrays the sudden judgment overtaking the Egyptians as Sargon, king of Assyria, came against them. Egypt is a fitting type of the world, and we know from John's Apocalypse that its destruction will be as complete as Egypt's. The remaining section, verses 18-25, is yet to be fulfilled. "In that day" Egypt and Assyria will join with Judah in a tripartite alliance of common worship of God and of blessing to others. When Christ returns to earth and establishes His reign, then, and not till then, will Egypt be His people, Assyria the work of His hands, and Israel His inheritance.

ISAIAH 20. This chapter is notable in that Isaiah was commanded to show, in a graphic and appealing way, the fate in store for Egypt. For three years he had to wear the garb of a slave in order to teach Israel the shameful end awaiting the Egyptians, to whom Israel turned for help. Delitzsch says of this action: "With the great importance attached to clothing in the East, where the feelings on this point are peculiarly sensitive and modest, a person was looked upon as stripped and naked if he had only taken off his upper garment. What Isaiah was therefore directed to do, was simply opposed to common custom and not to moral decency. He was to lay aside the dress of a mourner, a preacher of repentance, and to have nothing on but his tunic; and in this, as well as bare-footed, he was to show himself in public." We can imagine how Isaiah's strange attire would arouse attention, and bring the people to a solemn realization. F. C. Jennings's application to the chapter is suggestive: "Just as Assyria (representative of violence) conquers Egypt (representative of corruption), so shall the beast and ten horns destroy the woman" (religion).

ISAIAH 21. Apart from its direct application, this is a great chapter for preaching texts. Verses 2, 3, 4, 5, 11, and 12 are full of suggestions for pulpit use. An impressive Gospel sermon could be preached on verse 4, taking Belshazzar's feast as an illustration of changed fortune. Babylon is described as "the desert of the sea." What a telling type of the world we have in such a double emblem! By the "desert" we understand dryness, despair. "Sea," in Scripture, suggests restlessness, agitation, and trouble.

In the fate overtaking Babylon we have another evidence of the divine inspiration of the Bible. Where is the proud Babylon of Isaiah's day? His prophecy was uttered some 260 years before Babylon fell. It was in this way that the prophet functioned as a "foreteller." The burden of Dumah can surely be given a present application. The greatest need of the hour is for watchmen upon the tower to cry: "What of the night? The morning cometh, and also the night." Would that the godless multitudes would enquire after the way of salvation, and return to the Lord!

ISAIAH 22. The burden of this chapter bears a somewhat cryptic yet suggestive title: "The Valley of Vision." One would have thought that in a valley, with towering hills on either side, a vision would be well-nigh impossible. But as the God of the valleys, as well as the God of the mountains, our God is able to give His servant a vision even in, and of, a valley.

The chapter seems to be made up of two sections. In the first fourteen verses Isaiah rebukes the lack of godliness within the Theocracy. In picturesque language he describes the reckless, God-ignoring citizens

of Jerusalem. He turns aside from his warnings for surrounding nations, to rebuke the frivolity, and the gratification of base desires, of the people of God. With the enemy at the gate, there should be seriousness and spirituality. In verses 15-32 Isaiah addresses himself to Shebna, who had been antagonistic to the high aims of the prophet and the king. Isaiah's prophecy of his degradation was fulfilled, for in 36:3 and 37:2 we have Shebna occupying a much lower position in the royal service. For an antitype of Shebna, turn to Revelation 19:19-21.

(To be continued, D. V.)

Question Box

No. 1256. I have a friend who is a Roman Catholic. I showed her your editorial about the fallacy of the teaching of the assumption of the Virgin Mary. She said that while the Bible might not teach it, the Pope, as Christ's "vicar on earth," receives information that we do not have. She said the burden of proof, since the Pope said that Mary is at God's right hand as our intercessor, lies with us. Can you give me Scripture to refute such talk?

John 14:6; I Timothy 2:5; Hebrews 4:14-16; 7:25; I John 2:1, 2. By the way, ask your friend how the Pope gets the information from God that was not given to the rest of us.

No. 1257. A prophetic teacher who visited this city, Dr. —, said with certainty that the Lord Jesus Christ will surely return in 1951. What Scripture has he for such an assertion?

None whatever. Such a statement is utter nonsense. Even our Lord, when He was here on earth, refrained from setting dates, saying concerning His return: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. 24:36). And again, to His apostles whom He had chosen, He declared: "It is not for you to know the times and the seasons, which the Father hath put in His own power" (Acts 1:7). Our Lord may come at any time, perhaps in 1951, to take His own to Himself. No man, however, should say that He will surely come this year. Give no heed to prophetic teachers who speak thus in disregard of the Scriptures.

No. 1258. Do you think that any Christian ceases to sin in this life?

Indeed, we do not think so. The old sinful nature that we possessed before we were born again remains a part of us while we live out our earthly lives. Never shall we be perfect, or free from sinning, until we are made wholly like Christ when we see Him, that is, when we are in His presence. Read I John 1:8-10 for the clearest possible answer.

Saying "No" to God

BY DOUGLAS C. HARTLEY*

Exercising the God-given prerogative bestowed upon him by God, our Creator, when He formed him, man has been making choices ever since. Because evil has been in his heart since Satan contrived his downfall through Eve's nursing of an implanted doubt as to the integrity of God, man has consistently chosen erroneously. Having inherited the evil and rebellious spirit, man has yet to learn that no one can say "no" to God with impunity, no matter how well intentioned he may be.

It is not that God is intolerant of proper use of the powers He has bestowed, but sin has entered in and God is immutably righteous and therefore right. Apart from the leading of the blessed Holy Spirit through the Word, man is incapable of making the proper decision. The effects of inherent sin have warped and marred not only his soul and his body, but his mind as well.

God's revelation—bodily through our Lord and Saviour Jesus Christ, God's only begotten Son, and verbally through His inspired Word—makes ample provision for bringing the human derelict back to the place that God intended him to fill. Our Saviour "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar [or, set apart] people, zealous of good [or, godly] works" (Tit. 2:14). In other words, not only has God, through His Son's imputation, restored to their former state of righteousness ("by grace are ye saved") those who put their trust in Him, but because He redeemed us at terrific cost He has elevated us to the position of sons, with joint-heirship with Jesus Christ. Not only this but, if we "keep ourselves in the love of God" (Jude 21), we may possess in all fulness the graces of God, including the wisdom from above of James 1:4. "And of His fulness have all we received, and grace for grace" (John 1:16). There is no excuse, then, for ignorance of the fact that we cannot, with impunity, say "no" to God.

*Mr. Hartley, of Revelstoke, B. C., is an avid student of the Scriptures. We welcome this article from his pen.

Let us look briefly at three men: Lot—symbolic of those who answer God in negative because they desire to hold fast to the things of this world while professing loyalty to God; Peter—a type of those who, while seeking to honor God, bring dishonor upon Him because they are, temporarily at least, failing to keep themselves in the love of God that they may know His will, and interpreting their own sense of propriety as the Spirit-dictated will of God. Both types suffer definite loss because they say “no” to God. The third man is Abraham, who was absolutely willing to say “yes” to God, even though it meant sacrificing his own son to fulfil the Holy One's requirements.

Lot could not have lived and journeyed with Abraham without obtaining a clear knowledge of God's will to bring out from the world a people separated unto Himself. He had spiritual perception because he recognized as more than mere men the two angels who were to effect his rescue from doomed Sodom. “My lords,” he called them in Genesis 19:2, and was constrained to entertain them. Possibly Paul had this incident in mind when, in Hebrews 13:2, he wrote: “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” Definitely Paul had in mind a similar experience of Abraham, as recorded in Genesis 18:2. It is significant of their respective standings with God that three angels were entertained by Abraham, but only two by Lot.

Lot also had a knowledge of righteousness and wickedness, and some desire for godly propriety, when he strove successfully to avert the great wickedness proposed by the Sodomites against his two heavenly guests, even to the extent of being willing to sacrifice his two innocent daughters to the lust of the men of Sodom. He knew also that the will of God was good when he responded, and endeavored to have his married daughters and their husbands respond, to the salvation that God had prepared for them. But Lot was a middle-of-the-roader; he was not out and out for God. He wanted to hold fast to earthly prosperity and pleasure, and at the same time, to be a partaker of God's salvation.

While it is clear from II Peter 2:7 that Lot, made just by his faith which was accounted unto him for righteousness,

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will be a member of that great company who will live and reign with Christ, he lost much, both temporally and eternally, because of his weakness towards godly living. Certainly he was punished in this life for his reluctance towards the things of God—for his brashness in quibbling with the Almighty. He defiled himself with wine and with his own daughters, thereby becoming the father of the Ammonites and the Moabites, who were barred for ten generations from entering the congregation of the Lord (Deut. 23:3), and who, according to Zephaniah 2:8 and other Old Testament passages, were doomed to be destroyed even as Sodom and Gomorrah. Surely they are a frightful example to those professed Christians who would blow hot and cold with the Lord. Even though God in His mercy may save them "so as by fire," they will suffer great eternal loss in that their works will be burned (I Cor. 3:11-15).

Apart from his historic and most pronounced denial of Christ, Peter also said "no" to God. When the Lord Jesus began "to show unto His disciples, how that He must go to Jerusalem and suffer many things . . . and be killed, and raised again the third day, then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee" (Matt. 16:21, 22). Peter called Jesus, "Lord," so that indeed his saying "no" to Him could hardly be construed as wilful; yet, because he savoured not "the things that be of God, but those that be of men" (vs. 23), his denial was every bit as effective. How often, though God be very close to us as the Lord Jesus was to Peter, are we so far from understanding the things of God that, like Peter, we are "an offense" unto Him! Like Peter at that time, our love is not enriched by unbroken spiritual fellowship and understanding.

Peter's next "no" was prompted by a reluctance to leave behind the old, known ways of the Lord under the law, and to launch out into a deeper understanding of His will and purpose. He was steeped in the Levitical law which designated certain things unclean. He was afraid to advance to the freedom of grace. "But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice [of the Lord] spake unto him again the second

time, What God hath cleansed, that call not thou common" (Acts 10:14, 15).

How much this is like our own reluctance to leave the first fundamentals of our "so great salvation" and "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (1st Pet. 3:18). May we ever be ready to heed the dictates of "the Comforter, which is the Holy Ghost . . . [who] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

In contrast to the examples of these men was the willingness of Abraham to go forward in exemplary and God-rewarded faith, as outlined in the great faith chapter, in Hebrews 11:2-17. Following the voice of God, Abraham "looked for a city which hath foundations, whose builder and maker is God" (vs. 10). "Therefore sprang there even of one, and him as good as dead [the better to show the infinite power of God], so many as the stars of the sky in multitude" (vs. 12). "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promise offered up [in his will at least] his only begotten son" (vs. 17). Here we have one who would not say "no" to God no matter what the cost, forecast as a parallel or type of Job 3:16. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," life now and forever.

See how the worldly Christian, and the well-meaning but fearful and sometimes tradition-bound, Christian, as represented by Lot and Peter respectively, can act to retard the will of God as well as miss the blessing and the reward of useful, consecrated service and devotion. See how a life of faith, like Abraham's, can be used of God for the fulfilment of His holy purposes and the blessing of both the Christian himself and those whom God is trying to reach through him.

Surely, with His all-empowering inspiration and unwavering strength which are ours for the asking, we can no longer say "no" to God!

Conflict must of necessity exist between the men of God and the men of the world. The world will not tolerate the presence of a man whose life is wholly surrendered to God.

The Seven-Fold Purpose of the Incarnation

BY LEHMAN STRAUSS

III. He Came to Redeem Man

The Apostle Paul clearly states the purpose of the incarnation in the following words: "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" (Gal. 4:4, 5). The Old Testament contains the accurate record of some four thousand years of sin, human failure, and consequent divine judgment. The one bright hope was the coming of the promised seed, the Redeemer (Gen. 3:15). With each succeeding revelation from God, the promise grew clearer and the hope brighter. The prophets spoke of the Messiah who would come to deliver the people from their sins. Perhaps the classic prophecy is Isaiah 53. Since the people needed a deliverer from the guilt and penalty of sin, the intent of the incarnation was to provide that deliverer. Moreover, all of history and prophecy moved toward that goal even as all subsequent movements have proceeded from it.

Jesus Christ is man's Redeemer, his Saviour. This truth is implied in His name. Said the angel: "Thou shalt call his name JESUS (meaning Saviour), for He shall save His people from their sins" (Matt. 1:21). At His birth the angel testified again: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). Even the Lord Jesus Himself voiced emphatically the purpose of His incarnation when He said: "For the Son of man is come to seek and to save that which was lost" (Luke 10:10).

Under the preceding heading, the condition of man's heart and the presence of sin in the world were set forth. This awful state of the world of mankind necessitated the coming of the Redeemer since there could be no hope of deliverance apart from Him. The character of God, which is righteousness—absolute and uncompromising—demands that every sin be dealt with. While God is merciful, gracious, and slow

to anger, forgiving iniquities and transgressions, "that will by no means clear the guilty" (Ex. 34:7). While God is love, God is also holy and righteous, so holy that He is "of purer eyes than to behold evil, and [canst] not look on iniquity" (Hab. 1:13), and so righteous that every sin must be dealt with impartially. In order to be true to Himself, God had to deal with the problem of sin. In order to deal justly and, at the same time, mercifully, someone had to suffer the death penalty for the sin of the world.

In the person of Jesus Christ God solved the problem of the eternal well-being of every sinner. He sent His Son to die as the sinner's perfect substitute, and thereby redeemed the sinner. Man was lost to God and heaven, and God's purpose in redemption could be realized only through the incarnate Son of God, for the Son of God incarnate is the connecting link bringing together God and His highest creation, man. The sinner's relation to Jesus Christ is vital. Christ became a man "that He by the grace of God should taste death for every man" (Heb. 2:9). The Word, who is the eternal Son of God, became flesh and was obliged to be made in the likeness of man in order to redeem him.

Christ defined the purpose of His incarnation and earthly ministry when He said: "I came not to call the righteous, but sinners to repentance" (Mark 2:17). There is no implication in these words that there is a sinful class of men who need repentance and another righteous class who do not. Nor is there a suggestion that there are "righteous ones," for in Romans 3:10 it is said: "There is none righteous, no, not one."

Consider the conditions under which Christ stated this purpose. Scribes and Pharisees were upbraiding Him because He had gone into the house of Levi to eat with publicans and sinners (Mark 2:14-16). His critics exalted themselves above sinners, priding themselves in their supposed righteousness which thereby excluded them from any realization or acknowledgment of their own sin.

In Levi's house, however, were those who recognized their sinful state. It was for this reason that the Lord Jesus went to that group to bring salvation to their souls. Physicians go into sick rooms, not because of the pleasantness of disease

and suffering but because of a desire to relieve and cure the sick. So sinners are the special objects of the Saviour's love and power. He came into the world to save sinners.

Although all men are unrighteous, those scribes and Pharisees called themselves "righteous," for they were possessed of self-righteousness that is as "filthy rags" in God's sight (Isa. 64:6). Therefore, as they went about seeking to establish their own righteousness, they failed to see the purpose of His coming. Hence they never heeded the Saviour's call to salvation. Their kind seldom do!

Had there been righteousness in the human heart, there would have been no need for the incarnation of the Son of God. And only in the self-righteous heart of the religious, moral man, satisfied with himself, do we find the careless indifference to the Gospel of redemption through faith in the Lord Jesus Christ. When a man assumes a righteousness all his own, he is outside the reach of the great physician. The man who excludes his own need of Christ misses the purpose of the Saviour's coming and will not be saved. Let each say with the Apostle Paul: "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" (I Tim. 1:15).

IV. He Came to Restrain Satan

The purpose of the incarnation is further revealed in the Epistle to the Hebrews. Three verses, linked together, assert that the coming of Jesus Christ was to destroy the devil. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man . . . Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same [flesh and blood]; 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" (Heb. 2:9, 14, 15). The cause of all evil in the world can be charged rightly against man's common foe, the devil. We are not attempting to prove the existence of a personal devil; we accept the fact

of his existence, if for no other reason, on the ground of the teaching of Christ.

On returning to the verses in Hebrews, we are reminded that the subject of death is dealt with in all three of them, and the fact of the incarnation is substantiated in the clause, "who was made inferior to the angels for a little while" (Williams's Translation). Furthermore, the purpose of the incarnation appears in the words, "that He by the grace of God should taste death for every man." From this verse, as well as verse 14, it is evident that the eternal Son became flesh in order to die.

Christ's crucifixion by wicked hands was "by the determinate counsel and foreknowledge of God" (Acts 2:23). Our Lord Jesus Christ testified: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28). Jesus Christ willed to die, not a sudden and unexpected death but a lingering, anticipated death that He would taste every day of His earthly sojourn. He became man to suffer death.

But why should it be so? We considered the purpose of the incarnation relative to the sin question. Referring to the matter of death, the Word affirms that the Son of God became incarnate that "through death He might destroy him that had the power of death, that is, the devil." Of all the works of Satan, among the worst is that of destroying life. Our Lord testified: "He was a murderer [manslayer] from the beginning" (John 8:44). Satan is the spoiler of humanity, his malignant purpose being to bring both physical and spiritual death to mankind.

God placed our first parents in the Garden of Eden and surrounded them with every tree that is pleasant to the sight and good for food. Two of these trees are mentioned; "the tree of life . . . and the tree of knowledge of good and evil" (Gen. 2:9). Eating the fruit of the latter tree would bring sin and death, for, said God: "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Satan knew this; therefore we are not surprised when we read that it was of the fruit of this very tree of death that he enticed Eve to eat. He chose the tree of death because he is a murderer. He knew that the death sentence was already pronounced upon

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all who would eat of it. He delighted in the fall of Adam and Eve, for he knew that physical and spiritual death had struck. Death is the wages of sin (Rom. 6:23), and because all have sinned, all are shut up to death. *For unto men, through fear of death, are all their lifetime subject to bondage.* Satan uses the fear of death as the basis of all fear.

But thanks be to God for the incarnation of His Son. The coming of Jesus Christ into the world, His death and resurrection, have wrested from Satan this power of death. Death has no more its lethal grip upon the believing sinner. Although death has held sinners in bondage ever since the severing of the life-cord between God and man, the appearing of the Lord Jesus has broken the grip. "According to His own purpose and grace, which was given us in Christ Jesus before the world began . . . the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel" (II Tim. 1:9, 10). Before sin was indulged in and death struck, the inclusive salvation plan provided death's abolition. Since the death and resurrection of our Lord dealt comprehensively with sin, it of necessity affected death. The coming of the Saviour rendered death harmless, and the "sting" of it is gone (I Cor. 15:55). Oh, the blessedness of an accomplished redemption! How wonderful to know Him who said: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Death once held man in the vise of hopeless doom, but now Satan is defeated, no longer to frighten the believer in Jesus Christ.

The shadow of the cross hung over the manger in Bethlehem, assuring the world that the seed of the woman would bruise the serpent's head (Gen. 3:15). As Adam yielded himself to Satan, Satan held him in death; but by His dying, Christ entered into our death and wrested from Satan that power which he held over us. At Calvary Satan was brought to naught, and now "death is swallowed up in victory . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:54, 57). "The prince of this world is judged" (John 16:11). The seed of the woman traversed the realms of death but was not captured by the

enemy. Instead, the fruit of the cross was to produce the fall of the prince of this world. Thank God the Saviour came.

V. He Came to Rescue the Whole Creation

The incarnation of the eternal Son is part of the divine plan. That plan comprehends a goal and God assures the accomplishment of it. Though the salvation of man was God's chief concern, His plan was never limited to the world of mankind. It is written of the eternal Son, who was with God and who is God, that "all things were made by Him" (John 1:3). Paul writes: "For by Him were all things created, that are in heaven, and that are in earth" (Col. 1:16). Thus the Scriptures prove that, though it is personal, the incarnation is also cosmic.

In His great rescue work our Lord restores to man that power over the animal creation lost through the fall. When God created Adam He told him: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). Man was higher than all other created beings in the earth, and other creatures were subject to him. However, after the fall this condition changed. Now if man is to have dominion over the beasts, he must first capture them at the risk of his own life and then imprison them until they are tamed. All of this resulted from the fall.

But now the question! Will God restore again to man the dominion which he lost through the fall? The prophets so teach: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice's den. 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" (Isa. 11:6-9). Indeed, it appears that the prophet here is looking beyond

to a time of rescue and restoration of the earth and all of its creatures.

The cruelty of beasts was not the order before sin entered. Such discord among God's creatures has sprung from the sinfulness of man and is a necessary part of the curse. To remove this curse and rescue God's creation is one of the purposes of the incarnation. When Christ comes back to reign and "the government shall be upon His shoulder" (Isa. 9:6), then the sons of God will be manifested and will share with Him in a restored creation. If it were not so, then all of animated nature would remain spoiled by Satan. But God has said: "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground" (Hosea 2:18). Yes, God will "gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him" (Eph. 1:10). At that day our blessed Lord will "reconcile all things unto Himself" (Col. 1:20).

Many Christians fail to see that this redemptive work, wrought through the incarnation of the Son of God, is wider than the salvation of human beings and that it affects the whole creation. The Apostle Paul writes: "For the earnest expectation of the creation waiteth for the revealing of the Son of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together unto now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Rom. 8:19-23 R. V.). Here we are told that the deliverance of the whole creation will be revealed at the manifestation of the sons of God.

All creation lies in hope (expectancy) of a rescue from present corruption and of deliverance to that place God gave it in the beginning. Nature is now under the curse of sin, groaning and travailing in pain. It is not now what it was at first. Nor is it now what it will be when the incarnate

Son returns to "put all things in subjection under His feet" (see Heb. 2:5-9). Before Adam sinned, no savage beasts, no desert wastes, no thorns and thistles existed; but when he fell, all creation fell with him. Now that the Son of God has come and purchased redemption by His death at Calvary, the whole creation must be rescued from the curse and restored to its original state.

(To be continued, D. V.)

Book Reviews

By EDWARD R. BARNARD

Esther. By J. Vernon McGee. Van Kampen Press, Wheaton, Illinois. Cloth binding. 76 pages. Price \$1.50.

Dr. McGee is the able pastor of that strong tower of Christian faith, The Church of the Open Door, in Los Angeles. The book of Esther forms the basis for a series of eight sermons preached Sunday evenings in this church. Dr. McGee draws out of the divine treasury old truths in new forms—Gospel messages grounded in the fertile soil of Old Testament sacred stories and bringing to us a present-day application calculated to awaken the spiritually dead and to refresh and inspire God's born-again ones. The book gives evidence of much research in the historical and geographical background of the times in which the scene is set. Outside of general commentaries on Esther, not much attention has been given this particular portion of God's Word, so that Dr. McGee's contribution will be welcomed as a valuable addition to the student's library on Old Testament Scriptures.

By ARTHUR FOREST WELLS

Biblical Hermeneutics. By Milton S. Terry. Zondervan Publishing House, Grand Rapids. Cloth binding, 782 pages. Price, \$6.00.

This is a treatise on the interpretation of the Old and the New Testaments. It deals in abounding detail with the factors that make for a better understanding by the reader of what the author has written. In this case, the material has to do not only with general laws of explanation but with special requirements for the unfolding of the Scriptures. While illustrations are taken from extra-biblical literature, the main study deals with the Inspired Writings, the Bible. This book is divided into three parts. Part I deals with the Introduction to Biblical Hermeneutics; Part II, with the Principles of Biblical Hermeneutics; and Part III, with the History of Biblical Interpretation. Part I discusses such matters as Hebrew and Greek languages, textual criticism, the Bible's inspiration, and the qualification of an interpreter. Part II discusses a multitude of things—in 34 chapters—things concerning

forms of speech, types and symbols, numbers and colors, dreams, prophecy, apocalypses, science, harmony of the Gospels and their differences, progress of doctrine, and the doctrinal and practical use of the Scriptures. Part III gives the history of biblical interpretation beginning with ancient Jewish exegesis, running through rabbinical interpretation and explanations of the early Christians, of the middle ages, of the Reformation, and of the 17th, 18th and 19th centuries. A Bibliography of Hermeneutics is supplied, along with an Index of Scripture Texts, and a General Index.

Today I have had the continual proof of my Saviour's love and faithfulness. Tomorrow and forever it will be the same.

Letters

The Dead Praying for the Living

To the Editor:

In the April issue a writer, whose theme is the "lost," both "beyond the tomb" and "living," on earth, infers from Luke 16: 19-31 that those "in a lost eternity . . . are praying" for their unsaved friends and relatives here below, and adds that Christ Himself "is praying for the living but never for the dead," citing II Corinthians 5:20, which passage, however, simply relates to the living saved praying for the living unsaved.

I would respectfully suggest that these two statements, as they stand, may be susceptible of misunderstanding, and that some clarification is called for.

For one thing, the rich man in Luke 16 is not imploring God at all, but Abraham, a saved sinner, yet the writer's conclusion, based on the Luke passage, actually reads: "Remember the words of the Lord Jesus: It is the dead who pray for the living, and not the living for the dead" (italics mine).

Apropos of the subject: Is there here, or elsewhere, Scripture evidence for the belief, or ground for the inference (1) that our ascended Lord is interceding for

those unreconciled to God here on earth; and (2) that children of God, departed from this life, pray for the children of wrath on earth?

HORACE WHITTEN

Bognor Regis, Sussex, England.

[The opening sentence of Reader Whitten's letter implies that both the rich man and Lazarus were lost men, an intimation that he did not intend, we feel sure. The purpose of Mr. A. H. Stewart's article in the April issue was to show that the Roman Catholic doctrine that the living must pray for the dead is wholly in error, since the only biblical instance of the one class praying for the other is not the living praying for the dead, but the dead for the living. It was our Lord Himself who gave that example. Such prayer was, it is true, to Abraham rather than to God—further refutation of the value

of the living praying for the dead. The answer to both questions in Mr. Whitten's last paragraph is, "No."—Ed.

Pleasant, Interesting, and Profitable

To the Editor:

We are sorry to learn in the March issue of Miss Phillips's decision [to cancel her subscription]. With all its shortcomings, *Our Hope* affords us ministry of a high order and valuable information. Would not Miss Phillips avail herself of "Letters" to write to us through the editor? The amicable, intelligent exchange of thought is pleasant, interesting, and withal profitable.

Dr. J. A. BORRISH

Turks Island, B. W. I.

One Remaining Step

To the Editor:

"Has Our Lord's Prayer for Christian Unity Been Answered?" [appears on] page 653 of your May, 1951, issue.

On page 657, Brother Unger says: "The first unity to be comprehended and kept is the truth of the oneness of the Church itself: 'There is one body'—many denominations, many local congregations, many members, many functions, many gifts, but *only one Church*, composed of all those baptized by the Holy Spirit into Christ (I Cor. 12:13). No one, however religious, zealous, or denominationally affiliated, not so baptized into union with Christ is a member of the *one body*, the Church."

Now, why did the writer of the article not take the necessary one remaining step and include II Corinthians 6:14-18 and Revelation 18:4, which is incumbent upon all true spiritually-reborn, Bible-

taught, and Bible-believing Christian? Why, I ask, please!

ARTHUR M. SOUTHWALL
Los Angeles, Cal.

¶ We agree with Reader Southall as to the extremely vital importance of the separation of the Christian from heresy in every form, but we do not agree that the subject of separation necessarily falls within the limits of Dr. Unger's article on Christian unity.—Ed.

Warmth of Fellowship in Spite of Disagreement

To the Editor:

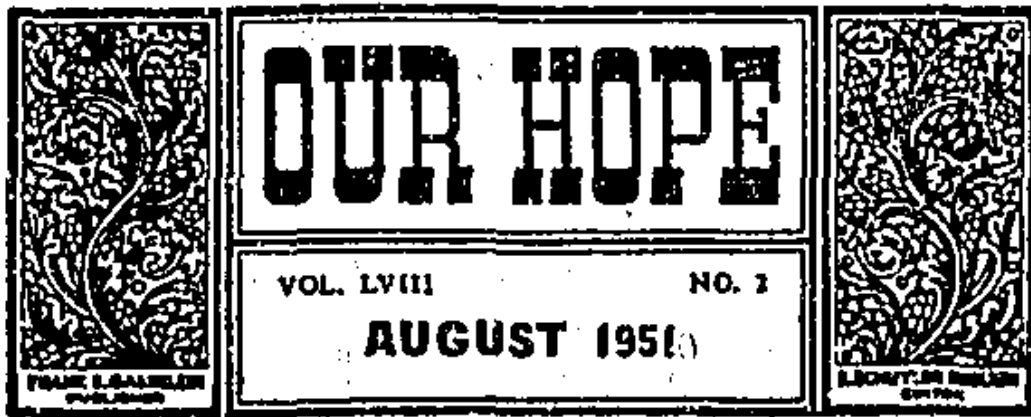
I would like to thank the person who paid the balance of my six-months' trial subscription to your splendid paper. I have derived much help and inspiration from it.

I am enclosing a check for a year's subscription to the magazine. I trust that it will bless others as I am sure it will bless me.

The fact that it has blessed me does not necessarily mean that I have fully agreed with all the doctrinal points defended in *Our Hope*. I have found several views I did not agree with, but one thing I detest is breaking off fellowship with other Christians because we don't agree on some issues that have never been settled, and probably never will be till we see our blessed Saviour face to face. I feel a warmth of fellowship in your magazine that can only be inspired by the precious Holy Spirit.

The Lord is blessing us here in the church [of which I am pastor] with the salvation of souls. I only wish that we could persuade more to flee unto our Saviour. Thanks a lot for all your prayers and we'll do the same for you.

RICHARD LEWIS
Spring Valley, N. Y.



Editorial Notes

**MEMORIAL
EDITORIAL:
His Glory
Sean Upon
Thee**

"And His glory shall be seen upon thee" (Isa. 60:2). Whose glory is this? Upon whom will it rest? How and when will it be manifested? These questions are suggested by this divine statement. It is the glory of the Lord. In the preceding verse it is written: "The glory of the Lord is risen upon thee." This glory is to rise upon Israel and Jerusalem; it is to be seen upon this people. To them still belong the glory and the promises (Rom. 9:4).

When Israel, in wicked unbelief, had murmured and the glory of the Lord appeared to execute the well-deserved judgment—which was stayed by the intercession of Moses—and Jehovah pardoned the iniquity of His people, He also made then the solemn promise: "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). He came in the fulness of time to His people and offered the kingdom and the promised glory. He came to His own and His own received Him not. What Isaiah had seen and predicted came true. The Lord of glory was despised and rejected of men. They esteemed Him not. They crowned Him, not with the crown of glory but with a crown of thorns. "His blood be upon us and upon our children," was their awful wish, and history shows how it became a fearful reality. The chosen people, Israel, have been and are homeless wanderers among the nations of the earth.

But Jehovah's purposes can never fail. His glory will cover the earth. The once rejected Lord will come again,

not as the humble servant but as the mighty king; not to be rejected and cast out but to be welcomed and accepted by a believing, waiting remnant of Israel. Of this blessed future the prophets of God had their fill in marvellous visions. And well for us if we too fill our eyes, our minds, and our hearts with the same visions of God. How inspiring are the great chapters in Isaiah in which the prophet beheld these future glories! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" Thus the vision begins in the sixtieth chapter, and, if we read to the end of the sixty-second chapter, we find there, as a closing word: "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

Tribulation, judgment, and wrath precede these glories, as the dark night comes before the sunrise. Jehovah is the executor of these judgments.

When our Lord had read long ago, in Nazareth's synagogue, from one of these chapters in Isaiah, He stopped with the clause, "to proclaim the acceptable year of the Lord" (see 61:1, 2). The "day of vengeance of our God" He did not proclaim, nor had He then come to condemn the world but that the world through Him might be saved. The book of The Revelation tells us that He will receive, when His Church, the true church, is gathered in glory, the book sealed with seven seals. In this book are written the tribulations and judgments with which the age will end. The day of vengeance will then be proclaimed by Him when He comes as judge and king. "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat? I have trodden the winepress alone; and of the people there was none with Me, for I will tread them in Mine anger, and trample them in My fury, and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in

Mine heart, and the year of My redeemed is come" (Isa. 63: 1-4).

But in that wrath, mercy will be remembered. He comes to claim His blood-bought inheritance. He comes with power and great glory. He comes as the redeemer to Zion, to turn away ungodliness from Jacob. Yea, He comes to bring peace and to reign as heaven's king in righteousness. His glory then will be visibly manifested. It will be seen upon Jerusalem and upon the saved remnant of Israel. It will cover the land and even the whole earth as the waters cover the deep (Hab. 2:12). The Seraphim's outburst of praise will then be realized: "Holy, holy, holy is the Lord of hosts! The earth is full of His glory." This surely is the destiny of the earth. Though the world rushes on in wickedness, building towns with blood and cities by iniquity, and the people labor for the very fire and weary themselves for vanity, yet the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

"And His glory shall be seen upon thee." The statement finds an equally blessed application with us, His blood-purchased people, of this present age. His glory will be seen upon all His redeemed. After His saints have been caught up in clouds to meet Him in the air (I Thess. 4:17), they will be manifested with Him in glory (Col. 3:4) so that He will be glorified in His saints and admired in all them that believed (II Thess. 1:10). What glory that will be! We shall all be like Him and be transformed into the same image. His glory will be seen upon *thee!* This is our glorious future, a future we cannot fully realize while we are down here. It must become the incentive to holy living. How willing we should be to deny ourselves, to follow our Lord in His rejection, and to rejoice in tribulation in view of that coming glory. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed unto us" (Rom. 8:18). Elisha prayed for his servant: "Lord, I pray Thee, open his eyes, that he may see" (II Ki. 6:17). And the Lord opened his eyes and he saw the Lord's hosts. May the Lord open our eyes, the eyes of all His people, so that we may see in faith, through His Word, the coming glory. —A. C. G., 1914

**Gladness and
Singleness
of Heart**

Reading once again through the book of The Acts, we have been refreshed in spirit in observing once more the joy and singleness of heart that these early believers in the Lord Jesus Christ had. They had one consuming purpose in life—to witness to their Lord and thus to magnify His name. And with what tremendous power the Spirit endued them! So it was that "the Lord added to the Church daily such as should be saved" (Acts 2:47).

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles" (2:42, 43). "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 having favor with all the people" (2:46, 47). "We cannot but speak the things which we have seen and heard" (4:20). "Lord, behold their [the priests' and Sadducees'] threatenings: and grant unto Thy servants, that with all boldness they may speak Thy Word. . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and one soul. . ." (4:29-32). "And they [the apostles] departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (5:41, 42). "The Word of God grew and multiplied" (12:24). "And the disciples were filled with joy, and with the Holy Ghost" (13:52). "And the name of the Lord Jesus was magnified" (19:17). "So mightily grew the Word of God and prevailed" (19:20). "These [are they] that have turned the world upside down" (17:6). Such citations concerning the early Church might be multiplied.

Would that we could catch the vision that the apostles had! For we lack nothing else. Ours is the same God, the same Saviour, the same Holy Spirit, the same newness of

life—and the same potentialities. It is the same Gospel that we preach. Moreover, we have a fuller revelation in that we possess the New Testament in writing. Nineteen centuries of experience have passed, and there are today thousands upon hundreds of thousands who profess Christ as Lord and Saviour whereas there was but a comparative handful in the first century.

But the world is hardly being turned upside down under the witness of the Church in our day. Indeed, few cities or communities know such an experience of Holy Spirit power through the testimony of God's people. What is it that we lack? The vision of the living Christ and the burden for lost souls that the apostles had—to count all things but loss for the excellency of the knowledge to the Lord; to be willing to be nothing, to be scoffed at and persecuted; to give *ourselves* in absolute surrender to the Lord; to be instruments cleansed, sharpened, yielded, "sanctified, and meet for the Master's use" (II Tim. 2:21).

The time is short. May God help us to give ourselves to the task that He has appointed for us. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof thy ministry" (II Tim. 4:1-5).



Closing
from Within

It was not very long ago that Christian people were rejoicing in the fact that almost the whole world was open to the Gospel, for immediately following World War II there appeared to be little opposition to it. General MacArthur opened the door in Japan as it had never been opened before. There was still freedom for missionaries in

China. In Germany some were ready to hear the unadulterated Gospel. Even out of Russia came reports of the hunger of the people for the truth; and there were means of getting the Scriptures into that land. Speed of travel, knowledge of languages and custom*, and other contributing circumstances gave large indication that, for the present at least, there would be few, if any, barriers to the evangelization of the world.

This fortuitous state of affairs did not last long, however. The nations behind the Iron Curtain have become more and more isolated from the rest of the world. Paganism has been on the increase in Germany. Red China has evicted all foreign missionaries. And countries that are dominated by the Roman Catholic Church have developed an ever increasing hostility to the Gospel of the grace of God.

There is still another threat, to the free proclamation of the Gospel, that is casting its shadow across the world, a menace that is developing within the professing church, within Protestantism. It is part and parcel of the promotion of the Ecumenical Movement* and the expansion of the modernist-controlled World Council of Churches. In an all-out effort to unite the forces of professing Christianity within one great ecclesiastical body, this movement seems ready to disregard the one essential unity among those who confess Christ as Lord and Saviour, unity that can only be known by those who are recipients of the new birth by faith—the unity of the Spirit; to ignore convictions or creeds that are based upon the Scriptures; and, in many instances, to acknowledge the Reformation to have been in vain and separation from Rome an act of heresy. To gather the myriad of church organizations into one visible body, those who are guiding the program of the Ecumenical Movement have come to the place where, in order to find favor with the Roman Catholic and the Orthodox (Greek Catholic) churches, they are prepared to work in a spirit of so-called collaboration, under which arrangement each member of the World Council of Churches will recognize the proper sphere of every other member-church, and also of Rome and the

*The Lord willing, we shall prepare a special article on the subject of the Ecumenical Movement for a near issue.

Greek Catholics. Thus no denomination will enter a field where another denomination is working; moreover, in such an area as one denomination may have majority foothold, other denominations will withdraw. Still further, the influence of such a super-church with government agencies will bring to pass, in due course, a situation wherein no missionaries or mission organizations, that are not affiliated with the World Council of Churches, will be recognized by either home or foreign governments and will, therefore, be denied necessary passports and visas for entry into and residence in foreign lands. It does not take a clairvoyant to discern, should such potentialities become a reality, that many a national door will remain tightly closed to evangelical missions.

Our God is greater than every circumstance. His power is above the might of men and nations. As long as He is on the throne we need have no fear that His program will be thwarted by the machinations of men. We know from His Word, however, that apostasy will increase as this age draws toward its end and that it will reach its apex in a super-man, as predicted in The Revelation. We are fast approaching that day. Meanwhile, as time is running out before our eyes, we need to be alert to the responsibilities and opportunities that are still ours, to reach out—in person, in prayer, and with our substance—to the uttermost part of the earth with the Gospel of our "so great salvation" in our Lord Jesus Christ.



The Battle
Is the Lord's

"Then said David to the Philistine [Goliath], Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands" (1 Sam. 17:45-47).

Early in life David learned that the weapons of our warfare are not carnal but spiritual, and mighty, through God,

to the pulling down of strongholds (1st Cor. 10:4). The story of his battle with Goliath is loved by young and old alike, a battle that was not his but the Lord's. David trusted in God. He was in communion with Him and knew, therefore, that with God one act of power on His part is no more difficult than another. He had had experience with the Lord and His might in the desert places, and knew at first hand His deliverance. Thus David was able to declare: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine" (vs. 37). Where did David get this faith, this assurance? There can be no doubt of the fact that he had had dealings with the Lord, between his soul and God, in the wilderness. He had prepared for his public service in a private school, the secret presence of the Lord.

Here is an essential truth for us to learn and exercise. He who intends to serve the Lord in the public place or anywhere else must first have experience with God in secret. It is where no eye sees us save the eye of the Lord that we learn, not to obtain but to claim the victory. The battle is the Lord's; our strength for the battle is by faith and is gained by communion with Him—in His Word and in prayer.

Yes, the prayer closet is the battlefield of faith, and it is there that the foe is met and overcome. There it is that the denial of self is learned. There it is that our cross is taken up to be borne in faith. There, in the secret place, the imaginations and everything that exalts itself against the knowledge of God are cast down. There the thoughts are brought into captivity to the obedience of Christ. And when these things are known by experience, carnal weapons will be laid aside in favor of spiritual implements; we will not try to fight the Lord's battles with the armor of the world.

In all our service for God it is important that we prepare ourselves in the secret of His presence. This is true in respect to the little things as well as the big things. The child of God is as weak in the flesh in the trifling matters of life as he is in the great affairs of this earth. How often he who is thought to be strong is seen to fail in some little

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thing! Nothing less than the power of the Almighty can enable us to triumph in *anything*, whatever it may be. But the battle is the Lord's all the way through, in the big and in the small, so that we must bring Him into all our ways, by faith. This we learn to do in communion with Himself in the secret place.



Quite frequently we receive letters from members of our reader-family asking us whether we believe in sanctification, or what we have to say about sanctification, or inquiries of a similar kind. Very recently an urgent query of this nature came to our desk. We answer promptly and without hesitation: most assuredly we believe in sanctification, as does every child of God who is familiar with his Bible.

Every believer in the Lord Jesus Christ, born anew by the Holy Spirit and indwelt by Him, is sanctified. This is the teaching of God's Word. Believers in Christ are called "saints," that is, they are sanctified or set apart. Thus we read in I Corinthians 6:11: "Such were some of you [that is, ungodly]: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Sanctification, however, is not an experience by which some special inward work is done at some time after we are saved, and that by self-effort or Spirit-controlled works. Sanctification may best be described as a person, and that person is Christ Jesus the Lord, "who of God is made unto us . . . sanctification" (I Cor. 1:30).

In His intercessory prayer, recorded in John 17, our Lord said of His own: "For their sakes I sanctify Myself, that they also might be sanctified through the truth" (vs. 19). Further, it is written: "For by one offering He hath perfected for ever them that are sanctified" (Heb. 10:14); "we are sanctified through the offering of the body of Jesus Christ once for all" (vs. 10); "wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (13:12).

The sanctification that we have in Christ and through the Spirit, the Indweller, must become a very practical thing in our lives as Christians. Consequently our Lord prayed to the Father, His Father and ours: "Sanctify them through Thy truth: Thy Word is truth" (John 17:17). It is our responsibility, as Christians, to walk this earth in a sanctified way, that is, in the place of separation from sin and the world and unto God. But while we are in these earthly bodies in this present life, we shall never walk perfectly even though we may, and should, live holier lives today than we did yesterday, and tomorrow than today. One day, however, when this corruptible puts on incorruption, when this mortal puts on immortality, that is, when our Lord comes again and we see Him and are like Him, full sanctification, in fact and experience, will be ours. Thus the Apostle Paul spoke this benediction to the Thessalonian Christians: "And the very God of peace sanctify you wholly" (I Thess. 5:23). It is then that we shall have the final and complete redemption promised us in the Word, then that we shall be wholly conformed to the image of Christ. God haste the day!



From time to time we are told, by kindly readers, that *Our Hope* is too critical, that we must have a positive and not a negative testimony, and that we must show more of the spirit of Christ, more of His love and less antagonism to others with whom we do not agree. "Live and let live" is the theme of these well-meant remarks, and there have been a few subscribers who have not renewed their subscriptions because of what they term, our "caustic attitude."

Such criticisms cannot help but cause us to search our hearts. We do not want to be un-Christlike in our ministry, to fail to show the love of our Saviour and His sweetness and tenderness. At the same time, we must not forget that we are told, in God's Word, to contend earnestly for the faith (Jude 3). Nor must we be unmindful of the fact that the Apostle Paul, in his letter to the Ephesians, besought their prayers that utterance might be given to him to open

his mouth boldly to make known the mystery of the Gospel; that he might speak boldly as he ought to speak (6:19, 20).

The Church of God is facing, at this present hour, what is perhaps the most serious struggle in her history. For the foe is not the ancient enemy whom she has always known—the devil's hatred manifested by the world; the enemy is one that is leavening the professing church from within—the devil's hatred operating by means of traitors who call themselves Christians, apostates within the visible church. The battle is waged around the citadel and not from afar.

It is the leadership of Christendom, in great part, that is causing the true Church her fiery trials today. In places of responsibility, in prominent pulpits, in the chairs of the seminaries, and on the printed page, men who have been "ordained" as ministers of Jesus Christ, considering themselves to be too far advanced in intellectual attainment, too scientific, and too wise to believe the Bible, are attacking the truths of the Scriptures, "the faith which was once delivered unto the saints," and causing shipwreck in many lives.

Fully aware, as we are, that the servant of the Lord must reflect the tenderness of Christ, we recollect also His own scorching condemnation of the religious leaders of His lifetime on earth (Matt. 23). And, remembering this, we are convinced that this is no time to trim our sails, or to be middle-of-the-roads (there is no proper time for such an attitude), but it is an hour when we must point out the wolves in the fold when we see them.

God forbid that *Our Hope*, whatever its shortcomings may be, should give forth an uncertain sound concerning the living Word or the written Word. Our sails will not be trimmed. We shall contend earnestly in these pages, with God's help, for the plenary and verbal inspiration of the Scriptures, for the Deity and atoning sacrifice of our Lord Jesus Christ, for the necessity of the new birth through faith in His shed blood and the regenerating power of the Holy Spirit, for the abiding and persevering presence of the Spirit for certain salvation which is by grace through faith alone, for the facts of the eternal felicity of the redeemed and the everlasting judgment of the lost, for a life of consecra-

tion "by the Son," for the premillennial return of Christ, and for other such cardinal truths of Holy Writ.

Pray for us, dear friends, that God will keep us true to His Word, true to our calling, true to His commands, and that, at the same time, He will give us in rich measure to display the tenderness and humility of the Son of His love. To the extent that these things are effectual in us, *Our Hope* will be both blessed and a blessing.



**Missionary
Funds**

You know, because we tell you month after month, how deeply grateful we are for your generous donations to our two missionary funds—the *Our Hope Missionary Subscription Fund* and the *Our Hope Missionary Book Fund*. Our gratitude is expressed on our own behalf and for the missionary recipients of your faithful fellowship. Not a week passes that we do not hear from some of them in appreciation of the help that they have received from the magazine and some of our books. It is a real ministry that we have in sharing with them, and we feel sure that some of our reader-family who have never donated to these causes, and others who have given but have let the need escape their attention, will want to send contributions in the near future. Thank you very much. The Lord will give you a blessing in the giving.

Receipts for the month of May are gratefully acknowledged below.

Our Hope Missionary Subscription Fund, May, 1951: Nos. 51-49M, \$4.00; 51-50M, \$3.00; 51-51M, \$10.00; 51-52M, \$3.50; 51-53M, \$1.50; 51-54M, \$2.00; 51-55M, \$12.00; 51-56M, \$1.00; 51-57M, \$5.00. Total, \$42.00.

Our Hope Missionary Book Fund, May, 1951: No. 51-7B, \$10.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Herbert Lockyer:

Aug. 1-5—Lime Lake, N. Y.: Odomagil Bible Conference.

Aug. 7-12—Atlantic City, N. J.: First Baptist Church.

Aug. 25-31—Winous Lake, Ind.: Bible Conference.

Pastor Lehman Strauss:

Aug. 1-5—Allentown, Pa.: Tent Campaign.

Aug. 6-12—Ebenezer, N. Y.: Youth Bible Conference.

Aug. 13-19—Sandy Cove, Md.: Morning Cheer Bible Conference.

Aug. 20-26—Montross, Pa.: Bible Conference.

Aug. 27-Sept. 3—East Stroudsburg, Pa.: Pinebrook Bible Conference.

No name else is given,
Search through earth and heaven;
Jesus alone, Jesus alone,
Jesus alone can save.

The Joy of the Pilgrim Life

By J. STUART HOLDEN*

"Strangers and Pilgrims" (I Pet. 2:11). In the light of the coming again of our Lord Jesus Christ, with which the New Testament is shot through and through, the true nature of Christian faith, and of the Christian life, is most clearly seen. Looking forward to that event when He Himself shall appear in glory, and which is to consummate all the work of His Church and all the prayerful waiting of His people, we can most profitably consider, for the strengthening of our lives, the ideals of Christian life and service which are set forth in that light most clearly.

In this passage, Peter addresses those to whom he writes as "strangers and pilgrims," and this is, surely, one of the designations of the Christian life. It is impossible to read the epistles of Peter without realizing that he lives in the light of a great hope, the hope that the Lord, whom he has seen taken from him, will "come again in like manner" as He went, according to the announcement of the angels at His ascension. Peter lives and works, atoning, as far as may be, for the past and expressing his love and loyalty to the Lord in zealous service, even unto death, in the light of this glad certainty that, one day, his Lord will crown with His blessing every faithful effort and every prayerful endeavour. Hence his designation of the Christian as one who is a "stranger and pilgrim" upon the earth is to be understood in the light of the great hope which fills our hearts, if we are truly living in the fellowship of the Son of man.

"Strangers and pilgrims." Now this is an ideal which conflicts with the common ideals held in the Christian church to-day. Various announced and emphasized, the common ideal of the church is that she should adapt herself to the changing conditions of the times; that she should socialize herself and get nearer to men in their common interests and concerns; that she should concern herself more with the af-

*This heretofore unpublished message by the late Dr. J. Stuart Holden, delivered when he was rector of St. Paul's Anglican Church, London, was taken down stenographically by Miss Eva Bestley of London and sent to us for publication in *Our Hope*.

fairs of men and less with ideals; that finance should take the place of faith. It is being constantly urged that the Church of Christ should multiply her activities on every hand; that she should erect huge machinery—for which, alas, she has no driving force when erected, and which only stands as a monument of her ineffectiveness. This is the common conception of a church which would make for success. But how contradictory all this is, if we accept such a designation as this as being of the divine sanction! Christ's ideal for His Church—"a little flock." Christ's ideal for His people—"strangers and pilgrims." Such concern themselves very little with the material things of a world through which they are called to pass, for their hope is set on the things that are above, and their unresting energies are all directed towards the accomplishment of the aims of their risen Lord.

The popular spirit with regard to what the Church of Christ should be in the world is reflected, alas, in the common tendencies of individual Christians. There is, perhaps, no tendency so well-marked as that of losing the pilgrim-spirit and the pilgrim-aspect of life. How many Christians there are who are making the most of the temporal side of life at the cost of neglecting and forfeiting the spiritual! How many Christians there are whose ideal is not to mount up but to settle down! And they work towards such a settlement, and accumulate that which makes a settling-down possible and easy; and in so far as that is their ideal of life, it entirely conflicts with the ideals of God's Holy Word. Without, for a moment, judging them in uncharity, how many Christians there are who are seeking the good things of life, so-called, and many of them seeking them successfully! Mark you, the man who seeks what he regards as the good things of this life oftentimes loses the best things. The man who comes to regard the world as his permanent home, and who lives for the perpetuation of his own name in posterity, loses the greatest things of life and forfeits his personal realization of all the promises of God which attach to pilgrimage. Our true citizenship is not here at all; ours is a heavenly citizenship. We are pilgrims journeying towards that place which the Lord is preparing for His people. The pilgrim life is not a matter which concerns spiritual doctrine or ethical prac-

rice; it is something which concerns our outlook on life, and on God. And if by His grace, we recover the pilgrim spirit, we shall be richer than the richest and happier than the most joyous.

Christ's life stands out conspicuously before us as the life of a pilgrim. Christ steadfastly set Himself to accomplish a certain course and to reach a certain end. As we look back upon His life, we see that it is true of Him that He passed through the world as a pilgrim rather than as a settler. He stopped at no pleasant inn by the wayside, though its doors were open to Him. He refused to accept the homage which would have made Him an earthly sovereign. As a pilgrim He went on, undeflected by any consideration or temptation to minister to His own needs. And in finishing His course as a pilgrim, He accomplished the world's redemption.

Christ's evangel for all time to His followers is, "Come, follow Me in a pilgrim life of sacramental obedience and service." Hence, the one who is a true pilgrim is the one who has heard His voice and has yielded heart and life to His obedience. For the first product of faith in Him is, surely, disillusionment regarding the world.

When a man comes to know the Christ of the cross, the One who suffered, and died, and rose again, the Lamb of God who bore his sin, disillusionment regarding the world seizes him. In Christ's light he sees light. That which he thought was gold he then sees to be mere tinsel; that which he thought was worthy of the devotion of his whole life, he then sees to be worth very little in the eternal scale of values. An inextricable estrangement from all his old engrossments comes over him and the world loses its mystic charm. Why? Because Christ, when a man comes truly to apprehend Him, opens up a new vista of life to him, a life in which possibilities are developed and potentialities are achieved. Christ opens up a vista of new life to him beyond the horizon, in which there lies a vision of eternal blessedness, and He creates within the mind of that man the consciousness that it was for this that he has been created.

It is not too much to say that when a man discovers Christ in this life for the first time, he discovers himself; he

knows that he has been made for God, and that this world is not his fatherland, and never can be; that his true affinities are not with things here but with things yonder. Christ extinguishes all our poor little tapers by the brightness of His glorious sunlight, and inspires a courageous ongoing in every heart in which He is enthroned. The man who realizes his destiny as a blood-bought soul, becomes a pilgrim, and as he goes on in the pilgrim pathway which is outlined for him by Christ's own nail-pierced feet, the well-nigh incredible forgiveness of God becomes an established confidence in his life, and he marches with all his fellow pilgrims to the song of his own heart. He sings about a cross, at the foot of which the light of God dawned upon him. He sings about a fountain, in which his sins have for ever been washed away. He sings of a grace which is all-sufficient, flowing like a never-ceasing sea. Therefore, let us test ourselves. Do we really believe in Christ? Is our belief more than mere orthodoxy? Is it more than a mere reasoned assent to a proposition of truth? Are we pilgrims, and living as pilgrims?

This pilgrim life in all its essential features is an expression of loyalty towards Christ, for the man who realizes that Christ has saved him and has called him to tread this lifelong pilgrim road, is the man to whom loyalty to Christ becomes a positive passion. To the man who has accepted Christ as Saviour, life becomes a journey with one co-ordinating purpose. This is not to say that he will be disinterested in regard to the daily things of life, but he will look out upon them in the same way that we look out upon the countryside from a railway-carriage window when we are traveling on a journey, the goal of which means a loving re-union with dear ones. His real interests will be in the homeland towards which he is traveling. Such possessions as he may have here he will hold in trust for the interests of the homeland. He will never accept naturalization here. He will never lose the accent of the speech of the homeland; it will always betray him. The pilgrim will seek to lay up treasure in heaven. And where the world's conventions invade the realm of his conscience, then he will stand, if need be, alone, and will declare: "To me there is another Lord, one Christ." Loyalty to Christ will invest his life with all the severities

of conflict with a world which knows Him not. Hence the pilgrim will march ever with drawn sword, and will never refuse battle when thus it is offered to him.

The pilgrim will not be unpatriotic with regard to the land of his sojourn. He will for ever be seeking its good, but the true patriotism of his heart will be for heaven. And how necessary it is to bear in mind that his pilgrim fellowship is super-national! All who love the Lord Jesus Christ, of every race, and tongue, and kindred, and clime, will be in that fellowship. "In Christ Jesus there is neither Greek nor Jew, neither bond nor free, neither male nor female." The pilgrim is the man who will sit loosely to such poor things as the world has it in its power either to give or to withhold. He will sit loosely to wealth, and to ease, and to physical comforts. He will sit loosely to those things which can become positive bonds to the one who holds them tightly in his grip. It is true to say that the world, while it is incapable of understanding such a man, yet it appreciates him to the full. How often is a worldly man heard to say: "Of course, the man is a crank, but I believe in him. If I wanted to be a Christian, that is the type of Christian I should want to be." The world is shrewd enough to know that its greatest benefits have come through those pilgrims who have finished their course. We live in a world where we have liberty of conscience. How was it won? By the pilgrims of Jesus! We live in a world of humane civilization, which revolts at inhumanity and cruelty. How was it brought about? By the pilgrims of Jesus. The world is shrewd enough to realize that it would have had none of these things were it not for the pilgrims, of which our Lord Jesus Christ is the leader and forerunner. It is always the man who is most independent of the world who most blesses the world.

Think of the joy of the pilgrim life, which is, indeed, unspeakable. I would woo you, rather than drive you, to the conclusion that the pilgrim life is the best life. I would woo you by telling you of the present joy, "joy unspeakable and full of glory." Every change in the road makes life anew. Each day a new world is created, for "I have not passed this way heretofore." Its experiences speak to me of the Lord to whom I go. The lights of "home" gleam through

the moral mists of life, and ever and anon the foreglow of Christ's coming, to meet His pilgrims, quickens both footsteps and hearts. Oh, how true it is that

The hill of Zion yields a thousand sacred sweets
Before we reach the heavenly land,
Or tread the golden streets.

The joy of the pilgrim no man knows save he who follows in the footsteps of the Lord Jesus. And if some pilgrims grow tired, and fall asleep—and some of them do—they only fall asleep to awake at His second coming. And "we which are alive and remain" shall not see death, but we shall see the Lord coming forth to welcome us. And the last stage of the pilgrim journey will be made, not on foot but in His chariot, and "we shall be caught up to meet the Lord in the air, and so shall we ever be with Him." May God make us all His pilgrims!

BREAD CAST UPON THE WATERS

SELECTED BY J. A. BOFFIN

Go where you will, your soul will find no rest but upon the bosom of Christ.

The most dismal feature in the misery of hell is that there is no hope there.

The price my Saviour paid was infinite; but, with the atoning sacrifice of Himself, He has secured an eternity of life and blessedness for all those who believe on Him.

Satan does not generally present himself as Satan, nor does he present sin as sin. But the white dress changes nothing of the real character of the heart within.

Matthew 8:24. The whole city came out; they besought Him to depart. Many hid the Lord depart rather than that they should lose their worldly substance. They love even swine better than their salvation.

The truth and reality of a man's repentance and of his saving faith in Christ, are manifested in his life.

The Revelation, Verse-by-Verse

By H. A. LAONSDOE

Chapter III (continued)

VERSE 14

"And to the angel of the assembly in Laodicea write." A Christian church existed in this city from early days, evidently as a result, in the beginning, of the labors of Epaphras, who also carried the Gospel to Colosse which was located nearby. Paul, in his letter to the church in the latter city, directed that it should also be shared with the church in Laodicea and that the Colossians should read the letter from Laodicea (Col. 4:16). This is probably the letter which we know as the Epistle to the Ephesians, which was passed on from one church to another, going around the circle from Ephesus to Laodicea and thence to Colosse. At that time the spiritual condition of the church in Laodicea was evidently very similar to that in Colosse; but, as time went on, it apparently sank lower and lower until it reached the state of indifference to Christ depicted in this letter. Prophetically it represents what might well be called the latitudinarian or ultra-democratic churches of these last days, when the old cry, "The voice of the people is the voice of God," supersedes the call to obedience to the Word of the Lord.

Laodicea means *righteous people*, or *people's rights*, thus corresponding aptly with the state of things here set forth. This is a swing to the very opposite extreme of the priestly domination over the consciences of the laity which prevailed in the Thyatirian period. It vests all authority in the laity and places no emphasis whatever either upon the presidency of the Holy Spirit or the headship of Christ, as revealed in the Word.

"These things says the Amen, the faithful and true witness, the beginning of the creation of God." In thus presenting Himself to this church, the Lord Jesus emphasizes His true nature and character. No matter how unbelieving men may be, He remains the unchanging Amen; that is, the establisher of all that God has spoken (II Cor. 1:20). However unfaithful and false even professing Christians may become,

He abides the faithful and true witness (II Tim. 2:13). Whatever may be the pride and independence of those who should be in complete subjection to Himself, He remains the beginning, or originator, of the creation of God; that is, the new creation of which He is the head (Col. 1:18). It is the failure of the church in not holding the head which results in all the ills for which the Lord reproveth them (Col. 2:19). Only as this truth is recognized will the members of the body of Christ develop spiritually and become a real testimony for God in a corrupt and sinful environment.

Some there are who have misinterpreted our Lord's last declaration, as set forth here, and have understood Him to say that He was the first being created by God. This, of course, is a subtle form of Arianism, a unitarian denial of Christ's eternal Sonship. He was in the bosom of the Father in the beginning (John 1:1-3, 18). The true meaning of the passage is that Christ in resurrection is the first born from the dead and therefore the head of the new creation.

VERSE 15

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot." Nothing is more distasteful to the Lord than careless indifference to eternal verities. Better to be coldly antagonistic to the revelation which God has given concerning the person and work of His Son than to treat it as though it were of no importance whether one believes or not; better still, of course, to be fervent in defense of the truth, even though that fervency might seem to develop into fanaticism.

VERSE 16

"Thus because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of My mouth." Cold water is refreshing; hot water is stimulating; tepid water is nauseating and is often used as an emetic. The Lord here expresses His disgust with the easy-going attitude of the Laodiceans toward both truth and error, which was like that of many today who insist that it makes no difference what people believe so long as they themselves are satisfied with their religious conceptions. All roads lead to heaven at last,

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we are told, for God, they say, is too good to let anyone be lost eternally. Thus they ignore our Lord's own declaration: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6). To Him, this attitude is most obnoxious; therefore He says, "I am about to spue [or vomit] thee out of My mouth." In due time He will deal in unsparing judgment with all false profession, and the so-called liberality of thought, on which many pride themselves, will be manifested as absolute unbelief and disregard of the Word of the Lord.

VERSE 17

"Because thou sayest, I am rich, and am grown rich, and have need of nothing, and knowest not that *thou* art the wretched and the miserable, and poor, and blind, and naked." How vivid the contrast between the proud modernistic theologian's estimate of himself and his attainments and that of the Lord, who looks not on the outward appearance but on the heart. The one credits himself with wealth of intelligence and broad-mindedness, and fancies that all is well and there is no cause for fear or concern as to his acceptability to God. The Other, beholding with those eyes which are as a flame of fire, sees the spiritual poverty, wretchedness and blind stupidity of all who trust in their own wisdom and ignore that wisdom which cometh down from above; feeling themselves to be well clothed in the robes of their own righteousness, they are seen by the Lord in a state of shameful nakedness. As in the days of old, when Jeremiah was God's messenger to Judah: "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means; and *My* people love to have it so: and what will ye do in the end thereof?" (Jer. 5:30, 31).

VERSE 18

"I counsel thee to buy *gold* purified by fire, that thou mayest be rich; and *white* garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest; and eye-salve to anoint thine eyes, that thou mayest see." He who delights not in the death of the sinner but who desires that all should turn to Him and live,

earnestly entreats these lukewarm, self-satisfied professors of a faith which they do not really possess, to buy of Him that which will assure their salvation before the threatened judgment falls. No human merit nor material wealth is required of those who would heed His counsel, for He sells without money and without price (Isa. 55:1). To buy of Him is to come to Him with earnest purpose of heart, acknowledging one's spiritual poverty and accepting the grace which He offers so freely. In I Peter 1:7, the trial of faith is said to be as gold tried in the fire. This faith is itself the gift of God but is available to all men, for faith cometh by hearing and hearing by the Word of God (Rom. 10:17). Gold, too, in the Old Testament, is clearly a type of the righteousness of God and of the divine glory, as seen in the vessels of the tabernacle. This is not contradictory to what has been said already, for the two thoughts are intimately connected. The righteousness of God, which is by faith, is here set forth as necessary for divine acceptance. White raiment, as we have already seen, speaks of that practical righteousness which will be manifested in the life of every true believer. This, too, comes directly from God, for it is He who works in us both the willing and the doing of His good pleasure (Phil. 2:13). In using the figure of eye-salve, the Lord apparently takes note of the fact that it was in Laodicea that the famous Phrygian ointment for the relief of ophthalmic troubles was concocted. Because they were spiritually blind, they needed to apply to the Lord for the anointing of the Holy Spirit that they might be enabled to see, and to understand the truth which they had spurned.

VEZAE 19

"I rebuke and discipline as many as I love; be zealous therefore and repent." It is evident that even in this liberal, lukewarm church, there were some who were truly born of God, although they had become much like those with whom they associated, because of their lack of spiritual discernment; just as today, there are real Christians who continue in fellowship with the modernism and liberalism of the times because they lack that clear spiritual understanding which

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would enable them to test, by the Word of God, all that is taught.

The Lord's heart is concerned about His own, wherever they are found, and He reprimands and disciplines them because of His love for them. He calls upon them to be zealous and repent; that is, to judge themselves in the light of His Word that they may not be condemned with the world (Heb. 12:6; I Cor. 11:31, 32). For a Christian to continue in fellowship with those who deny the great fundamental truths of the Scriptures may seem a light thing to some, but in the eyes of the Lord it is a serious offence, for "evil communications corrupt good manners" (I Cor. 15:33).

VERSE 20

"Behold, I stand at the door and am knocking; if anyone hear My voice and open the door, I will come in unto him and sup with him, and he with Me." This verse is often used as a basis for a Gospel message, and Christ is portrayed as standing outside the door of the sinner's heart and knocking for admission. It readily lends itself to such an application, and surely no intelligent believer could object to so using it; but actually what we have here is the Lord, outside the door of the professing church, calling for any of His own who may hear His knock and respond to His voice, to open their hearts in order to receive Him as one with whom they may enjoy holy fellowship as suggested by the expression, "I will . . . sup with him, and he with Me." Supper is the last meal of the day, and there is surely more than a hint here that the end of the age has come and that the day of testimony will soon be over. Happy are they who open wide the doors of their hearts to give the Lord glad welcome and to enjoy communion with Him whom they recognize not only as Saviour but as Lord of their lives.

VERSE 21

"He that overcomes, to him will I give to sit with Me in My throne; as I also have overcome, and have sat down with My Father in His throne." The Lord here makes a clear distinction between His own throne and the Father's throne. According to many prophetic Scriptures, the day

is coming when He will sit upon the throne of David on Mount Zion and will rule the world in righteousness (Luke 1:32, 33; Isa. 9:6, 7). This will be at His second advent, which has now drawn very near. When He presented Himself to Israel as their promised king, they failed to recognize Him and cried, "We have no king but Caesar" (John 19:15). As the rejected One, He has returned to heaven and has taken His seat on right hand of God the Father in accordance with Psalm 110:1. This is the throne of Deity, on which no other man than He can ever sit; but, when He returns and takes His own throne, His saints, who have been faithful to Him in the time of His rejection, will reign with Him. The measure of our reward then will be in accordance with our devotion to Him now.

VERSE 22

"He that has an ear, let him hear what the Spirit says to the assemblies." For the seventh time the resounding call comes to all who have ears to hear, to give heed to what the Spirit says to the assemblies of God. So long as the Church remains on earth, we do well to profit by the messages contained in these letters and to learn from them how to order our lives while we wait for the Son from heaven.

From this point on, we never read again of the churches or assemblies in this prophetic book, for Laodicea gives us a picture of the last state of things in Christendom just prior to the close of the Church's testimony on earth. In the chapters that follow we shall read of God's dealings with Israel and the Gentile nations after the rapture of the Church.

(To be continued, D. V.)

MORE LIKE CHRIST

I want to be like Christ. We have only one safe example, only one who, tempted like as we are in every point, was yet without sin. I want to follow Him only—copy His teachings, drink in His Spirit, place my feet in His footprints and measure their shortcomings by them alone. All this may be mine in the Spirit's power. Oh, to be more like Christ!

—Selected.

The Oath of God

By RALPH R. BELL*

God has placed Himself under oath to save our souls! He did this to establish our faith in His promises. What inspiration are in these words: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath" (Heb. 6:17)! Then the writer adds: "That... we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." God first made a promise, and then put Himself under oath to fulfill that promise; no greater encouragement could be given us.

Oaths are associated with courtrooms. Witnesses swear by "the ever living God to tell the truth, the whole truth, and nothing but the truth." This is the most solemn pledge anyone can make. It furnishes the best reason for the court to believe the witness will be truthful.

The character of the one taking the oath means everything. No oath is worth more than he who takes it. When we think of God taking an oath, we can remember that His character is high above everything that is false, perverse, and untrustworthy. It is "impossible for God to lie." Thank God, our Lord never backs down on His Word, nor does He change it. When nations are falling and the foundations of society are being shaken, the promise and oath of God remain the solid foundation upon which we may safely build for eternity.

The thought of God taking an oath has a certain terror connected with it. It speaks to us of finality and firmness of purpose. It speaks of a decision from which God will not turn. We can rejoice that this decision is one to save us and not to condemn us. What despair would grip our hearts were the Lord to put Himself under oath to send the whole race to hell!

If we ask ourselves why the oath has such a prominent place in our courtrooms, the answer is clear. It is because there is "something" in the human heart which demands

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guarantees from others when great values are at stake. While false testimony may be given under oath, the fear of God and the stiff penalty of perjury are in most cases effective stops. The oath solemnizes a promise or testimony made in the very presence of God.

God's oath to fulfill His redemptive promises is the greatest assurance He can give to us that He is determined to carry them out—and that He *will* carry them out. The oath is designed to remove any possible doubt in questioning hearts that He might not fulfill His promise.

In a world of sin, where the child of God is wrestling both with "spiritual wickedness in high places" and a corrupt nature of his own, he needs all the assurance heaven can give. Especially is this true when discouragement threatens to crush us down in humiliating defeat.

God has used every avenue of approach to woo sinful hearts to Himself. He gave His only begotten Son to suffer the awful agony of the cross to atone for our miserable sins. He has surrounded us with an elaborate providence that shapes events leading to Him. He has strung across the paths of our lives sunshine and showers, pleasure and pain, the fragrant blossoms of springtime and the rich hues of autumn. He has spoken to us by thunderings and lightnings, and by the "still small voice" of conscience. Sometimes He has walked with us through "the valley of the shadow of death."

All of these things the Lord has brought across our lives to urge upon us those decisions which will result in His glory and our eternal happiness. Throughout the Word of God are strewn hundreds of promises of what He will do for us. These are confirmed by His oath—the oath of God! "Because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee."

Is it not remarkable that this oath is mentioned in the New Testament only in the book of Hebrews? This epistle was written to encourage disheartened disciples. These disciples had found religious and worldly opposition firmly lined up against them. They were fast coming to the place of giving up their new faith in the risen Christ! They were tempted to go back to an empty shell of a religion that had passed away. To bolster their faith, the writer reminds them

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that Christ is better than Moses, and that His priesthood is better than Aaron's. He reminds them that the old law was only written on stone but that the new law is written on the heart. He points out to them that all the Old Testament saints were saved by faith. And then he would have them mindful that all around them are those who are winning the battle of life by "the new and living way."

In the midst of this appeal to remain true to Christ, he calls the attention of his readers to the oath of God—the oath that God has put Himself under to save all those who rally to the Lord Jesus. No wonder the book of Hebrews is noted for its encouraging appeal to God's people! Its main purpose is to rally hard-pressed saints of God to continue on in the path the Saviour has left for us to follow. This path leads to the cross, to the resurrection, and to eternal blessedness. It is the only path that leads to ultimate victory and glory.

Our strength for God is measured by our faith in Him. Our faith in God becomes stronger as we respond to those allurements He holds up before us. He displays to us His wonderful love, the pleasures of righteousness, and the endlessness of heaven's glorious eternity. He warns us of the evil consequences of sin, the terrors of His justice, and the agony of a Christless eternity.

And then there are the "two immutable things in which it was impossible for God to lie." One of these immutable things is the promise of God to save those who flee to Christ from "the wrath to come." He cannot lie; He will remain true to this promise. The other immutable thing is the oath of God. He cannot lie; He will be true to this oath.

The oath and promise of God are backed up by His impeccable character. God is holy, righteous, and just. Here is the secret of our ultimate security. The wonder is that *God really loves us!*

How gracious of Him to make such elaborate provisions for our eternal happiness! How unselfish of Him to share with sinning creatures the luxuries of His own eternal blessedness! How thoughtful of Him to take every precaution so that our faith in Him would be genuine, absolute, and honoring to His great name!

Current Events

In the Light of the Bible

By WILBUR M. SMITH

Not Only Wars, but Rumors of Wars. Recently an intimate friend of many years, revising his book on prophecy, wrote to ask if I had ever given any particular consideration to the phrase, "rumors of wars," in the great Olivet Discourse of our Lord. All students of prophecy have made either brief or extensive remarks on our Lord's prediction concerning wars at the end of the age, but I have been unable to find any writer on prophecy, or any good commentator on the Gospels of Matthew or Mark, who writes anything of importance on what here seems to be a strange phrase, "rumors of wars" (Matt. 24:6; Mark 13:7). I have been giving some serious thought to this subject, and have come upon what to me is a real discovery—and discoveries are exciting.

We must first look at the word "rumors," the Greek *akoe*, which is variously translated in the New Testament. It is rendered "report" in Matthew 4:24; 14:1, and John 12:38; "saying", in Luke 7:1; and frequently, "hearing," as in Matthew 13:14; Romans 10:17; 1 Corinthians 12:17; and 2 Peter 2:8. So at once we notice that this little Greek word, out of which come such English words as *acoustics*, permits a wide range of meaning in the New Testament. This is indicated also by the different Latin words used by Jerome in the Vulgate, when he undertook to translate this Greek word: *auditus, auris, fama, opinio, rumor, audire*. Of these six different words, our earlier English translators chose *rumor* for use in this Olivet Discourse passage. In that day their choice was an accurate one; for three hundred years ago the word, *rumor*, meant, as the Oxford English Dictionary reminds us, simply "the fact of being generally talked about"; but this usage, as the great authority reminds us, is now obsolete. The word took a downward course and later came to mean, "a report hearsay, not based upon general knowledge." But the meaning of *rumor* today is on even a lower level than this, for it is taken to mean "a

statement or report circulating in a community of the truth of which there is no clear evidence."

Now our Lord, in this passage, was not referring to something of which there would be no clear evidence but to something that would be generally talked about. Here is one case among many in which our modern versions have failed to communicate accurately our Lord's meaning. I have examined thirty different New Testament translations and find that they unanimously repeat Jerome's word of fifteen hundred years ago, *rumor*, with one single exception—*The New Testament in Basic English*, by C. K. Ogden, who desired to translate the entire New Testament by using no more than one thousand different words. In the two synoptic passages, Ogden translates, "wars and talk of wars," and "news of wars and talk of wars." This is exactly what the Lord meant—that the age would be increasingly characterized, not only by actual war but also by talk of war.

There has not been in all human history such a generation, so dominated by the talk of war, as this one in which we live, especially the last three years. To prove this, I would like to place before my readers some amazing statistics. Let us first consider the matter of books published during the twentieth century. In the six-year period, 1900-1905, I discover twenty-nine volumes published on armaments, military arts and sciences, and war. In 1938, there were sixty-four volumes published on this subject, plus about 100 volumes on the European War. Remember, this is only one year, 1938, as against the first six years of our century. In the first six months of 1950, as many books were published on war and military science as in the first six years of this century, plus 140 volumes on the late World War. In addition to all this, we now have frightful terms which the dawn of our century knew nothing of—chemical warfare, biological warfare, atomic weapons, aerial warfare, and all the fearful missiles involved in these areas. In 1938, fifty-three books were published on peace; in 1949, the number had fallen to fifteen.

Let us turn next to *The New York Times*. In 1938 there were approximately 530 lines of index, in this great paper, to armaments, military science, and world war; but in 1949,

just eleven years later, there were over 6,000 lines of index to such subjects, including 100 lines of index under "atomic weapons" alone, and thirty-six columns under the heading, "United States military forces." In the same volume there are 130 lines of index to "war danger in international relationships," and 220 lines of index under "missiles."

But these general subjects do not by any means exhaust the matter pertaining to war on the globe, for we are referred to the subject of war under twenty-seven different countries (in addition to the great powers of Europe and the U. S. A.) including Syria, Tibet, Yemen, etc. In other words, war has become such a universal problem that it is considered under the headings of nearly forty different nations—and we are not officially in a world war.

Let us examine now one more area of confirmation, namely, the discussions in Congress. In the index to the *Congressional Record* for January 16 to December 31, 1948, there are nearly 600 different items alone under the heading "national defense," and "national military establishment." In this same index for the first session of the 68th Congress in 1926, there are eighteen references for international peace, world peace, naval disarmament; in the index for 1948, there is but one reference, *en toto*, to these three items.

Two weeks before writing this (May, 1951), the interrogation of General MacArthur extended to over 170,000 words; that of General Marshall to 200,000 words; and by the third week there have been at least 200,000 more words of testimony. It appears, as I write, as though on this one question of the participation of the U. S. in war in the Far East, 1,000,000 words of testimony before one committee will be offered. Our Lord said that toward the end of the age there would be "talk of war." This prediction has never been so overwhelmingly true as in this very hour in which we live.

Not by Evolution, but Created in the Image of God. A most amazing utterance to come from the University of Chicago was heard during the month of May by a group of students crowding Keat Hall when Dr. Mortimer J. Adler,

Professor of the Philosophy of Law, gave a lecture with the revolutionary title, "The Defense of Man against Darwin." Adler has acquired national fame by his promotion of the Great Books program at Chicago and as the author of the best seller, "How to Read a Book." The following is, in part, an account of the meeting taken from the Chicago Sun Times, of May 23:

Adler's argument basically was simple: Man is completely different in kind from the ape and all other animals. Only man can think. Only man can "make artistically." (The phrase is Adler's.) Only man can organize political societies.

Not until the scientists can show him an ape or some other animal that can speak "in simple declarative sentences" will he concede that man and ape differ only in degree and could have descended from a common ancestor, said Adler.

Adler's lecture had been arranged by the Calvert Club, an organization of Roman Catholic students, but it was open to all. About half of those present apparently were science students. They writhed under the professor's philosophical denial of evolution.

The moment the meeting was opened to questions they jumped in. They argued that in the laboratory they had seen that there were only differences "in degree" between man and animals; that recent fossil finds have established all the links between man and apes; that there are many "intermediate forms" between man and apes.

Argument goes on.

Feeling ran high. When one student shouted that the professor had failed to convince his audience, a yell of dissent rolled up from others. After the meeting ended, the argument continued on the steps and outside.

Adler devoted most of his lecture to the thesis that Darwin "has to be wrong" if a comparison is made between man and apes. Only in the end, and then briefly, did he touch upon the controversy that rocked the country in the mid-1920s when William Jennings Bryan and Clarence S. Darrow—now both dead—battled over the same issues at the famous Scopes "mopkey" trial at Dayton, Tenn.

If evolution is "out," Adler said, the nature of man could be accounted for either by "divine creation—God's creation of man in his own image"—or by the emergence of man from a lower form of life—not in the Darwinian way. Adler did not say which of these beliefs he favored. Bryan, in the Scopes trial, insisted upon the first.

No concept since the advent of Christ and the writing of the New Testament has had such an enormous transforming influence over every area of man's thinking as the doctrine of evolution, especially since the publication of Darwin's *Origin of Species*, in 1859. There are strong currents of thought today pounding at the foundations of this entire hypothesis. What cataclysmic changes in the teaching and the literature of the Western world would be initiated if, at final last, the theory of evolution should be acknowledged as false.

The United Nations, a Tower of Babel. Some months ago, a Connecticut industrialist, Miss Vivian Kellems, acquired wide publicity by her opposition to certain tax laws in this country. I do not have the wisdom for judging the value of her arguments, but since that time she has uttered words that deserve to be quoted everywhere concerning the United Nations. Miss Kellems came to Pasadena early in June to participate in the dedication of a new pulpit in the Westwood Hills Christian Church, where her brother is pastor, and in the sermon of that morning, she declared:

"Must God again come down from heaven to make us understand the enormity of our crime?"

"How could we hope to build a tower for peace when we sit down with infidels and murderers?"

"There can be no common language because we speak of God. These people know no God and understand Him not. Never once has a prayer to Almighty God been offered in this infidel tower. We are locked in a vast world conflict with the ungodly and the issue is but one—Christianity versus paganism.

"The so-called United Nations in the glassy tower has proven it cannot bring peace; it can only bring war. It speaks an alien tongue, the language of the unbeliever.

"Oh, we planned it and we built it and we paid for it," she said of the United Nations, "but in our haste and eagerness we permitted strange architects to contrive the Charter upon which it stands.

"Today one of the chief designers [Aiger Hiss, who served as Secretary General of the original U. N. conference] drags out his days in prison.

"And let us not forget that collaborating with him was our present Secretary of State, Dean Acheson.

"How could we have been so trusting and so blind? . . .

"Five years have passed since this United Nations was born, since we were inveigled into this tower. . . What have we received for our heartaches and sacrifice?"

Miscellaneous. In New York City, there will be 265 Daily Vacation Church Schools this summer.

In New York State, on May 31, the State Solicitor General Wendell Brown asserted before the Court of Appeals that the New York State practice of releasing public school students to attend outside religious classes "permits the very freedom of religion which the Constitution of the United States and of this state guarantee".

The Solicitor General, who appeared on behalf of the State Education Department, asserted that the New York program was entirely different from that involved in the McCollum case. In that case, he said, sectarian religious classes were conducted in the regular classrooms of school buildings by teachers under the supervision of the superintendent of schools.

In New York, he said, the enabling statute "is merely one for absence from attendance at school for religious observance or education."

* * *

Often we hear unbelievers say that a modern man cannot believe that the risen body of Christ or any other body, visible and tangible, could go through a wall as the Gospel records clearly report concerning Christ. An overwhelming answer to this objection may be found in modern science. The neutrino, an almost unbelievably tiny part of a cosmic ray particle, has such great energy that it could drive through solid lead for 200,000,000,000,000 miles.

World Preparation for International Control of Necessities of Life. As everyone knows, the last part of the 13th chapter of The Revelation tells us that, at the end of this age when a brutal and godless world-ruler is recognized on every hand, a complete control will be instituted of the principal commodities of commerce. With almost unbelievable swiftness, the Western world is getting ready for such an hour. On the 19th of March, says *The New York Times*, the delegates of six nations, meeting at the French Foreign Office, formally initialed a draft treaty to give legal effect to the Schuman plan. The plan would place under a single authority and on an equal economic basis the coal and steel industries of Western Europe, above all, those of France and Western Germany.

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The treaty would run for fifty years and be open to the inclusion of any other European state, subject to the unanimous approval of the prospective charter members, France, Western Germany, Italy, Belgium, the Netherlands and Luxembourg. The accord is based on a proposal originally made by Robert Schuman, French Foreign Minister.

The French need of assured access to Ruhr coke and the German desire to get rid of the international Ruhr authority have been utilized to bring France and Western Germany together as the twin pillars of a wider merger, which the treaty calls "a European community of coal and steel."

This merger would do away with the highly cartelized structure of the two basic industries, which it would bring into a single market embracing the European territories of the six countries. It would thus link for half a century the economies of France and Western Germany and their four neighbors as the nucleus of a union of Western Europe that the French hope would become political as well as economic.

On the 27th of May, a most amazing declaration was made from Washington by the International Monetary Fund, when it notified its forty-nine member nations that they must soon eliminate or substantially modify exchange restrictions; in other words, one body of international authority is now issuing orders controlling the economic decisions of forty-nine nations of the Western world.

TO A FAITHFUL PASTOR

Psalm 56:9

BY ELEANOR JACQUES

Lift up thine eyes, beloved!
 God does not sleep;
 He watches o'er thy little flock
 Of troubled, scattered sheep.

Thy heart is faint, thy spirit sore,
 The darkness presses more and more;
 But Christ is God. His Word has pow'r
 To rout the foe this very hour.

Lift up thy cry, beloved!
 God will arise
 To change defeat to victory
 Before thy gladdened eyes.

The Prophecy of Habakkuk

BY FRANK E. GAEBELEIN

III. Jehovah's Answer (1:5-11)

A. The Marvellous Work Announced (1:5)

Behold ye among the heathen, and regard, and wonder marvellously, for I will work a work in your days, which ye will not believe, though it be told you (Habakkuk 1:5). Having complained that evil is rampant in Judah and that nothing is done about it, Habakkuk is now answered. God speaks—not just to the prophet but also to the nation as a whole (note the plural pronoun, *ye*). The reply of Jehovah is unmistakably definite. Habakkuk and his people are to be on the watch among the nations.¹ And they are to do more than look; they will also “wonder marvellously” at what they see. Here Habakkuk uses the same Hebrew verb in two different forms. The effect is one of great emphasis, indicative of extreme amazement, to the extent even of terror. It might be rendered, “astounded, astounded.”² The wonder will result in part from the immediacy of what will happen. The work Jehovah is going to do will come to pass “in your days,” by which is meant either at once or within the existing generation. More than that, however, it will be astounding because of its nature; it will be a work so startling as to seem unbelievable. Thus the prophet learns that, contrary to his complaint, God is *not* inactive. And not only is God not inactive, but He will also intervene so speedily that His judgments, coming as they will “in your days,” will be contemporary.

Paul's use of this verse (Acts 13:41) along with his citation of 2:4 in Romans 1:17 and also in Galatians 3:11, shows his familiarity with our prophet. It is significant that he used Habakkuk 1:5 in his great address in the synagogue at Antioch at Pisidia on his first missionary journey. His quota-

¹ The Authorized Version generally translates the Hebrew word, (*goy*—“a nation”) as “heathen.” To the modern reader the connotation is seriously misleading. As a general rule, therefore, “heathen” in the Old Testament should be read “nations.”

² *The Eternal Way*, L. Fuerbringer, p. 14.

tion of it on this occasion was a very free one; he applied it directly to the unbelieving Jews and even changed the language to fit the circumstances. In his adaptation of it, the work to be wondered at was the conversion of the Gentiles.

1. The Chaldeans and Their Might (1:6-11)

For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs (Habakkuk 1:6). Now the nature of the marvellous work is revealed. A scourge is to be raised up against Judah for judgment. Punishment will come through the Chaldeans, characterized as a "bitter and hasty nation," or, in more modern parlance, a cruel and rash people. They are to invade Judah and rush through it from one end of the land to the other.

Who were these Chaldeans? History tells us that they were a Semitic people (Hebrew: *Kasdim*). Of ancient lineage, they sprang from Keesed (Chesed), the son of Nahor and brother of Abraham (Genesis 22:20-21). About the time of Habakkuk they came into sudden prominence with the rise of Babylonia. As recently as 625 B. C., Nabopolassar had founded the Babylonian Empire. And with the accession of his son Nebuchadnezzar to the throne about 605 B. C., the Chaldeans became a world power. Just as the smaller European nations such as Holland or Denmark witnessed the swift inflation of might in Nazi Germany, so little Judah saw the mounting strength of the Chaldeans.

They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat (Habakkuk 1:7, 8). So the vivid description of the Chaldeans continues. The gist of verse seven is that they are a law unto themselves. Like the evil powers against which free nations struggle today, they are not only terrible in cruelty but also completely arbitrary and self-sufficient in action. At this point we are reminded of one of the lessons of history—namely, that evil remains essentially unchanged.

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From age to age it continues much the same. If wickedness today has assumed such gigantic proportions, it is because the facilities for its accomplishment have been vastly enlarged through the discoveries of science which, not dedicated to the blessing of humanity, are perverted to its destruction.

There is about verse 8, with its mention of the speed of the Chaldeans in conquest, a strangely modern ring. In fact, it might be aptly summed up by one word—"Blitzkrieg." The mounted troops of the Chaldeans are to descend upon Judea with fearful haste. They are characterized as "more fierce than the evening wolves," the reference being to wolves that emboldened by hunger, descend upon a village at nightfall. Or, as the figure changes, the horsemen, coming from afar, are to fan out in all directions ("spread themselves") and are to fall as birds of prey upon a carcass.

They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall decide every strong hold; for they shall heap dust, and take it (Habakkuk 1:9, 10). This judgment is to be in recompense "for violence," the phrase pointing back to Habakkuk's initial cry against the iniquity of Judah.³ But the description goes on with an expression that has puzzled the commentators: "Their faces shall sup up as the east wind." The reference in the original to the east as a point of the compass is doubtful; what is probably meant is that the Chaldeans in their attack always faced forward, the picture being one of irresistible advance. And when they are said to "gather the captivity as the sand," the image is of the utter ease with which the Chaldeans are to conquer Judah, a nation no more resistant than the shifting sands.

The scoffing and scorning at kings and princes was thoroughly characteristic of cruel Babylonia. According to Chaldean custom captive rulers were put in cages and exhibited as public spectacles. Their eyes were put out, as in the case of Nebuchadnezzar's treatment of Zedekiah.⁴ As for the deriding of strongholds and the heaping of dust

³ "O Lord, how long shall I cry, and Thou wilt not hear! Even cry out unto Thee of violence, and Thou wilt not save!" (Habakkuk 1:2).

⁴ II Kings 25:7.

spoken of in verse 10, this pictures a common mode of ancient warfare in which immense amounts of dirt were heaped up against the wall of a city to make a platform for the battering rams and the attacking armies.

Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god (Habakkuk 1:11). The description of the Chaldeans closes with a plain hint of their downfall. The implication is that guilt is incurred by the Chaldeans as they sweep over Judah. Here in their self-deification is the reason for the conquerors' ruin. The terse words "imputing this his power unto his god" expresses the seed of Babylonia's fall. In fact, they may well look forward to Nebuchadnezzar's own downfall, after he surveyed Babylon and said, "Is not this great Babylon, that I have built?"¹

Perhaps the most searching temptation that can come to a nation is for it to gain great power. The stronger a people the more liable they are to rely upon themselves. History has demonstrated over and over again that power leads to ruin. When munitions and armies are multiplied, it is all too easy for nations to forget God and to rely upon their might even to the extent of practically deifying it. Nor should we forget that what applies to nations has its counterpart in the individual. Personal power and independency of other men all too readily lead to independency of God. When any man forgets that, however great he seems to be, he is actually a little creature in the sight of the Almighty, he too may go the way of the Chaldeans and offend, making his fancied strength his god.

IV. Habakkuk's Confidence in Jehovah (1:12)

Art Thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, Thou hast ordained them for judgment: and, O mighty God, Thou hast established them for correction (Habakkuk 1:12). Jehovah has spoken. Now the dialogue gives us Habakkuk's reply. This twelfth verse is one of the noblest in the Old Testament. It begins with a question that is in reality a great affirmation of faith. There

¹ Daniel 4:28-33.

is nothing of scepticism in the question; it is all of faith with an affirmative answer clearly implied. Having seen what God is going to do about the sin of Judah, the prophet acknowledges the eternal, unchangeable, and holy character of God: "Art Thou not from everlasting, O Lord, my God, my holy one?" The important words here are the possessive pronouns, "my" and "mine." Habakkuk is about to plead with God in behalf of his people. And there is no doubt that he has the first qualification for an intercessor—a personal hold upon the Lord. For him religion was more than creed and theology; it was a matter of his own individual grip upon the holy One of Israel by faith.

The point may seem a simple one, but it is none the less of highest importance. There is no substitute for a personal grasp on the Lord. Habakkuk had the same kind of faith David had, when David wrote: "I will love Thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer: My God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."¹ In its New Testament aspect, it is the kind of faith Paul had, when he said to the church at Philippi: "But my God shall supply all your need according to His riches in glory by Christ Jesus."² Observe that behind these words of the apostle is an intercessory purpose. It is not the supply of his own needs of which Paul is speaking, but the supply of the needs of the Philippian church. And he is able to assure them of the full adequacy of God, because for him God in Christ Jesus was "my God." So with us Christians; we can only assure others that the Lord will help them and meet their need, if we have first of all experienced for ourselves what He does for the individual who trusts Him with complete personal commitment.

Returning to Habakkuk, we notice also his emphasis upon the holiness of God. For him Jehovah was not only "from everlasting"; He was also holy. His majestic and unsullied purity was the ground of the prophet's forthcoming plea. No wonder Habakkuk was able to see the divine purpose in the predicted judgment. In humble faith, he acknowledged

¹ Psalm 18:1, 2.

² Philippians 4:19.

that God ordained the Chaldeans for judgment; he saw that the mighty God had established them for the correction of Judah. With the essential rightness of the impending chastisement, he has no quarrel, although he is about to make a bold plea in behalf of the very Judah against whose sins he has been crying out.

(To be continued, D. V.)

THE LOVE THAT PASSETH KNOWLEDGE

It passeth knowledge, that dear love of Thine,
Lord Jesus, Saviour; yet this soul of mine
Would of Thy love, in all its breadth and length,
Its height and depth, its everlasting strength,
Know more and more.

It passeth telling, that dear love of Thine,
Lord Jesus, Saviour; yet these lips of mine
Would also proclaim to sinners, far and near,
A love which can remove all guilty fear,
And love beget.

It passeth praises, that dear love of Thine,
Lord Jesus, Saviour; yet this heart of mine
Would sing that love, so full, so rich, so free
Which brings a rebel sinner, such as me
Nigh unto God.

But though I cannot sing, or tell, or know
The fulness of Thy love while here below
My empty vessel I may freely bring;
O Thou, who art of love the living spring,
My vessel fill.

I am an empty vessel—not one thought
Or look of love I ever to Thee brought;
Yet I may come, and come again to Thee
With this, the empty sinner's only plea—
Thou lovest me.

Oh, fill me, Jesus, Saviour, with Thy love!
Lead, lead me to the living fount above!
Thither may I, in simple faith, draw nigh
And never to another fountain fly
But unto Thee.

When my Lord Jesus face to face I see,
When at His lofty throne I bow the knee,
Then of His love, in all its breadth and length,
Its height and depth, its everlasting strength
My soul shall sing.

—Gathered Sheaves.

The Bread of Life

By VEANON C. GROUNDS*

Down in every human heart, atheists included, there is a gnawing hunger which only God can satisfy. Why, universally, do men offer sacrifice? Why, universally, do men pray? Why, universally, do men worship? Having abandoned the true and living God, they are attempting to satisfy their famished souls with the stones of religion. They are unconsciously illustrating the truth of Augustine's famous confession, "O God, Thou hast made us for Thyself, and our hearts are restless till they rest in Thee." Why is it that a noted American biographer, Gamaliel Bradford, on the surface indifferent to religion, nevertheless penned these surprising lines?

But my one unchanged obsession,
Wheresoe'er my feet have trod,
Is a keen, enormous, haunting,
Never-sated thirst for God.

You see, Gamaliel Bradford was conscious of a craving within, which God alone could satisfy.

Or why is it that a Scottish poet and teacher, George Matheson, writes a prayer like this?

My heart needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart! All else within me can be filled with Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The sweetest music will not make harmony within. The breezes can cleanse the air; but no breeze ever cleansed a spirit. This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my sense of beauty—but it has not provided for my heart. Provide Thou for my heart, O, Lord!

George Matheson, like Gamaliel Bradford, was conscious of a craving within himself which God alone could satisfy. He was aware, as every man is, atheists included, that the heart's most elemental need is the living bread of vital fellowship with God.

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The Lord Jesus Christ must have been thinking of that elemental need as He stood one day on a green hillside in distant Palestine. Miraculously He had supplied the wants of a multitude with five loaves and two fishes. But how grieved He was to observe that the multitude, while it had avidly seized hold upon the loaves and fishes, did not with equal avidity seize hold upon the words which He spake! That thronging crowd was acutely aware of His ability to satisfy its physical need, but it was pathetically unaware of His ability to satisfy its very deepest need. It was ignorant of His amazing and glorious power to bring men into fellowship with God, and thus to fill up the gnawing emptiness within their hearts. And thinking of that He exclaimed: "I am the bread of life" (John 6:35).

What a profound statement! "I am the bread of life." What a puzzling statement! "I am the bread of life." Yet that statement, despite its puzzling profundity, has a very obvious meaning. The Lord Jesus Christ was simply affirming that, if by faith He, the incarnate God, is admitted into a man's heart, its gnawing emptiness, its hunger, will be gone forever. "I am the bread of life." In other words, the Saviour was asserting: "I am the all-accessible, all-essential, all-sufficient provision for humanity's most elemental need."

Consider, for one thing, then, that the Lord Jesus Christ is the *all-accessible provision* for humanity's most elemental need. He may be had by anybody and everybody, regardless of age, or race, or education, or position in life. Moreover, He may be had for nothing. Though the bread of life is infinitely precious, you will find no price-tag attached to Him! In the lilting words of Isaiah: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). The bread of life is free. He may be had for the taking.

And, in addition, nothing must be done in order to have Him. Listen to what the Lord Jesus Himself has to say: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:35). So by faith, plus nothing more, we can have the bread of life. We need not attend church to have Him. We

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need not perform religious ceremonies to have Him. We need not engage in strenuous attempts at self-reformation to have Him. We need do nothing but believe: and since everybody, pauper or plutocrat, it matters not, can believe, the Lord Jesus Christ as the bread of life is, therefore, all-accessible.

Remember, however, that though the bread of life is available to anyone, He must be appropriated by faith or else the heart's hunger will continue. An ignorant immigrant, voyaging to the United States, not knowing that his ticket provided for sumptuous meals three times daily, was starving after he had exhausted the supply of bread and fruit which he had brought from home. At last, hunger conquering shame, he begged for food. Then, to his amazement, he learned that his starvation had been unnecessary. In his ignorance he had been self-deprived. Perhaps you have imagined that soul-satisfying fellowship with God through the Lord Jesus Christ was entirely out of the question until you made yourself good enough, or until you cleaned up your life, or until you vanquished your trigger-quick temper. But if you have imagined that, your starvation has been unnecessary. You have really been self-deprived. Go hungry no longer! Simply trust the Lord Jesus Christ as your Saviour and come into a relationship with the living, loving God which will fill up the gnawing emptiness of your heart.

A few days after the Civil War had officially ended, a man was riding along a road in West Virginia. Suddenly a soldier, clad in a dirty and tattered Confederate uniform, sprang out of a thicket, seized his horse's bridle, and with twitching face demanded, "Give me bread. Give me bread. I don't want to hurt you, but give me bread. I'm starving." The man on horseback replied, "Then why don't you go to the village and get some food?"

"I don't dare. They will shoot me," was the soldier's answer.

"What for?" inquired the man. "Tell me your trouble."

Whereupon the Confederate soldier related that he had deserted his company several weeks before. Upon approaching the Union pickets, however, he had been informed that no fugitives from Lee's army were to be taken in. What was he

to do? If he returned to his company, he would be shot as a deserter. So in desperation he had taken to the woods and lived there on roots and berries until starvation had driven him almost to the point of madness. The man on horseback listened, and then exclaimed: "Don't you know the war is over? Lincoln has pardoned the whole Confederate Army. You can have all the food you want." And taking a newspaper from his pocket, he showed the account of Lee's surrender and the President's proclamation of amnesty.

With a shout of joy, the soldier dropped the bridle and ran for the village. That starving deserter did not know that the bread for which he hungered had been available to him for some time and could have been had for the asking. In his ignorance he had been self-deprived.

And thus it is with the bread of life and many a hungry heart. Oh, if your soul is afflicted with a gnawing emptiness, let me assure you that the Lord Jesus Christ may be had for the asking. If you will honestly pray, "Thou blessed Son of God, I take Thee to be my Saviour!" He will fill your empty life with peace and joy.

Consider, for a second thing, that the Lord Jesus Christ is the *all-essential provision* for humanity's most elemental need. Here is an utterance of His which brings this out vividly: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John 6:53). The central thought which underlies this somewhat baffling language is merely this: apart from the Lord Jesus Christ, no man can possess that eternal life which is really soul-satisfying fellowship with God. In this symbolical speech the Saviour is teaching us that we must appropriate by faith the atoning value of His body given on the cross and His blood poured out upon Calvary in loving sacrifice. Unless and until we do so, eternal life cannot be ours.

Now, it may be that you are a loving mother, but that will not secure eternal life for you. It may be that you are a devoted father, but that will not secure eternal life for you. It may be that you are a devout church-goer, but that will not secure eternal life for you. It may be that you are a loyal friend, but that will not secure eternal life for you. It may be

that you are a helpful neighbor, but that will not secure eternal life for you. It may be that you are a conscientious citizen, but that will not secure eternal life for you. There is only one way by which we can have that priceless possession: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." Unless and until by faith we personally appropriate the atoning value of our Lord's wounded body and outpoured blood, we cannot possess life everlasting, and consequently the gnawing hunger of our hearts will never stop. So the Lord Jesus Christ is the all-essential provision for humanity's most elemental need.

Consider, for a third thing, that the Lord Jesus Christ is the *all-satisfying provision* for humanity's most elemental need. Listen to this amazing promise: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

If by faith you eat of the Lord Jesus Christ, you will never hunger again. Your soul will be permanently satisfied. What a promise that is! And best of all, that promise is true! Do you want abiding peace? Jesus Christ, and only He, can supply it. Do you want abounding joy? Jesus Christ, and only He, can supply it. Do you want hope which even death cannot extinguish? Jesus Christ, and only He, can supply it. Do you want certainty in a world of confusion? Jesus Christ, and only He, can supply it. Do you want power to triumph over self? Jesus Christ, and only He, can supply it. Do you want a purpose for living? Jesus Christ, and only He can supply it. Do you want comfort in hours of darkness? Jesus Christ, and only He, can supply it. Do you want strength for daily needs? Jesus Christ, and only He, can supply it. All that your hungry heart is craving for, the Lord Jesus Christ can provide. On the other hand, try everything this world has to offer, and you will learn in the end that it does not satisfy your deepest longings. Try its pleasures, try its philosophies, try the whole gamut of its alluring pastimes, and you will find that your heart is still empty and unhappy.

Some time ago, in the General Hospital of Kansas City, there was a patient who was slowly eating herself to death. "I want to eat all the time," she said. "Why, I can finish a

normal meal and be back in the kitchen in ten minutes eating again. My appetite becomes especially bad at night. I have to get up several times to eat." And yet, for all her eating, she was never satisfied. In one year, although she had consumed enough food for a family of ten, she had dropped in weight from 129 to 104 pounds. The physicians were perplexed and unable to help. She was eating herself to death. What a picture that is of the human heart, always hungry, always craving something, but never satisfied with the pleasures, the philosophies, the pastimes of the world! But now, over against that, put these blessed words: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

If you have been seeking for satisfaction, and seeking for it in vain, why not try Jesus? Why not turn to Him? Why not trust Him today? He will satisfy you completely.

Friends all around me are trying to find
What the heart yearns for by sin undermined.
I have the secret, I know where 'tis found,
Only true pleasures in Jesus abound.

All that I want is in Jesus,
He satisfies, joy He supplies;
Life would be worthless without Him,
All things in Jesus I find.

LEARNING TO SERVE

By EONA F. SOBELL

Give me, O Lord,
The quietness of heart
That Mary had,
Who chose the better part.

Help me to sit
Expectantly each day
At Thy dear feet,
To hear what Thou wilt say.

I am, O Lord,
Like Martha, cumbered much
And full of care;
I need Thy soothing touch.

For I know, Lord,
That those who serve Thee best
Have first learned how
To wait on Thee and rest.

The Seven-Fold Purpose of the Incarnation

By LEHMAN STRAUSS

VI. He Came to Restore Israel

Any reader of the Old Testament cannot escape the clear teaching that the Messiah was promised to Israel. Of this the prophets spoke and wrote. The Jew had great advantages. "Unto them were committed the oracles of God" (Rom. 3:2). Theirs was "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). None can deny that, from the call of Abraham (Gen. 12:1) to the Babylonian captivity under Nebuchadnezzar (606 B.C.), authority in the earth and divine representation was vested in the Jew. It is common information that since the overthrow of Jerusalem and the transfer of dominion in the earth to the Gentiles, Israel, as a nation, has not held authority in the earth.

When Jesus Christ, the Word, "was made flesh," "He came unto His own, and His own received Him not" (John 1:11, 14). "His citizens hated Him, and sent a message after Him, saying, We will not have this man to reign over us" (Luke 19:14). In blind unbelief the children of Abraham, refusing to recognize or receive Him, drove Him from their midst and crucified Him. After His resurrection and ascension He revealed to the apostles this mystery; no longer did Israel have priority on the truth but the message was to be spread abroad to every creature and, during the present dispensation of grace, God would visit the Gentiles to take out of them a people for His name (Acts 15:14).

When Christ came the first time He traversed Palestine proclaiming: "Repent, for the kingdom of heaven is at hand" (Matt. 4:17). He opened the door into the kingdom but only the regenerated might enter. Were the people ready to receive the kingdom, the king would establish it. However, the offer of the kingdom met with an ever-increasing opposition and our Lord withdrew the offer for that time. He said to the Jews: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bring-

ing forth the fruits thereof" (Matt. 21:43). There was no mistaking what the Lord Jesus meant, for the chief priests and Pharisees "perceived that He spake of them" (vs. 45).

Israel is still set aside, but only temporarily. The Apostle Paul writes: "I say then, Hath God cast away His people? God forbid . . . God hath not cast away His people which He foreknew . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:1, 2, 25).

Anti-Semitism, raging throughout the world today, might lead one to question the future restoration of the Jew. Yet we know that both national restoration and national regeneration for the Jew are a definite part of the plan of God. Israel is not beyond recovery; she is not irretrievably lost. By her fall the whole world was blessed with the message of salvation. A national tragedy resulted in an international triumph. "And so all Israel shall be saved" (Rom. 10:26). The Jew lives in a dark present with a bright future before him. When our Lord said, in Matthew 21:43, that "the kingdom shall be given to a nation bringing forth the fruits thereof," He was not referring to any Gentile nation but to regenerated Israel.

God gave Palestine to the Jews unconditionally as a possession and a dwelling place (Gen. 12:1-3). He wants them there. That the Jews would be scattered is plainly taught in the Word of God, but coupled with such teaching are the assertions that they will also be regathered. Study Hosea 3:4, 5 and see plainly the scattering and the gathering with the period between. (See also Ezekiel 36:19, 24.) The Word became flesh and tabernacled among them once (John 1:14). That same holy One, the incarnate Christ, will come again to tabernacle with Israel. Study, for example, such passages as Isaiah 12:1-6; Joel 2:26, 27; Zephaniah 3:14-17; Zechariah 8:3-8. Already modern inventions have revolutionized Palestine and its surrounding territory. This fact, coupled with the thought of the vast area granted by God to Abraham (Gen. 15:18), will assure any interested person that there is ample room in the Holy Land to hold all Jews.

While the Jews continue to return to the land, all signs point to the return of the incarnate Son, the One who is both human and divine, and the One in whom God's purposes for Israel are to be fulfilled. According to prophecy, the incarnate One, Immanuel, the virgin's Son, is to occupy David's throne. "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7). Let us rejoice to see that day approaching.

VII. He Came to Reign

When the incarnation had been announced, there came wise men from the east to Jerusalem, saying: "Where is He that is born king of the Jews? For we have seen His star in the east, and are come to worship Him" (Matt. 2:1, 2). They were wise men indeed, for they were followers of the truth of God. When the Old Testament prophets wrote of Messiah's offices, they included that of king: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zec. 9:9). David wrote of Christ and His kingdom when he recorded the words of God: "Yet have I set My king upon My holy hill of Zion" (Psa. 2:6). Our Lord is not only prophet, and priest, and judge, but also king.

In studying the purposes of the incarnation we are forced to the scriptural observation that the eternal Son became Man in order that He might be king of the earth. Paul wrote that "God hath highly exalted Him" (Phil. 2:9). We dare not limit the exaltation of Christ as some try to do. We acquiesce with those who teach that the steps in Christ's exaltation were His resurrection, ascension, and His sitting at the right hand of God. But such teaching does not go far enough. Study carefully Philippians 2:5-11, and you

will see that the steps in our Lord's humiliation were temporary steps leading to a permanent exaltation, culminating with the bowing of every knee and the confessing of every tongue in heaven and in earth, that Jesus Christ is Lord, to the glory of God the Father.

The incarnate Son is to appear in His resurrection body and is to sit on the throne of His glory. Jesus Himself spoke of the day "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). John writes: "Every eye shall see Him" (Rev. 1:7). The prophetic utterance spoken by God to David, in II Samuel 7:12-16, concerning David's seed having an everlasting throne and kingdom has a double fulfillment. Primarily it referred to Solomon's temple. Ultimately and finally it speaks of Christ's earthly reign, as Zechariah 6:12 shows. The day must come when all things will be subjected unto Him (I Cor. 15:28).

The Psalmist spoke of His throne as an enduring throne (Psalm 89:4, 29, 36). God promises that this earthly throne and kingdom are to continue forever, and that the One to occupy it shall be David's seed, his rightful Son (I Chron. 17:11). The genealogies in Matthew 1 and Luke 3 will support the relationship of Jesus Christ to David. During our Lord's earthly ministry, those who sought His help called Him "the son of David" (see Matt. 9:27; Mark 16:47; Luke 18:38).

Christ's kingdom is literal; therefore it cannot be realized apart from the incarnation. Such a kingdom men have been trying to establish for centuries, but nations are farther from realizing it today than ever before. A perfect kingdom demands a perfect king. At the end of the conflict of the ages, Jesus Christ, the God-Man, will return to earth to establish His righteous kingdom which will never be destroyed. His kingdom of glory, and His throne in the midst, was God's first promise through the mouth of the angel Gabriel to Mary, and it links together the incarnation and reign of the Son of God: "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His

father David; and he shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke 1:31-33).

When the king comes, then will His perfect will be done in earth as it is in heaven. This is a blessed truth not without history or hope. The day will surely come when all men will see the revelation of the glory of holiness and joy in the earth. But His reign awaits His return to carry away His bride, the Church. Everything has been deferred until He gathers her unto Himself. It may be at any moment that the last soul will be added to the Church, and then He will come. Are you ready?

This meditation in no wise exhausts the divine purposes of the incarnation. Others have written at greater length and, doubtless, we could do likewise. But one thing more must be said. The supreme purpose in the eternal Son's coming into the world was to glorify the Father. In His great intercessory prayer, Jesus said: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John 17:4). God had been glorified in creation, in the remarkable deliverances of His people, and in the exercise of His power over His enemies, but at no time had He been glorified like this. God could never have been glorified if the Son would have failed in His earthly mission in the smallest degree. But the Lord Jesus could say of a truth: "I have finished the work which Thou gavest Me to do." Nothing was left undone, and in everything He did, the Son had the Father's glory in view. He glorified the Father; hence His earthly mission was complete.

And now to all of us who have been redeemed by His precious blood, the Apostle Paul writes: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

THE END

My sin ruined me; but God did not let me sink into despair but presented me with an object to which my heart might become attached, even Christ Jesus my Lord and Saviour who died for me.

Question Box

No. 1259. Please explain what became of those who were raised when Christ was crucified.

In Matthew 27:52, 53, we read: "And the graves were opened: and many bodies of the saints which slept arose, and came out of their graves after His resurrection, and went into the holy city, and appeared unto many." Observe, first of all, that the time of this resurrection was not at Christ's crucifixion but "after His resurrection." Nowhere are we told what happened to these believers after they arose, but we have no doubt that they died and their bodies went back into the graves, since it is said of our Lord that He "only hath immortality" (1 Tim. 6:16). They themselves, however, apart from their bodies, are present with the Lord among "the spirits of just men made perfect" in Him (Heb. 12:23).

No. 1260. Is there any place in the Bible where it is said that the redeemed saints in heaven are praying for living saints on earth?

No.

No. 1261. Why is it that Dan is not mentioned among the twelve tribes of Revelation 7?

God's Word does not tell us why Dan is omitted from the list. The Scriptures indicate that Dan is in some way identified with the work of Satan: "Dan shall be a serpent by the way, an adder in the path . . . (Gen. 49:17). The rabbis taught that Antichrist will come through the tribe of Dan. And we find, in Judges 18:30, that Dan was the first tribe to set up the graven image. Perhaps this tribe will be in a place of leadership in the last great idolatry. Other than intimations, such as these, as to the reason for the omission of Dan among the tribes of Revelation 7, we have no knowledge on the subject. We must be content to leave it with the Lord.

No. 1262. Will there be another chance for unconverted Jews, who are on earth at the rapture of the Church and live through into the tribulation, to be saved?

Scripture gives no intimation that any who, having once heard the Gospel of salvation in Christ and rejected Him, are still on earth after the translation of the Church, will then turn to Him and receive Him. On the other hand, II Thessalonians 2:11, 12, suggests the contrary: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." This is a very solemn thought which ought to cause us, more than ever, to be tireless in presenting the unsearchable riches of Christ to all with whom we come into contact, whether Jews or Gentiles.

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No. 1263. Here is a problem. In Jeremiah 36:30 it says Jehoiakim "shall have none to sit upon the throne of David." But II Kings 24:6 tells us: "So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead." How about this?

Both Jehoiakim and his son, Jehoiachin, were wicked men. The son, Jehoiachin (known also as Jechoniah and Coniah), is the one of whom it is written: "Thus saith the Lord, Write this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. 22:30). The Lord did not say that Jehoiachin should have no children (he had, as a matter of fact, seven sons according to I Chron. 3:17, 18), but that he should be childless regarding the throne. None of his sons ever reigned; he was "written" childless in respect to the royal line. Here is where the Messianic line of Solomon was interrupted, for when we examine the lineage of Mary, the mother of our Lord, we find that she was descended from Nathan and not from Solomon, because of the curse regarding Jehoiachin in Solomon's line.

Now to get back to Jehoiakim, Jehoiachin's father, of whom it is said, as has been stated in the question, that "he shall have none to sit upon the throne of David" (Jer. 36:30). We must examine the Hebrew to discover what is meant. Although Jehoiachin, the son, reigned only three months before he was taken captive into Babylon, he *did* reign, and this appears to be a contradiction. The Hebrew word for to sit is *yashab*. It implies permanence, as to abide. Thus an accurate translation of Jeremiah 36:30 would render it in some such way as this: "Therefore thus saith the Lord of Jehoiakim king of Judah: He shall have none to sit permanently upon the throne of David . . ." Jehoiachin, the son, reigned for three months, and after this none of his seed ever reigned.

No. 1264. Where will the Church be during the Millennium?

When the Scriptures do not supply positive information, it is unwise to be dogmatic. A question can only be answered, in such cases as this, by what we may infer from the general body of Bible truth. We know that the Church will be with Christ during the Millennium, with whom we shall reign (see II Tim. 2:12; Jude 14, 15; Rev. 5:10; 19:4; cf. II Sam. 7:16; Luke 1:32, 33; also Rev. 20:4, 6). That this will be an earthly reign is further evidenced by Matthew 19:20. The abode of the Church is not wholly clear. It appears, from Revelation 21:9 ff., that the new Jerusalem will descend out of heaven and that it will settle, as it were, between heaven and earth. It likewise seems evident that our Lord will Himself spend considerable time on earth, in the earthly Jerusalem, else why do we read of His reign "upon the throne of His father, David"? We infer that we shall, as our Lord did in His resurrection body, be able to transport ourselves at will. The new Jerusalem will be sufficiently large, assuredly, to contain all the saints, and perhaps the Church, the bride of Christ, will dwell there during the Millennium, having access also both to heaven and earth. The people of the earthly kingdom, who do not reside in the earthly Jerusalem, will have access to the earthly Jerusalem and will bring their gifts to it (Rev. 21:26), but their whole sphere of activity, in contrast to the departed saints, will be bound by natural limitations.

The Book of Isaiah

A Chapter Commentary

BY HERBERT LOCKYER

ISAIAH 23. "The burden of Tyre," that great merchant city of Isaiah's day, is full of coining prophetic import. Says F. C. Jennings: "The Tyre of this chapter represents the commercial glory of the world, and in the graphic picture given in her fall, we may see, as in a mirror, some utter description of the world's commerce in the future" (see Rev. 18). In this last of Isaiah's oracles for foreign nations, there are several aspects of judgment he pronounces upon Tyre: (1) proud and prominent, it shall yet be laid waste; (2) all of her commercial glory is to be taken from her; (3) her beneficial colonies are to become independent; and (4) renowned, she will find herself forgotten for "seventy years."

In grace, however, God was to visit Tyre. After the seventy years of obscurity, trade would revive, prosperity would return, and gathered gains would be dedicated to the Lord (vs. 18). How invincible America might be if over all "her merchandise and her hire" could be written, "Holiness to the Lord!"

ISAIAH 24. Chapters 24 through 27 contain, not only the spiritual message of salvation but the type of prophecy Isaiah seems to reveal in, namely, the ability to foretell a definite future which has its foundations in the present. One cannot but be impressed with the prophet's scope of imagination as he lifts the reader out of the sphere of mere history to paint pictures of the far-off future. For a prophetic outline of chapter 24, the divisions given by Dr. C. I. Scofield are suggestive: "Looking through troubles to the kingdom-age (vs. 1-12); the Jewish Remnant (vs. 13-15); the Great Tribulation (vs. 16-20); destruction of Gentile World-Power (vs. 21); the First Resurrection (vs. 22, 23).

Comparing this sombre chapter with the judgments of John's Apocalypse, we can note many similarities. While the world appears to be going on in its merry way, universal catastrophe may burst like a terrible flood at any moment, overwhelming the mightiest and meanest of earth. Would that the godless multitudes could realize that it is later than they think! "Fear, and the pit, and the snare" are upon them, and they know it not.

ISAIAH 25. Whatever application there may be to Israel after her deliverance from the Assyrian catastrophe, there is no doubt that Isaiah was inspired by the Spirit to bridge the centuries and express the gratitude of the redeemed of all ages. Not only is the chapter "so enhanced echo of the song on the seashore in Exodus 15," but a prelude of the triumph of the kingdom-age. For beauty of expression this chapter will never be surpassed. Compare verse 8 with I Corinthians 15:54 and Revelation 20:14; 21:4, and see how Paul and John lived in this prophecy. As for verse 9, it has a double application. It will be the voice of joy when the raptured Church gazes upon the Lord, and also the psalm of praise when a converted Israel looks upon Him whom she pierced. A useful outline of the chapter is the one suggesting that in verses 1-5 we have a hymn of thanksgiving to God for deliverance, as well as a confession on the part of those conquered. In verses 6-8, we have the Lord's bountiful banquet for all nations! What a feast of

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fat things that will be! And verses 9-12 unfold in hymn-like language the utmost praise of Israel, also the utter desolation of Moab.

ISAIAH 26. Here we have another song of the redeemed "sung in the land of Judah." Of its future application to "the worship and testimony of restored and converted Israel," we have no doubt. But who has not hugged to his heart great verses like 3, 4, 12, 13, and 20. While the full realization of such promises may be Israel's, all of us can drink deeply of them. Comparing chapters 25 and 26, F. C. Jennings suggestively comments: "We have what might be called 'The Tale of Two Cities'; the one representing that proud city, which man is building, contemptuously called 'the city of *tohu*' or confusion (24:10); the other, the building of God. When one is up, the other is down. When Jerusalem is trdden down by the Gentiles then that 'great city' of the nation flourishes. When Jerusalem is lifted up, then that falls. This is the burden of the song." Verse 19 gives us the first clear statement of the resurrection in the Old Testament, which while restricted to Israel's restoration is yet a fitting type of our resurrection at the return of Christ, when He will gather us into His chambers, until His indignation be overpast.

ISAIAH 27. Actually the last two verses of the previous chapter belong to this one. In the day of God's wrath, while Israel is to be saved, those around are incapable of salvation. "The agents of destruction shall themselves be destroyed: namely, 'the swift serpent,' Assyria; 'the crooked serpent,' Babylon; and the sea 'monster,' Egypt." Prophetically Isaiah describes how these heathen world-powers as ravenous beasts are to be consumed. Israel, however, as God's true vineyard, will gloriously flourish so that the whole earth shall be filled with fruit. Dealing with these divine chastisements, Isaiah makes it plain that Israel's judgment will be light compared with God's judgment of surrounding godless nations. The judgment of the nations was, and will be, punitive. Israel's judgment is always remedial. God sifts Israel but destroys the nations. In one case it is salvation; in the other annihilation. What comfort we can take from the declaration, "He stayeth His rough wind in the day of the east wind!" Burdened soul, ever remember that God will never allow you to carry more than you are able to bear.

ISAIAH 28. The woe of Ephraim proves how beauty can fade. Ephraim, as we know, was the name of Joseph's son, born while Joseph was in Egypt. Ephraim's seed became one of the tribes of Israel. Ultimately the names of Israel and Ephraim became synonymous. From the beginning of their sojourn in the Promised Land, the descendants of Ephraim enjoyed a certain prestige. "Geographically, they were at the heart of the nation and provided the setting for national assemblies, as well as a center for worship." God wanted Ephraim to be "a crown of glory and a diadem of beauty." But Ephraim wanted to wear "a crown of pride" of their own making. Thus Isaiah warns them of approaching judgment when their "glorious beauty . . . shall be a fading flower." A study of history proves that national decline is ever tragic. Are America and Britain not weighed in the balances in this respect? Scoffing politicians of today ought to read this great chapter of Isaiah and ponder the fact that God will surely deal with them, as He will with "bibulous priests who stumble in judgment, and the staggering prophets who err in vision" (vs. 7, 8).

ISAIAH 29. Approaching the woe on Ariel, it may be fitting to consider the twice-repeated name David gave to Jerusalem, where he loved to dwell and which will ever remain dear to the heart of God. Two different renderings are given of "Ariel." The margin reads, "Lion of God." In 11 Samuel 23:20 we read: "Benaiah . . . slew two lion-like [arist] men of Moab." While this is the simplest and most direct meaning of this symbolic name for Jerusalem, in Ezekiel 43:16, as P. C. Jennings points out, "the first part of the compound word, 'ari' is rendered 'altar'; and the whole may also be translated, 'altar of God,' as the place upon which the fire of God will be kindled and maintained." Two sections of this chapter are discernible: first, the prophet's woe to formalists in religion (vs. 1-14); second, the woe to those who do their plans from God (vs. 15-24). Note the phrase "upside down" in verse 14 (cf. 24:1). Trace this suggestive phrase through the Bible. It occurs some five times. Do we think of ourselves as "the potter's clay"? Are we willing to be moulded by the potter (Jer. 18)?

ISAIAH 30. The woe of verse 1 is capable of many applications. It was originally directed against those who went down to Egypt for help. But God has a good many rebellious children today of whom it can be said that they "take counsel, but not of Me." Sometimes it is so hard to believe that our strength is to sit still (vs. 7). May ours always be the guidance indicated in verse 21! How solemn is the last verse of the chapter where Tophet is "the dread symbol of the deepest depression in that lake of fire where 'the worm dieth not and the fire is not quenched' . . . When man himself is stripped of all covering and, a naked spirit, departs, then he shares in the uncovered condition of the devil and his angels," and as he has taken the same path of rebellion, he endures the same "fire" as the devil (Matt. 25:41). Within the chapter Israel is urged to repent of her idolatry (vs. 18-26). If she will, then copious blessings will be poured out upon her and "the Rock of Israel" will grant her a song in the night (vs. 27-29). Is there not a truth for the Church of today in Isaiah's call to separation and repentance? Delivered from all foreign alliances she can become a blessing in the world.

ISAIAH 31. While Israel had rebelled against God's laws and commandments, originally He meant them to be as fences, restricting only that they might protect against everything outside His will. God's lament was that His people had deeply revolted (vs. 6). They had substituted Egypt for Him. God commanded them not to make alliance with surrounding nations, and promised to care for them in every way on the condition they remained true to His Word. But the people jumped the fence and sought material help from Egypt. So in verses 1 to 3 we have the prophet's vehement denunciation of Judah for disregarding the Holy One of Israel by trusting in Egypt's horses and chariots. Judah sought the flesh, forgetting that the arm of flesh ever fails. God promises to deliver His people if only they will turn to Him (vs. 4-9). How beautifully Isaiah describes God's protection and provision in verse 5! We do not agree with those who see in this verse a prophecy of the airplane. The chapter ends with the determination of God to deliver Jerusalem and completely vanquish Assyria and her hosts (vs. 8-9).

ISAIAH 32. Here is another chapter containing a near and long view. While its background has to do with Sennacherib's invasion and of God's deliverance of His own, the chapter also carries an inescapable Messianic application. Christ is the king who is to reign in

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righteousness. He is, and will be, the Man as an hiding place from the wind. During the Millennium His Spirit will be poured upon His heritage, and the earth become a peaceable habitation for His people. Presently we must be active for the Master and sow beside all waters (vs. 20). What a transformation awaits this sin-cursed earth of ours, when kings and lords will rule in righteousness, and justice is the coin of the realm! From the top down, society will be regenerated. Moral distinctions will no longer be confused. In Christ's ideal commonwealth of nations, social righteousness, peace, and plenty will abound. The sections of the chapter are clear. The king reigns (vs. 1-8); tribulation must precede His reign (vs. 9-14); the latter rain, and the glory of Israel (vs. 15-20). May verse 17 be realized by us all!

ISAIAH 33. Before indicating the salient features of this chapter, one must pause to point out the preciousness of a verse like the second. Wonderful, is it not, as each new day begins, to have the Lord as our Arm to lean upon? "Who is this that cometh up from the wilderness, leaning upon her beloved?" Lean hard upon Him and acknowledge His might (vs. 13). Would that verse 14 were true of the multitudes around!

The historical situation of the chapter can be found in verses 7-12. Notice what happens when a prophet prays (vs. 2). God answers by destroying the destroyer's plan. Assyria is vanquished. "With a beautiful picture of the Messianic future, Isaiah's woes find an appropriate conclusion (vs. 17-24). The striking feature of the prophecies considered is the constant alternation of threat and promise. Isaiah never pronounced a woe without adding a corresponding promise." Mark verses 16 and 17 in your Bible. Nay, hide them in your heart and drink deeply of them as you wait for your tacklings to be loosed (vs. 23). What blessedness awaits the Church, Israel, and the earth! What will it be when the king comes back!

ISAIAH 34. "Armageddon," is the title Dr. Scofield gives this chapter, and one cannot read it without realizing that past history cannot exhaust its meaning. The eminent German theologian, Delitzsch, says of the chapter: "We feel that we are carried away from the stage of history, and are transported into the midst of the last things. . . . After the fall of Assyria, and when darkness began to gather on the horizon again, Isaiah broke away from his own times—the end of all things' became more and more his home. . . . It was the revelation of the mystery of the incarnation of God, for which all this was to prepare the way." What anguish will overtake the nations when the sword of the Lord . . . falls upon them (vs. 5, 6)! Presently, the kings of the earth, and the rulers take counsel together against the Lord; but His day is coming, and when it does, it will be the day of His vengeance (vs. 8). All we have to do in these days so heavy with prophetic significance is to seek out the book of the Lord, and read it (vs. 16). *The Bible contains God's blueprint of the future. There is no reason, therefore, to flounder in uncertainty as we think of coming events.*

ISAIAH 35. Joy after judgment—song after storm! The crashing finale of divine judgment in chapter 34 is now followed by the sweetest strains of promise. Death and darkness depart and the very desert "laughs with abundance." Delight is everywhere. F. C. Jennings, the gifted expositor whose volume on Isaiah should be in the hands of every Christian, remarks that "the very storm affords a foil that

increases the sweetness of that calm. Little do they know of the delights of spring who have never felt the pinch of winter; little do they value the 'trill of the singing of birds' who have never lacked their melody; little should we care for the promise, 'God shall wipe away all tears,' had we never wept. So this lovely little chapter is doubly refreshing from its sharp contrast with its predecessor. It has a 'lilt of joy and is almost metrical in our A.V. without much change." For beauty of expression, the language of this chapter is peerless. The reality of blessedness described will ever be beyond the glowing terms used. A verse like the eighth should have a present realization in the lives of the redeemed.

ISAIAH 36. We now approach an historical section taking us through chapters 36-39, introduced with the chronological note, "It came to pass in the fourteenth year of king Hezekiah." During this historic interlude, Isaiah himself stands out as a prominent factor in three directions: first, in the double attempt of Sennacherib to obtain possession of Jerusalem (vs. 36, 37); second, in Hezekiah's sickness and recovery (vs. 38); and third, in connection with the embassy of Merodach-Baladan" (vs. 39). Verses 1-3 describe Sennacherib's invasion. Verses 4-21 record the threats of Rabshakeh. How defiant of God and Isaiah he was! Verse 21 reminds one of the silence of the Lord Jesus when He was faced with those who disputed His claims. Verses 22, 23, and on through chapter 37:1-4, speak of Hezekiah's reaction to the taunts of Rabshakeh. "Let not Hezekiah deceive you: for he shall not be able to deliver you." It must have been hard for a good and godly king like Hezekiah to receive the proud, arrogant threats of the bumptious mouthpiece of "the great king, the king of Assyria," but he was not unduly disturbed. God was on his side.

ISAIAH 37. Do you not think that the twentieth verse summarizes the dramatic chapter we have reached in these meditations? The burning desire expressed in Hezekiah's prayer has inspired the saints through the ages. No weapons men forge could possibly have the power of such a prayer as the king offered. Hezekiah's heart-cry became a power against the defiant foe. Think of it, a whole army was slain with no casualties to God's people! They had no need to fight in that battle. Hezekiah spread Rabshakeh's threatening letter before the Lord and let Him answer it, which He did in a drastic way. How do you act when you receive a similar letter? Do you spread it before the Lord for Him to deal with, or do you answer it, giving blow for blow? God is able to deal with all arrogant foes, if only we will let Him. When He acted, one angel was sufficient to destroy 185,000 of Sennacherib's army. One with God is ever in the majority, as Hezekiah proved. Verses 29 roll under your tongue as sweet morsels see 28 and 31. In these superficial days, we would bear fruit upward without taking root downward.

ISAIAH 38. This chapter is strictly biographical, being made up of Hezekiah's sickness and recovery. In the fourteenth year of his reign, when he was about 38 years of age, Isaiah was divinely commanded to pronounce the king's death: "Set thine house in order; for thou shalt die and not live." Since the king had no son at the time, Messianic hopes that were centered in the dynasty of David were seriously threatened. Hezekiah, praying earnestly for the king's recovery, had his death sentence revoked, God adding fifteen years to his life, in which time a son was born to him. The poetic song of thanksgiving for recovery fittingly expresses the sentiments and feelings

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of one who has himself personally been unexpectedly and miraculously delivered from the brink of death. His hopeless melancholy gives way to boundless rapture as he learns of continued life in communion with God in the land of the living. We must remember, as we read of Hezekiah's gloomy view of the future, that he did not have the clear revelation of the New Testament. It was our Lord Jesus who brought life and immortality to light through His Gospel.

ISAIAH 39. Although this is a short chapter, it is sufficiently long to prove how subtle Satan is. After the deep experiences recorded in the two previous chapters, it was Hezekiah's sincere intention to "walk softly," but he failed to resist flattery, and in a moment of weakness exposed all his royal treasures to the covyos of Merodach-Baladan. He did not realize that he was to undergo a more dangerous trial than the threats of arrogant foes or the suffering from a physical disorder. "What neither of these could effect, Babylon, coming in the guise of friendship, accomplished." Hezekiah committed an inexcusable blunder, for the sight of his precious possessions would only excite his flattering visitors to possess them. As the result of this failure, divine chastisement fell upon the nation. Isaiah, in tones of prophetic authority, rebuked the king for his vanity of heart and lack of faith in God in thus receiving the messengers, and then gave a final prediction of judgment deemed to be the most marvelous of all Isaiah's minatory utterances, forming, as it does, a prophetic basis for chapters 40-66.

ISAIAH 40. With this chapter we come to the second half of the book. In chapters 1-39, Isaiah looks toward the captivities; now in chapter 40-66, he looks beyond them. Because of the change of style in this latter section, critics affirm that there must have been two Isaiahs. But as another has pointed out, "the change of style is no more remarkable than the change of theme. A prophet, who was also a patriot, would not write of the sins and coming captivity of his people in the same exultant and joyous style which he would use to describe their redemption, blessing, and power." John 12:37-44 is our authority for affirming that there was only one Isaiah.

The two opening verses of this chapter provide a prologue and key-note for the entire second section of Isaiah. The basis of Israel's comfort is the infinite, all-wise, all-powerful God, who, in comparison with other gods, is incomparable. Such logic is absolutely unanswerable. The three-fold division of the chapter is as follows: a comforting God speaks to Israel (vs. 1-11); the utter futility of idols (vs. 12-26); divine strength manifested in weakness (vs. 27-31).

ISAIAH 41. In His challenge to idolatrous Gentiles, God passes from the wonderful works of creation, as evidence of His power, to another proof of His Deity, namely, His power to predict. Dumb idols have no power to forecast the future. Two dialogues are before us in this chapter. In verses 1-7, there is a dialogue between God and the nations; in verses 21-29, a dialogue between God and dumb idols. It would seem as if the world is fast heading up for the climax indicated in verse 1. What F. W. Grant wrote in 1880 is true of 1931: "Never in the history of man has so terrific a calamity befallen the race as that which all who look may now behold, advancing as a deluge, black with destruction, resistless in might, uprooting our most cherished hope, engulfing in mindless desolation." God has an account to settle with godless nations, and the day is not far distant when they must come together for judgment. See what God can do with worms (vs. 14, 15).

ISAIAH 42. This wonderful chapter carries us beyond Cyrus, the temporal agent raised up to mediate Israel's redemption, to Jehovah's "servant," even the Lord Jesus Christ Himself. He is the ideal One who, *endued with the Spirit, will restore Israel and rule the world in righteousness.* Let us behold God's Servant: *Godward*, the Holy Spirit is to equip Him to execute judgment; *selfward*, He will be self-effacing, scorning all thirst for prominence; and *manward*, He will be gentle in dealing with the feeble, yet brave and determined until His God-given task is finished. Have you ever heard a sermon on "The Undiscouraged Christ" (vs. 4)? How easily discouraged we become! Note the precious promises God has for a restored Israel (vs. 8-12). Yet He would be a false friend if He did not chasten His own (vs. 9-25). Note also the "I wills" in this last section. Verse 19 is likewise suggestive. Christ, as the Servant, was blind and deaf to everything save the will and work of the One who sent Him. Spurgeon used to exhort his students to cultivate "a blind eye and a deaf ear" in their service for the Master.

ISAIAH 43. The opening "but," connecting the last chapter with this one, brings us to a change of style and substance that is swift and striking. From the outburst of divine fury we immediately come to favor. We pass from chastening to comfort. "The love that has been hidden behind the wrath returns to its prerogative again." After His strange work of punishment, God gladly returns to a far more congenial task. Thus the entire chapter is taken up with Israel redeemed and restored. God's deliverance is all of grace. The people could do nothing worthy of their redemption, as verses 23-25 plainly indicate. "This passage marks the highest point of grace in the Old Testament." For His own sake, and on no other basis, God is to blot out all their transgressions. What jewels of truth flash forth in this great chapter! Are you passing through the waters of trial? Read verses 1-3, and remember that God knows your name, where you live, and all about your adversities. Are you discouraged because evil men seem to prevail? Read verses 11-21. Note the two-fold weariness: Israel weary of God; God weary of Israel's iniquities (vs. 22, 24).

ISAIAH 44. Isaiah, knowing that doom is ahead for Israel if her unrighteous living is continued, pleads with her to return unto the Lord. The message of the entire Bible can be summed up in the words, "Return unto Me, and I will forgive." We have been reminded recently that "Rome lost its glory and France its power because of internal weakness caused by the sins of their people. America is being warned today of a similar destiny if its citizens do not repent and turn to God for guidance." If Israel is to have the power to attract the nations, then she must repent and live obediently. One of the most remorseless exposures in the Bible of the folly of idolatry can be found in verses 9-20. Gods of wood and stone, although dazzling, are dead. In the concluding portion of the chapter, Isaiah bids Israel remember that forgiveness is God's pledge of deliverance (vs. 21-23); that as her Maker and Redeemer, He stands ready to confirm His Word on her behalf. Look at verses 22 and 23 and mark how a song follows salvation. Redeemed ones, we can rejoice!

If a spring of living water from God's own Son has not been opened in your soul, no water can flow and there is no life in you.

Book Reviews

By KENNETH O. BOUTON

Park Street Prophet. By Harold Lindsell. Van Kampen Press, Wheaton, Ill. Cloth binding, 175 pages. Price, \$2.25.

This is the life-story to date of Dr. Hamid John Ockenga, present pastor of Park Street Church in Boston and president of Fuller Theological Seminary in Pasadena. Dr. Wilbur M. Smith, in the preface of the book, suggests that Dr. Ockenga's success is due to three factors—hard work, recognition of the work of the Holy Spirit, and a life of personal victory over sin. The youth, education, conversion, and entrance into the ministry of Hamid Ockenga are carefully recorded by Dr. Lindsell. The account of his call to the Park Street pulpit includes the interesting history of that church, founded in 1809. The chapter on missions is particularly inspiring. To realize that under God, Pastor Ockenga was able to lead the Park Street Church from a \$4,000 budget for missions in 1936 to \$150,000 in 1950, is to acknowledge a modern miracle. May every pastor get a missionary vision.

Revival had long been on the heart of Dr. Ockenga. How revival came not only to Park Street but all over New England under Ockenga's direction and Billy Graham's preaching makes for thrilling reading. Dr. Ockenga's part in the Fuller Seminary and the N. A. E. are also recorded. Whether one agrees with his position or not, the fact remains that he is carrying on his work as he believes God would have him.

The Kingdom of God and The Kingdom of Heaven. By Earl Miller. Published by the author, 408 Walnut Street, Meadville, Pa. Paper binding, 92 pages. Price, \$1.00; cloth binding, \$1.50.

Here is a brief but thorough treatise on an interesting subject. In six chapters the author takes us dispensationally from the cause of the chaotic conditions on earth before man's creation to the new earth of the eternal day. Each chapter is introduced by a page of Scripture texts and quotations bearing on the subject contained in it. The chapter headings are: I. The Kingdom of God; II. The Kingdom of Satan; III. The Kingdom of Heaven—Prophetic; IV. The Kingdom of Heaven—In Mystery Form; V. The Kingdom of Heaven—In Manifestation; VI. The Grand Finale. As used in this book the kingdom of heaven represents the work of God to re-establish order and unity on a rebellious earth. The kingdom of God is universal. When the kingdom of heaven is established, the earth is brought under the authority of the kingdom of God.

Finney Lives On. By V. Raymond Edman. Fleming H. Revell Co., New York. Cloth binding, 250 pages. Price, \$2.50.

In a day when revival fires have been kindled in many places, this book will be found to be inspiring and instructive. Dr. Edman writes out of a heart burdened for revival, of which he has tasted at Wheaton College. The book is developed in three parts. The first describes

Finney, the man, as to his conversion, consecration, and continuous efforts in revivals. Part Two, which consists of three chapters, centers on Finney's revival methods. Naturally the author has drawn extensively from the writings of Mr. Finney himself. The material of this section is set forth under the headings: The Pattern of Revival; The Price of Revival; and The Perils of Revival. The reader will find the information here definite, direct, and demanding. The cost of revival, while great, is insignificant in the light of the results. The closing section describes Finney the preacher. Five sermons, which have necessarily been condensed, are presented. In each we find the outline, the message proper, and the summary. Dr. Edman states that the message on "Moral Insanity" is one of the most heart-searching and solemn statements of truth he has ever read.

Letters

Immortality

To the Editor:

While I have pen in hand, I wish to question the answer to Question No. 1254 in the June issue. To me, "immortality" does not mean *endless existence*; it simply means *not subject to death*. This also is the basic definition of Webster, and Scripture is in agreement. We Christians are in mortal bodies (Rom. 6:12) now, but soon they will be changed to immortal ones, for we shall have bodies incorruptible (*aphikarsian*) and immortal (*athanasian*) . . . At this time the *only* possessor of immortality is the Man, Christ Jesus (1 Tim. 6:16). This verse is the best repudiation of the "Assumption of the Virgin Mary."

J. MCGILL REYNAR

Detroit, Mich.

To the Editor:

In your answer to Question 1254 (June, '51), do you not give the English dictionary definition of "immortality," and ignore entirely the Scriptural use of the word? This is rather surprising in a magazine devoted to Bible exposition, rather than the advance of merely literary knowledge.

I know of no place in the Bible where the word is used in reference to the soul, but alone to the deathless resurrection body of Christ,

"who only hath immortality" (1 Tim. 6:16) and the resurrection bodies which believers *will have*.

Dr. Lewis Sperry Chaler says, "Immortality is not endless existence . . . The commonly used phrase, immortality of the soul, is most unscriptural" (*Systematic Theology: Vol. VII, p. 190, 191*).

I am sure that *Our Hope* has more respect for God's Word than for Webster's.

GRACE H. FAOMER

Ferndale, Mich.

To the Editor:

I am a little confused about the answer to Question No. 1254 in the June issue.

In 1 Timothy 6:16, where the reference is evidently to our Lord, we read: "who alone hath immortality."

Does not "immortality" in this case mean more than *endless existence*?

RALPH W. NELSON

Berkeley, Cal.

Of course it is true, as the Bible states, that Christ "only hath immortality" (1 Tim. 6:16). It is equally true that our bodies are mortal and that we must "put on immortality"

(I Cor. 15:53). In this sense no man or woman is immortal by nature. Question No. 1254 had to do, however, with the immortality of the soul. The souls of all men exist endlessly: the righteous to eternal life and fellowship with God; the wicked to eternal condemnation (the second death) and separation from God.

Having said this by way of explanation, we are quite ready to acknowledge that we erred and that we ought to have been more explicit in the answer to the question under discussion. Instead of following the form of the question in the reply, we should have, as is obvious from the letters of Readers Reynar, Fromer, and Nelson, employed the word "immortality" in its New Testament usage. The Greek, *athanasian*, rendered "immortality" in I Timothy 6:16, means deathlessness and not endless existence, and there is a clear distinction, as the expression, "the second death," in paragraph one above, will show. Dr. Chafer is thoroughly correct in stating that "the commonly used phrase, the immortality of the soul, is most unscriptural." It would have been scriptural and therefore much wiser had we substituted, in our answer to Question No. 1254, some such

term as "the everlasting, conscious existence of the soul" for "the immortality of the soul." Thanks are due to these subscribers, and to Reader Lincoln also (see below) for their careful reading and candid writing.—Ed.

Rebuttal

To the Editor:

I have just noticed the letter with the caption, "Duguted," by Bracebridge Lincoln, and your reply to it, on page 767 of the June issue.

Now, dear sir, as I happen to be "the man" in question, I would like to call to your attention that in your reply you say: "Reader Lincoln will find it difficult to prove that the rich man, who was indeed dead (to which I agree), did not pray for his five brethren, who were still living."

The burden of proof is up to you. It was your magazine that started all this. On page 628, for April, I read as follows: "Now, when too late, he [the rich man] prayed first for himself and then for his five brethren, lest they also come into this place of torment (Lk. 16:24, 28). First he prayed for mercy: 'Have mercy on me.' . . . If only he had prayed that prayer before death overtook him, he never would have entered that dread abode of torment and despair."

The rich man, remember, prayed to Abraham and not to God. Since when has Abraham had the power to keep men from going to hell? Since when has he been able to deliver anyone from hell? Since when have we been given authority to pray to Abraham for anything? Can any good come to anyone—living or dead—by praying to Abraham or any other saint?

I must be honest with you and tell you that I firmly believe that

men such as you and Mr. Stewart presume far too much in your interpretation of this particular portion of Scripture (Lk. 16:19-31). You presume that it is history and not a parable. How about Luke 15:11-32? We are not told that this is a parable. I believe that you would say that it is one. How about Luke 16:1-13? History or parable? You presume that the rich man was a wicked man and that the beggar was a saved man. The Bible doesn't say so. You presume that the soul of the rich man went to hell and that the soul of the poor man went to heaven. The Bible doesn't say so. As a matter of fact, the Bible doesn't say that the soul of either went anywhere.

While on this subject of the soul, would you mind giving me a passage of Scripture—just one will be enough—which supports your statement, "his soul is immortal," found on page 760 of the June issue? Unless I am sadly mistaken, immortality, in respect to man, has to do with his body and not with his soul.

Thanking God that men are saved by grace through faith and not by somebody's particular brand of theological ideas, I am

BRACENRIDGE LINCOLN

Gresham, Ore.

In regard to paragraphs one to five of Reader Lincoln's letter, see pages 63, 64 (July issue) for the purpose of the article under discussion; regarding paragraph six of the same, see the three letters above under the caption, "Immortality"; in respect to paragraph seven, Amen.—Ed.

Criticism Only?

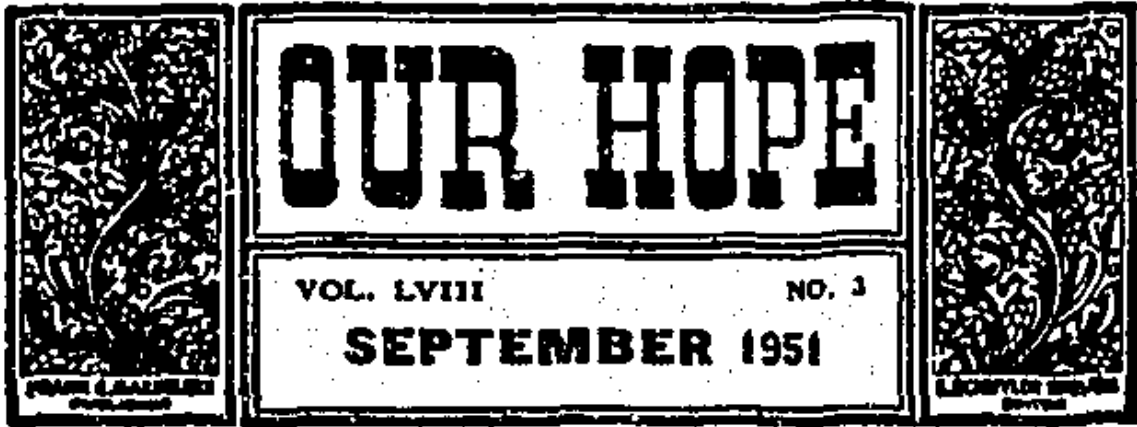
To the Editor:

My mother and I think it is shameful that you only publish letters of criticism in "Letters"—or rarely any other kind. Don't you receive anything else? Our Hope has been of untold blessing in our lives.

SARA (Mrs. W. W.) OTIS
Springfield, Ohio.

Yes, we receive many letters of gracious commendation—about twenty or more to every one of the critical kind. It would hardly be becoming, in the light of Ephesians 4:2, etc., for us to parade for public view all the kindly and encouraging communications that come to our desk, since whatever of spiritual value appears in these pages is of God and not of us. We are, however, more than grateful for these expressions of appreciation. Then, too, the letters of criticism are most profitable and in the case of some published in this very issue, bring them to light. We are therefore thankful to the members of the reader-family who show their interest and take the time to point out statements that they consider to be unscriptural. Sometimes we do print nice ones.—Ed.

Nothing tends more to glorify the name of the Lord Jesus than that quiet repose of spirit which results from having Him between us and everything that could be a matter of anxiety to our hearts. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." —Selected.



Editorial Notes

MEMORIAL EDITORIAL: Five Precious Words

How great were the activities of our Lord when He was on the earth! As Mark tells us in his Gospel, from the earliest morning, long before the day-dawn, He arose to engage first of all in prayer, which was soon interrupted by the multitudes which sought Him. And so throughout the day He worked incessantly and unsparingly. After the healing of the demon-possessed maniac, as recorded in the fifth chapter of Mark, our Lord was soon again surrounded by a large number of people. But suddenly there rushed into His presence Jairus, the ruler of a synagogue. Jairus was deeply agitated. He fell in a worshipful attitude at His feet. Jairus had at home a daughter facing death. He knew that the One he had sought had the power to heal and to deliver and to save her from death. And how readily the Lord responded to the faith of this trusting ruler! What a procession it must have been when the Lord Jesus and Jairus walked together, followed by the mass of people who thronged Him! Another miracle followed. Faith touched our Lord. A suffering woman, whom He later acknowledged as a daughter, hence a believing soul, touched the hem of His garment. Faith prompted her to say: "If I may touch but His clothes, I shall be made whole." She did not trust in vain. "Thy faith hath made thee whole; go in peace and be whole of thy plague."

Then the scene changed. A messenger appeared to speak to Jairus. It was sad news that he brought: "Why trouble

the Master any further; thy daughter is dead." The Lord had heard the news and then, turning to Jairus, He spoke these five words: "Be not afraid, only believe."

"Be not afraid, only believe." They are indeed precious words of comfort and power which daily should be remembered as we follow Him. They find a blessed application in different ways. He speaks thus to the sinner who comes to Him with the burden of his sins, with a sin-laden conscience. There are many who know and feel their guilt and who are uncertain, in doubt, as to their salvation. This is Satan's work. First he minimizes sin; but when the conscience is aroused by the Word of God and the Spirit of God, he inspires doubt, suggests the unpardonable sin, and produces despair. Reader, if this is your case, let Him speak to your heart now: "Be not afraid, only believe." He is still the friend of sinners. He still assures you: "He that cometh unto Me I will in no wise cast out." Some day that door will be shut; when the day of grace and salvation is over, then His precious invitation will be withdrawn: "Come unto Me, ye that labor and are heavy laden, and I will give you rest." Then it will be everlastingly true as Isaiah pens: "There is no rest for the wicked." That day is not yet. But it is not far away, for, "the judge standeth before the door." So, troubled soul, listen to His voice as you fall at His feet confessing yourself as lost: "Be not afraid, only believe." Cast yourself into His arms of love, trust Him, and then, go in peace, for thy sins are forgiven thee.

"Be not afraid, only believe," is His assurance; these are His words of comfort and peace to the saints. Christ loves the sinner, but the sinner who has accepted Him as his Saviour and acknowledges Him as Lord, has become a saint, a separated one called into His fellowship. The Spirit of God joins him to the body of Christ, the Church. He becomes a member of Christ.

Living in the spirit of these facts, living a life of separation, following hard after the Lord with the Spirit-given desire to please Him, leads to conflict, various temptations, testings, and trials. While Satan hates Christ and opposed Him while He was on earth, he equally hates the man and the woman in whom Christ dwells, who are members of

Christ. The true saint of God, who lives in true fellowship with the Son of God, is the constant target of the enemy of God. Against every saint the fiery darts of Satan are aimed—and never as much as now, because Satan knows that ere long he will be bruised under the feet of Christ and His body.

The sinner unsaved is controlled by the lust of the flesh; he is not serving God but is under the control of the devil; he is of the world, a part of the world which lieth in the wicked one. The saint's conflict is with the flesh, the devil, and the world. The claim of some that their old nature is eradicated, that they live without sin, that they have no more struggles with the flesh is more than unscriptural; it is delusion.

The child of God knows and confesses: "In my flesh there dwelleth no good thing." The old nature is not dead by any means, though it is a blessed fact that it was nailed to the cross and therefore sin cannot have dominion over us. Paul's great confession belongs to every Christian and should be constantly manifested: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20). Yet again and again that old nature, judicially dead, asserts itself. And when it does, we need not to fight it or try to subdue its workings; instead, look to the cross and hear His voice: "Be not afraid, only believe." Believe in the power of the cross and in Christ's precious blood. Yes, Satan battles God's saints to the very last moments, when their feet will be swift like hinds' feet to escape and walk upon the high places of glory. The last chapter of Ephesians reveals the warfare of the saints. It is not with flesh and blood, but with the wicked spirits in the heavenly places, the air, where Satan's dominion is at present. And when the fiery darts begin to fly, when we grasp the shield of faith to quench them, we can hear the voice of our great victor: "Be not afraid, only believe." Resist the devil and he will flee from you.

And what shall we say of the testings, the trials, the cares, the various troubles, and the losses which those who are

God's children, no longer of the world yet still in the world, experience in exactly the same way of those who are of the world experience them? For the children of God there is a blessed remedy for everything, a remedy which will keep us in perfect peace. When sickness comes, when losses are taking our earthly possessions from us, when the cares of life and the burdens become heavier and heavier, when lonely days of old age overtake us, just listen again to His voice: "Be not afraid, only believe." Cling closer to Him; trust, and you need not fear.

Perhaps some dear one upon a sickbed reads these lines penned with prayer. Just a little while longer and your eyes may close in death. Are you afraid? Why should you be? When it comes, then hear His blessed words which belong to you in the hour of death: "Be not afraid, only believe."

Our age is trembling, for it is a dying age. There will soon be a funeral when man's day ends and another day, Christ's day, comes. The whole world has been plunged into a fear-complex, the very thing that our omniscient Lord announced: "men's hearts failing them for fear." But this kind of heart-failure should never overtake a true child of God. When the world trembles, fears, becomes despondent, loses hope, then He speaks the loudest: "Be not afraid, only believe." Why fear when the dawn of our glorious morning is so near? **Nol Believe, and trust as never before.**

—A. C. G., 1940



Prelude to
a Call to
Service

It was in the year that King Uzziah died that Isaiah was called into the Lord's service, to a task from which any man would recoil by nature—the delivery of a message that would cause men to hate him. Isaiah needed to be prepared for that service, and the preparation was such as to induce him to behold the glory of the Lord. Of that experience the prophet wrote: "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple" (Isa. 6:1). The seraphim, standing there in the temple, cried one to another, saying:

"Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory" (vs. 3). The experiences that Isaiah had are a necessary prelude to every call to the service of the Lord, and so it is well for us to examine them and learn them by heart.

(1) God's holiness must be seen by him who would serve the Lord. The consciousness of God's holiness is closely identified with the realization of His redemptive work. The word, "holy," is first mentioned in the Bible when God, about to move in redeeming His ancient people, said to Moses, whom He was calling for that service: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). And after the Red Sea had rolled between the host of Israel that had been redeemed by the blood of the slain lamb, and the host of Egypt that typifies the world in all its sin, the song of deliverance that the Israelites sang contained these words: "Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11). God's holiness must be seen by those who, having been redeemed, would serve Him. "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory."

(2) God must be seen in Christ by him who would serve the Lord. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18). No man can see God and live (Ex. 33:20); but there is One who is the express image of Him, who must be seen in reality for life and service—the Son of God. It was He whom Isaiah saw high and lifted up. The Holy Spirit makes this very evident, since it is written, in John 12:41: "These things [the things recorded of Christ in verses 37-40] said Isaiah, when he saw His glory, and spake of Him." God must be seen in Christ by those who would serve the Lord, for He will not accept the works of those who deny His Son who declared: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6).

(3) He who would serve the Lord must see himself in the light of God's holiness. Before Isaiah pronounced any

divine woes upon others, he cried: "Woe is *me!* For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (vs. 5). This has been the experience of all of God's honored servants. Gideon saw the angel of the Lord face to face, and he cried out: "Alas, O Lord God!" (Jud. 6:22). Manoah, in a like circumstance, exclaimed to his wife: "We shall surely die, because we have seen God" (Jud. 13:22). These were Theophanies that Gideon and Manoah saw, and they were undone. So Job declared: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6). And thus Daniel, and Peter, and John, and others reacted in the presence of the Lord of glory. Those who would serve the Lord must see themselves in the light of God's holiness, so that they come to the end of themselves and cast themselves before Him in dust and ashes.

(4) He who would serve the Lord must see that divine holiness is satisfied with the divinely appointed and accepted sacrifice. In Isaiah's vision, one of the seraphim flew toward him, "having a live coal in his hand, which he had taken with the tongs from off the altar" (vs. 6). That burning coal from off the altar fire spoke of God's holiness burning against sin (see, i.e., Lev. 9:24), but it symbolized also God's satisfaction with the offering for sin that was wont to be placed upon the altar. Thus the seraph, laying the coal against Isaiah's mouth, said to the prophet: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (vs. 7). The seraph declared it, and it was so. In such a way those who would serve the Lord have the Word of God that, by faith in the perfect sacrifice of the Son of God, their sins and iniquities are forever gone. Divine holiness is satisfied with the divinely appointed and accepted Sacrifice, the precious blood of Christ. It is when men come to this realization that they are ready to be commissioned for service.

And (5), he who would serve the Lord must hear His call and respond obediently and unquestioningly to it. After such experiences, Isaiah writes: "Also 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. And He said, Go . . ." (vs. 8, 9). Many there are today who serve the Lord valiantly and with loving hearts. Such service becomes fully acceptable and fruitful as there is a personal experience, upon the part of him who serves, as to the holiness of God, the exceeding sinfulness of sin, and the grace of God manifested in the sacrifice of Christ, giving the believer a present, full, and certain salvation. Knowing these experiences, the Christian will be constrained by the love of Christ to an obedient, dedicated, powerful, and blessed service in the Saviour's name.



On The solemn duty of every believer in the
Compromise Lord Jesus Christ is to be on His side
 completely. Compromise in spiritual mat-
 ters is a dangerous thing; much more,
 such compromise is unscriptural. It is in direct contradic-
 tion to the command of the Holy Spirit to contend earnestly
 for the faith once for all delivered to the saints (Jude 3).

Our primary task, as Christians, is to glorify God. There are three ways in which we may glorify Him on earth: (1) by living out the life that we have in Christ; (2) by holding forth the Word of Life, the Gospel of our salvation, to an unsaved world; and (3) by contending earnestly for the faith. Our ardor to defend the faith must not cause us to be contentious in spirit, hard to get along with, unpleasant companions, it is true; but it must result, nevertheless, in our acting in a firm way to rebuke corruption in doctrine and life.

From the very first century of Christianity, the martyrs, whether under Nero, in the days of the Reformation, or at any other time, were all defenders of the faith. They knew no compromise and their unflinching testimony to Christ and to the written Word of God led them, by the thousands, into the cruel arenas and chambers of torture. They were faithful unto death.

Of this sort of witness we, in the English-speaking world, know little today. We shrink from hardship of any kind,

and many seek instead the glory and honor that man can bestow. Those who are faithful in their witness suffer, at most, ridicule and unpopularity. But even this meager reproach for Christ's sake seems to be too heavy a burden for some to bear.

Thus it is that there are brethren in Christ, men who are known as conservatives, who show a lenient attitude toward other men who, although their names are on church rolls and they stand in places of leadership, deny the faith. Our tolerant brethren, it is true, will affirm that they do not stand hand-in-hand with the modernists, but neither do they stand hand-in-hand with the fundamentalists. They are, we fear, middle-of-the-roaders, men who hold the faith but do not contend for it. They seem to be able to fall in line with movements and organizations that are unsound in doctrine or are controlled by men who deny the faith—modernists, evolutionists, and the like. Their motive appears to be sound—to help those who are untaught, to “strengthen the things that remain.” This, however, as sincere as the motive may be, such a position is dangerous to say the least: (1) nothing remains to be strengthened in institutions wherein the leadership denies the truth of God; and (2) the Scripture demands separation from infidelity.

Modernism and all other unsoundisms deny the person and work of Christ as He is revealed in the Scriptures. A believer in Christ who is associated in any capacity or fellowship with such infidelity, whatever the seeming expediency, is acting contrary to the explicit instruction of the Holy Spirit, who has declared: “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds” (III John 9-11). There is nothing middle-of-the-road about this injunction. It demands complete disunion with deniers of the faith. A Christian, therefore, who associates himself or fraternizes with such men becomes a partaker of their evil deeds. The

believer in Christ must be absolutely and uncompromisingly separated from infidels, yes, even baptized infidels. "Be ye not unequally yoked with unbelievers," the Spirit commands through the Apostle Paul. "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" (II Cor. 6:14, 15).

The Scriptures suggest that our brethren who compromise with modernism, rather than strengthening the things that remain and helping the untaught, are strengthening the hand of the enemy and helping the apostasy. To compromise in spiritual things is to be unfaithful.

It is well to remember the acts of Korah, Dathan, and Abiram, who revolted against the priesthood and the blood, professing to have no need of them. Modernism is like that. It does not reject an earthly priesthood, to be sure, but it rejects the sacrifice of Him who washed us from our sins in His own blood, and His bodily resurrection and ascension into heaven where He acts as our great High Priest. Modernism rejects the Christ of the Bible. Let those who would compromise with the liberal wing of Christendom, with deniers of the faith, bear in mind the solemnity of Moses's word to God's people in the days of Korah, Dathan, and Abiram: "Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins" (Num. 19:26).

Compromise is a dangerous thing. May we all be defenders of and contenders for the faith, the truth as it is in Christ, the Word of God.



Proposal
and
Disposal

There is not one of us, we suppose, who has not, at one time or another, had some program, or plan, or proposal that seemed very important or dear to the heart, interrupted or frustrated, even though it may have been a subject of prayer for a long time. What we need to remember is that, while man proposes, God disposes. David Livingstone proposed to go to China as a

missionary, but God sent him to Africa where he became one of His greatest servants there. William Carey proposed to serve the Lord in the South Seas, but He took him to India where he translated the Bible into tongues and dialects to the instruction and blessing of millions. Our proposals are not always the best ways, for our God knows the end from the beginning. His way alone is the best way.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. *In all thy ways acknowledge Him, and He shall direct thy paths*" (Prov. 3:5, 6). If we delight ourselves in the Lord, He will give us the desires of our hearts (Psa. 37:4); but sometimes He changes our present desires to His desires for us, so that our hearts may be satisfied and filled with His peace.



Spiritual Umbrella During a long drought in western Kansas, the minister of a small country church announced that he would hold a special service for the express purpose of praying for rain. At the time appointed for the meeting, the building was full to overflowing; but only one member of the large congregation, a little girl, brought an umbrella!

"If ye shall ask any thing in My name," our Lord promised, "I will do it" (John 14:14). Why, then, are we so slow to believe Him? The Christian need never be anxious, neither need he doubt or want anything. He needs but to pray, *in faith believing*. It is this kind of praying that gets up from its knees with a spiritual umbrella—expecting great things because great things have been asked of a great God who has made and will keep His great and precious promises.

THE EVERLASTING SPRING

Do not try to get something out of *self*. Why try to pump where there is no well, or to draw water where there is no spring? Come, rather, to the everlasting spring, to the everlasting well. Come to Christ.—*Selected.*

OUR HOPE

139

THREE CROSSES

By CONSTANCE CALENBERG

Three crosses there outlined
 Against the sky,
 And I
 Had come to gaze at them with awe;
 For on the center cross I saw
 The dying form of One
 Who first loved me.
 Three crosses there, and yet I see
 But one,
 The center cross
 Which, casting shadows long,
 Reveals the rough-hewn bar, the strong—
 Relentless tree.
 And, too, I see
 That crown of thorns
 Which thus adorns
 The brow
 Of Him,
 Who made the earth—
 Who gave to thorns
 Their birth;
 Supplied the sun, and rain
 That they might grow
 And render pain,
 In piercing now
 The perfect whiteness,
 Of His brow.
 I see the spikes
 Which rip and tear
 The flesh of Him who there
 Must bear
 My guilt and sin;
 And as the piercing nails drive in,
 I see the blood,
 A flow of death
 Which in its healing lendeth breath
 To dying men,
 A crimson flow, which can
 In cleansing give
 New life,
 Eternal hope to live.
 I see the blood which makes sin white,
 Which brings the dawn
 To sinners' night,
 Which lendeth peace,
 Where once was pain—
 The blood that cleanseth
 Every stain.
 Three crosses
 There outlined against the sky,
 And I have found
 The answer which I sought,
 For there upon the center cross
 Was wrought
 The sacrifice—
 A perfect life to give
 That I,
 In trusting Christ,
shall be happy each day

Our Hope Missionary Funds Donations to the *Our Hope Missionary Subscription and Missionary Book Funds* were very generous during the month of June, and we are grateful indeed. We were able to renew subscriptions that had expired for quite a number of our missionary friends and to consider solicitations for some of our books. But the requests still exceed our ability to fulfil them and we lay this need before you, our reader family. The Lord's money is well spent in supplying spiritual food to the Lord's servants in distant fields of activity in His name.

Receipts for June are thankfully acknowledged below.

Our Hope Missionary Subscription Fund, June, 1951: Nos. 51-58M, \$6; 51-59M, \$5; 51-60M, \$5; 51-61M, \$10; 51-62M, \$5; 51-63M, \$1; 51-64M, \$5; 51-65M, \$10; 51-66M, \$5; 51-67M, \$11. Total, \$57.00.

Our Hope Missionary Book Fund, June, 1951: Nos. 51-8B, \$4; 51-9B, \$10. Total, \$14.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler English:

Sept. 16—Haddon Heights, N. J.: Haddon Heights Baptist Church; a. m. and p. m.

Sept. 22, 23—Babylon, N. Y.: Baptist Church; Week-end Bible Conference.

Dr. Herbert Lockyer:

Sept. 8-16—Reedsburg, Wisc.: First Presbyterian Church.

Sept. 17-23—Minneapolis, Minn.: First Baptist Church.

Dr. Frank B. Gaebel:

Sept. 2—Orange, N. J.: First Presbyterian Church (Morning and evening).

Sept. 23—U. S. Military Academy, West Point, N. Y.; (Chapel Services—8:10 A.M. and 11 A.M.)

LET BROTHERLY LOVE CONTINUE

There is a day coming, and it cannot be far from us, in which we all shall meet lovingly in heaven and sit at one united feast. Full fruition of God shall be the feast, and peace and love the sweet music that shall sound to it. What folly then it is for us here to fight those with whom we shall feast there! Let brotherly love continue, brotherly forbearance constrain, brotherly kindness encourage, and brotherly grace unite.

—William Gurnall

As we go on day by day, making fresh discoveries of ourselves, we need to have beneath our feet the solid foundation of God's grace. Nothing else could possibly sustain us in our growing self-knowledge. The ruin is hopeless, and therefore the grace must be infinite. And infinite it is, having its source in God Himself, its channel in Christ, and the power of application and enjoyment in the Holy Spirit.

The Christian's Inner Sanctum

BY HERBERT HENRY EHRENSTEIN*

One of the great educational experiences which can come to every one of us is found in the study of the prayers of outstanding men of the past and present. The 19th-century Russian novelist, Fyodor Mikhaylovitch Dostoevski, has an interesting statement in his work, *The Brothers Karamazov*. He says: "Be not forgetful of prayer. Every time you pray, if your prayer is sincere, there will be new feeling and new meaning in it, which will give you fresh courage, and you will understand that prayer is an education." There is a great deal of truth in that comment. Prayer is an education, and meditation on the printed and published prayers of men of God through the ages can be very beneficial.

The Bible furnishes us with a number of petitions uttered by those who have been in various moods of joy, sadness, disconsolation, repentance, or determination. It will well pay us to give careful consideration to the things for which these men have prayed. To be sure, there are some Christians today who abhor the thought of reading prayers and who insist that every man's prayer ought to be his own and should not be read, studied, or analyzed as if it were written for the public. Be that as it may, there still is a sense in which we can benefit from a greater understanding of the supplications of those who had a grip on God, those who knew how to ask God for things and get them.

It is with such a desire that we begin a meditation on one of the great prayers of the Bible, uttered and written by the Apostle Paul and preserved in the letter commonly known as the Epistle to the Ephesians. You will find it in Chapter 3, 14-19, and it is a marvelous prayer indeed, containing some of the deep longings of the apostle's heart for those Christians who are attempting to live Christ-like lives.

*Mr. Ehrenstein, pastor of the Gethsemane Baptist Church, Philadelphia, Pa., has written a number of articles for us during the past ten years. This is the first of two studies of Paul's prayer in Ephesians 3.

Read again these beautiful words, taken here from the Weymouth translation:

For this reason, on bended knee, I beseech the Father, from whom the whole family in heaven and on earth derives its name, to grant you—in accordance with the wealth of His glorious perfections—to be strengthened by His Spirit with power permeating your inmost being. I pray that Christ may make His home in your hearts through your faith; so that having your roots deep and your foundations strong in love, you may become mighty to grasp the idea, as it is grasped by all the saints, of the breadth and length, the height and depth—yes, to know the love of Christ that surpasses knowledge, so that you may be filled up to all the fulness of God.

In this great, passionate entreaty of the Apostle Paul, we have a number of requests which seemingly are beyond the remotest possibility of answer; yet Paul confidently uttered them and, I am sure, just as confidently believed that God would respond. The scope of the prayer staggers us, and we may be impelled to ask the question: "Can we actually have these things for which Paul asked; are they literally within the realm of our grasp?" If we carefully analyze the passage of Scripture before us, we will notice that there are four basic requests involved: (1) that we might be strengthened in the inmost being; (2) that Christ might make His home in our hearts; (3) that we might have our roots deep and our foundations strong in love; and (4) that we might be filled up to all the fulness of God.

The Apostle Paul began his prayer by telling us, in verse 14: "for this cause, I bow my knees unto the Father of our Lord Jesus Christ." I wonder if you have ever given consideration to the various positions and opportunities for prayer. For instance, we are almost all accustomed to bowing our heads at the dinner table before partaking of the food placed before us. But this "saying grace" is but one method of praying. The chances are, too, that most of us make a habit of getting on our knees at the close of the day, to spend some time with the Lord in prayer. I recall that the pastor of a church of which I was a member before I began my training for the ministry, used to make a practice of kneeling by his pulpit chair when he came out on the platform for the church-services. To me, this was a most impressive act although, as might be expected, there were the few who critically said that he did it for show purposes. But kneeling is another position of prayer.

There are some very deeply spiritual persons who make a practice of prostrating themselves in prayer before God—stretching out on the floor in their agonizing for God's blessing and power. Reports reach us saying that Billy Graham, the well-known contemporary evangelist, is one of these folks who uses the prostrate-method of prayer occasionally; again, not for show, but in deep humility, and generally only when he is alone or with one or two close friends. It is my personal opinion that, if used sincerely and under the leadership of the Spirit of God, this position for prayer may go far to making this communicative experience that we call prayer, of greater value to us.

Undoubtedly you have found that you may pray at almost any time and under varying circumstances and in a host of different positions. You may, for example, be walking along the street deep in thought when something comes to your mind for which you feel led to pray. Surely you are not going to drop down to your knees in the middle of a busy street! Rather, you will continue your walk, and as you go along, talk to the Lord. I often find myself doing this, and not a few times, I have been told later on, I have ignored someone who waved to me in passing. So, you see, figuratively you may "bow your knees" to the Lord God in prayer while sitting or reading; over your desk or store counter; in the office or riding the subway; or at any one of a number of other times and circumstances.

The next thing of importance that we might notice in our text is the statement, in verse 15, concerning the family: ". . . from whom the whole family in heaven and on earth derives its name . . ." One of the primary difficulties God has had in making His truth known—if, indeed, we may think of God having difficulties—is to couch truth in human language and human form, so as to make it intelligible to mankind. When we consider, for instance, how tremendously difficult it is for us to interpret physical things—the phenomena which we see—to one who has no physical sight, we must realize that it is thousands of times more difficult for God to describe the spiritual things to a person who has no spiritual sight. Yet God has sought to do this in many ways, by object lessons. For example, the Lord Jesus endeavored to present the reality of the new birth to Nico-

demus by saying that *water* and *spirit* were involved: "Except a man be born of water and spirit, he cannot enter into the kingdom of God" (John 3:5). To Nicodemus water would of course imply H₂O, the liquid used to wash hands, clean clothes, etc. Thus, to Nicodemus, this part of the object lesson was to bring home the idea of *cleansing*. Spirit, on the other hand, brought to Nicodemus's attention the in-breathing of the divine Presence; this was the second essential.

Or think for a moment of the parables that our Lord told! They were designed to take the commonplace, everyday activities of life, and use them to illustrate divine truth. Consequently, when the Lord Jesus said that "a certain man had two sons . . . the younger of them wasted his substance with riotous living . . .," immediately the audience grasped a divine truth; undoubtedly they knew of a number of such sons among their acquaintances. Or, when our Lord spoke of a sower who went out to sow, His hearers lifted up their eyes and watched a man in the field a quarter of a mile away, sowing seed in his field. Yes, they could understand that! And when Christ pointed out that the kingdom of heaven was like leaven (or yeast) hidden in three measures of meal, that picture was plain to His hearers. They had all made use of leaven—or their wives had—in baking, many times. So, too, Paul sought to speak of the earthly family, known to all his readers, and he said that it was an illustration of the great family of God, made up of believers on earth and in heaven. And even as the earthly family has a father as head and leader, so the heavenly family, with some of its members still on earth, has a heavenly Head.

We come now to the first of the four petitions asked for by Paul in this great prayer of Ephesians 3: ". . . that [God] would grant you—in accordance with the wealth of His glorious perfections—to be strengthened by His Spirit with power permeating your inmost being." This is a great request, of tremendous import. And the question arises: "Is it possible of fulfilment?" Can it be that God will grant us to be strengthened with power by His Spirit in the inner man? The answer, of course, is "Certainly!" God has not promised something which He is unable to perform. He has

estimated His resources before He caused Paul to write these words.

Suppose a man makes out a check for \$5,000 when he only has \$100 in the bank. What happens? Obviously, the check "bounces." It is essential that a check-writer estimate his resources before making a check out, or he becomes a fraud, subject to arrest. Similarly, if God promises something in His Word which He is unable to provide, He becomes untrustworthy. How important, therefore, it is for us to know that He is able to grant us these things for which the Apostle Paul prayed, and He grants them, as our text says, ". . . in accordance with the wealth of His glorious perfections."

The late Dr. H. A. Ironside used to tell the story of a millionaire, on whom a solicitor called one day to request a donation for a worthy cause. The rich man listened to the presentation of the need and then reached into his wallet, took out a \$10 bill and gave it to a very disappointed solicitor, who had expected much more. The millionaire thus gave *out of* his wealth, but not *according to* his wealth. On the other hand, had he given the solicitor a blank check, signed and numbered, and told him to fill in the amount he thought best, then the millionaire would have been giving *according to* his wealth. This is precisely what God has done for us: He has given according to the sublime measurement of His own immeasurable wealth.

Now what about this strengthening of the inner man? One of the sad facts of present-day Christianity is that we give so much time to the *outer-man* and so very little attention to the *inner-man*. We take great care to see that we are properly clothed; that our hair is parted, combed, or waved properly; that our color combinations are just right; that the nose is powdered, shoes shined, and all of the rest of the vanity that goes along with this element of our appearance. We try to see to it that we get three square meals a day, or, if we are on a diet, two square—and one round—meals a day. Few of us like to miss out on a meal if we can help it. Yet this same principle of exactness and carefulness, which should be carried over into the spiritual realm, just is not done in all too many cases. We neglect our Scripture-study, skip our prayers now and then, and take a Sunday

off occasionally, slipping God a dime or a quarter extra the following week to make up for it!

The Apostle Paul wrote a very illuminating word to the Corinthians, which deals pertinently with the matter in question. In II Corinthians 4:16, we read: "For . . . we faint not; but though our outward man is in the process of perishing; yet the inward man is being renewed day by day." Clearly, Paul had learned an important lesson and he desired so much to pass it along to his readers. He knew that the mortal body, which he dragged about with him and which he so often wished he could toss off, was constantly in the process of decay and disintegration. And while Paul, living in that supposedly "scientifically-unenlightened" day, did not know all of the intricacies of cell-break-down and body-dysfunction, yet, led as he was by the Holy Spirit, he had wisdom sufficient to recognize that, from birth to death, there is a steady, though slow, deterioration of the human organism. And so he wrote: ". . . our outward man is perishing . . .". However, the apostle also recognized that this human fragility ought to turn the true Christian to strengthen his inner man more and more as the days go by, that the ". . . inward man [might be] renewed day by day."

I wonder if we, today, have understood the desire of God to infiltrate into our Inner Sanctum. Have we recognized that the Holy Spirit longs to fill us with His fulness, and strengthen us with His power? Do we realize that the Inner-Sanctum of our Spirit is the rightful, logical abiding place of God's Holy Spirit, and that only when He takes up His abiding place in us, can we be the sort of Christians we ought to be? Let us appropriate this truth anew this very day, and find in God's Spirit, who dwells in every child of God, the strength and power He has promised to provide. Let the prayer of our hearts be the words of the hymn writer who, though writing so long ago, yet adequately gives expression to the Christian's deepest desire:

Spirit of God, descend upon my heart,
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

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I ask no dream, no prophet ecstasies,
 No sudden rending of the veil of clay,
 No angel visitant, no opening skies;
 But take the dimness of my soul away.

Teach me to feel that Thou art always nigh;
 Teach me the struggles of the soul to bear,
 To check the rising doubt, the rebel sigh;
 Teach me the patience of unanswered prayer.

Teach me to love Thee as Thine angels love,
 One holy passion filling all my frame;
 The kindling of the heaven-descended Dove
 My heart an altar, and Thy love the flame.

 SHEEP, CAVES, AND SUCH

A young gentleman of very profound intellect and high culture announced to a group of friends in Missouri one day that he would believe nothing that he could not understand. An old farmer chanced to overhear the remark and, turning to the young man, said: "As I was riding into town today, I passed a common on which some sheep were feeding. Do you believe it?"

"Yes," replied the young man.

"Not far from the sheep," said the farmer, "some calves were feeding. Do you believe it?"

"Yes."

"Not far from the calves, some pigs were feeding. Do you believe it?" the farmer continued.

"Yes," was the reply.

"Not far from the pigs, some geese were feeding. Do you believe it?"

"Yes."

"Well," said the farmer, "the grass that the sheep ate will turn into wool; the grass that the calves ate will turn into hair; the grass that the pigs ate will turn into bristles; and the grass that the geese ate will turn into feathers. Do you believe that?"

"Yes," the young man answered promptly.

"Do you understand it, though?"

"No," the young man replied.

"Young man," said the farmer, "if you live long, you will find that there are a great many things you will believe without understanding."

Arrangement and Argument in the Divine Presence

By A. TETETALL*

Oh, that I knew where I might find Him! that I might even come to His seat! I would order my cause before Him, and fill my mouth with arguments (Job 23:3, 4).

It was the passion of students in the Middle Ages to sit at the feet of the world's masters in order that they might excel in their various callings and thus make a name for themselves. It should be our passion, as scholars in "the school of grace," to become adept in the greatest of all arts—the art of intercession. Can we do better than sit at the feet of a past-master in this particular art, even Job?

We speak of the patience of Job, and this has become proverbial; but we feel sure that Job's patience was born of his prayer and, being a man that did commerce before heaven's throne, he was enabled to be patient amid earth's trials.

The verses cited above intimate Job's dissatisfaction with earthly sympathy. His story is known so well that it needs no repeating. Everything has gone; he is bereft of all. His friends assemble around the dust heap and, with most unjustifiable bias, charge him with things of which he is innocent. Giving expression to his pent up feelings of disappointment, Job says: "Oh, that I knew where I might find Him!" He fain would take his case into a higher court. He would lift it from earth right up to the "King's Court of Appeal." "I would order my cause before Him," says he; that is, when the day of hearing arrives, I shall get credible witnesses, be represented by reliable counsel, and see to it that both these and my speech and deportment should contribute to the success of my case.

So, brethren, may we not learn from this the advisability of having thought and serious consideration before we enter the divine Presence in prayer? Brethren that break the silence of an assembly in intercession will do well to keep in

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mind the state of the believers and their need, as well as the requirements of the meeting itself. And if we do this, we shall not ask amiss. Our prayers will reach the target, and effective prayer is surely built up of intelligence and intercession combined. Let us remember that energy in supplication determines success in service.

Our purpose in this article is to bring to mind this blessed fact—that God puts into our mouths arguments to pour into His ear to affect His arm on our behalf. Let us consider a few of the many arguments thus given.

1. *The Divine Promises.* "Whereby are given unto us exceeding great and precious promises," says II Peter 1:4. God honors His own Word. "Hath He not said?" "Shall He not perform?" What a delightful task to cull the promises from the Word of God and bring them back to their divine Giver. Can He deny Himself? Is not His own honor bound up in His own Word? Oh, the amazing versatility of God's Holy Word. How its promises accommodate themselves to our various conditions! It matters not whether the problems are individual, local, national, or international; whether the needs be tiny or comprehensive. The Word and its promises are there, ready to throw their influence and power over all and everything. So let it be ours to trade at heaven's counter with heaven's cash.

2. *The Divine Attributes.* This is a very eloquent argument to bring before our God. The Old Testament saints revelled in their use of it. Listen to Abraham as he stands before the Lord: "Shall not the Judge of all the earth do right?" (Gen. 18:25). The quality of justice and righteousness was appropriately mentioned in those particular circumstances. And hear Moses: "Ascribe ye greatness unto our God" (Deut. 32:3); "The Lord is longsuffering and of great mercy" (Num. 14:18); "Let the beauty of the Lord our God be upon us" (Psa. 90:17). Moses never tires of magnifying the attributes of the Most High; and David, in the Psalms as well as in other portions of the sacred volume, takes unbounded pleasure in them. Micah, too, in the midst of wholesale declamations against the people of God for their folly, exultantly exclaims: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression

of the remnant of His heritage?" (Mic. 7:18). Yea, all the writers, both of the Old and New Testaments, bathe their brows in the radiance of the divine qualities.

And what of us, my brethren? Has not our God dealt bountifully with us? Has He not been kind, tender-hearted, forgiving, gracious, and merciful unto us? And cannot we, coming into His presence, tell Him how grateful we are for His generous dealings with us? We can be sure that we shall find this to be a most potent argument for future prosperity.

3. *The Opposition of the Enemy.* What an impressive argument this was to Nehemiah and his fellow workers in Jerusalem! Here were a people on fire for God, out for the welfare of Israel. This was quite sufficient to elicit opposition from without. The enemy came in like a flood. Every conceivable stratagem was adopted to hinder the work. Anger, mockery, might, compromise—all succeeded each other to achieve their baneful end. But how often is it stated by Nehemiah: "I prayed!" These workers for God heard the tumult from without and, by the alchemy of grace, they turned the base metal of opposition into the fine gold of supplication. Of course the divine and designed end was achieved.

Let us go to the Church's first prayer meeting, for the circumstances are somewhat similar, and listen: "And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy Word" (Acts 4:20). Do you wonder that the place was shaken? Down the centuries God has laid hold of the opposing forces against the Church and His truth and has so manipulated them that they have been used to the development of His plans and the welfare of His people. We need to remember this as the menace of Communism and Catholicism more and more gain strength and influence. Doubtless our dear brethren in China are even now praying as Nehemiah and the early Church prayed, using this powerful argument to call forth God's matchless might.

4. *The Sickness of the Saints.* Could we possibly wield a more appropriate argument than this: "Lord, behold, he whom Thou lovest is sick" (John 11:3)? The sufferings of

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His people always calls for the sympathies of our Lord. One sometimes visualizes the Church as a huge hospital ward filled with the suffering and the dying. How often the Lord's people pass into their "pilgrimage of pain"! How often are they purged by grief and affliction! The pains of His people must create sorrow in their Maker's breast. "There is something very pathetic in being pruned with a pierced hand," wrote Lady Powerscourt one day. So, because His compassions fail not, we can confidently come to our God and use this most affecting argument and plea. "And, brethren, if there are sick ones in our respective gatherings and we sympathetically pray for them, we shall assuredly visit them and minister unto them, for, as someone has put it, "Praying is working." "Himself took our sicknesses and bare our infirmities," and such an One will surely be the first to put Himself in the center of our feelings and infirmities today. Will not our prayers shed their influence upon such conditions as these?

5. *The Name.* Yes, even if the other arguments fail, this assuredly will not. Has He not promised: "Whatsoever ye shall ask the Father in My name, He will give it you" (John 16:23). *The name* is the open sesame to all the riches of heaven. See how unrestricted the word is—"whatsoever." Be our need as tiny as a thimble or as colossal as a continent, this word covers the compass of everything. We cannot possibly ask too much.

Do you remember reading about Alexander the Great who, upon one occasion, said to a favorite friend: "Ask me for something." The friend did so. It was so great that Alexander's treasurer protested. "Give it to him," said the conqueror, "he has asked worthy of me." So let us come to a large God with large petitions.

An old lady in Britain was asked by a collector for a copper for the missionary cause. "Oh," she exclaimed, "I have given my son, surely I can give a sixpence." "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). What more could the Lord of the vineyard do? Having therefore one Son, His well beloved, He sent

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Him. So the most we can ask falls infinitely short of His unspeakable gift.

Some Persian kings, when in generous mood, used to say to their favourites: "Open your mouth, close your eyes," and into those mouths would go emeralds, rubies, diamonds, and a rich variety of gems. Their fortune was made when in the attitude of supplication. Our God says: "Open your mouth wide and I will fill it." So, brethren, let God put into our wide open mouths those scintillating gems of Holy Scripture, and with them let us do effective and profitable business at heaven's bank.

CHRIST OUR PASSOVER

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

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

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

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

—Selected.

The Lord's Passover

BY MARK H. PRIOR*

Many people imagine that, if they become Christians, they will become miserable, for, they argue: "I shall have so much to give up." This is curious, because it is easy to see from the Word of God (Lev. 23) that the life of faith is made up of a succession of feasts. They do not see that the "e" makes a great deal of difference; for according to their reasoning, the Christian life is one long succession of fasts.

Now, even a fast can be a very delightful thing, and the fast that God has chosen is described in vivid language in Isaiah 58. Strangely enough, this fast is not so restrictive as might be imagined, for it consists of positive rather than negative things. Such a fast leads to a particularly happy state of soul.

If a fast has such desirable results, how much more blessed will the feasts of the Lord prove to be? There were seven annual feasts and one weekly feast (see Lev. 23). Of these, the Passover, closely connected with the Feast of Unleavened Bread, was the first. It was in fact, the most important, for upon it all the others were based.

In one sense the Passover, instituted in Egypt, was the greatest, and all the subsequent celebrations were but memorials of it. Certainly it was a night much to be remembered. In vivid contrast to this the great Christian feast calls us to remember, not the deliverance so much as the Deliverer.

The whole truth connected with the Passover did not all come out at once but emerged gradually all through the Scriptures until the flood gates were opened and its full glory was revealed when "Christ our Passover was sacrificed for us."

There must have been hundreds of celebrations of the Passover over the course of the centuries since its inauguration, but sacred records of only six important occasions have come down to us. Each occasion brings out something fresh,

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some great revival in Israel's national history, or something, may be, of practical use. Let us explore together some of the interesting events connected with each of these occasions.

I. Deliverance Out of Egypt (Exodus 12)

The Jews once boastfully said: "We be Abraham's seed, and were never in bondage to any man" (John 8:33). Yet for 430 years (Ex. 12:40) they were in bondage in Egypt. The Psalms speak often of "the enemy" and "the enemies." Satan was their cruel foe, and the Egyptians were tools in his hands for that mighty oppression, and the cry of His people went up to God.

Israel, too, was a sinful nation as well as Egypt, but God came down to deliver them. God sent Moses and they asked: "Who made thee a judge and a ruler over us?" (Ex. 2:14). They had previously treated Joseph in the same way. Joseph and Moses, each in his day, became their deliverers, yet Stephen charged them, in Acts 7, that, as they had rejected Joseph and Moses, so did they reject the Saviour. Yea, they even became the murderers and betrayers of the Lord Jesus Christ. But God purposed their deliverance, and the way in which He did it is told out in the story of His marvelous doings in the land of Ham: *God sheltered them* from divine judgment by the precious blood of the passover lamb; *God delivered them* from the enemy, and the enemies, by His mighty power, and his outstretched arm.

These two great features form the bedrock of our salvation—redemption by the blood of the Lamb, and deliverance by "the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead. . ." (Eph. 1:19, 20). What tremendous words are these—yet the exodus from Egypt was but a type of the greatest deliverance of all time and eternity, which is ours by faith in Christ our Lord.

Satan had determined on the destruction of Israel then just as, down the ages, he has often had similar designs; and we know that he still hopes to encompass, in a coming day, their ruin (Rev. 12:15). He was that fearful rider who spurred on his horse, the Egyptians, to overthrow Israel,

but he only accomplished Egypt's own ruin, for the horse and his rider hath He thrown into the sea. They sank as lead in the mighty waters.

"Hal Hal" said Job's horse as he pawed in the valley of death; "Ah, Ah," said Christ's enemies, as they gathered round His cross (Psa. 70:3; Mark 15:29).

The greatest stress is laid upon the precious blood. There is nothing that can deliver us from the judgment of God but the blood of Christ, for it is the evidence that He has borne the entire judgment of God against sin, and against sinners whose place He took. The judgment of God indeed forms the very foundation of our salvation, as may be learned from Psalm 36:5-7. "Thy judgments are a great deep." The judgment having been executed against Him instead of against us; there is therefore "no condemnation to them which are in Christ Jesus."

The blood was sprinkled on the doorpost and the lintels in such a manner as to depict the cross, and the language of the hymn seems almost to describe the doorway to safety and to glory, as we sing:

See from His head, His hands, His feet,
Sorrow and love flow mingled down.

So they went into the door for safety in that night of judgment, and on the morrow, the door was at the head of the way that led them to the promised land (cf. John 10:9).

While judgment stalked through the land of Egypt, those sheltered by the blood of the lamb were passed over by the destroying angel. But even while dire judgment was falling on the Egyptians, the Israelites were feasting on the lamb, with the unleavened bread and the bitter herbs. The hyssop, wherewith the blood was sprinkled, is often mentioned in Scripture. It was a wall-flower, as Solomon tells us; it was within reach of those inside the wall (Israel) and also of those outside (the Gentiles). Joseph's bough might, in its day, run over the wall to the Gentiles, but Christ broke down the middle wall of partition with a development of the great mystery, most singular and blessed, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel" (Eph. 3:6). Who can fathom the wealth and blessedness of that

statement? They took a sponge of vinegar at the cross and put it upon hyssop when our Saviour cried in agony of soul: "I thirst!"

Now this wonderful deliverance made Israel go on pilgrimage. They were glad enough to quit Egypt for ever. This is very important and every true convert knows the truth of it. No longer can he remain in the world. We turn our backs upon it and are henceforth pilgrims and strangers (a pilgrim being one who is on his way home, and a stranger one who is away from his home).

For the next seven days (figurative of our whole life here below) unleavened bread was to be Israel's portion. The leaven of malice and wickedness; the leaven of hypocrisy; Herod's leaven of violence and licentiousness; the leaven of false doctrines hidden by the woman in the meal, and, in fact, all that puffed up the flesh in religion, pride, or selfwill—all were to be purged out. Instead, the unleavened bread of sincerity and truth, the heavenly Manna, the old corn of the land; the Bread that came down from heaven—Christ presented in different ways—were to be the choice food of the soul.

The culmination of this great feast was reached when the cloudy, fiery pillar passed down the serried ranks of Israel—truly a marvelous experience—and then Israel passed through the Red Sea. The explanation of these lovely figures is found in the words: "They were all baptised unto Moses in the cloud and in the sea" (1 Cor. 10:2; note the order). Then the great song of deliverance was sung (Ex. 15), a song which will be sung in eternity (Rev. 15:3) coupled with the still greater song of the Lamb. God becomes their salvation; they are brought to His habitation and they will prepare for Him a habitation. All is set fair for the grand finale—the Lord shall reign forever and ever.

2. Moses's Second Passover—The Journey (Numbers 9)

But Moses held a second Passover. Some celebrated it on the fourteenth day of the first month, while others, who were "afar off" on a journey or were defiled, held it (through grace) on the fourteenth day of the second month. This was the Passover of the wilderness journey. All was secured

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for them on this ground. Numbers, the book describing the wilderness journeys, Israel's failures, and God's grace and faithfulness, tells us about this great feast and its connection with the journey.

We are all aware of how easy it is to wander afar off. Those who had been defiled or who had wandered on a journey "afar off," felt keenly that they were shut out from all the great joy of this feast. So they came "to Moses and Aaron." Now the former stood for the righteous requirements of God, while the latter was God's high priest who could have compassion on the ignorant and those who were out of the way. What a welcome awaits the wanderer on his return! Luke 15 describes the joy of the Son, the Holy Spirit, and the Father, in three memorable parables, at finding the lost sheep, retrieving the lost piece, and in welcoming the wanderer from the far country. The *fatted* calf must be killed; the returning sinner may delight his soul in *fatness* (Isa. 55); Israel, returning in another day, shall have a feast of *fat things* (Isa. 25:6). Nehemiah exhorted them to eat the *fat* and drink the sweet when they returned from the captivity (8:10).

In keeping with this it is of interest that in every celebration of this feast, as well as the feasts of Pentecost and Tabernacles, that, coupled with blood—so supremely important—was the "fat of My sacrifice" (see Ex. 23:14-18). This provision of God is a lovely example of His grace.

In after years Hezekiah took advantage of the provisions of Numbers 9:11, and it may be seen that the feast that was made for the assembled company—fat things indeed (II Chron. 30:24): 2,000 bullocks and 17,000 sheep—in the language of the prodigal, "enough and to spare."

The returning prodigal will now require guidance for the rest of his journey. The pillar of cloud and of fire will lead the way. This is indeed divine guidance. The eye must be fixed upon that pillar. "I will guide thee with Mine eye," said God. Hence, to get that guidance, we must be looking up to God. Another* has said: "People would like a convenient and comfortable means of knowing God's will . . .

*J. N. Darby.

but there exists no means of ascertaining it without reference to the state of our own soul... if we are near enough to God we shall have no trouble to know His will."

But none may say, "I was led to do this, or that," if that which is said or done is contrary to the Word of God. So it is very important, not only to see the movement of the Holy Ghost but also to hear the Word of God, the clarion notes of the silver trumpets.

Without this double testimony it is unsafe to take any step; in fact, to move without it would be to journey "afar off."

The great feast of the fourteenth day of the second month is nearly over. Six days of unleavened bread are gone and, on the twentieth day, the cloud moves. On the seventh day of the feast (the twenty-first day of the month), there was to be a holy convocation (see Lev. 23:8), a possible allusion to the second advent. They are on the march to glory, with Moses's triumphant cry: "Rise up Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee" (Num. 10:35). This cry is taken up in Psalm 68, that magnificent passage of Scripture that traces the Saviour's glorious pathway of triumph, via the cross, to the glory—with its wonderful results to Jew and Gentile, and with its remarkable prophecy of that which Paul records took place at the ascension (Eph. 4:8-13). This will culminate in the arrival of the saints in glory "in the unity of faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

The second cry: "Return, O Lord, unto the many thousands of Israel" (Num. 10:36), is in reality a prayer for the second coming of Christ, and is quoted in Psalm 90, the prayer of Moses, the man of God. This prayer ushers in a section of the Book of Psalms which tells of the sabbatic rest (Psa. 92) and the blessed results of the millennial kingdom of the Lord Jesus Christ (Psa. 93-106).

Long years after, Habakkuk speaks (chap. 3) most beautifully of the lovely scene, depicted for us in Numbers 10, 12, and seq.: "God came from Paran," says he. "His glory covered the heavens... His brightness was as the light..." until at last the weary traveler, through a most toilsome

way, finds his feet made like hinds' feet, walking upon his high places; and his prayer is turned to praise dedicated to the chief singer.

How comes it that Moses's faith falters with all these glorious truths and realities displayed before him? "Be to us instead of eyes," says he to Hobab (Num. 10:31). How much more readily do we trust in a poor failing mortal than in the living God! The answer of grace is at hand. The ark of the covenant of the Lord goes before them, leaving its place before Ephraim's gathered hoats (vss. 21, 22; see also Psa. 80:1-2), and going three days' journey into the wilderness to search out a resting place for them.

(To be continued, D. V.)

BREAD CAST UPON THE WATERS

SELECTED BY J. A. BOFFIN

The first place where saving faith must see Christ is on the cross. Salvation is found *alone* at the place called Calvary. I have no Saviour without the pierced hands and riven side; no cleansing from any sin but with the expiating blood. Before the cross Satan remained the conqueror. It was the *death* of Christ which, along with His glorious resurrection, robbed the devil of the victory and set His people free.

It is faith that saves, faith in Christ crucified as the only Saviour. The works of faith simply distinguish it from that which has no saving virtue in it at all, the mere barren profession of it.

Let us glory in the cross, boast in it. It has made us dead to the world and the world dead to us. Alas! that God's people live out so little the cross, and show so little that separation which the cross has accomplished and which it demands of all those who belong to Christ.

How often does God dry up all creature streams for His child, to lead him to take refuge in Him and to drink at the everlasting and satisfying fountain of His own love!

OUR HOPE

The present and the future are not so widely separated as we are prone to imagine; and we must not think that we have a true or proper apprehension of repentance and of God's grace when we are content just to get to heaven without having lived for Christ, or honored Him on the way.

Poor sinners are in league with hell against their own souls. May the Lord in His great mercy by His Word and Holy Spirit break the horrid confederacy.

Do not look forward to the changes and chances of this life in fear. Whatever may come, God, to whom you belong, will not forsake you. He has kept you hitherto; do you but trust Him. He will lead you safely through all and bear you in His arms. The same everlasting Father who cares for you today will care for you tomorrow and every day. Either He will shield you from suffering or He will give you strength to bear it. Be at peace, then, and put away all anxious thought and imaginations.

For the child of God conformity to the world is hopelessly to his disadvantage; hopelessly also in such conformity he is doomed by the destruction of ideals, the corruption of life, and the estrangement of heart from God.

Grace is not a display of God's weakness, nor does it lead to license or levity in those whom it blesses. It is the crowning revelation of God's sovereignty and it trains men for a life of self control, righteousness, and holy living.

Your personal merit and good character will not appeal to God nor save you. The only thing that will appeal to God and allow justice, with sheathed sword, to pass over you will be the blood of the Lamb—the blood of a crucified Christ claimed by simple faith.

What constitutes a Christian is not merely accepting the Christian's *creed*, but accepting *Christ* as his own personal Lord and Saviour. It is a matter of personal acquaintance with and love and loyalty to Christ.

The Revelation, Verse-by-Verse

By H. A. IRONSIDE

Chapter IV

VERSE 1

"After these things I saw, and behold, a door opened in heaven." This is definitely a new beginning, introducing the third division of the Apocalypse. We have already seen, in chapter 1:19, that the Lord divides the book into three parts, the first of which consists of chapter 1, where John tells us of the things which he had seen up to that time. The second division embraces the seven letters, which we have observed, giving us a prophetic outline of the moral and spiritual conditions which the Lord foresaw would prevail on earth from apostolic days to the end of the present dispensation of the mystery of the Church (Eph. 3:1-6). Following this, John was instructed to write of "the things that are about to be after these." The opening words of this fourth chapter are exactly the same in the Greek text as this last expression, making it clear that they introduce the third division in which John's attention is turned away from events transpiring in connection with the assemblies of God on earth, and is fixed, first of all, upon scenes in heaven. He beheld a door opened in heaven.

It is well to note that this third division subdivides into four sections, each introduced by a different "opening." Section one embraces chapters 4:1-11:18; the second subdivision comprises chapters 11:19-15:4; the third begins with 15:5 and ends with chapter 19:10; and the fourth subdivision is from 19:11 to 22:5. All thereafter is in the nature of a series of postscripts, the visions as such having been concluded.

In this entire third division of the book, we never find any reference to the Church on earth, although we do read of those who witness for the Lord down here during the terrible days when the judgments of God will be poured out upon this scene. It is important to remember this, for otherwise one may be in great confusion of mind as to the proper understanding of the visions and similitudes. Those who, in

that coming period of judgment, may be brought to know the Lord will belong not to the Church but to restored Israel or to the great company of Gentiles who, together, are to form the nucleus of Messiah's kingdom on earth during the Millennium.

"And the first voice which I heard as of a trumpet speaking with me, saying, Come up here, and I will shew thee the things which must take place after these things." The same voice which John had heard previously speaking on earth is now heard from heaven, summoning the apostle to "come up here," with the declaration that he will be shown things which will take place after those related in the former chapter shall have come to an end. These words mark a clear dispensational change which must not be ignored if we would understand aright all that follows.

VERSE 2

"Immediately I became in [the] Spirit." In an ecstatic state, John at once found himself raptured into heaven where new and marvelous events unfolded before his eyes. We may see in this a suggestion of that which will take place when the Church as a whole will be caught up to meet the Lord in the air and will be transported to the Father's house.

"And behold, a throne stood in the heaven, and upon the throne one sitting." Attention is immediately fixed on a throne and a throne-sitter. It is the throne of Deity seen in such a blaze of glory that for the moment no distinct person can be recognized, for it is the throne of Him who dwells in the light which no created eye can behold.

VERSE 3

"And He [that was] sitting like in appearance to a stone [of] jasper and a sardius." Only by using symbolic expressions can the throne-sitter be described, but the symbols, if interpreted in the light of the precious stones worn upon the breast of the high priest of old (Ex. 28:17-21), become wondrously luminous. The sardius had engraved upon it the name of Jacob's eldest son, Reuben, which means

"behold, a son." The jasper bore the name of the last of his twelve sons, Benjamin, meaning, "son of my right hand." So we are warranted in identifying the One who appeared in that blaze of glory as our Lord Jesus Christ who is the only Man entitled to sit on the right hand of the Majesty in the heavens, for in Him God and man are united. He is the first and the last; the beginning and the end of all God's counsels.

"And a rainbow round the throne like in appearance to an emerald." The emerald was the fourth stone on the breastplate and bore the name of Dan, signifying "judgment." Blessed it is to note here that, when God's judgments are about to fall upon the earth, the rainbow, reminding us of the promise to Noah that the world would never again be completely destroyed so long as time should last, is seen around the throne. It is not here, however, merely an arc such as we see in the clouds as we stand upon the earth, but rather a complete circle such as is seen at times by air travelers flying far above the misty clouds. It surely speaks of God's perfect plan for the blessing of mankind; a plan which unbelief might often lead us to think has been thwarted by sin, but which remains as unchangeable as God Himself and will be completely fulfilled at last. The emerald is a beautiful, clear green stone and the color itself might remind us of the perpetual freshness and unfading character of the promises of God.

VERSE 4

"And round the throne twenty-four thrones, and on the thrones twenty-four elders sitting, clothed with white garments; and on their heads golden crowns." In the Authorized Version we read of seats instead of thrones, but the latter is a better rendering, as the original word is simply the plural form for throne. On these thrones John saw twenty-four elders sitting. While we recognize that we are dealing with symbols, these elders symbolize, not a special order of angels as some have thought, but human beings. Moreover, they represent human beings after the rapture, for they are in their resurrection bodies, clothed with white raiment and crowns of reward upon their heads.

Believers will not be rewarded until they stand before the judgment seat of Christ (II Cor. 5:16). This will take place immediately after the coming of the Lord to receive His own to Himself (Rev. 22:12). Therefore we have here a pre-tribulation scene when throned saints are seen in heaven in their resurrection bodies, having received their rewards from the Lord Jesus Christ. Who then are these saints? Remembering what was pointed out in our consideration of the first verses of this book, that every symbol used in it is explained or clearly alluded to somewhere else in the Bible, we turn to Scripture to see if we can find twenty-four elders elsewhere. In I Chronicles 24 we read that David divided the priests in Israel into twenty-four courses, with a chief priest or elder set over each course. When these twenty-four elder-priests were gathered together they represented the entire priestly company, just as all the people of the United States are represented in the Congress when it meets in Washington. The twenty-four elders, then, would be a fitting symbol of the entire heavenly priesthood: all believers, both of Old Testament and New Testament times, who will participate in the first resurrection or who, if still living on earth when Christ returns, will be changed and caught up to meet Him in the air (I Cor. 15:51-57).

Twelve, as we have seen, is the number of administrative completeness and there may be a suggestion here in the number twenty-four, of the twelve tribes of Israel and the twelve apostles of the Lamb, thus including Old and New Testament believers.

VERSE 5

"And out of the throne go forth lightnings, and voices, and thunders; and seven lamps of fire, burning before the throne, which are the seven Spirits of God." Jehovah's throne is established for judgment. The time is rapidly approaching when His authority is to be displayed in dealing with His enemies still upon the earth, after the Church has been taken away to heaven. The lightnings, voices, and thunders tell of divine wrath about to be poured out. The Holy Spirit is seen in His seven-fold character acting in connection with the throne of judgment, for the day of

His special testimony through the Church on earth will have come to an end.

VERSE 6

"And before the throne, as a glass sea, like crystal." This symbol is easily understood when we recall the sea of brass, filled with water, which King Solomon placed in the court of the sanctuary which he built upon Mount Moriah (I Ki. 7:23-26). The water in this sea was for the cleansing of the priests and thus speaks of the washing of water by the Word. In this heavenly scene, we have no longer a sea of water, for those gathered about the throne will never again need to be cleansed from defilement; but the Word itself will abide forever, so it appears as a sea of glass, clear as crystal.

"And in the midst of the throne, and around the throne, four living creatures; full of eyes, before and behind." These creatures are similar to the cherubim seen by Ezekiel as depicted in chapter 1 and other parts of his prophecy. They express in symbolic form the major divine attributes. They are not necessarily distinct personalities in themselves, nor are they part of the Godhead; but they speak of these divine attributes manifested in angelic ministry throughout the ages past, but to be manifested in glorified humanity after the rapture of the Church; for in the age to come, the Lord is to rule the earth through His heavenly people who are to sit with Him upon His throne. In Hebrews 2:5 we are told that God has not put the world to come, under angelic authority. The saints of God will supersede these lovely beings in their ministry to those who will be living on the earth in the millennial dispensation.

These living creatures are full of eyes, before and behind. Nothing escapes their notice for "the eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3), and "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (II Chron. 16:9).

VERSE 7

"And the first living creature like a lion, and the second living creature like a calf, and the third living creature

having the face as of a man, and the fourth living creature like a flying eagle." Here we have the divine attributes pictured for us in a way that our minds, instructed by the Holy Spirit, can understand. There are the four archetypal heads of the different orders of creation. The lion, universally recognized as the king of wild beasts, stands for divine majesty and strength; the calf or young ox, admittedly supreme among domesticated animals, speaks of patience and power combined; the face of a man, the highest of all God's creatures on earth, tells us of divine intelligence, understanding, and affection; and the eagle, monarch of all feathered creatures, keen of sight and scent and swift in flight, vividly portrays the divine power to detect all that goes on upon earth and to carry out God's designs in grace and in judgment.

VERSE 8

"And the four living creatures, each one of them having respectively six wings; round and within they are full of eyes; and they cease not day and night saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come." The living creatures as seen by Ezekiel (chapter 1), having four wings each, were the executors of the divine government acting in judgment. The seraphim, as seen by Isaiah (chapter 6), who were the messengers of grace, had six wings. These living creatures seen by John appear to combine, to some extent, the characteristics of both cherubim and seraphim. Like the latter, they were heard proclaiming the glory of the thrice-holy One, who is the Lord God Almighty, Jehovah, the Eternal One.

VERSE 9

"And when the living creatures shall give glory and honour and thanksgiving to Him that sits upon the throne, who lives to the ages of ages." All God's attributes bring praise and glory to His Name. He, who is from everlasting to everlasting, living forever and ever or, as we have it here, to the ages of ages, is one of the strongest expressions for eternity used in the New Testament.

VERSE 10

"The twenty-four elders shall fall before Him that sits upon the throne, and do homage to Him that lives to the ages of ages; and shall cast their crowns before the throne." Taking their initiative from the living ones, the twenty-four elders fall down before Him who sits upon the throne, worshipping Him and casting their crowns at His feet as though acknowledging their own personal unworthiness, and that all glory and honor, even for whatever they have accomplished in service while on earth, rightfully belongs to Him, apart from whom they could have done nothing deserving of reward.

VERSE 11

"Thou art worthy, O our Lord and [our] God, to receive glory and honour and power; for Thou hast created all things, and for Thy will they were and they have been created." We know that it was the eternal Word who created the universe, He who is co-equal with the Father and the eternal Spirit and who in grace became flesh, died for our sins, was raised from the dead by the glory of the Father and now shares the throne of the Majesty in the heavens. The elders worship Him as creator, ascribing all power and authority to Him whom the Father has appointed to be heir of all things; for all things were created by Him and by Him all things consist or hold together (Col. 1:16, 17). The hand that was nailed to the cross of Calvary is the hand that controls the universe.

(To be continued, D.V.)

PRESENT PROFIT AND EVERLASTING FELICITY

It is comforting to the heart of the believer to remember that every stage of his journey is marked out by the infinite love and unerring wisdom of God. He is leading His people by a right way home to Himself; and there is not a single circumstance in their lot, or a single ingredient in their cup, which is not carefully ordered by Himself, with direct reference to their present profit and their everlasting felicity.

—Selected.

Current Events

In the Light of the Bible

By WILBUR M. SMITH

"Until the Whole Is Leavened." If the believing Christian public in this country were ever fully informed of what is being taught in many of our theological seminaries (not all of them, let us thank God), and in the departments of religion in many of our universities, they would think that Antichrist was already here. In a new book published by Harper's, written by two prominent religious teachers in this country, *Atheism is defended* by Prof. J. A. C. Auer. Dr. Auer was ordained into the ministry in 1906, was a pastor of certain liberal churches, and taught in certain institutions for twenty-three years after his ordination. Twenty-one years ago he became the Parkman Professor of Theology in the Divinity School of Harvard University, in some ways the most famous university in America. Dr. Auer does not believe in God, though he is the professor of that science which treats of God-theology. He tells the students frankly that, while there may be a God, he has never seen any evidence of such. I have known students who have sat under him, in taking advanced degrees, who among themselves call him the "professor of atheism" of Harvard University. This is the fruit of the denial of the Deity of Christ. In the eighteenth century, Harvard University prepared more evangelical candidates for the ministry than any other university in America. Early in the nineteenth century, it went unitarian. Now its theological department is taught by a man who does not even believe in God.

And, while we are speaking of Unitarianism under the heading of "leaven," may I call the attention of my readers to an announcement in the *Chicago Tribune*, probably the most influential newspaper in the entire Mississippi valley, namely, that in Evanston, Ill., seat of the famous Northwestern University which was founded by believing Methodists some years ago, through the summer four churches are now united in union services—the First Baptist, the First Congregational, the First Presbyterian, and the Uni-

tarian churches. Furthermore, the article says, "No Sunday school is held by any of the participating churches during the summer season." The combined membership of these four churches is 5,000.

Recently I was reading some Unitarian literature and came upon a statement that they were not interested in founding new Unitarian churches; they were far more interested in influencing the other churches of Protestantism to accept unitarian views. They are proving wonderfully successful.

The great state of New York will probably be the first of many others that will sooner or later follow, in forbidding any religious theme or exercise in the commencement or baccalaureate programs of any public school in the entire state of New York. The state Commissioner of Education, Dr. Lewis A. Wilson, in June of this year, passed down a rule that religious baccalaureate services constitute "the teaching of a religious tenet" and could not legally be held in any public school building; and that any baccalaureate sermon essentially religious violates the state constitution. Of course no educator in this country, whatever his belief, would ever deny that the great educational institutions of this nation were founded by believing Christian ministers, for the exaltation of the Christian faith, for the understanding of the Holy Scriptures, for the training of Christian ministers, and for giving young people a foundation in the truths of the Christian faith. In less than one century, we have so far departed from this that the Empire State even forbids a religious program in its public schools. The old interpretation, held by many, that the parable of the leaven means the diffusion of Christianity throughout the world *and its dominating influence in the world's institutions*, now is revealed as true folly indeed. Leaven is evil, as the entire Bible proclaims.

And so, turning from public schools to great state institutions, Dr. M. C. Otto, for more than a quarter of a century professor of philosophy in the University of Wisconsin, and a bold and consistent atheist, in an article, "After Humanism—Humanism," declares that "man can be truly human only if, out of loyalty to an ideal of truth, beauty,

and goodness, he can say 'No' to a theological appeal that sounds hollow in his ears." In other words, man does not reach his true greatness until he says "No" to the fact of God. This article of twelve pages, pleading for Atheism, appears in the *Crozer Quarterly*, published by the Crozer Theological Seminary, of Chester, Pennsylvania, a Baptist institution.

A Word Concerning Israel. The present return of the Jews from the dispersion is an infinitely greater event than the trickling return of the exiles from Babylon after the seventy years of Judah's captivity. I noted in these columns, some months ago, the carrying of 50,000 Jews from Yemen to Israel within a few months, the first time Israel has been out of that iron furnace for hundreds and hundreds of years. I did not know until recently, however, that twice this number—in fact, 107,000 Jews—have in the last two and a half years been brought by airplanes from Irak, which is the old Mesopotamian valley, including Babylon, Nineveh, etc. Now the Israeli authorities are planning to bring 70,000 Jews by air from Iran.

All who read the New Testament will remember the name, Simon the Zealot (Zelotes), who became one of the twelve original disciples. Apparently he was a member, before coming to Christ, of a famous party of fiercely loyal Jews in Palestine, called the Zealots. Interesting, indeed, is the fact that there is a new underground group now in Palestine called *Brith Hakansim*, which means the League of Zealots, enthusiasts who are insisting on a literal obedience to, a rigid adherence to, the Mosaic laws, for the entire nation of Israel. They are so persistent and bold in their program, that they have even plotted to blow up the house of the Assembly of Israel.

It is reported on good authority that there is a tremendous demand in Palestine at the present time for Bibles, not only the Old Testament but for entire Hebrew Bibles, even orthodox Jews asking for both the Old and the New Testaments. Jews arriving from Shanghai are also asking for copies of the Scriptures in Chinese. Many Jews arriving in Palestine are coming as Christian believers, having found

Christ in the terrible European caldron from which they have been delivered.

The Jordan River is again becoming a major issue. For more than 2,000 years this was just a great muddy stream, flowing through an overheated gorge where wild animals were somewhat abundant, unnavigable, and even dangerous in parts. Now the water from the Jordan River, especially north of the Sea of Galilee, has become a vital subject in the politics of the Near East. Two projects, one considered by Syria and the other by Jordania, could divert over half of the flow of the Jordan River to their own uses and make it impossible for Israel to use the Jordan for irrigation, which would also mean the shutting down of the great electric power plant just below the mouth of the Yarmuk River.

Neutrino. Often Christian people wonder, and sometimes ask, how it was possible for Christ, even in what is called a resurrection body, to go through a wall. And many scoffers have insisted that this is simply ridiculous and have tried to undermine faith in the resurrection narrative by poking fun at the idea of a person with a body ever going through any solid substance. I saw a statement the other day that throws a great deal of light on this. An almost unbelievably tiny part of a cosmic ray particle, called a neutrino, has such great energy that it could drive through solid lead for two hundred million million miles. Now this neutrino particle is matter. If matter can travel with such energy as to penetrate lead for a distance infinitely greater than that between the earth and the sun, certainly there should be no difficulty in believing that our Lord could make a resurrection body that can go through a wall.

The Sunday-School Scandal. I almost never see *Harper's Bazaar*, the famous fashion journal, but through a friend my attention has been called to a most astonishing article appearing in the issue of April, 1951, entitled "The Sunday-School Scandal." This is written by one who, with his wife two years ago, moved from their apartment in New York to a small nearby town of some desirable isolation and to a

home in a nice neighborhood. To their astonishment, on coming down to a noonday Sunday breakfast and asking their twelve-year-old son what he had been doing all morning, he said he had been to Sunday School. This was the first time they had ever known their son to do this, for they themselves were not churchgoers at all.

The article frankly admits that the children went to Sunday School, not to learn about God but "to have fun." So the next week the parents got the boy ready and then went to church themselves. The minister said he would have to shut down the Sunday School because of the terrible behavior of the children who, so the article says, "ran up and down the aisles, leaped over pews, climbed on the organ and laughed at the teachers. They shouted that the Bible was 'a pack of lies,' and that 'no one believed it any more' because 'their parents or teachers had told them so.' They threw firecrackers through the windows and wresled on the floor while the Bible story was being read. One little boy had been 'stoned all the way home,' and the dress of a little girl had been torn in a fight on the church steps."

The father thought he ought to enter into this to keep the Sunday-School together if possible, and so he began teaching. Not wanting to intrude religion into the class, he carried on a forum, asking the children what they thought parents should not do, and what parents should do. One would be shocked to see the "Ten Commandments," both negative and positive. There was nothing here about what children should do for the parents.

After some weeks, the teacher suggested that perhaps he ought to read the Bible to them. He asked who had seen the movie, "Samson and Delilah," showing at the local theater. They all had seen it. So he started to read from the sixteenth chapter of Judges. But he did not get very far in that. One little girl said: "It isn't anything like the movie." So they decided to build models of a church. When, after the first Sunday School meeting, the teacher hesitantly said good-bye with the phrase, "God bless you," they answered with "Phooey," and "Ishkabibl."

The article is frank but not exaggerated. There are probably some other Sunday Schools just like this. So we not

only have unbelief in our universities, and no religion in our public schools, but many are now attending Sunday Schools who hear neither about God nor Christ, and yet for such an hour has God raised up powerful new Sunday School movements like the Gospel Light Press, Scripture Press, and others. Even the International Sunday School Lesson is still, thank God, true to the Word, and millions are learning the Word from these various lesson systems. The wheat and tares both seem to be growing more vigorously at the present time.

Good News in a Day of Much Opposition to the Christian Faith. It is true there are many factors in world events today militating against the Christian faith; the enemies of the faith, even within the church, growing increasingly stronger; hundreds of Christians in prison today in communistic countries, including, I am told, 240 missionaries in China. Apostasy seems to be deepening.

At the same time, there are many wonderful tokens of great things being done in the name of the Lord Jesus, all manifestations of real power in a day when it is often difficult to win men to Christ. All this has come upon me in a new way in the last two weeks of travel—and often I travel for weeks at a time and see nothing of any great significance so far as the Christian faith is concerned.

Coming in on the train from San Francisco to Chicago, I sat opposite an elderly gentleman one morning at the breakfast table and discovered, during our conversation, that he was the superintendent of all the public schools of a city in the far west, and a devout Christian at the same time. He has held his position for twenty years. He is a member of the First Baptist Church of Ft. Smith, Ark., where the Gospel is preached, and he told me that his church had received 628 members in the last five months, without any "special" effort. Then he added that Evangelist Merv Rosell was in his town at that present time, speaking to 10,000 people every night in the city auditorium. These things do not always get into newspapers.

I came to Winona Lake, Ind., where I have often been before, but this time saw what I have never seen anywhere

in North America. I saw 2,000 young people gathered there for the international conference of Youth for Christ.

Never in my life have I seen so many people carrying Bibles. The streets of Winona Lake were filled with them, from fifteen years of age to twenty-one. The morning Bible hour was often attended by 3,000. In the little town of Warsaw, near by (7,000 population), I noticed in the central periodical depot a sign reading that they carried 350 different comic magazines. The Bible will give life to these young people, and the comics at least nothing more than chaff. On a Tuesday and Friday night, Billy Graham preached to over 8,000 people each evening, and on Tuesday night 340 came forward to accept Christ. It is true that some of these young people were crazily dressed—never immodestly, however. They liked choruses. They were interested in moving pictures of missions. But they were hearing the Bible; they were giving themselves to God for missionary work, which means sacrifice. They had a cheerful, wholesome look upon their faces. God bless this movement. Our young people never needed Christ any more than they do right now.

Later, I was talking with a friend, Mr. Herbert Lockyer, Jr., alumni secretary for the Moody Bible Institute, and as we were going over the names of some of my former students, he mentioned Mr. John E. Haggai, pastor of the Woodland Park Baptist Church, Chattanooga, Tenn., and told me what I had not heard before, that this young man, not thirty years old I believe, has a prayer meeting every Wednesday night attended by a thousand people.

I got to thinking, too, about the radio, and the great national networks carrying the Gospel and the Word of God today: the "Back to the Bible Hour" every day and Sunday; also on Sunday, Dr. De Haan, William Ward Ayer, Charles E. Fuller, Billy Graham, and Donald Grey Barnhouse. There is hardly an individual in America but who can hear the Gospel if he wants to, every week, from men who can powerfully preach it. How different before the radio came!

So there are wonderful tokens of God's blessing. There are subjects to pray about. There are movements to rejoice in. And there is, of course, great work in many places of our country going on in the name of Christ, and of which I

know nothing. All this came to my attention within a week of time. I am refreshed by what I have seen and heard.

Some Missionary Statistics. Dr. Frank C. Laubach, the famous missionary linguist whose new methods in language teaching are making it possible for millions to learn to read every year, in his new book, *Wake Up or Blow Up*, has two pages regarding missionary gifts that contain exactly the statistics I have been looking for, for a long time. The statement is the most comprehensive and searching I have seen, and I believe all the readers of this magazine will be glad to have this in their possession. (I wish to thank the Fleming H. Revell Company of New York, the publishers of this book, for permission to quote these paragraphs.)

That the interest of American church members in missions has not risen at all in these thirty years of cold war is shown by these astonishing statistics. Charles Fahs of the Missionary Research Library discovered that the per capita giving from living donors for foreign missions in 1920 for eleven leading denominations in the United States was \$1.66.

The same eleven denominations, according to the United Stewardship Council's statistics of December, 1949, showed a per capita giving for foreign missions of \$1.13 (as compared to \$1.66 in 1920), or a decrease in per capita giving of 51 cents, in those 29 years.

The number of missionaries for these eleven denominations has decreased from 5,373 in 1919 to 4,587 in 1948, or a decrease of 786.

Another way of estimating how missionary giving has gone down is to study the published statistics of foreign missionary expenditures since 1928, in mission boards. Those statistics show that for some 120 boards, a total of 32 million dollars was expended in 1928-1930; by 1934 it had dropped steadily to 21 million dollars; in 1942 it had reached a low of 16 million, and then it started to rise again. In 1944 it was 20 million, in 1946 it was 31 million, and by 1947 it was up to 35 million—three million above the figure for 1928. Thus, there is a seeming rise or increase back to 1947, but that is an illusion, inasmuch as goods that cost \$1.22 in 1928 would cost \$1.59 in 1947. That means that 35 million dollars in 1947 is the equivalent of only 27 million dollars in 1928. So there was a real loss of 8 million dollars between 1928 and 1947. The decreased interest in missions is even more apparent when we compare giving and incomes.

Look at this: In 1929 the per capita income in our country was \$680. In 1947 the per capita income was \$1,323. Almost doubled! But the total expenditures for foreign missions, as we saw above, increased only ten per cent, while per capita giving went down.

The United Stewardship Council says that the average American Protestant member's giving for foreign missions in 1949 was \$1.25. The average income in the U. S. A. in 1949 was \$1,453. The average church member therefore gave, to win the cold war through missions, 9/100 of 1% of his income. He was compelled to give 25% to 75% of his income for military preparations. This means that while the average church member gives less than $\frac{1}{2}$ a cent a day for foreign missions, he gives more than \$1.50 a day for war.

The First Pope: Simon Peter or Simon Magus?

By RAY C. STEDMAN*

Roman Catholic writers have for centuries attempted to trace the founding of the Roman Church to the Apostle Peter. Without either scriptural or historical foundation they have succeeded in popularizing the idea that Peter was therefore the first of the long and sometimes infamous line of popes. The biblical portrait of the humble apostle, however, is far removed from the pretentious claims and worldly glitter of the men who have taken to themselves the pompous title of "Christ's Vice-Regent on Earth." It is certain that Peter himself would have been the first to disavow such a claim, reminding us of his own warnings against any being "lords over God's heritage." But there is a New Testament character who almost exactly fits the Roman conception of what a pope should be, to judge from the testimony of history. Like Peter, he too is named Simon, with the usually appended title of Magus, or Simon the Magician.

Tradition, much of which cannot be trusted, speaks a great deal concerning this man. It is said that he went to Rome where he founded a sect which taught doctrines derived in part from paganism, Judaism, the beliefs of the Samaritans, and Christianity. The scriptural account of him, however, records nothing of this but does give a most illuminating and interesting recital of the first meeting of Simon Peter and Simon Magus. The background of their meeting is the revival at Samaria begun under the ministry of Philip, the deacon, as recorded in the eighth chapter of Acts. Glancing briefly through the story, it will be most enlightening to inquire: which man could more suitably be described by the title, "Pope,"—Simon Peter or Simon Magus?

Simon Magus is first pictured in Scripture thus:

But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

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From this account it is clear that Simon was not at all loath to take to himself the most pretentious titles, and deliberately to mislead the people through fakery and fraud, all done in the name of God. Compare his proclamations with those of Philip: Simon gave out "that himself was some great one"; Philip went down to Samaria "and preached Christ unto them!" The true servant of Christ always points away from himself to Another!

The word "bewitched" does not mean to cast a spell of some sort, but really is to astound, or to astonish. Evidently Simon pretended to perform miracles of healing, or made claim to divine powers which deceived the simple, unlettered people of Samaria and amazed and astounded them. How like this is to the almost worshipful attitude of many today who have been deceived by the high-sounding claims of the popes. Even as early as Leo I, who was pope from A.D. 440-461, there existed the claim that the pope was "some great one." Leo claimed that he was, by divine appointment, "Primate of all Bishops and Lord of the whole Church." He advocated universal papacy and said that resistance to his authority was a sure way to hell. Gregory VII (A.D. 1073-1085) called himself, "Overlord of Kings and Princes," thus claiming authority over every sovereign and government on earth. Innocent III (A.D. 1198-1216) took to himself the title, "Supreme Sovereign over the Church and the World," and declared that all things on earth and in heaven and in hell are subject to the Vicar of Christ. Modern popes have never rejected such claims but have added to them. Leo XIII (A.D. 1878-1903) declared that he was appointed to be head of all rulers and that he held upon earth the place of Almighty God! Little wonder that credulous people, who take such claims at their face value, are astonished and amazed, and prostrate themselves before such ones, crying out in effect: "This man is the great power of God." What detectable difference is there in this between Simon, the pagan magician, and the popes of Rome!

We are told further that, when Simon saw the wonders and miracles which Philip did, he believed also and was baptized. There is no need to wonder whether these words reflect true belief or not, for a little later, Peter, speaking by

the inspiration of the Holy Spirit, cries, "Thy money perish with thee," or literally and more forcibly, "Thy money go into perdition with thee!" Simon's belief and his baptism were alike futile and represented no real change in his heart, for unless he repented his certain destiny was perdition. How clearly does this answer the teaching of the popes that baptism is of saving value! Simon was baptized and yet he was lost. By this act he brought himself outwardly into a profession of faith in Christ and took upon himself the name, "Christian," yet there was no real change. He who had deceived the people before in the name of God, now continued to deceive them in the name of Christ. How perfectly this answers to the hypocrisies of the Roman pontiffs who lay claim to be the leaders of Christendom; but many of them have shown themselves to be reprobates and deceivers of the vilest sort. There have, of course, been some godly souls among them, but for the most there is little or no evidence of regeneration.

The heart of Simon Magus is further revealed in his offer of money to Peter, in an attempt to purchase spiritual power. How sternly the apostle rebukes him:

Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Because of this incident, the practice of purchasing spiritual favor or church office has come to be known as simony. The history of the popes is replete with such practices. Benedict VII (A.D. 1012-1024) bought the office of pope with open bribery. His successors came to power in like manner till in 1046, Clement II was appointed pope by Emperor Henry III of Germany "because no Roman clergyman could be found who was free of the pollution of simony and fornication." True, other popes have repudiated such practices, but none have denounced the sale of indulgences and various medallions for supposed spiritual benefit and other such practices of like principle to simony. Sixtus IV (A.D. 1471-1484) even issued a papal decree to the effect that money would deliver souls from purgatory. Surely the apostle's concise description of such is appropriate: "Thy heart is not right in the sight of God."

Despite the severity of Peter's denunciation, all is not yet completely hopeless for Simon. The apostle faithfully entreats him:

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

But Simon's response to this is typically Romish: he seeks a mediator who, in his eyes, will be more acceptable to God than he himself. He answers Peter: "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." In such an answer he appears utterly ignorant of the truth that "the sacrifices of God are a broken spirit: a broken and a contrite heart." Never had a guilty sinner need of any other mediator before God than that one Mediator mentioned in I Timothy 2:5, "the Man Christ Jesus." This is not to deny the helpfulness of the prayers of living saints. Doubtless Peter did pray for Simon as he requested, but no other person's prayers can take the place of a heartfelt confession of sin on the part of the sinner himself. Yet how completely the Romish system and popery are built upon this very principle of mediatorship. Common sinners must seek the aid of priests; priests invoke the help of saints long dead; all together implore the intercession of Mary; and thus, by such means the right of direct access to God "by a new and living way" is denied, and Simon's example is followed rather than Peter's.

Would it not appear from the above that the Roman Church has crowned the wrong man, "First Pope"? See how clearly the scriptural account reveals the absurdity of Romish claims concerning Peter. The fiction of the "primacy" of Peter in the apostolic band is exposed in the words: "When the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John." What pope ever condescended to be thus sent as a delegate on church business? Again, see how Peter denies that he possesses any control over the Holy Spirit. He well knew that the Spirit had not fallen on the Samaritans by the laying on of his hands, but declared clearly that it was the gift of God. God's gifts are not subject to man's control. See how scornfully he spurns Simon's offer to enrich

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him, and seeks faithfully to deal with his heart, pointing him, not to Mary or any other mediator but directly to God. There appears not a word concerning his supposed power to remit or retain sins by his own word, but all is left in the hands of God.

In view of this account, which man appears to fit the Roman concept of a pope more closely, Simon Peter or Simon Magus? This article is not intended to suggest that Simon Magus was the first pope but to show that Simon Peter was not the first pope. Another, Simon Magus, comes much closer to the description of the papacy than Simon Peter ever did!

 JOY IN TRIAL

The longer I live the more I am brought to feel the need, the great need, of having the eye perfectly single, of having the heart set on one thing only--the doing of God's will. When the soul sets its desire on two different objects, namely, God's will, and also our own pleasing, what a constant struggle! What fickleness of purpose! What restlessness! What difficulty on every side! But when we are enabled to cast aside all our own wishings and choosings, and to seek only *one* thing, that our Father's will may ever be done, what perfect rest of soul! The Lord give us this in perfection--to have but *one* will, and that *His* will; to seek but *one* thing, and that *His* pleasing. There never was but *one* man on earth who was capable to choose wisely for Himself; and yet that was the man who never once chose His own path, but laid His will at the Father's feet and ever said: "Father, not My will, but Thine be done." May the same mind that was in Christ be also in us.--Selected.

 THE BLESSED HOPE

It is grievous to me to remember how little I have been living of late to the glory of my dear Lord and Saviour. We are not of the world even as He is not of the world. Our sympathies are not with the world but with the Lord. The Spirit of Christ abides in us, and we have passed from death unto life. Oh, that we may love, more than we do, the Lord's appearing, and cherish it as a "blessed hope"! If we love Christ at all, we cannot but love His appearing; and if we love His appearing, our conversation will be in heaven. Our redemption draweth nigh--the Lord is at hand. It is time to be trimming our lamps, for, in a day we think not, Christ will come.--Hewitson.

The Book of Isaiah

A Chapter Commentary

By HERBERT LOCKYER

CHAPTER 45. The last verse of the previous chapter belongs to the prophecy of Cyrus, the divine agent in Israel's deliverance clearly foretold in this chapter. As the Sovereign One, God can use whom and what He deems best. Before he came upon the scene, Cyrus is described in extraordinary and extravagant terms. He was to be God's "shepherd" (44:28). "The same Cyrus in Elamite is said to mean 'shepherd'." Then he is spoken of as God's "anointed," or "messiah" (45:1). This title of transcendent dignity and significance foreshadowed the Messiah, who would make possible a greater deliverance. Cyrus is also named as "the man of My counsel" (46:11); the one whom God called by name and surnamed without his knowing Him (45:3, 4); the one "whom God loveth" (48:14); the one whose right hand God upheld (45:1); the one "who would perform all God's pleasure" (45:28); yet withal "a ravenous bird from the east" (46:11). Josephus, the Jewish historian, tells us that when Cyrus found his name written in "the prophecies which Isaiah left behind him two hundred and twenty years before," an earnest desire and ambition seized upon him to fulfill what was written.

CHAPTER 46. While the name of Cyrus does not occur in this chapter, his destructive overthrow of Babylon is evident. In graphic terms Isaiah depicts the complete collapse of Babylonian idolatry. More concerned with the humiliation of Babylon's idols than the fall of Babylon itself, the prophet thunders forth divine judgment on all false deities. Dr. George Robinson says: "The prophet draws a striking contrast between the ignominious flight of Babylon's idols, borne into exile from the captured city on the backs of wearied beasts, and the matchless power of God, who, instead of being borne, is able to bear His people. Even Bel, the chief god of the Babylonian pantheon, and Nebo, the interpreter of the gods, are powerless to help" (vss. 1, 2). What a comforting promise we have in verse 4! How incomparable God is (vss. 5, 9)! His superiority and unique Deity are seen in His power to predict "the end from the beginning" and bring all His predictions to pass (vss. 10, 11). May we be delivered from the company of "the stouthearted"! The Lord enable us to be as clay in His hands so that He can mold us after His will.

CHAPTER 47. A fitting caption for this chapter would be, "Babylon the Great is fallen" (see Rev. 18:2). In fact, the judgment upon Babylon that Isaiah here foretells should be read along with Revelation 17 and 18. As you read, note how Babylon is described: "a tender and delicate queen"; "the mistress of kingdoms"; and, "a lady forever." But because of her boastfulness and cruelty, a humiliating slavery and de-thronement await her. What a dirge over the downfall of such an imperial city this chapter contains! And when the stroke of divine judgment falls, "no amount of sorcery or enchantment or science of astrology will suffice to avert the divine desolation which will one day fall upon the haughty capital" (vss. 8-15). God save us from dwelling carelessly (vs. 8)! Our only confidence is the Lord (vs. 9). In these days of astrologers, when even Christians are tempted to find out how their lives are regulated by the stars instead of by the God who made the stars, it is imperative to obey the warning of verse 13. Astrology and star charts are simply a lot of rubbish. Do we hear any amen!

CHAPTER 48. F. C. Jennings, who in a very convincing way proves that the *Book of Isaiah* as a whole is not only a trilogy but has the number three imprinted upon every part of the book, tells us that this chapter is made up of double "three."

"Verses 1, 2, the call to the man to hear; verses 12-16, the call to the remnant to hear; verses 3-8, reproach for the neglect of prophecy; verses 17-21, tender reproach of the remnant; verses 9-11, remnant manifested in chastening; verse 22, the apostate mass manifested in penal suffering." In the main, *Isaiah* is here recapitulating all he insisted upon in chapters 40-47. Certain points are touched upon and emphasized for the last time. Verses 20-22 have a double application. Here and now the wicked are without peace. They are like the troubled sea, whose waters cannot rest. In hell, they are to be eternally without peace. What torment awaits all the godless who die without Him who is our peace. Does the peril of the wicked stir us to win them to a peace, unspeakable and full of glory?

CHAPTER 49. In this opening of four "Servant Songs," the first being found in 42:1-9, *Isaiah* develops the Servant's mission and experience. Within this natural sequel to the first song we can trace the following features:

(1) The Servant's consciousness of his mission (vs. 1-3). May such a description as found in verses 2, 3, be also true of us as servants of the Lord! (2) The Servant's confession of failure (vs. 4). The best of servants feel at times that their labor is in vain. (3) The Servant's quickened faith in God (vs. 5, 6). He knew he would never fail as a light. Israel is being preserved as a light to the Gentiles. Israel's King and our Saviour also came as a light to banish the world's darkness. In the next section, speaking of a restored people (vs. 7-21), there are some heart-warming passages. See verse 16, for example. Judgment upon the foes of Israel concludes the chapter (vs. 22-26). The mighty One of Jacob will yet deal with all Jew haters.

CHAPTER 50. In this third "Servant Song," the Servant speaks of himself in monologue, and speaking thus "in the first person describes the prophetic aspect of His own character." Orelli, whom Dr. Robinson quotes, says of this Servant: "He possesses the two fundamental qualifications of an ideal prophet: willingness to listen as often as God speaks, and willingness always to utter without demur whatever God commands" (vs. 1-5). The Servant endured the humiliation, yet his patience in trial speaks of His unshaken faith in God (vs. 6-9). All who oppose God's Servant must face retribution (vs. 10, 11). Living as we do on this side of Bethlehem and Calvary, we know that no one fully answers to bitter scorn, hatred, and abuse like the Lord Jesus did, who found Himself despised and rejected of men. He it was who gave His back to the smiters and His cheeks to them that plucked off the hair. Read again verses 4 and 5. They were so true of our Lord while He was among men. Can we say they also describe our obedience?

CHAPTER 51. "The cry from the remnant to the arm of the Lord to awake," says Jennings, "is answered by Jehovah's cry to Jerusalem to awake." Three companies are addressed by the Lord of hosts, the speaker throughout the chapter: (1) Selfward—Israel must remember her origin (vs. 1-3); (2) Manward—Israel must function as a light (vs. 4-6); (3) Godward—Israel must never forget God (vs. 7, 8). Underline the three "hearkens" in this opening section. Longing for God can be found in verses 9-11. Ere long our sorrow and mourning will flee away. God's promise as the Creator is sufficient ground for faith

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(vss. 13-16). Last of all, we have God's call to His own to arouse themselves (vss. 17-23). Verse 20 contains a very expressive symbol—"a wild bull in a net." What strength, vigor, procreative power a wild bull represents, but what a picture of helplessness is suggested by the bull's entanglement in a net! Samson became a bull caught in a net. Oo we find ourselves in the net of some unworthy habit? Well, Christ alone can deliver us out of the net.

CHAPTER 52. Actually, the first twelve verses of this chapter are connected with the previous one, the threefold "Awake, Awake!" (51:9, 17; 52:1) making the chapters one stirring call to Zion to shake herself from the dust. The remnant of Israel, preserved by divine grace, has a glorious heritage and she must prepare herself to meet it. Verses 1-6 promise the deliverance of the Lord's people. Verses 7-10 proclaim such a redemption. Verses 11 and 12 picture this divine deliverance. While the entire passage belongs to a renewed Israel in the kingdom-age, yet are we not justified in applying much of it to ourselves, seeing we are the Lord's redeemed ones? Are we not more privileged than the Gentiles? Do not our beautiful garments exceed in splendor those that are exhorted to put on? "Let us, then, shake ourselves from the dust of all that is earthly and live as those fully emancipated from all our shackles. Let us also have feet that are swift and beautiful, carrying to multitudes at home and abroad the good tidings of salvation. Let us ever plead that God will make bare His arm in these last days. Yes, and as vessels of the Lord, may we be clean.

CHAPTER 53. As verses 13-15 of the last chapter belong to this renowned one, it is essential to think of the portion as one, seeing it presents the sorrowing, sacrificial Servant of Jehovah. In this fourth "Servant Song," we approach "the climax of the prophet's inspired symphony and the acme also of Hebrew prophecy." While much discussion has gathered around the true identity of the Servant whom Isaiah depicts, we have no doubt whatever that the perfect fulfilment of all that is prophesied was reached in Christ. From this prophecy, Philip preached Jesus to the Ethiopian. So Christ, the Mediator arising out of Israel, is the suffering Servant whom Isaiah wonderfully portrays. Language fails us as we come to expound this "golden passion of the Old Testament," as Polycarp named it. Every verse seems to drip with the ruby blood of our Redeemer. Said C. H. Spurgeon, preaching on "Christ wounded for our transgressions" (vs. 3): "I have lost the power to doubt Him when I see those wounds." Without doubt, "the profoundest thoughts in the Old Testament revelation are to be found in this section." What else can we do but praise this Man of sorrows for bearing the load of our sin?

CHAPTER 54. It is significant that this chapter, so full of assurance that the Lord will restore Israel, begins with the word "sing." The previous memorable chapter was equally full of the atoning work of the Saviour. Now, all who rest in His finished work and have had the barrenness of sin taken away, can praise the Lord. Apart from grace we have no song. Heathenism has no hymns. It was Christianity that gave birth to singing. Verse 2 inspired early missionary pioneers to penetrate the realm of darkness abroad. While the Lord will yet function as husband to Israel, the adulterous wife, verse 5 has brought consolation to many a grief-stricken widow. The prophet's confirmation of Noah as a figure who actually lived, and the flood as a historical fact, destroys the contention of modernists that the story of the flood is simply a myth. If you are up against the animosity, jealousy, and ill-will of those who seem to be so un-Christlike in their treatment of you, live in verse 17 and leave your defense to Him who is able to silence

any tongue used against you. God has promised to preserve you as the apple of His eye.

CHAPTER 55. Isaiah here invites his people to turn to God for satisfaction, for He alone can meet their deepest need. Lack of money need be no impediment. All can come into God's market and receive all that He offers, without money and without price. Whether Jews or Gentiles, all can participate in God's bountiful provision of salvation. How many wonderful Gospel texts there are in this grand chapter! Verses 6 and 7, for example, have been widely used by preachers to lead souls to Christ; while all who proclaim the Word of life, who are sometimes discouraged over the paucity of results, have found comfort in verses 10 and 11. The last verse will be gloriously realized in the establishment of Israel. But is it not also descriptive of the transformation grace can produce in any barren life? F. C. Jennings suggests that chapters 53-55 form a trilogy: in chapter 53—the sufferings of the cross; in chapter 54—the announcement of those sufferings to Israel; in chapter 55—the world-wide proclamation of these to all men. Notice in verse 5 the threefold titles that are applicable to Christ. What a different world ours will be when He is its Leader!

CHAPTER 56. Once Israel is under the new covenant and God's laws are written deep in the hearts of the people, then faithful Sabbath observance, which is the sign that everything is "very good," will add to their glory. In a truer way than under the old covenant, God promises His people a triumphant possession of their own land if they cheerfully and faithfully sanctify the Sabbath. In verses 1-8 we are brought nigh to the millennial reign of Christ. It would seem as if Jerusalem is to have an actual temple (vs. 7). Verses 9-12 describe the attack upon Israel by surrounding nations. "Beasts," "dumb," and "greedy dogs" are expressions used to portray these hostile nations. Verse 10 is strikingly true, however, of modernist preachers today. How "blind," "ignorant" and "dumb" they are! The concluding verse contains an "invitation the god of this world is ever holding out to his votaries, of pleasure unending, only that each day shall give a still greater satisfaction. Alas! to what an awful awakening do such invitations ever lead! 'Vanity of vanity!' is the heart-cry here, and endless weeping beyond."

CHAPTER 57. Chapters 56-59 are described as containing "ethical instructions." While this may be so, it seems as if the spiritual note is prominent. Here, for example, is a forceful condemnation of idolatry, Israel's constant sin. How guilty she was of inflaming herself with idols under every green tree! This is also a chapter having much to say about "peace" (vs. 2, 11, 19, 21). Verse 10 is true of many a Christian walking in Him, who is the Way. Are we not exhorted never to be weary of it? Then what about verse 14? Have we stumbling blocks to blessing in our life? Note God's two dwelling places in verse 15; namely, heaven above, and the heart of the believer. If it is true that He creates the fruit of the lips, then let us have words in our mouths acceptable to Him. What an expressive simile of the sinner the chapter closes with! How restless the wicked are! And tossed about, they cast up mire and dirt. No peace is theirs here or hereafter. But the moment they come to the Lord Jesus they find rest unto their souls.

CHAPTER 58. In this chapter, in which Isaiah combines true fasting and faithful Sabbath observance, three divisions are discernible. Verses 1-5 hold the rebuke of the people for this utter hollowness of

their ritual. The prophet cried aloud and spared not. Verses 6-12 find the prophet counselling the people to feed the hungry, house the poor, and clothe the naked. Such alleviation of the need of the distressed would be an evidence of adjustment to the will of God. Verses 13 and 14 are full of the blessings awaiting the people if God's holy day is rightly kept. Commentator Robinson says: "All reverence for the seventh day had vanished. Accordingly, the prophet reminds Israel that the Sabbath is holy ground which may not be trodden with irreverent feet: that it is a sanctuary, and 'the holy of Jehovah'—a very remarkable designation for this most ancient of all sacred institutions (Gen. 2:1-3), and that Israel should delight in and honor it" (vss. 13-16). Is it not appalling how God's holy day, the first day of the week, is desecrated in our time?

CHAPTER 59. This is another wonderful chapter, filled with God's eagerness to forgive and bless. Without apology, Isaiah declares that Israel's sins had caused God to hide His face from His people, and had hindered Him from blessing them to the full. The nation had become wholly corrupt. Go over the catalogue of sins in verses 1-9. Like Daniel, however, Isaiah identified himself with the people to whom he preached. "We walk in darkness"; "our transgressions" (vss. 9-12). Strong intercession arises for peace and forgiveness. From verses 13-21 we see a God who, although grieved over His people's sin, is yet willing to act on their behalf. Arming Himself as a warrior, He brings salvation to His own. "The scene is an ideal representation of the restoration of the nation from exile (see Rom. 11:26). Israel shall be redeemed. With them as the nucleus of a new nation, Jehovah will enter anew into covenant relation, and put His Spirit upon them which shall abide with them henceforth and forever (vss. 20, 21)." Note the last part of verse 19.

CHAPTER 60. For continuity of thought, link on to this chapter the last two verses of the previous one, seeing that the entire section is taken up with the Redeemer out of Zion, the One upon whom the Spirit rests (59:21). The long-looked-for "light" (59:9) is about to dawn (60:1). It is impossible to miss the dispensational aspect of the chapter before us. With the completion and rapture of the Church, "the Redeemer shall come to Zion" (Rom. 11:23-29; Acts 15:14-17). Going back to chapter 2, we have the Gentiles flocking to Zion (vss. 2-4). Here we have them placing their possessions at the disposal of the revived Jewish state (vss. 3-5). Those of Israel scattered among the nations are to gather home by land and sea (vss. 8, 9). The newly formed nation of Israel offers a partial fulfilment of this prophecy of restoration. Great glory will be Zion's when, as the mistress of the nations, she functions as the spiritual center of the world (vss. 10-21). Too few of us realize what a glowing future awaits God's ancient people when they are planted as the work of His hands, as a joy of many generations.

CHAPTER 61. Dr. Scofield describes this chapter, which Henry Drummond of Scotland called, "the program of Christianity," as "the two advents in one view." In the first three verses we have the portion the Lord Jesus related to Himself that day when, in the temple, He read from this chapter. Turning to Luke 4:16-21, we find that Jesus omitted the phrase, "the day of vengeance of our Lord." He came as the Spirit-unctioned herald of grace. The day of divine vengeance is associated with the Day of the Lord when His righteous judgments are abroad. From verses 3-12 we have the prophecy of Israel's restoration and blessedness. How beautiful she will be when, "as a bride adorned

with her jewels," she is in full harmony with her Lord! The prophecy of kingdom peace moves steadily forward towards its goal in Jesus Christ (Luke 4:18-21). How precious that third verse is to the hearts of those who grieve! Who else but God could give us beauty for a sheaf! Then, in verse 10, we have that which can be applied to the Church as well as to Israel.

CHAPTER 62. Actually there is no break between the last chapter and this one. Originally the whole of Isaiah was one continuous scroll, with no divisions into chapters and verses which, although a convenient way of reading the Bible, were not conceived until some centuries later. This chapter, then, continues the kingdom blessings of Israel. At long last the Lord will hold His peace no longer but will go forth as the salvation of His people. In view of the full emancipation awaiting them, they must beatir themselves and undertake all necessary preparation: "Gather out the stones." For her new state, Israel must have a new name which will better symbolize her exalted position. Jerusalem will no more be called "Desolate" but "Hephzibah," meaning, "My delight is in her." A new title expressing a new relationship awaits the people, "beulah," that is, "married," seeing that the Lord will delight in them. In view of our Lord's return for His redeemed ones, have we any need to go through our lives and gather out the stones?

CHAPTER 63. This "brief poem of peculiar dramatic beauty" has been called "a drama of divine vengeance." The opening six verses portray the Lord as a victorious warrior destroying all those who oppose His own people, and His purpose concerning them. It will be noted that this blood-stained warrior comes from Edom, who had ever been Israel's inveterate foe. So "the prophet represents Jehovah's judgment of the nations as taking place on Edom's unhallowed soil. Jehovah, whose mighty arm has wrought salvation, returns as victor, having slain all of Israel's foes." From verse 7 right through the next chapter, the fear, feelings, and thanksgiving of the people are expressed. Mark the references to the Holy Spirit in verses 10, 11 and 14. How tragic to have Him as an enemy! Yet tenderness is His, as well as wrath, for "the Spirit of the Lord caused him to rest." What marvelous truth is wrapped up in verse 9! "In all their affliction He was afflicted." God has a heart that feels for His own!

"There is no place where earth's sorrows are more felt,
Than up in Heaven."

CHAPTER 64. The progressive and comprehensive prayer stretching from the last half of chapter 63 through the chapter before us, is "one of the most passionate utterances of its kind in the Old Testament." What a passionate cry opens the chapter! Would that the desperate condition of the world and the church today could compel us to cry out for God to rend the heavens and come down in revival power! Would that the godless nations around us might be made to tremble at His presence! Related, as the chapter is, to the fear and hope of the remnant of Israel, there is much of the chapter we can use. Verse 6 contains a strong declaration of the utter futility of self-righteousness. One reason why we have unanswered prayers can be found in verse 7. When we sing, "Have Thine own way, Lord . . . Thou art the Potter, I am the clay," the message of verse 8 comes to mind. As our Father-Potter, He has a plan for every life. The question is: "Are we the work of His hand?"

CHAPTER 65. Jehovah, who hears and answers prayer, responds to the supplications of His distressed people. Distinction is drawn between apostates and the true remnant. The persistently rebellious

will have to face the destroying sword (vss. 7, 12). But the faithful remnant, the seed out of Jacob, will inherit the mountains. These loyal servants are to rejoice and sing for joy of heart, and bless themselves in the God of amen, that is, in the God of truth (vss. 9, 14, 16). Remembering all that had happened in the valley of Achor, is verse 10 not suggestive (see Josh. 7:24, 26; Horez 2:15)? Verses 18-25 describe the nature of the kingdom-age, when longevity will be restored and the natural characteristics of beasts will forever be changed. There are those who affirm that we are presently in the Millennium. A strong argument against this false teaching is that the wolf and lamb are not able to feed together (Matt. 23:17); the wolf feeds on the lamb. But when Christ sets up His kingdom, all that is cruel and rapacious in the animal world will vanish.

CHAPTER 66. Now that we have reached the concluding chapter of Isaiah's great book, it is but fitting to state that a mastery of all that the Spirit of God revealed to the prophet's mind regarding the future, means a deep insight into God's blueprint of coming events. No student of prophecy can afford to neglect the extraordinary oracle of Isaiah. Dr. George Robinson summarizes this last chapter thus: "Religion will become spiritual and decentralized, mystic cults will disappear, incredulous scoffers will be silenced. Zion's population will be marvelously multiplied, and the people will be comforted and rejoice (vss. 1-14). Furthermore, all nations will flock to Zion to behold Jehovah's glory, and from one new moon to another, and from one Sabbath to another, all flesh will come up to worship in Jerusalem" (vss. 15-23). It is striking, is it not, that Isaiah's remarkable vision closes with emphatic proof of God's punitive justice? He had no doubt as to a place of everlasting punishment for those who ultimately reject the message and mercy of God.

GROWTH IN GRACE

Many seem to think that, when they believe in Jesus Christ and are resting in His atoning death, they know all; but joy and peace are to be multiplied through a growing acquaintance with Christ (1 Peter 1:2). Every leaf of the Bible testifies of Christ: it is like a rose that is just opening under the genial warmth of the sun; each separate leaf emits the fragrance of the rose. The rose is not perfect without each leaf, and each leaf has fragrance only as being a part of the whole rose. So with the Bible; it is the testimony of the Lord Jesus in every leaf. He is the very essence of the written Word; it has no value, no savor apart from Him, and when our hearts are really alive to discover Christ, to learn Christ, then, through the Spirit's teaching each chapter will be fragrant with the perfume of His name.

—Selected.

Book Reviews

(NOTE: Books favorably reviewed in these pages may be purchased from us by mail, except where the review expressly states that the volume may be obtained from the author.)

BY MERRILL F. UNGER

Daniel, the Man Greatly Beloved, and His Prophecies. By Philip R. Newell. Moody Press, Chicago. Cloth binding, 191 pages. Price, \$2.50.

While the scholar who is interested in prophecy probably will find an exciting knowledge and intellectual stimulation in this presentation as elementary, Mr. Newell's fresh and original handling of Daniel will meet with warm praise from those who desire to divorce the study of the prophetic Word from warm applications. Frequently prophetic teaching has ministered to the heart without affecting the heart. These studies succeed in ministering to both, as evidenced by God's blessing upon the spoken messages given to large audiences of the Lord's people. The interpretations of the author are edifying, following the line of the best evangelical interpretation of our day in the major themes of Daniel's prophecy. The printed messages will doubtless have a more far-reaching ministry of blessing than is possible for the author's spoken lectures.

Dispensationalism. By Lewis Sperry Chafer, D.D., Litt.D. Revised edition, 1951, published by the Dallas Seminary Press, Dallas 4, Texas. Paper binding, 180 pages. Price, 85 cents.

The serious Bible student, who is not content to dismiss large segments of the prophetic Scriptures by a vague and ill-fitting application to the Christian church, will greatly value the basic distinctions for rightly dividing the Word as outlined by Dr. Chafer in this exceedingly illuminating study. The author shows that "the dispensationalist believes that throughout the ages God is pursuing two distinct purposes: one is related to the earth, with earthly people and earthly objectives involved, which is Judaism; the other is related to heaven, with heavenly people and heavenly objectives involved, which is Christianity" (p. 107). The student who will carefully study Dr. Chafer's discussion will discover that although the divine age-purposes which he outlines do "departmentalize the message of the Word of God according to its obvious divisions," they do also "discover the true unity and continuity of the Bible" (p. 105). This, the second reprint of a study first published in *Bibliotheca Sacra* (XCIII, 390-449), is a necessary tool for the student who honestly and intelligently desires to believe every statement of the Bible according to the plain, natural meaning the words imply.

Truth in the head frequently amounts to nothing but leaves; truth in the heart is that which alone brings forth fruit for God.

Letters

Abraham's Bosom

To the Editor:

Regarding the article, "A Protestant Purgatory," in the July issue, the final paragraph of this article reveals the true nature of it as well as the attitude of its writer toward the subject discussed.

To my knowledge true Christians, as well as Protestants, wholly reject such a teaching as it is supposed.

According to the writer's conclusion, "neither Moses, Abraham, nor Enoch went to a Protestant purgatory." While trying to disprove these, he has opened the way to disprove Christ's descending into the lower parts of the earth and his mis-named purgatory.

It seems to me that the writer has never heard of hades or sheol, which are used in the Scriptures a good many times.

I will quote here a part of Or. Joseph A. Seiss, the greatest writer on Revelation of all time, and doubtless the greatest theologian since the apostles. He says in his book that it "was the paradise side of the hades that the Saviour and the penitent thief went when they died as all the pious dead up to that time." He descended there not as the subject of death but as the conqueror of death, heralding His victory to the spirits there (1 Pet. 3:18, 19) and bringing out with Him all the faithful souls, even resurrecting many of them (Matt. 27:52, 53; Psa. 68:18). It is with a special reference to this that He announced Himself to John, in the first vision, as "having the keys of death and of hades." Paradise now is no longer in hades but above in Heaven, where its inmates enjoy a far more blessed portion than was ever enjoyed in hades.

"Christ led captivity captive when He made His triumphant descent into Hades, of which the Creed speaks, and no true believer now ever goes to Hades..."

The writer's statement about Abraham, that he did not go to the Protestant purgatory, is not correct. We read of him in the above mentioned passages...

Dr. K. TERIAN

Bronx, N. Y.

To the Editor:

Referring to the article by Mr. A. H. Stewart, "A Protestant Purgatory," in July *Our Hope*, a number of your readers will no doubt be surprised on reading the opening sentence "Lately I have been meeting up with a strange teaching," to find that the teaching which Mr. Stewart has only just met with is apparently in the main identical with that which they have been reading in their Scofield Bibles for many years. See the note, "Hades since the Ascension of Christ," on page 1099.

The word "purgatory" makes a good or, rather, a striking title but otherwise seems to be unwarranted and of the nature of setting up a straw man for the purpose of knocking him down.

One realizes that the Scofield notes are not exempt from the rule, "Prove all things," but the writer has always thought that Dr. Scofield's position on this point is scriptural and reasonable.

One wonders, too, whether this article is up to your usual standard from the point of view of its usefulness to your readers.

G. HOLCROFT

Victoria, B. C.

To the Editor:

I came upon the article entitled, "A Protestant Purgatory," appearing in the July issue of *Our Hope*, this morning, and I have spent some time with it and have felt I should write you.

The honored Mr. Stewart has doubtlessly been displeased with some who may be more dramatic than careful, and in his article there is much cherished proof as to the deliverance which the trust-

ing soul has in Christ, but there is so much in it that to me is as unjustifiable as the gesture of drama may be.

Does Mr. Stewart not recognize all the Scriptures that have to do with Christ's descent to hades, and that His soul was not left there? Does he depart from the Apostles' Creed in the statement that indicated that Christ "descended into hell"? For what purpose did Christ descend into the lower parts of the earth—"the heart of the earth"—not the mouth of it?

Among the great and honored students of the Word of God who have held some of the truths which Mr. Stewart seems to overlook, who is there among them that has suggested that the deliverance of the "prisoners of hope" was a process of purgatory? Does "deliverance" mean "purgatory"?

Does not Mr. Stewart reflect in a derogatory manner upon truths taught by such honored men as the late Dr. Ironside? Relying upon my present memory (which is not always a safe thing to do), I believe it was Dr. Ironside who said in essence that all who were saved prior to the death, burial, and resurrection of Christ were saved on credit, as it were, with the understanding that Someone finally and fully paid the debt of sin.

Dr. A. C. Gaebelcin states, in *The Annotated Bible*, says (page 261, volume VII): "The view held by some that the Old Testament saints are meant, whom He led forth from hades, is incorrect," but Dr. Gaebelcin shows that there was such a deliverance, which Mr. Stewart does not admit in the article.

The statement and deduction about Moses, "I wonder how he managed to get deliverance from the other captives!" seems almost shabby to me. Were not Moses and Elijah on the mount to speak of the decease which Christ should accomplish at Jerusalem? Were they not as much concerned as anyone, and could they not finally have been lost if He had not done so!

Granting that there may have been, and that there is, a deliverance that may not refer to the prisoners of hope who are delivered from sheol, does not the article reflect improperly upon these truths so clearly taught in Scripture, and held by such godly students of the Word as Larkin, Newell, Scofield, Pettingill, Ironside, and others? In Mr. Stewart's last statement he refers to Moses and Abraham and Enoch as not having gone to a Protestant purgatory. Well, that is true, and I do not know of any faithful brother that contends that they were ever confined to such a purgatory; but Lazarus was in Abraham's bosom, across the gulf from the rich man in sheol, and the God who translated Enoch was perfectly capable of placing and preserving him in His care; as for Moses, he was present on the mount to speak of Christ's decease which He was to accomplish at Jerusalem, that is, he appeared at the mount for that purpose; but had not Christ gone to the cross and through the gates of death and on to the triumph of the resurrection never a soul had been saved.

T. RICHARD DUNHAM, D.D.
Findlay, Ohio

To the Editors:

Mr. A. H. Stewart's "A Protestant Purgatory" distresses me very much. In the first place, so far as I know, all the sound, spiritual, premillennial Bible teachers have taught all along that the spirits of all the righteous once up to the ascension of Christ went not to heaven, into the presence of God, but rather into paradise.

Second, so far as I know, no one ever had any idea that this was a place of purgatory suffering.

Third, when Christ died on the cross, all sins of the Lord's people were made an end of, not covered up, hence He carried all these into heaven, into the Father's presence with Him.

A. D. MUSE
Louisville, Ky.

The idea that, prior to our Lord's resurrection from among the dead and His ascension to the Father's right hand, *hades* was divided into two compartments—one for the wicked dead, and the other for those who died in faith—is not as widely held as some of our correspondents believe it to be. In fact, this view is based in great extent upon the note on page 1099 of *The Scofield Reference Bible*, one of the very rare instances where, in our opinion, Dr. Scofield erred. The great and fixed gulf of Luke 16:26 has not to do with a separation between two compartments in *hades* across which the rich man looked, but between *hades* and paradise, where the souls of those who died in faith went even prior to Christ's resurrection and ascension (Lk. 23:43). The rich man looked up into Abraham's bosom and not across (Lk. 16:23), for paradise is in the third heaven (II Cor. 12:2, 4). There is no Scripture that suggests that the location of paradise was ever changed. Ephesians 4:8 does not so imply but teaches that our Lord, when He ascended

up on high, made captive him whose captives we were when we were yet in our sins, that is, Satan.

Since both Dr. A. C. Gaebelrin and Dr. H. A. Ironside are cited in the letters printed above, in accordance to the view taught by Dr. Scofield, we hereby state without reservation that, on the contrary, they did not agree with the Scofield note but with the opinion of Mr. A. H. Stewart. Dr. Gaebelrin heartily endorsed an article on the subject by the present Editor, "Oid Christ Descend into Hades?" that appeared in *Our Hope* in March 1945.* Dr. Ironside not only expressed himself in person to the Editor on this topic, but he has stated, in his exposition of Luke's Gospel: "We should not make the mistake of thinking of Abraham's bosom as the name of a locality in *hades*. The locality was paradise" (Addresses on Luke, page 512). He gives further light on this subject in his exposition of Ephesians (In the Heavens, p. 182 ff). Dr. Ironside often spoke of the Old Testament saints having been saved on

*The Editor's article, mentioned above, has since its publication in *Our Hope* been published in booklet form by Loizeaux Brothers in their Treasury of Truth Series, under the same title, "Did Christ Descend into Hades?" It discusses this matter in some detail, taking up Psalm 16:8-11; 68:18; Matthew 12:40; Luke 16:23; John 20:17; Acts 2:27, 31; Ephesians 4:9; I Peter 3:19; etc. This booklet is obtainable from us at 15¢ postpaid.

credit; this had to do, however, with the fact that their salvation was dependent upon Calvary, which was then yet future, and was not associated, in his mind, with a period of waiting in hades.

As to the Apostles' Creed (1) it does not declare that the righteous dead went to hades prior to Calvary; (2) it was not formulated by the apostles but around A. D. 500; and (3) there have been innumerable Christians who, when reciting the so-called Apostles' Creed, have omitted the clause, "descended into hades," because they have not believed this to be scriptural.

Perhaps the main objection of some of our readers to Mr. Stewart's article has to do with the use of the word "purgatory," since no evangelicals, insofar as we know, have held that the righteous dead suffered prior to Christ's resurrection and ascension. However, we do not believe that the Scripture

teaches that those who died in faith prior to the resurrection and ascension of our Lord went into a compartment of hades and were transferred to paradise later on, but that from the beginning the righteous dead—Enoch, Abraham, Moses, etc.—went into paradise, which is and has always been in the third heaven.—Ed.

"I Thank You"

To the Editor:

Our Hope means more to me than I can ever say. I have often thought of gratifying expressions more fitting than just, "I thank you"—but for now it must mean appreciation for truth that always points to "The Truth." Confusion sweeps like a sinister mist across the minds of men, but our Lord has faithfully kept clean and pure a clear trumpet note in the expositions in your magazine. To Him be the praise; and likewise there is assurance . . . that He will not allow to go forth from our lips or pens a quaver of uncertainty in testimony, but always an "I know whom."

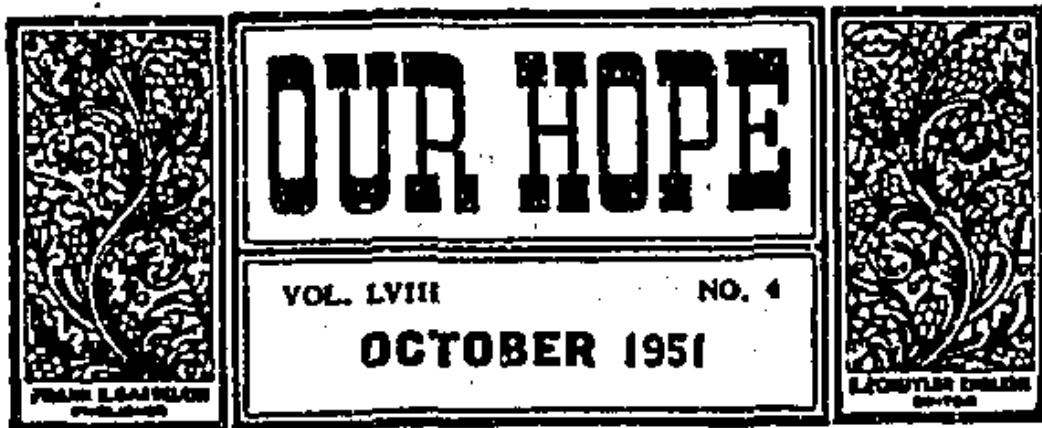
KATHRINE (Mrs. J. R.) PAUL
Charleston, S. C.

¶ And we thank you, and praise God.—Ed.

WAITING, EXPECTING

By GWEN CONGDON

Waiting, expecting, till Jesus we see;
Witnessing, praying, and working for Thee;
Seeking Thy will for our lives every day,
Reading Thy Word as we sing on our way;
Trusting Thy promises, proven so true,
Looking to Jesus in all that we do;
Knowing Thy Spirit is near to impart
Strength for our weakness, and peace for our heart.



Editorial Notes

**MEMORIAL
EDITORIAL:
The Lord
Always**

"I have set the Lord always before me" (Psa. 16:8). This Psalm gives a prophetic picture of Him who existed in the form of God, who made Himself of no reputation and took on the form of a servant, who humbled Himself and became obedient unto death, even the death of the cross. In this Psalm we hear Him giving expression to His trust in God and the certainty of His victory over death and the grave. Our blessed Lord walked constantly in the path of obedience. The path He has gone through He has graciously left for His redeemed people to follow. His own grace, and the power of His Spirit whom we have received as one of the blessed results of His finished work on the cross, make this following after Him possible. Thus all believers should be able to say: "I have set the Lord always before me," and live daily and constantly with the Lord before the heart. Such a life is a life of blessing and victory, a life unto the praise of His name, which yields abundant fruit.

We must have the Lord, first of all, before our hearts in His redeeming love. We were lost and He came to redeem us. "He loved me and gave Himself for me" is the song of worship of all who have been washed in His blood. All who know the price which was paid for redemption, remember daily that He loved us and that, in His own body on the tree, He bore our sins. That this might be so He left that blessed request before He went to the cross: "Do this in remembrance of Me." The Lord's Supper was instituted by

Him that we might keep Him before our hearts in a practical way. Each time we gather according to this request, and worship in spirit and in truth, the Holy Spirit puts Him afresh before our hearts. We then taste His love again and receive new and blessed assurance that we belong to Him and He belongs to us. We need to get fresh glimpses of His great love so that we may increasingly appreciate Him and live out the salvation we have in Him. How it does melt the heart when we remember the fact that He bought us with His blood!

Centuries ago, in Boston, the leading of praise in song was given to a Judge Sewell. The "Bay Psalm Book" contained only a few tunes. But the good man found even the few tunes bewildering. In his diary, which is in existence, he reports his successes and his failures. Occasionally he thinks that he "set a psalm well"; at other times he complains that the people ran away with the tune. But, on a certain Sunday, he says: "The song of the fifth of Revelation was sung. I was ready to burst into tears at the words, 'Bought with Thy blood.'" Such loving remembrance of Him refreshes His heart and becomes a source of blessing in our own lives.

We must have Him before our hearts as the One who walked on earth in humiliation, meek and lowly of heart. How blessed it is never to lose sight of Him in this character! His life is our pattern; to walk even as He walked is God's call to His redeemed people. Are there sorrows and trials? He passed through them, too, as the perfect One, in perfect submission and perfect patience. Are we misunderstood and wrongfully treated? This was His lot among a crooked and perverse generation. Are we in want and distress? He knows all about this. Well may we have His life down here as the object of meditation before our hearts. And as we do we shall receive help, and by the power of His Spirit reflect His image. How blessed it is to look back to His path on earth and thus receive courage and strength to follow after Him!

But we also have Him before our hearts as the One who is now crowned with glory and honor upon the Father's throne. He is there for us. His love is unchanged; His power is on our side. While we have Him before our hearts

as the glorified and living One, He has us upon His heart. He knows us, knows our needs, and will supply them in His own way. To step on daily through this quickly passing age with the Man in glory before our hearts, telling Him our troubles, looking to Him for help, expecting all from Him and Him alone, and accepting all that comes into our lives as from Him—that is the life we are called to live, as His redeemed ones.

We must have Him before our hearts as the coming One. Every night, when we retire, our last thought ought to be of Him, and that before another morning comes we may meet Him. Every morning's first thought should be of Christ, and that before another evening appears He may come. If He is before us in this way, in reality, it will be a great blessing in our lives. Sorrows and trials will become insignificant. The future will then be left in His hands, while every day He gives us, while waiting for Him to come, will be marked by untiring service and by doing good. Soon He will come and we shall meet Him face to face. Having the Lord before our hearts as the coming One, whose glory we shall share and whose image we shall bear in all eternity, will result in never losing sight of the Lord. Wherever we go, we look to Him to guide. Whatever we do, His honor and the glory of His name become increasingly the desires of our hearts. In all we do—in our work, in the household duties, in service, in anything and everything—we shall have but one object, and that object will be to please Him. The Lord grant to us all such a walk in these last days. There is little time left to be faithful to Him. May we use it. Satan's power will hinder, as never before, in a life closely linked with Him; but He has conquered Satan. If we are willing, His sufficient grace will meet all our need. "I have set the Lord always before me." —A. C. G., 1929



God has never made a mistake and He made none in recording for us the varied genealogies and catalogues of names to be found here and there in His Word. The reading of these lists may be dry for us, but this is not on

account of divine error but because of lack of spiritual perception on our part.

The fourth chapter of First Chronicles contains a list of the descendants of Judah. The delineation is interrupted, at about one quarter of the way through the catalogue, by a comment concerning one who is mentioned only here in the Bible—Jabez, a man of distinction. Of him it is written: "Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested" (vss. 9, 10).

The name, "Jabez," means *sorrowful*, or *he will give pain*. It is not revealed why Jabez's mother so named him, but it seems evident that her fears on his behalf must have been happily disappointed in subsequent years.

Jabez's title as a man of distinction above his brethren was not due to anything that the world would acclaim. If he was a man of wealth, or talent, or business prestige, or social recognition, the Holy Spirit takes no note of this but alludes to one characteristic only—he called upon God in prayer. His title to nobility, as far as heaven is concerned, was bestowed upon Jabez because he was a man of prayer.

Although the prayer of Jabez, dispensationally, was addressed to the God of Israel, it assuredly has a lesson for our own need in this present age. The God of Israel is the God of the Christian today, and we are told that "all these things happened unto them [the Israelites] for examples: and they are written for our admonition, upon whom the ends of the ages are come" (I Cor. 10:11). So suppose we seek to discover what it is that makes one honorable in God's estimation

(1) He is honorable in God's sight who desires earnestly His blessing. "Oh that Thou wouldest bless me indeed!" cried Jabez. Such a petition denotes immediately that he who offers it possesses faith, a sense of dependence, and sincerity of purpose. And since purity of motive is implied in all these attitudes, it must be assumed that the petitioner is

ready to submit wholly to the will of God. God honors him who honors Him.

(2) He is honorable in God's sight who earnestly desires spiritual growth. "And enlarge my coast," Jabez requested. It is not pleasing to God when His people are satisfied to settle down in their initial Christian experience—saved from condemnation by divine grace but indifferent to spiritual progress. They are constantly in need of milk when the time is long past when they ought to desire strong meat. He cannot be honorable in heaven's estimate who ignores the solemn exhortation of the Scriptures: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

(3) He is honorable in God's sight who desires earnestly the sense of the abiding presence of the Lord. "And that Thine hand might be with me," pled Jabez. It is quite evident that the lover longs for the presence and fellowship of his beloved. We love God because He first loved us (I John 4:19); it is true; but we *do* love Him. And it should result that we long ardently for the consciousness of His presence and the assurance of unbroken fellowship with Him. That desire is expressed in more than words; it is signified by obedience. Thus our Lord declared: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (John 14:23). He is honorable in the divine estimate who yearns for the comfort and communion of uninterrupted fellowship with the Lord.

(4) He is honorable in God's sight who earnestly eschews evil. "And that Thou wouldest keep me from evil," Jabez prayed. While we walk this pilgrim pathway we come into daily contact with the world, the flesh, and the devil. Each of them is sinful, and evil surrounds us at all times. How important it is that we should be guarded from it and strengthened to resist the attacks of the evil one. Thus the Lord Jesus taught His disciples to pray: "Deliver us from evil" (Matt. 6:13). Divine provision has been made to guard us, by the written Word and the indwelling Spirit. But He is grieved with him who does not recognize sin's attraction to the flesh and, consequently, take pains to

guard himself against it. The man is honorable in the Lord's sight who honestly shrinks from evil and genuinely hankers after holiness.

(5) He is honorable in God's sight who desires earnestly to experience fulness of joy in the Lord. "And that it may not grieve me," concluded Jabez. The heart of the believer in Christ is not to be troubled. On the other hand, our Lord declared to His own: "These things have I spoke unto you, that My joy might be in you, and that your joy might be full" (John 15:11). Not only is evil to be avoided, in the Lord's strength, so that we shall not be grieved by falling to its onslaughts, but we are so to live, Spirit-empowered, that the joy of the Lord will be our portion. He who desires with a whole heart to know such fulness of joy is pleasing to God, for the honest longing after it bespeaks a willingness to live obediently and in yieldedness to the Lord. The man is honorable in God's estimate who courts the joy of the Lord for himself.

"And God granted him [Jabez] that which he requested." So will He grant it to all of us today who pray as Jabez prayed in sincerity and truth.



The Believer's Position in the World The position of the believer in Christ, in an ungodly world, is like that of his Lord. In His great intercessory prayer for His own, the Saviour spoke to the Father, saying: "They are not of the world, even as I am not of the world" (John 17:14, 16). And to His disciples the Lord Jesus declared: "The disciple is not above his Master: but every one that is perfect shall be as his Master" (Luke 6:40).

Our Lord Jesus Christ, the Son of God, was a holy Being who dwelt for a comparatively short time among sinful creatures in a world dominated by Satan, its prince. However, had our Lord withdrawn Himself entirely from all contact with sinful men and retired to some monastery until the hour when He should sacrifice Himself for sin, it is very doubtful whether He would have fulfilled the will and purpose of God.

So it is that, in our own times, it is not for believers in Christ to think that they can follow Him by seeking a life of solitude. God honors the desire for holiness on the part of His people; at the same time we must remember that He does not place us in situations in which we cannot live in a holy way. There are occasions when believers find themselves in such circumstances, but they are there of their own wills rather than of God's will.

When, therefore, one of us is disposed to desert the earthly place in which he finds himself, because of the obstacles that it presents to his Christian principles, he must ask himself whether these obstacles be impossibilities or merely difficulties. If they be impossibilities, then it is certain that he is not in God's place for him and he must depart from that situation immediately, cost what it may. If, however, the obstacles are difficulties rather than impossibilities, he must remember that our Lord did not shun difficulties or opposition.

Having said this, let us remind ourselves that our Lord, although He did not hide Himself from mankind, never wilfully exposed Himself to temptation. He did not go of His own choice into the wilderness to be tempted by the devil: "Then was Jesus led up of the Spirit into the wilderness" (Matt. 4:1); "the Spirit driveth Him into the wilderness" (Mk. 1:12); and, "Jesus being full of the Holy Ghost . . . was led by the Spirit into the wilderness" (Lk. 4:1). Even the Lord Jesus did not go voluntarily to meet the age-long enemy of God and listen to his seductive words. This being so, how can we—disposed as we are toward sinning and without strength in ourselves to resist temptation—go willingly and unnecessarily into the domain of Satan's blandishments? However high our principles may be, yet there is still great risk to them if we sit in the courts of sinners or walk with the enemies of God. Our blessed Lord was never so bold, sinless though He was. Much less should we take one step into the wilderness of temptation apart from the direct leading of the Spirit (which will never be contrary to the written Word of God) for the accomplishment of some purpose that will glorify God. If God takes us into such a place, it will be that we may be victorious,

just as He led His Son there by the Spirit, so that He, our Lord and Saviour, might be more than conqueror.

The answer to the whole problem is for us to be within the will of God wherever we are or wherever we go. If it be for His sake, we must be ready to depart from any situation, whatever the cost. If it be to glorify Him, we must be willing to remain within any circumstance, whatever the price. His will and His leading will always be in conformity to His Word. May that Word dwell in us richly.



Many of us have been puzzled as to why Moses and China it is that God has permitted Red Communism to drive all foreign missionaries out of the ripe harvest field in China. We have had faith that He knows the end from the beginning and that He does all things well. We have been assured that we should discover the answer—some day. But we have been puzzled nevertheless.

The most reasonable solution presented itself to us recently upon our receipt, from the offices of the China Inland Mission, of the Mission's annual report of evangelistic activities, *Come Wind, Come Weather*, the Story of the Year 1950. In this beautiful and informative booklet, edited by Anne Hazleton, is an article by Arthur Matthews, entitled "The Intrepid Pioneer." We cite below the opening paragraphs of this article since, in our opinion, they offer the clearest possible explanation of the divine purpose behind the enforced evacuation of all foreign missionaries from China.

If we could think of the death of Moses in terms that could be applied to-day, then we would see that what the death of Moses meant to the children of Israel, the withdrawal of foreign mission help from China is going to mean to the Church [in China]. For years the Church has looked—decreasingly, it is true—to the foreign missionary for help and leadership in matters relating to Church conduct, government, and expansion. His methods of worship, his hymns, his books, his advice, have all been the means, under God, of bringing the Church up to the point of readiness to take a place in the field of conquest.

The death of Moses was a planned activity on the part of God. So we may say that the withdrawal of foreign missionaries from China is also a planned activity on the part of God. The event may not be agreeable to either party. No doubt Israel felt that God was making a mistake in withdrawing Moses. Moses had led them out of Egypt. Moses had given them God's law and the tabernacle with its ordinances.

How could they think of going any further without him? Then from Moses' point of view it was not easy to contemplate his children going on without him. He wanted with all his heart, and prayed earnestly, that he might be allowed to go in with Israel, and see them established in their land of promise. And so, even though it seemed to be opposed to reason, even though both sides hesitated to go through with it, even though it seemed as if God's plans were being frustrated, yet there emerged the pattern of God's wonderful new process, the clearing of the way for Joshua to come to his post in the life of the nation. And so it is to-day. The foreign missionary must step aside, so that the Church can take up the task of possessing the land under new leadership.



Equipped but Ineffective During the summertime it is not an unusual sight to observe, all along the Atlantic coast line, men standing on the shore casting with rod and line, hour after hour, without any catch of fish. In fact, not a few have no desire to make a catch but only to establish a record cast. If memory serves us correctly, some few years ago Ripley's "Believe It or Not" told of a champion Bait-and-Fly-Caster who had never caught a fish!

There are many Christians, we fear, who must fall into such a category. They possess all the necessary "equipment"—they themselves have been born again; they are familiar with the Gospel of Christ which is the power of God unto salvation to all that believe; they have available to them all the power of God, promised to believers by our Lord; they have the Sword of the Spirit, the Word of God. Yet they are ineffective witnesses to Christ, either because they do not act or because they depend upon themselves rather than upon the Spirit. To Peter and Andrew the Lord Jesus said: "I will make you fishers of men"; He will do the same for all His own, by the power of the indwelling Spirit. Fishers ought to catch fish. If we, as Christians, do not do so in our angling for the souls of men, the fault lies with us and not with the Lord.

Most of us need to pray more and then do more about bearing testimony to the Lord Jesus Christ. We ought to begin afresh *today*, remembering that the One who commanded, "Go ye," promised, "Lo, I." "Lo, I am with you always, even unto the end of the age" (Matt. 28:20).



OUR HOPE

**If the Walls
Could Speak** Years ago an aged Scottish saint, lying on his death-bed with his loved ones gathered around him, whispered to them: "Could these curtains or these walls speak, they would tell you what sweet communion I have had here with my God." If the walls of your room could speak, what would they say?

Communion with the Lord is maintained through reading the Bible and praying. In the former, God speaks to our souls; in the latter, we talk with Him. There can be no understanding of the mind and will of God unless it is had from His Word. There will be no prayer, that is, earnest, heart-opening, effectual prayer unless there is regular study of the Bible. There the heart is cleansed. There the soul is refreshed. There the child of God is driven to his knees.

And how needful is prayer! Prayer is very normal for the Christian. It brings and keeps God and man together—raising man up into the presence of God, and bringing God to man. We are told to pray always with all manner of supplication, to pray and not to faint, to watch unto prayer. Prayer is a very important and noble article of the Christian's spiritual armor, and it ought not to be neglected. It is slighted to our own spiritual loss.

O Christian, let us be much in prayer! Let us pray faithfully—in secret and in set prayer. And while we are going about the tasks of the day, let us be in an attitude of unceasing prayer. Further, in the busy hours, let us often pray spontaneously, sending messages from our hearts on the very wings of faith to the throne of grace. They will surely reach another heart, the heart of God, and will return again filled with spiritual blessings.



**Christmas
for Christ** Last year we waited until December to make this announcement—too late. So this year we shall advance the announcement two months. The notice has to do with giving at the Christmas season.

It has become a matter of increasing concern to God's people that "Christmas," so-called, a time that, although

unbiblical in its beginnings was once very precious to hosts of God's people, has become so commercial and paganistic in its celebration as to ignore almost entirely the One whose birth it purports to commemorate. A Christ-rejecting world exchanges gifts in a hilarious fashion. Jews who reject the Messiah, agnostics who do not know what to do with Him, and atheists who deny God entirely unite in wishing one another "Merry Christmas." Can God be other than grieved at such actions?

If we who are Christians are going to commemorate the birth of Christ in any way, why do we not celebrate it as a Christmas for Christ? Instead of spending our money for greeting cards and gifts it might be well to donate that amount of currency to the Lord's work. The Editor did so last year and expects to do the same this year. And many of our reader-family joined him.

Someone may ask: "How shall I go about it?" There are many Christian works to which you can send contributions. But for the sake of those who may not know where to mail donations, here is a plan: send your check or money order, made out to The Pilgrim, to the following address before Christmas: The Pilgrim, 1524 Chestnut Street, Philadelphia 2, Pa., and mark your contribution, either on a slip of paper or under the check number on your check, "Christmas for Christ." The Editor will see to it that your contribution goes 100% into foreign missions. Such donations will be deductible for income tax purposes. Donors will receive receipts, and a report will be given in *Our Hope*, in either the February or March issue, as to the total contributions received and their distribution abroad.

It may be that you would like some of your donation, or all of it, to go into missionary subscriptions to *Our Hope*. There is need for many renewals at this time of the year. Should you care to do this, in *this particular instance* you may send the donation, so marked, to The Pilgrim, as above, so as to eliminate extra work for you and also at this end, and to enable you to deduct the contribution when you make out your income tax.

We believe that those who follow this plan will have a joyous Christmas indeed.



Good Interest Excellent interest was shown, during the month of July, in the Missionary Subscription and Book Funds. We are very appreciative, we assure you, for your donations have helped us toward catching up with some of the expired subscriptions and will enable us to supply a few more books that are on request from missionary friends.

It has come to our attention that, in the tabulation of donations to the Missionary Subscription Fund for June (published in the September issue), the last three contributions of the month were omitted, namely: 51-68M, \$3; 51-69M, \$7; 51-70M, \$2. This adds \$12.00 to the June receipts, so that the amended total for June is \$69.00. Thank you.

Donations to the two funds, received in July, are gratefully acknowledged as follows:

Our Hope Missionary Subscription Fund, July, 1951: Nos. 51-71M, \$2; 51-72M, \$1; 51-73M, \$6; 51-74M, \$4; 51-75M, \$3; 51-76M, \$7; 51-77M, \$10; 51-78M, \$2; 51-79M, \$10; 51-80M, \$100; 51-81, \$40; 51-82M, \$3; 51-83M, \$3. Total, \$193.00.

Our Hope Missionary Book Fund, July, 1951: Nos. 51-10B, \$10; 51-11B, \$2. Total, \$12.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler Baglby:

Oct. 1-7—Bridgeport, Conn.: First Congregational Church of Black Rock; Bible Conference, evenings.

Oct. 28—Nov. 3—Dayton, Tenn.: William Jennings Bryan University; Fall Bible Conference.

Dr. Frank E. Gabelstein:

Oct. 7—Setauket, N. Y.: A. M. E. Church; 8 p.m.

Oct. 24-29—Boston, Mass.: Park Street Church; Christian Education Conference.

Pastor Lehman Strauss:

Oct. 3, 10, 17, 24, 31—Burlington, N. J.: Baptist Church.

Oct. 5, 12, 19, 26—Atlantic City, N. J.: Young Women's Christian Association, 3 p.m.

Oct. 7, 14, 21, 28—Bristol, Pa.: Calvary Baptist Church.

Oct. 13—Hampstead, Md.: Youth for Christ.

Oct. 27—Reading, Pa.: Youth for Christ.

NO STAIN OF GUILT

The eye of infinite holiness cannot discern a single stain of guilt upon the conscience that has been once purged by the precious blood of Christ. All the sins and iniquities of the believer are plunged in the waters of eternal oblivion. Man cannot undertake to forget. He cannot prevent memory from throwing up at times, upon its surface, the record of the past; but God can. The atoning work of the Lord Jesus has forever canceled the believer's guilt, so that it can never again rise against him.

—Selected.

The Life That I Now Live

By RUSSELL B. GURNEY*

We delight to read Paul's wonderful Epistle to the Galatians, noting the masterful way in which he presents the truth of God. In the confines of this article, however, we are interested chiefly in one verse, and only a portion of that verse—Galatians 2:20, and the words: "The life that I know live." In these words so fraught with meaning to us we have a teaching brought to our attention that has been too much neglected.

One of the very wonderful things that are recorded concerning our Lord Jesus Christ is contained in the words: "...of all that Jesus began to do and teach" (Acts 1:1). The deeds done by our Lord Jesus gave weight to the words that He spake. The recognition of God the Father could be seen in the Son. The works that He wrought before men were consistent with the testimony of His speech. And He spake as one having authority.

In these days of general laxity in the things of God, how extremely needful is consistency of life. In the life of our Lord Jesus Christ we find that perfect coherence of word, thought, and deed which brought the divine approbation: "This is My beloved Son, in whom I am well pleased."

It was ever the thought and the purpose of the Lord to be in the will of the Father in all things. The life that He lived among men was a life with which not even His enemies could find a flaw, and it was this that drew forth from Pilate: "I find no fault in this Man." A realization of the fact that even Christ pleased not Himself but ever sought to do the will of the Father, will bring us to the knowledge that the lives which we now live are to be lived in subjection to the will of our Lord. It is indeed a life of Christ-pleasing in contrast to those lives of self-pleasing from which Christ died to set us free. Zealous though Paul was in the things of Judaism, these former things and his manner of life were utterly laid aside when he received that heavenly

*Mr. Gurney is a minister of the Gospel in Long Beach, Cal. He has written for us before.

vision, and he became crucified with Christ—reckoned as dead to all that had gone before.

It is wrong for us, the children of God, to live as though the Gospel were simply the fact that we be brought to a saving knowledge of Christ, as wonderful and glorious as that fact is. It is, however, but the first step in the larger plan of God for His children. It is but the beginning of the work of the Gospel in the believer's heart and life. The Apostle Paul understood this and lived Christ with increasing intensity of purpose each day. It was not that he had attained to the perfection of the One he sought to follow but, as he wrote, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Eph. 3:14). Paul realized that he must keep under subjection his body of flesh, for we find him writing: "I am crucified with Christ—I die daily."

With too many Christians the yielding of themselves wholly to the Holy Spirit is left for some distant, future day. Oh, that we would but let Him have His way in our lives, that the glory of the Lord might fill these houses of clay! Only as we give over these wills of ours, wills that have caused us so much pain and grief, into His hands will He cause us to know and to live in His blessed will. Remember the words of Christ to His Father: "Nevertheless not My will but Thine be done."

This, then, is what Paul seeks to present to us in Galatians 2:20. He had learned—no doubt by revelation of God as well as experimentally—that apart from Christ he was powerless. But he also knew that he could do all things through Christ, who strengthened him (Phil. 4:13). He knew the power that came through living in the risen and ascended Lord.

In this connection we find the same underlying truth contained in that wonderful portion of Scripture, John 15. As we grasp the full significance of these verses we find that here we have none other than the truth of Galatians 2:20 stated in a different way. God has been at pains to reveal to us, in various portions of Scripture, that the life we now live is of importance to Him. What victory would have been ours, and will yet be ours, if we will but learn that

our lives, our resources, and our entire expectation are from Him—the Vine. There is no significant growth in a Christian until such time as he learns the lesson that Christ must have the pre-eminence in his heart and life. Indeed, *He must increase and I must decrease.*

Paul could say: "But thou hast fully known my doctrine, *manner of life, purpose . . .*" (II Tim. 3:10). The apostle's manner of life revealed that he knew and acknowledged the Lord Jesus Christ not only as Saviour, glorious as this is; but he knew Him also as Lord of his life. This knowledge of Christ as Lord brought Paul to an end of self-righteousness, self-pleasing, and pharisaism. It brought him to the realization that since Christ died on the cross for him, he, Paul, died there also; and that henceforth, as Christ was raised again, even so Paul was raised to newness of life—Christ's life, which was to be lived out in him. Many have knowledge of these words, and quote them, who, in life, actually deny the truth thus expressed. That the apostle desired this life to be in evidence among all the Galatians is clear from the words of chapter 4:19: "My little children, of whom I travail in birth again until Christ be formed in you . . ."

Satan cannot prevent the spread of the Gospel but he can and does resort to subtlety in getting believers to feel that it is quite enough to be saved and not at all necessary that they be followers of Christ throughout life. It is because of this that the flesh can gain the ascendancy over the spiritual life. From the very beginning God has intended that *man should have dominion over that which is in itself fleshly.* This is revealed in Genesis 3. Though the flesh (i.e., the body) was created first, we note that it had no motivating power of itself—it was as dead. After that the breath of life was given (i.e., a God-breathed life), then we find the mind, the intelligence of man, directing the body of flesh. God has *always* desired the spiritual life to have dominion and subdue the flesh. It is God's order. The advent of sin into the world brought a reversal of this order into being, and it became necessary for God, in the fulness of time, to bring forth that One who could restore that order which has been His continuous purpose for man.

OUR HOPE

Many are living in these days as though it did not matter how they lived. Yet we find that the Apostle Paul was straightened in his heart, and travailed as in birth, that he might see in the walk of his fellow believers that which would give evidence that Christ had been formed in them.

At some point in the ministry of the Word there has been a failure to set before the believer the full truth of the Gospel. Leading sinners to Christ is a great and a good work, and we do praise God for it. They are not to be left to themselves, however, but are to be taught the full truth of the Gospel. The life that you now live is of importance to God. You are missing the greatest joy it is given to man to know if you are not living in the will of God. Paul thought this Christ-filled life worthy of pursuit and he earnestly commended it to all believers. We can use no words that will more aptly bring this to mind than those that he wrote to the Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The life that we now live should be nothing less than this! Paul bids us to be followers, emulators of him. And were we to follow the example set forth in the life of Paul, we would say with him in all truth: "I am crucified with Christ; nevertheless I live; yet not I, *but Christ lieth in me*; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Beloved, the Lord is coming. It may be but a short time before we shall see Him and give an account of our stewardship. May the Lord, whose we are, give us to realize that the life that we now live in the flesh should be lived by the faith of the Son of God, who loved us, and gave Himself for us. It is true indeed that we have "only one life, 'twill soon be past; only what's done for Christ will last."

GOD'S ANSWER

God's answer to all man's hard thoughts of Him is, "I have given you My Son"; and to all man's high thoughts of himself, "Ye have crucified My Son."—*Selected.*

The Prophecy of Habakkuk

By FRANK E. GAEBELEIN

V. Habakkuk's Second Complaint (1:13-17)

In the midst of his perplexity, Habakkuk has paused to consider the nature of God. Having voiced his complaint about the wickedness of Judaea and having received the divine assurance of imminent judgment through the Chaldeans, he has lifted his heart to God. Out of a personal grip on the Holy One who is from everlasting, he realizes the Lord's sovereign purpose in using the Chaldeans as a scourge upon His unfaithful people. It is lofty ground on which Habakkuk is standing in verse 12. But he is not yet ready to remain there permanently. Too many questions remain unanswered, too many doubts are still active. Thus it is that not in unbelief but in a spirit of faith that knows God well enough to trust Him with even the most persistent doubts, Habakkuk voices another complaint.

Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he? (Habakkuk 1:13).

The import of this question is very plain. The prophet, though recognizing the judgment aspect of the Chaldean invasion, is still troubled. This second complaint is inconsistent but very human. The man who has cried out so bitterly against the sins of Judah, charging God with slackness in not avenging the oppression of the innocent, now complains against the appointed instruments of vengeance. For Habakkuk's objection is simply this: the avengers are even more wicked than those they are punishing. And this is wrong, for God is "of purer eyes than to behold evil" and of Him it must be said, "Thou . . . canst not look upon iniquity."

The writer remembers talking with a Christian Scientist. In endeavoring to substantiate the view that evil is non-existent, the Christian Scientist quoted this verse, arguing that if God, who is omniscient, is of too pure eyes to behold evil, then evil does not exist! The answer to such wresting

of Scripture is, of course, very simple. The verb translated "behold" means to look upon something with favor. What Habakkuk meant in this remonstrance was simply that God, because of His transcendent holiness, cannot look with approbation upon anything evil. Yet He seems to the prophet to be countenancing the awful wickedness of the Chaldean who in his depravity is far worse than the sinful Jews upon whom he is executing divine judgment. The complaint, then, is made on the ground that "the wicked devoureth the man that is more righteous than he."

There follow several vivid figures of speech, based upon the sea with its teeming life. The first of these figures stresses the brutal ease with which the Chaldean encompasses his victims. He is, Habakkuk is saying, like some gigantic angler who catches the helpless fish at will. *And maketh men as the fishes of the sea, as the creeping things that have no ruler over them?* (Habakkuk 1:14). The picture is that of the myriads of marine creatures, including all the tiny sea creatures ("creeping things"), that swarm in their helpless profusion.

They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad (Habakkuk 1:15). Here the Chaldeans are compared with the fisherman with his drag net. It is the helplessness of the fish and the gloating force of the angler as he sweeps more and more of the vainly struggling creatures into his net, that the prophet portrays.

Therefore they sacrifice unto their net, and burn incense unto their drag: because of them their portion is fat, and their meat plenteous (Habakkuk 1:16). At this point the figure takes on a profound shade of meaning that points to the great truth so clearly and briefly expressed in the latter half of the fourth verse of the second chapter. "Therefore," says the prophet, "they sacrifice to their net and burn incense to their drag." In other words, the Chaldean worships his might. In the figure Habakkuk is using, the net and the drag stand for the military power with which the Chaldeans overrun and enslave their helpless enemies. And now, without comment, it is stated that the aggressor is making his power the object of his worship. What this leads to will be

considered in our exposition of Habakkuk's watchtower vision. But we may well pause for a contemporary application.

Ancient Babylon, as the prophet suggests, bowed down to its might. In this lay the seeds of its inescapable ruin. The lesson is one that needs to be learned in every age. How often in these times we hear the cry, "We must be strong. We must build up our national power." No sensible man would deny the necessity, tragic as it is, for reinforcement of national defense. Faced with militant communism, we must indeed be strong. But woe to the nation that trusts in its armies, navies, and atomic bombs, and forgets God! Woe to the country which, like Henley in his stirring but profoundly un-Christian *Invictus*, declares: "I am the master of my fate, I am the captain of my soul!"

Shall they therefore empty their net, and not spare continually to slay the nations? (Habakkuk 1:17). This rhetorical question is of a summary nature. The picture is of the aggressor filling and emptying his net with a monotonous succession of victims. How long, Habakkuk is asking Jehovah, is this to go on? How long are the unspeakably wicked Chaldeans to be permitted unrebuked and unchecked to devour the weaker nations like Judah?

VI. The Waiting Prophet (2:1)

I will stand upon my watch, and set me on my tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved (Habakkuk 2:1). Although the text does not directly indicate it, we shall do well in this place to think of a pause in the prophet's inner struggle. The mood changes; Habakkuk turns from remonstrating to waiting. Moreover, this attitude seems to be the result of definite decision. "I will," he says, "stand upon my watch and set me upon the tower." What is this place of watching? Are we to believe that Habakkuk actually went to some special tower and there waited for God to answer him? It may be that this was the case. Certainly there is nothing impossible in the prophet's withdrawal for a retreat, as it were, and he may indeed have had such a place for

meditation. But, whatever the physical setting, the important thing is that he took time to be alone with God in an attitude of waiting before Him.

Over in the seventy-third Psalm, Asaph says, after describing the prosperity of the ungodly, always so perplexing to the righteous: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their ways."¹ And while the verse before us does not suggest that Habakkuk actually made the temple his watchtower, we may be sure that in his heart he was in the sanctuary of the Lord.

We shall miss much if we fail to see, in Habakkuk's withdrawal to the watchtower, a lesson for ourselves. If ever an age raised grave moral questions, it is this day in which we are living. Never has evil been more flagrant and more blatant in its challenge of the right than today. For thoughtful persons, contemporary history is brim-full of heart-breaking problems. Not only so, but many an earnest Christian faces crushing burdens and strange sorrows beyond his power to understand or let alone to reconcile. For all such, the answer lies, as Habakkuk found, in first telling God *all* about the difficulty, and then, as Habakkuk also did, in going alone before God and waiting for Him to speak.

The watchtower. What is it for us Christians today? It may be *some quiet room or corner of a home where we are undisturbed*. Or, for those in the midst of crowded family life, it may be the early morning or late evening hour when the activity of the home is stilled and others are at rest. And even if no place of quietness is available—and some of us are so situated as to be without any privacy at all²—Christians may still go to their watchtower. For the real place of withdrawal into the presence of God, the true sanctuary of communion with Him, is in the heart.

A distinguished devotional writer tells of a Christian servant girl who was so busy about her many tasks that she seldom had time for private prayer and meditation. But in her imagination she habitually cherished the picture of a

¹ Psalm 73:16, 17.

² The soldier in the barracks or the patient in the hospital ward, for example.

quiet little room with an open Bible on the table, a chair to kneel by, and a window opening out upon a lovely vista of forest and hill. There in her mind and heart she would go to wait upon the Lord, when the round of duties made it impossible for her to be physically alone. It is not, then, a literal going apart from daily life that is most important, although no one would deny that to have a place of actual quiet and solitude is of the utmost value. The one essential thing is to learn how to wait patiently before the Lord in heart and mind. After all, for most of us there are plenty of opportunities to go to some place of undisturbed quiet for meditation. But the trouble is that we do not take these opportunities, because, to put it bluntly, we lack the spiritual discipline to take time daily for being alone with our God. No wonder so many Christians are perplexed and slow of heart to discern the ways of God in the midst of this confused and sinful age!

(To be continued, D. J.)

IMPUTATION

BY EVA GRAY

If God imputes my sins to me
 Or deals with me accordingly,
 Can I have peace?
 Can I be happy? I can see,
 If God imputes my sins to me,
 My woes increase.

But when He tells me I am free,
 Imputed are my sins; that He,
 God's blessed Son,
 Has borne them there upon the tree,
 The cross of darksome Calvary;
 That in this One,

The Christ of God, I've died to be
 Released from death, sin's penalty—
 Without alloy
 I sing, rejoice in this my plea—
 My death in Him on Calvary—
 With boundless joy.

Current Events

In the Light of the Bible

By WILLOUA M. SMITH

"Thou Alone Hast the Words of Eteroaal Life." Few men in the twentieth century have been such consistent, bitter, scoffing enemies of Christianity as the mathematician and philosopher, Bertrand Russell. He stands for everything which is opposed to the Christian faith. His small work, *A Free Man's Worship*, has been reprinted in innumerable anthologies of essays and quoted by many as expressing their non-religious convictions. Now at the age of 75, this man, who has been recognized as a leader of atheism and at the same time a victim of deepest pessimism, confesses that only in that which the Christian faith can give is there any hope for the world.

In 1950, Professor Russell delivered a series of lectures at Columbia University on the Matchette Foundation, which has just been published in a small volume *The Impact of Science on Society*. Near the end of the book this man, who has ridiculed the Christian faith for half a century, makes the following astonishing statement: "The root of the matter is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it for fear of the derisive smile with which wise cynics will greet it—is love, Christian love, or compassion. If you feel this, you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty. If you feel this, you have all that anybody should need in the way of religion. Although you may not find happiness, you will never know the deep despair of those whose life is aimless and void of purpose; for there is always something that you can do to diminish the awful sum of human misery."

But one statement from a man past seventy can never cancel the evil influences of thirty years of writing against Christ and Christianity. The statement is a confession that for all these years he has been fighting the only thing that can bring hope to this world. What a tragic way to live! And it is doubly tragic to admit at the end of life that the

thing that has been denounced is the only thing that should be embraced and supported. How terrible—how unspeakably awful will be the eternal remorse of those who must live forever in hell! Would to God the grace of Christ would capture this man even in his last days.

Steadily We Move to One World. Senator Brewster, of Maine, has made the announcement that General Eisenhower will soon issue a declaration demanding a non-national army, which will necessarily lead to what is called a global flag, and to uniforms that will eliminate the identification of soldiers with any national group; that is, U. S. soldiers will sooner or later be wearing, not uniforms of the United States but uniforms of a European international army.

One of America's most powerful newspapers remarked editorially: "A common military establishment, naturally, could only carry out a common foreign policy; so each of the member states would have to place the conduct of its diplomacy in the hands of the supranational authority. Each nation would further be obliged to yield the power to declare war or maintain neutrality." This is exactly what the book of The Revelation says, that the nations of the earth will give their power and authority to a world leader. Now this noble man, General Eisenhower, is not and never will be the beast of Revelation, but an international flag and international courts set the stage for a world leader who hates God.

During July, for an entire week, our larger newspapers carried extended communications from Valletta, on the Island of Malta, where the World Organization of the Teaching Profession was meeting. Here an approving vote was cast for a new organization, to be called "The World Confederation of Organizations of the Teaching Profession," which will include the National Education Association of the United States and will represent about 1,300,000 teachers.

The fundamental purpose of this organization is to study ways for guarding democracy and for improving international citizenship. Notice carefully the term, "international citizenship." When hundreds of thousands of teachers, day after day, year after year, constantly teach children that

the only hope of the world is in international organization and international co-operation, the next generation will not have one world forced on them but they will be shouting for one world government and will look to it for their redemption, so-called.

How strange, how pitiful, how tragic that in all these discussions, in all these programs, in all these organizations, we never hear of God! We never hear of redemption from sin, we never hear of divine power changing men. We never hear of the cleansing power of the Word of God, or of a fellowship based on love which the Christian Church offers to a bewildered humanity.

A New Source of Wealth for Israel—and a New Source of Trouble. From time to time during the last two years rumors have been heard regarding the possibility of discovering oil in the territory possessed by Israel, but it was only very recently that something of a concrete nature was announced. *The New York Herald Tribune*, for July 30, carries one of the most astonishing announcements that has appeared for a long, long time; namely, that after a thorough survey of Israeli territory, a distinguished firm of American geologists is now reporting the discovery of what are called "picture-book domes," in the southern desert of Palestine, the Negeb, which are emphatically believed to represent heavy petroleum deposits.

The article says: "The latest seismological techniques, which identify geological strata by charting the vibrations of explosions at various depths, were used in the survey." In fact Mr. Max W. Ball, the geological engineer preparing this report, said that some of these forms "look more favorable than some of our good producing territories in the United States before drilling."

The article declares that, should oil begin to flow in Palestine, the present complicated and tense situation in the whole of the Near East will immediately undergo enormous changes.

In the first place, this discovery would make Israeli almost independent, financially. In the second place, it will make Palestine more desirable as an object for possession

by the great powers than before. As Ezekiel 38 clearly says, the northern powers will invade the land of Israel because of the spoil in that land.

I do not want to be dogmatic about this but I have always felt that, in the great prophetic song of Moses, there might be a prophecy of oil in Palestine: "He made him to suck honey out of the rock and oil out of the flinty rock" (Deut. 32:13). This is the only place in the Bible where the word translated "flinty" occurs. It is a perfect description of the type of rock from which petroleum flows. Commentators have been puzzled by this passage for centuries.

Statistics Regarding the Middle East. Serious Bible students are inevitably interested in and frequently talk about the tremendous changes that are taking place in the Middle East, including Palestine. They cannot easily find those statistics which are necessary for a clear understanding of the Near East situation. *Time Magazine* gave some facts a few weeks ago that I think all our readers would appreciate having. The population of the nine principal countries contiguous to Israel and including Israel are as follows: Turkey, 20,292,000; Iran, 18,381,000; Iraq, 4,799,000; Syria, 3,227,000; Lebanon, 1,229,000; Jordan, 450,000; Saudi Arabia, 3,500,000; Israel, 1,400,000; and Egypt, 20,045,000.

The Jordan is a kingdom and a member of the Arab League, but is not in good standing with the League. Arabia is in theory a theocracy but in actuality an absolute monarchy. Egypt broke free from Britain in 1936. Syria has been free of French rule since 1946. Iraq was set free from Turkey after the first World War. These are the countries of pre-eminent importance in biblical prophecy, both in the Old and New Testaments.

The Death of the Lord Jesus Christ and the Modern Jew. While the Jews of the world today have more interesting things to talk about and to discuss than at any time in their history since the fall of Jerusalem, including the great miracle of the establishment of the Israeli government, they seem to be more troubled about an event of 1,900 years ago than at any time since it happened. I mean Israel's

rejection of her Messiah and her determination, in that rejection of Him, to crucify Jesus, the Son of David.

The Jews said boastfully, "Let His blood be upon us"; but now they are doing everything they can to wash this stain away. This is illustrated, for example, in the first issue of a new and beautifully printed, scholarly periodical, *The Zionist Quarterly* (Summer 1951), in its two most important articles: "Christianity at a Turning Point," and, "Jew, Gentile, and Israeli," where more consideration is given to insisting that the Jew is not guilty of crucifying Jesus than any other one subject.

A desire to be exonerated of the guilt of this crime will ultimately lead to a conviction of guilt, and then to a confession of sin and acceptance of Christ.

American Fortunes and the Propagation of Paganism.
 A few years ago, in a volume that I was writing, I was led to discuss the tragic consequences, to the Christian faith, of great American fortunes being used for the support of pagan educational programs and institutions. At that time I referred only to one of the smaller foundations, namely, that which financed the Terry Lectures at Yale University, an institution which, about a half century ago, was one of the outposts of evangelical Christianity. Under this Terry Foundation, Professor Montague of Columbia University delivered his lectures, "Belief Unbound," in 1930; and John Dewey, in 1934, his lectures published in a little volume, *A Common Faith*. Here Montague correlated Jehovah with the Greek god, Zeus; and Dewey declared that faith in anything supernatural was a hindrance to the advancement of democracy! Now, so serious has this matter of vast fortunes being used for the promotion of un-Christian and anti-democratic ideas become, that at last a Congressional investigation has been proposed by Representative E. F. Cox of Georgia.

Cox cited the Guggenheim Foundation, the Rockefeller Foundation, and the Carnegie Corporation, all of which, e.g., had given fellowships to Louis Adamic, who is a member of or a sponsor for thirty-eight Communist organizational

(Since this article was written, Mr. Adamic met his death in a peculiar way, either by suicide or murder.—Ed.)

The Guggenheim Foundation, the Rosenwald Fund, and the National Institute of Arts and Letters, have all given financial help to Langston Hughes, the Negro poet who has written and published probably the most blasphemous poem on Christ that has ever appeared in our land. I think our readers ought to know what some of these so-called leading poets are saying. A part of a poem by Hughes—a verse we shrink from putting into print, and do so only for informative purposes—is as follows:

Goodby Christ Jesus
 God Jehovah
 Beat it on away from here now.
 Make room for
 A new guy, with no religion at all
 A real guy, named Marx, Communism, Lenin, Stalin.

Hughes, by the way, is a member of the International Union of Revolutionary Writers, and has recently been teaching in the University of Chicago.

Closely linked with this group of foundations is the vast fortune left by Cecil Rhodes, the great empire builder, who definitely was not a Christian. I am not saying that Rhodes Scholarships have not, in many cases, been a blessing, but many men who have been educated by the liberal contributions of this foundation have later proved traitors to our country, or at least to the democratic way of life. It should not be forgotten that a former president of the Carnegie Endowment for International Peace was Alger Hiss, now serving sentence in federal prison for perjury in connection with his relationship to Russia.

It has just been announced that the Ford Foundation has granted \$1,309,500 for the rehabilitation of the Free University of Berlin. When one hears about the University of Berlin, he cannot help but remember the many polluting streams of poison that have poured from this world-famous institution in the years gone by. It was there that the great Harnack taught, whose rationalistic views did more to destroy faith in the supernaturalness of Christianity than the writings and teachings of any other one man of his generation.

It should not be forgotten that many of Berlin University's distinguished professors were the enthusiastic signers of the vicious "hate letter," in the first World War, venomously denouncing Great Britain and America, and causing heartache and sorrow to Christian leaders who had studied under these men.

It should be remembered that, in this university, many American leaders in religious education derived their fundamental principle of degrading the Lord Jesus to the level of a religious enthusiast, and exalting man to the plane of God, including George Albert Coe, who exercised perhaps more influence over religious education in this country, from 1900 to 1940, than any other man. Everywhere he preached and taught that God is identifiable as the best that is in man, and that the worship of Jesus is a foolish piece of superstition.

What one wonders now is whether the new University in Berlin is going to give support to these same views which Berlin has taught in years gone by with such brilliance and influence. Will the \$460,000,000 of the Ford Foundation be distributed to institutions that deliberately seek to destroy faith in Christ, the Son of God?

Of course most of these fortunes were made by men who were not Christians, and their wills did not designate funds for specifically Christian institutions. It looks now as though we are going to reap a whirlwind of pagan propaganda from the use of vast fortunes left by men who did not know God.

Miscellaneous. My visit for a week of conferences in Rhode Island has brought an astonishing fact to my attention. In 1830 Providence, R. I., had seven Roman Catholics, not enough for a parish. In 1905 the statistics showed 102,358 Roman Catholics and 87,000 Protestants. Today, in Rhode Island, there are 400,000 Catholics as compared with 125,000 Protestants. Though the state was founded by Roger Williams, a Baptist, and the first Baptist Church in America was erected in Providence, there are more Episcopalians (32,000) in Rhode Island today than there are Baptists (24,000).

The Roman Catholics are not the only powerful anti-Protestant group in Rhode Island. I was astonished to read, in *The Providence Evening Bulletin*, for August 6, a long article setting forth a protest by the Christian Scientists, in Bristol County, objecting to the fluoridization of the county water supply, as proposed by the Bristol School Committee. The protest is made on the grounds that Christian Scientists believe that prayer and thought are enough for preventing and overcoming all possible diseases, illness, and infection, and that such a program is forcing modern medicine upon Christian Scientists. It will be interesting to watch the results of this.

It may be of interest to our readers to be reminded that, according to their state laws (whether they are enforced or not I do not know), no atheist can hold office today in the following states: Arkansas, Maryland, Mississippi, North Carolina, Pennsylvania, South Carolina, Tennessee, and Texas.

THE HIDDEN WISDOM

"For I determined not to know anything among you, save Jesus Christ, and *Him crucified*" (1 Cor. 2:2).

When the Apostle Paul came to Corinth, he found a people representing the highest intellectualism of that day, but a people also intensely immoral and depraved. They made much of human wisdom, but it availed them little to demonstrate before the world a moral culture above that of the lower animals.

So today, the world is seeking wisdom, but of the wrong kind; seeking it in a place, but not in a Person; seeking it to delight human pride, but not to be humbled; seeking wisdom to which to glory, but not the *wisdom that is glory*.

No doubt it was a staggering blow to the intellectual pride of those Corinthian philosophers to be presented with a mere Man, as they thought, as the ideal of perfect wisdom; but as if this were not enough, Paul ironically states further, "*and Him crucified*."

If even a dead Christ far surpasses anything of intellectual value offered by the wisdom of men, how much more ought we to rejoice in a risen Christ, "who of God is made unto us wisdom, and righteousness, sanctification and redemption," and whose promise we have of His soon return to receive us unto Himself, that where He is there we may be also!

—Walter R. Hullschlager.

I have prayed, I have talked, I have preached; but now I should perish after all if I did not feed upon the bread which I have broken to others.

The Written Word and the Living Word

By EOWIN RAYMOND ANDERSON*

The precious incident of the Emmaus ministry of our Lord, as recorded in Luke 24, forms a part of that post-resurrection ministry of Christ which was engaged in, in part at least, on behalf of the welfare of His disciples, who were to set forth shortly upon the great work of evangelism. The Emmaus ministry concerns the close and vital relationship between the living Word and the written Word, and the practical lessons to be derived therefrom. It may be best summed up in verse 45: "Then opened He their understanding, that they might understand the Scriptures." Like those two disciples on the Emmaus road, with their need of understanding the teaching of the Scriptures upon the person and work of the Lord Jesus Christ, we also stand in that position and need a fuller, spiritual apprehension of the written Word. And like them, we have the promise of a Lord drawing near and going along with us, together with that precious exposition from Him who is "the truth" (John 14:6).

It was vital to the Emmaus disciples that there should be a clear understanding of the Scriptures, as forming the foundation of their witness upon their glad return to Jerusalem. While the Lord rebuked them for their dullness, yet it was even more important for Him to open the eyes of their understanding, so that their subsequent testimony might be marked out according to the truth of the Word and thus delivered from all human speculation. A critical period was at hand. The fact of the resurrection had to be sounded forth in evangelism, and that fact would not travel far before it would collide with the still smouldering hatred of the religious leaders of the Jews. It was necessary that the resurrection should be revealed as forming a definite mark in the predetermined counsels of God, and that all was moving in that order which had been foreordained.

*Mr. Anderson, who has contributed articles to these pages from time to time over a period of some years, has a ministry for the Lord in Waterbury, Conn.

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The lesson that the Emmaus disciples learned should not be lost to us. Even with the complete written revelation of God that we have in our hands, even with the period of the intervening centuries which have clarified the scriptural implication and program of Christ's resurrection, the lesson is still needed. The importance of Emmaus ministry of the Lord for His blood-bought people has not ceased; for with the wide avenues of knowledge open to us upon every hand, it is yet true that far too many believers still have clouded visions and distorted outlooks. Far too easily they become soft prey for the fanciful doctrines of false cults and damnable heresies. It is tragically true that Satan is experiencing far more success with twentieth-century hidden error than with first-century open persecution. The open frown has been replaced by the hidden smile. Yet the Scriptures form the only pattern of safety, and no saint can ever dream of being so advanced as to be able to dispense with the implications of the Emmaus ministry of our Lord.

The close relationship between the living Word and the written Word is clearly indicated in the text: "Then opened He their understanding, that they might understand the Scriptures." Mark these words in the text: "He," and, "the Scriptures." The pronoun, "He," comes first, and it presents the living Word. And it is our view of Christ with regard to His person and work which largely determines the understanding and application of "the Scriptures." A low view of Christ surely cannot produce a high view of the Bible. Defection as to the person of Christ will naturally be followed by a defective opinion of the Scriptures as a whole. It is quite easy for the liberal mind to speak of the "legends" of the Bible, and to subject Holy Writ to devious sorts of tests as conceived in the mind of destructive scholarship; for the liberal mind has a debased view of the living Word. To such, He is only a man, essentially; consequently the Bible is, in the liberal mind, only a man-made book. Where, however, the person of the living Word is honored and glorified, it will always be found that Scripture is given its supreme and sovereign place, esteemed as the holy written Word of God that it truly is.

The honor of the person of the living Word is at stake, if we may so say, in any compromise concerning Him, and it is incumbent upon the believer in Christ that he be fully settled upon that person, ascribing to Him the full praise, adoration, and worship of a rejoicing heart. This worshipful attitude, produced through the direction of the indwelling Spirit, will lead the heart to that place of willing submission wherein the Spirit may be at liberty to open the understanding. Surely the Emmaus disciples were willing and ready for such instruction. So it should be with us in this day, when a clear and accurate apprehension of Scripture is of vital consequence. The true and proper understanding of the written Word is the armor of the believer, leading to more adoring contemplation of the Subject of the written Word—the glory of the living Word. As the heart engages upon the Lord Himself, the Scriptures as a whole will become more precious. And as the Scriptures are permitted to draw the heart to the center of its teaching—Christ Himself—He will become even more precious. Understanding Scripture does not come out of thin air. Neither is feeding upon Christ a religious fancy or an ethereal wandering. The Lord directs to His Word, and the Word glorifies Himself. As He would thus minister unto us by the Spirit, may there be, upon our part, more of that Emmaus spirit, our hearts burning within us as He talks with us by the way.

GOD'S CARE OF HIS PEOPLE

We are not only, like Israel, redeemed by the blood of the Lamb, but our God having made us His people, He provides for us by the way, giving constant evidence of His abounding grace. We do not go a warfare at our own charges. He never leaves or forsakes us. All through our journey, our necessity is God's opportunity for doing us good. Because He careth for us, He bids us cast all our care upon Him—to be careful for nothing. Unworthy as we often prove ourselves, of the least of His mercies, still He loads us with benefits. He leads us about, He instructs us, and He keeps us as the apple of His eye.

—Selected.

Love's Measurements

By HERBERT HENRY ENAENSTAIN*

In our previous study we observed that in his great prayer, contained in Ephesians 3:14-19, the Apostle Paul offered four petitions on behalf of Christians. The first request, already considered, was that we as the children of God might be strengthened by God's Spirit in our inmost being, and we sought to indicate the vast difference between the outer-man and the inner-man of the heart. The outer man is the body which we carry around with us and which is the housing place of the inner man. The outer man is in the process of disintegration all the time and, consequently, a great deal more attention ought to be given to the reconstruction and support of the inner man. In this present study, we shall consider the remaining requests of Paul's prayer for Christians, and it is significant to note that each of these petitions hinges on the previous one and is the logical, normal unfolding of its predecessor. Let me illustrate what I mean.

I think that we are all familiar with the principle involved in the making of motion pictures. A series of individual pictures is taken, capturing every movement of the subject, and then the pictures are flashed rapidly on the screen, giving the illusion of motion. Obviously, therefore, each succeeding picture is a progression, a further movement, and yet is fully dependent upon the previous picture for the appearance of motion. So it is with these requests in Paul's prayer. The second petition follows the first one and is the outcome of it: ". . . that Christ may make His home in your hearts through your faith . . ." (Eph. 3:17, *Weymouth*). Obviously, this has a connection with the strengthening of the innermost being referred to in the previous verse. For if Christ does not dwell in the heart there can be no strengthening of the inner source of power. In fact, we can go so far as to say that if Jesus Christ is not dwelling in the heart, there can be no inner being at all.

*This is the second of two articles by the pastor of the Gethsemane Baptist Church, Philadelphia, on Paul's prayer in Ephesians 3. The previous article, "The Christian's Inner Sanctum," appeared in the September issue.

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Then the third request in this prayer is the natural development of Christ's abiding in our hearts: ". . . that, having your roots deep and your foundations strong in love, you may become mighty to grasp the idea, as it is grasped by all the saints of the breadth, and length, the height and depth . . . [of] the love of Christ . . ." You can see instantly that no one can begin to reckon the love of Jesus Christ who has not personally experienced that love by the presence of Christ in his heart. And for that reason we see how these petitions are interwoven; how one leads positively to the next and, all the while, is dependent upon the previous request.

And finally, in our study, we shall discuss the fourth plea of the apostle, which seems to be the most impossible of them all, logically speaking. For there, Paul asked God that Christians might be able to ". . . know the love of Christ that surpasses knowledge, and he filled up to all the fulness of God." Let us, then, examine these three requests in their consecutive order.

1. Christ at Home

". . . that Christ may make His home in your hearts through faith . . ." Let me call your attention, first of all, to the fact that Paul was not speaking of a conversion experience here. He was not standing up before a group of potential converts and saying: "Oh, come to Christ and give your heart to Him and he saved." Not at all! Never forget that these words were written to people who were already, for the most part, Christians. And thus if you, the reader of this article, are already a Christian; if you know the Lord Jesus Christ as your Saviour, Friend, and Guide, then these words are primarily for you, and the prayer was offered on your behalf: "That Christ may make His home in your hearts . . ."

The key to the whole matter involved here is in that phrase "make His home," or "dwell," as it is in the King James Version. It is an important idea, and to understand what Paul was asking, we must understand what he meant by Christ making His home in our hearts.

There is an apartment building, in the suburbs of Philadelphia, which was inhabited by some well-to-do people. The property was sold and the new owners served notice to the tenants that they would have to vacate the premises, for the building was to be used for another purpose. The tenants were given a reasonably long period to move out, and little if any effort was made to press the issue of their leaving. Some of them apparently recognized this and took advantage of it, with the result that now, several years after the notice of removal has been sent out, some of the old tenants still have not left the premises. Consequently it can be said that the new owners actually *own* the apartment house, but they do not fully *occupy* it. The building belongs to the new owners but they do not possess it, since all of the former tenants have not moved out.

What a picture that is of so many Christian people: they have been purchased by the Lord Jesus Christ through His sacrifice at Calvary. But they have not yet moved out to let the new Owner make His home in their hearts. This is what Paul was speaking of in our text; this was the earnest desire of his heart: that the Christian might move out and let Christ take up His dwelling in our lives. Herein is a sure prescription for a rich, full life as a child of God. And the fact that this procedure is to be done, in the words of our text, "... through your faith . . ." indicates that it is to be a decisive act whereby we wilfully abdicate from the throne of our lives, and invite the Lord Jesus Christ to take over every avenue of our being.

2. Love's Measurements

The next petition of importance in this sublime prayer of the apostle, is a big order indeed—far larger than many of us may realize. He asked "... that, having your roots deep and your foundations strong in love, you may become mighty to grasp the idea, as it is grasped by all the saints, of the breadth and length, the height and depth . . . [of] the love of Christ . . ." (Eph. 3:17, 18). Again let me remind you that this petition grows out of the former request that Christ may make His home in our hearts. For we must constantly remember that when the Lord Jesus Christ takes

over the control of a person's life, there are certain changes which He must, of necessity, make.

It may be that you have worked in an office, or for some business establishment where employers have been changed. Possibly one of the bosses, foremen, or directors has been transferred or has been promoted to a higher office, and another official takes his place. The chances are that changes will be made in the routine of the firm. The new manager may not like the way some things are being done in his department; he may change his secretary or order the letters typed in a different fashion; or he may switch vacations around or change lunch hours. Any one of a host of things are within the realm of possibility, but changes will be made, without doubt, to suit his desire. We see this same principle working in our city, state, and national governments as new officials are elected to office; they make certain changes to conform to their wishes.

Well, the same thing must be true when Jesus Christ is permitted to occupy the throne of your life. With that divine control of your being go certain privileges—privileges to make whatever changes He deems necessary. Sometimes Christ has to make drastic alterations in our lives to conform them to His will. Other times, when we may not have strayed too far into sin, He may not have to deal so radically with us. But the plain fact remains: when Christ becomes the Lord of your life, be sure that there will be some changes made. For instance, in a heart where sin has abounded, self has ruled supremely, and selfish ambitions have dominated, Christ will place new activities and desires prompted by His will. Where once we have disliked Bible study, prayer, church activity and witnessing, Christ will place a longing and a love for these things. Where once there has been indifference and even hardness of heart, Christ will plant spiritual fervor and desire to serve. And where one time we have disregarded the needs of fellow-men, Christ places a burden for their salvation and their physical needs. You see, all of this is involved—and much more besides—in allowing Christ to make His home in our hearts.

Now, of course, you realize that such a radical reversal of human nature cannot come about except through miracu-

lous means. Further, such drastic change does not always come about at one time; rather, it is often a moment-by-moment, day-by-day, week-by-week, month-by-month, year-by-year development which takes place systematically in our lives. But clearly, if the rootage and foundation are there, the foliage and edifice must follow. So it is with the grasping of the measurement of Christ's tremendous love for us; it can only be approached when we have had our roots deep and our foundations strong in love. We shall never be able, in any measure at all, to fathom the love of Christ until we have experienced some of His love in our own souls, and have passed a portion of it on to someone else in the measure it has been given to us.

Possibly you have heard the story about the little boy who was taken by his parents to the candy-store to have his first ice-cream soda. The little fellow slurped and splashed it all over the counter and himself, with evident delight, while his parents watched and waited for his reaction. Finally, the boy's mother asked him: "Well, Johnny, what does it taste like?" He responded with a gurgle of delight. A few moments later, his father took up the refrain: "Is it good, son?" Another sound of apparent pleasure. The mother tried once more: "Johnny, does it taste nice?" The little boy was exasperated, and shoving the half-empty glass over to his parents, he told them to taste it themselves if they wanted to find out. We laugh at that, but there is an excellent illustration for us to grasp. The love of God is shed abroad in our hearts by the Holy Spirit, the Bible tells us (Rom. 5:5). We only come to appropriate that love when Christ becomes fully Lord of our lives. But even then, the love of Christ does not mean all that it can mean to us, unless we share it with someone else and tell him to taste God's love for himself, and find out!

It is for this reason that the Apostle Paul has suggested that we ourselves be rooted and grounded in the love of Christ, knowing it to be our present possession, for it is then that we shall be able to comprehend or grasp—to some degree at least, and to an increasing degree as the days go on—this love of Christ in its breadth, length, depth, and height. The little child, when he first begins to do any

really serious thinking, wonders how far is "up," and how far away it is to where the railroad tracks seem to meet, or where the sea and sky seem to come together at the horizon. The growing mind reaches out in an endeavor to evaluate and measure. Well, Paul, when he wrote these words, was simply trying to indicate something of the measureless quality of the love of Christ, for if it is impossible to measure human love, how much less can you expect to measure divine love! Yet, as the Christian basks in the glow of the heavenly love, day after day, he will come into a fuller understanding of its greatness as it motivates to greater service; indeed, he will come to grasp more fully what is its breadth and length, and depth and height. Henry W. Frost has put the thought succinctly and beautifully in his poem:

That I may know yet more and more
 The love of Christ whom I adore;
 That I may be increasingly
 The servant He would have me be;
 That, loved and kept, I may find grace
 To serve before Him, face to face;
 And that, at last, my great reward
 May be the "well-done" of my Lord.
 This is my wish; may all beside
 Be on the cross, and crucified.

3. Knowing the Unknowable

Our final word in this message deals with that paradoxical statement in Ephesians 3:19, "... to know the love of Christ that surpasses knowledge, that you may be filled up to all the fulness of God." I do not know if you have ever been fascinated by the apparent paradoxes of Scripture—those statements which seem to contradict themselves and yet teach vital truths. There are not too many of them, and when one does appear, you can be sure that it is placed there to present, in an unusual way, the message the writer desired to promote. For instance, do you remember the words our Lord used on one occasion, when speaking to His disciples: "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it" (Matt. 10:39)? On the surface, that sounds like a rather foolish remark; it seems to contradict itself. Yet if you take the time to analyze it, you will find what the Lord Jesus meant. The person who comes to the realization that he has a life to

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be lived, and decides to live it all for his own interests, has basically *lost his life*. But the Christian who recognizes that his life must be put to use in Christ's service, has truly *found his life*.

Perhaps one of the most outstanding examples of the paradox is the one used by Paul in telling of his "thorn in the flesh." He told his readers that he had often pleaded with the Lord to take away the affliction (whatever it may have been), but that the Lord refused, and simply told him: "My grace is sufficient for thee; for My strength is made perfect in weakness" (11 Cor. 12:9). So Paul, bowing to the sovereignty of God over his life, humbly and submissively said: "Most gladly, therefore, will I glory in my weaknesses that the power of Christ may rest upon me . . ." And then, we find the familiar paradox: ". . . for when I am weak then I am strong" (vs. 10). "What sort of nonsense is that?" we ask . . . "when I am weak, then I am strong!" Truly it would be ridiculous were it not for the fact that it is decidedly true. For it was in the bodily weakness Paul suffered that he had his greatest spiritual strength; and oftentimes that very thing is true in our lives when God sees fit to allow a "messenger of Satan to buffet" us.

Now you see what I mean by a paradox in scriptural language. And, I suggest, we have such a statement set in paradoxical language in our text, presenting Paul's prayer. For in Paul's fourth request, he earnestly prayed that we might ". . . know the love of Christ that surpasses knowledge . . ." and immediately, we rightfully ask: "How can anyone know something which is beyond knowledge?" Seemingly, it is impossible! Yet Paul would never have prayed for anything that was unattainable, and so there must be a way whereby you and I, as Christians, may grasp the love of Christ which eludes our grasp.

It is a common thing for all of us to speak of loving someone or something. We love parents, wife, husband, daughter, son, brother, sister, or another relative. We love books, food, pictures, sports, sleep, church, objects, and places. And yet, have you ever stopped to realize that wherever our human love is involved, *there must be an object or person to receive it?* We never just say: "We love . . ."; it is always,

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"We love him, her, or it." But with God it is different! He, by His very nature, is love, and so it is quite proper to say: "God is love," and "God loves," without adding anything else to the sentence. If we understand this, it will help us to realize what Paul meant when he prayed that we might know the divine love. We can know the *expression* of the love of Christ but we cannot know its *essence*.

Every day most of us benefit from electricity. We snap a wall-switch, pull a chain, or turn a lever, and electric power whips into action and supplies us with light, heat, motion, and a variety of benefits. We see the evidences or expression of electricity, and yet there is not a person who can truthfully say that he knows the essence of electricity. In other words, if someone asks you what it is that furnishes heat for the electric iron with which you press your clothes, you would say: "I know! It's electricity!" But, if the person were to ask you if you really *know*—can actually fathom—electricity, your answer would have to be, "No!" Thus you know, and yet you do not know! In precisely the same way, if you are a Christian, you will say: "Yes, I know the love of Christ. I have experienced it in my heart and witness His love every day." Yet, if you were asked whether you really understand His love, you must say: "No." That, I believe, is what Paul meant in our text. He longed that you and I might experience and appropriate for ourselves this matchless love, and yet all the time he knew that our grasp of it would of necessity be limited.

Now lastly, we note that Paul's prayer asked "... that you may be filled up to all the fulness of God." Another staggering thought! A bold petition! And yet it is the final fruitage and climax of the strengthening of the inner man which we have already seen. It is the goal towards which every Christian must strive—this being filled up to all the fulness of God. Now, of course, when Paul speaks of our being filled in this respect, he does not refer to all of God's being, poured into the little pint-sized containers that we are. Yet there is a beautiful picture involved here which we would do well to try to comprehend. We know that a pint-bottle will hold a pint of fluid. A quart-bottle will hold a quart of liquid; a gallon-jar has the capacity of a

gallon, and so on. There are *limits* to containers. But Paul desired that we might be *limitless* in our capacity, so that when we are filled to a certain extent, we may expand to such a degree that we are capable of taking more of the Spirit of God.

In New York City there is something of an illustration of this principle, though imperfect to be sure, as all illustrations are imperfect. The Cathedral of St. John the Divine is a monumental edifice. It was begun years ago, and was originally a good-sized church building. Then, as the years went by, the church grew larger, and the whole building was expanded and increased in size. More and more chapels were added on the periphery, for the different language groups of New York's metropolitan area, and additional construction work has been done through the years. It is the purpose of the church to keep on adding to the main building perpetually, as funds are available. In some like fashion, this may be what the Apostle Paul has prayed for you and for me—that our spiritual lives shall continually be filled, and as the Holy Spirit does fill us, that we might be enlarged spiritually and thus have a greater capacity for the Spirit. And more—that when we have developed and grown in grace to even a greater extent, the Spirit might fill us further, until ultimately, when we are in heaven with Christ, we shall have been completely filled with Himself, up to all the fulness of God!

What a glorious anticipation; what a goal to work towards! It ought to stir our hearts and bring us to the place where we shall be willing instruments in the Spirit's hands. Vast wealth put at our disposal to draw upon as we have need! The limitless unsearchable riches of Christ are available to us, waiting for us to partake of them for our own benefit and blessing. Yet, strangely enough, we find Christians draw so meagrely from the wealth that is open to us. And, in consequence, we go around clothed in spiritual rags and tatters instead of being dressed in the elegance of God's righteousness. Paul's sincere desire was that we might be filled up to all the fulness of God, and our responsibility is revealed: we are to keep on drawing so that we may be filled according to our capacity.

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May it be our determination, this very day, that the prayer Paul offered on our behalf shall begin to be fulfilled in us and that we shall do our part in allowing the Lord to work out His great purpose in us; that He might grant us, in accordance with the wealth of His glorious perfections, to be strengthened by His Spirit with power permeating our inmost being; that Christ might make His home in our hearts through our faith; that we, having our roots deep and foundations strong in love, may be able to grasp the idea of the breadth, length, height, and depth of Christ's love; indeed, that we might know the knowledge-surpassing love of Christ, so that we may be filled up to all of the fulness of God.

IS IT NOTHING TO YOU?

(Lamentations 1:12)

BY RAY C. STEDMAN

"Is it nothing to you, all ye that pass by?"
 Is it nothing to you, to see your God die,
 To watch Him in anguish upon the rough tree
 And know that you caused Him that deep agony?
 Can you answer the question? He asks it of thee.
 O friend, is it nothing to you?

"Is it nothing to you, all ye that pass by?"
 Is it nothing to you to hear that sad cry?
 Can you pass on your way with a shrug and a grin,
 And carelessly laugh at the weight of your sin
 That has pierced Him, and toro Him, without and within?
 O friend, is it nothing to you?

"Is it nothing to you, all ye that pass by?"
 Is it nothing to you, that death draws so nigh?
 Hear Him cry in despair as the dark waters roll;
 See Him shudder and tremble in torment of soul.
 Can you pass from the scene undisturbed as you stroll?
 O friend, is it nothing to you?

"Is it nothing to you, all ye that pass by?"
 Not His now, the words, but yours is the cry,
 As friends gather round you, and slowly you sink
 In the mire of your sins to eternity's brick,
 And know that the cup of God's wrath you must drink,
 Because He meant nothing to you!

"Is it nothing to you, all ye that pass by?"
 Is there none who can help me; none who will try?"
 But only the echoes return to your wail,
 And blackness awaits you beyond the dark vale;
 For He of the thorn, of the spear, and the nail,
 Alone could do something for you!

The Revelation, Verse-by-Verse

By H. A. IANSON

Chapter V

VERSE 1

"And I saw on the right hand of Him that sat upon the throne a book, written within and on the back, sealed with seven seals." We have had no description of the throne-sitter, except that He was like unto a jasper and a sardius stone. We gather that in the blaze of glory surrounding and proceeding from the throne, a form like that of a man was seen, for His right hand is in plain view holding a book or, more properly, a scroll which contained writing on both sides. It was rolled up, apparently, and sealed with seven seals so that what was written upon it could not be deciphered until all of the seals were broken and the scroll opened up. Naturally the question arises: What are we to understand by this symbol? Again we turn to Scripture for the explanation.

In the thirty-second chapter of Jeremiah we are told that, while the prophet was shut up in the court of the prison at Jerusalem, Hanameel his cousin, the son of his uncle, Shalum, came to him requesting that he should redeem a mortgaged field in Anathoth, the city in which Jeremiah was born. The right of redemption was his as the goel or kinsman-redeemer (Lev. 25:25). Jeremiah complied and purchased the field (vs. 9). The deed was made out in duplicate, signed and properly witnessed. One deed was sealed, according to the law and custom, and the other was left open. These deeds were entrusted to the prophet's secretary, Baruch, who was instructed to "take these evidences, this evidence of the purchase, both which is sealed and this evidence which is open; and put them in an earthen vessel, that they may continue many days" (vs. 14). The deeds were to be hidden in a safe place until the Babylonian captivity should come to an end; then Jeremiah's heir would have to produce them and prove that he had the right to take over the property.

All this helps us to understand the meaning of the sealed book in the hand of the throne-sitter. It is the title deed

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to this world, for the prophecy refers to the time when the rightful heir is to take possession of this earth.

VERSE 2

"And I saw a strong angel proclaiming with a loud voice, Who [is] worthy to open the book, and to break its seals?" We might paraphrase the question as follows: "Who is able to prove that he has the right to claim the world as his inheritance?"

VERSE 3

"And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to regard it." In response to the question, no creature in all the universe, whether man or angel, came forward to declare his ability to prove his right to take the book and to claim the earth as his own. God had, in the beginning, set Adam in authority over all this scene, but he gambled away his inheritance to Satan. On the mount of temptation, the devil arrogantly claimed that all the kingdoms of the earth were his. But neither Adam nor Satan came forward to demand the title-deed as his.

VERSE 4

"And I wept much because no one had been found worthy to open the book nor to regard it." The seer's heart was grief-stricken when, for the moment, there was no response to the angel's challenge. Was the world then to remain unredeemed, suffering under the curse that had fallen upon it because of Adam's sin and the rejection of the Saviour whom God had sent to deliver it from that curse?

VERSE 5

"And one of the elders says to me, Do not weep. Behold, the lion which [is] of the tribe of Juda, the root of David, has overcome [so as] to open the book, and its seven seals." The elders, as we have seen, represent the heavenly saints, and these are always acquainted with the divine counsels and therefore able to explain what might otherwise be perplexing or inexplicable. One of the elders bids John to dry

his tears and informs him that the true heir is about to be manifested. The lion of the tribe of Juda, the root of David (Isa. 11:1; Jer. 23:5), Israel's Messiah, has demonstrated His right to open the book, to break its seals and to claim the world as His own. He created it and He is destined to redeem it from the consequences of the fall (Col. 1:16, 20).

VERSE 6

"And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as slain, having seven horns and seven eyes, which are the seven spirits of God [which are] sent into all the earth." John looked for the Lion and he beheld a Lamb, for the conquering Lion of Juda's tribe is identical with the Lamb of God who takes away the sin of the world (John 1:29). The Lamb, still bearing upon His body the marks of death, is seen in the place of honor in the midst of the throne and of the living ones and of the elders. He has seven horns, speaking of absolute power and authority; seven eyes, indicating perfection of intelligence. These are said to be the seven spirits of God sent forth into all the earth, for the Father giveth not the Spirit by measure unto Him (John 3:34). A different word for "lamb" is used in The Revelation to that which is generally found elsewhere. It is a diminutive and might be rendered "lambkin." It reminds us that He was crucified in weakness and raised in power (II Cor. 13:4).

VERSE 7

"And it came and took [it] out of the right hand of Him that sat upon the throne." The construction here may seem a little peculiar, but it is in exact accordance with the best Greek text. That which was taken is explained in the next verse.

VERSE 8

"And when it took the book, the four living creatures and the twenty-four elders fell before the Lamb, having each a harp and golden bowls full of incenses, which are the prayers of the saints." When He receives the book from the hand of

the Father, all heaven is stirred to praise and thanksgiving. The four living ones, representing the divine attributes as now seen in redeemed humanity, and the twenty-four elders, now manifested as a royal priesthood, fall down before the Lamb to worship and to give thanks. The harps in the hands of the elders sound out their praises as the elders join together in songs of rejoicing. The golden bowls, or censers, full of fragrant incense which they present before the Lamb, tell of their priestly character, for it was the priests alone who had the right to burn incense before the Lord. This incense, as in Psalm 141:2, represents prayer or intercession. Safe themselves in heaven, far beyond the strife and turmoil of earth, the priestly elders present before the Lord the prayers of suffering saints passing through the throes of the Great Tribulation. Thus they express their sympathy for and fellowship with those who, in that day, will be undergoing severe trials while they await the manifestation of the Day of the Lord.

VERSE 9

"And they sing a new song." The old song was the celebration of the power and wisdom of God in creation, "when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). The morning stars and the sons of God are different ranks of angelic beings. These rejoiced when this world sprang fresh from its Creator's hand, but that song soon died away when sin came in to mar that fair creation. The new song is the song of redemption; a redemption wrought out by our Lord Jesus Christ when He became, on the cross, the propitiation for our sins.

"Twas great to call a world from naught
 'Tis greater to redeem.

All the heavenly priesthood joins in the new song.

"Saying, Thou art worthy to take the book, and to open its seals; because Thou hast been slain, and hast redeemed to God, by Thy blood, out of every tribe, and tongue, and people, and nation." The first part of the new song has to do with the coming regeneration of the earth. The Lamb has demonstrated His worthiness to take the book and to

break its seals, thus declaring His title as heir to the world. The second part celebrates the once slain Lamb as the Redeemer who, by the shedding of His blood, has purchased to Himself a vast throng out of every tribe and tongue and people and nation.

VERSE 10

"And made them to our God kings and priests; and they shall reign over the earth." Thus all the heavenly company shall have their part with Christ when He takes possession of the kingdom. They will reign with Him, not exactly on the earth as the Authorized Version has it, but over the earth from the throne city, the new Jerusalem. These redeemed ones form the inner circle of the heavenly host. They alone know the full meaning of redemption, for they were sinners, lost and guilty, who were found by the Good Shepherd and cleansed by His blood. Another circle is seen in the next verse.

VERSE 11

"And I saw, and I heard [the] voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands." These myriads of elect angels are unfallen heavenly attendants whose delight is to carry out the will of God; but they cannot join in the new song of redemption. That can only be sung by redeemed sinners, saved by matchless grace. The angels praise the Lamb but they do not speak of Him as their Deliverer.

VERSE 12

"Saying with a loud voice, Worthy is the Lamb that has been slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." The death of the Lamb of God must have filled the hearts of the angels with wonder (I Pet. 1:12), but His resurrection made clear the reason for that death and demonstrated His right to the place of supreme authority which the Father has now given Him. In all of this the angels rejoice and give glory to the once slain Lamb.

VERSE 13

"And every creature which is in the heaven and upon the earth and under the earth, and [those that are] upon the sea, and all things in them, heard I saying, To Him that sits upon the throne, and to the Lamb, blessing, and honour, and glory, and might, to the ages of ages." This third circle includes all intelligent creation. God has decreed that at the name of Jesus every knee shall bow and every tongue confess that He is Lord to the glory of God the Father (Phil. 2:10, 11). This is not to be confounded with what is sometimes called universal reconciliation; that includes only two spheres, heaven and earth (Col. 1:20). What we have here is universal subjugation, when all in heaven, earth, and hell, will recognize the authority of God the Father and of the Lamb throughout eternal ages.

VERSE 14

"And the four living creatures said, Amen; and the elders fell down and did homage." All the divine attributes unite in the establishment of God's purpose of grace in Christ Jesus. We often use the word, "Amen," very lightly, but in Scripture it is always used seriously and as endorsing what God has made known. The chapter closes with the elders on their faces before the throne, adoring the ever-living God who has manifested such grace toward sinful men.

(To be continued, D. V.)

THE SHEPHERD

How often is our Lord Jesus set before us in the Scriptures under the title of the Shepherd! As the good Shepherd (John 10:14), He came down from heaven to seek and to save that which was lost; as the smitten Shepherd (Zech. 13:7), He endured the wrath and bore the judgment due to sinners; and as the great Shepherd (Heb. 13:20), He is now the risen One, watching over and caring for His flock, leading and guiding them upon their way, and supplying their every need out of His unsearchable riches. —Selected.

The Resurrection Body

P. M. VAN VLIET*

In the Bible, the mystery of the glorifying of the body is explained more extensively than many other mysteries.

We desire "to be clothed upon with our house which is from heaven" (II Cor. 5:2). "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" (II Cor. 5:1).

Beautiful and striking is this comparison of the apostle. The human body, in which we live now, is only a tabernacle which is of service on our voyage through the desert of this life, and is destined to be dissolved (II Pet. 1:14) in the same way as the tabernacle built up by Moses. But when the tabernacle of this terrestrial body is broken down, then there comes later in its place a firm "building," a house, a real "dwelling-place," that will surpass very far the tabernacle in splendor and glory, as Solomon's temple surpassed the tabernacle in grandeur. In the tabernacle was the germ of the temple—the same composition, the same incorporation; and yet the temple had completely another aspect. All that was movable in the tabernacle was fixed in the temple. The temple was worked out in a much richer way; its shape was finer, its splendor more brilliant. In the same way, our resurrection bodies will surely have the characteristics of our earthly bodies. The disciples recognized Moses and Elijah on the mountain of transfiguration; the risen Christ had the marks of the nails in His hands and feet. But the resurrection body will have much more glory.

Already in Paul's day, they asked: "How are the dead raised up? And with what body do they come?" (I Cor. 15:35).

Paul uses as an example, in his answers—the sowing of a grain. Let us employ such an illustration. I mean the sowing of the seed of lathyrus, a plant known to many of us. We sow a round little grain, a grain very finely composed.

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In the earth it dies. The skin is torn. The grain is wasted. But something new appears: a stalk, leaves, roots. And later on, when the plant is in full growth, there is an abundance of flowers, leaves, colors, and sweet smell. So also it is with man's present body (grain) and his future resurrection body. The body is sown in corruption, in dishonor, in weakness. The body of the believer will be raised in incorruption, in honor, in power (I Cor. 15:36-43).

Plant in your garden one day some lathyrus. Remember, when you see and smell the flowers what you now read in this article about the resurrection body.

The following part of I Corinthians 15 is of great importance to a right understanding of our future glory. The Word of God itself speaks about the necessity of this knowledge of salvation, this hope of salvation (Eph. 6:17a; I Thess. 5:8c).

In I Corinthians 15:44, we read: "It is sown a natural body [a body, *psuchikon*, literally, a "soulish" body]: it is raised a spiritual body [a body, *pneumatikon*, from *pneuma*: spirit, breath, wind]."

Our present body is a natural body, a "soulish" body. That we all know. Our resurrection bodies will be spiritual bodies, such as the body that the Lord Jesus had after His resurrection, a body as the angels have, who are spirits (Heb. 1:14). Therefore we read in the Scripture: they are as the angels which are in heaven. In heaven there will be no mortality, so no birth is needed, neither marriage. In the same way as the angels, the believers will have immortality.

In addition to immortality, the Scripture speaks also of incorruption that will fall to our lot. Our terrestrial bodies are corrupt, capable of ruin. In our bodies a process of combustion reigns, which consumes always that which consists; and so this has to be renewed continually by food. When our bodies will have put on incorruption, we shall need no meats any more (I Cor. 6:13).

This does not exclude, however, that the resurrection body can take food, as may be made clear by Luke 24:42, 43, where we read that the Lord Jesus took a piece of a broiled fish and of an honeycomb and did eat that before them.

The three angels, too, who came to Abraham, ate in the presence of Abraham (Gen. 18:8).

The Apostle Paul says that we shall receive spiritual bodies. How a spiritual body is we can see by the appearance of angels described in the Old and New Testaments. An angel could pass through closed doors and windows (Acts 12:6-10). Note that the angel could pass through a closed door to enter the prison and raise up Peter, but Peter's terrestrial body could not go through a closed door, but the gate *opened* of his accord. Just as an angel could pass through that closed gate to lead Peter out, the Lord Jesus could come through locked doors into the room where the disciples were assembled (John 20:19, 26).

Besides this absolute independence with respect to material objects, we, however, see also that spiritual bodies can remove objects, as the angel who rolled back the stone from the door of the sepulchre (Matt. 28:2); the angels who gave to Moses the stone tables of the law, as the terrestrial body of Moses could not see God and live (Gal. 3:19); the angels who opened the gate for the apostles (Acts 5:19); the angels who laid hold upon the hand of Lot and his family (Gen. 19:16); and the Lord Jesus who took bread, brake it, and gave it to the disciples in Emmaus (Luke. 24:30). The disciples handled the Lord Jesus as one who had flesh and bones, even though He passed through a closed door (Luke 24:39). So we see that angels can arbitrarily go *through* doors and also *open* doors; that material things do not hinder them in any way; and also that they can take or remove material objects.

Other than immortality, incorruption, and independence with regard to material things, we see also that gravitation has no influence on the spiritual body. The angel who appeared to Manoah ascended in the flame of the altar (Jud. 13:20); the Lord Jesus was taken up to heaven (Acts 1:9); the resurrection bodies and the changed bodies of them who will be alive when Christ comes for His own will, be caught up together in the clouds, to meet the Lord in the air (I Cor. 15:51, 52; I Thess. 4:17).

Again, we recall the glorious radiance of light that shines from celestial bodies, e.g., with the transfiguration on the

mountain: "And His face did shine as the sun, and His raiment was white as the light (Matt. 17:2). The appearance to John at Patmos gives further evidence of this fact: "His [Jesus's] head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace . . . and His countenance was as the sun shineth in His strength" (Rev. 1:14-16). The countenance of the angel who rolled back the stone from the door of the sepulchre was like lightning and his raiment white as snow (Matt. 28:3). Daniel, too, describes the countenance of the angel who appeared to him (Dan. 10:5, 6). And as we are told that the righteous will be clothed upon with light, they shall shine forth as the sun (Matt. 13:43); "they that be wise shall shine as the brightness of the firmament" (Dan. 12:3).

The resurrection body, the spiritual body, will therefore be equal to the angels (Luke 20:36); and what is more, it will be fashioned like unto the glorious body of the Lord (Phil. 3:21). What more can we desire? Nothing.

BREAD CAST UPON THE WATERS

SELECTED BY J. A. BOFFIN

Man must sink and perish in the darkness of his own depravity if he is not willing to be morally elevated and redeemed by looking up to Christ above him.

Human religion with its show-days, its forms and ceremonies, may please and decorate the outer man, but it is only Christ within who saves, remolds, and fashions the soul after His own likeness.

You cannot be faithful to Christ and to His truth in the great religious camp of Christendom without soon finding yourself in the cave of Adullam with a rejected David, having to take, as your portion, fellowship with Christ in His rejection.

The death of Christ for the believer has met every righteous claim outstanding against him. It is God who justifies. The believer's shameful sin and guilt are *res adjudicata*, a matter already completely and forever adjudicated.

The Lord's Passover

BY MARK H. PRIOR*

(Continued from September issue)

3. Joshua's Passover—The Harvest (Joshua 5:10)

The Israelites duly arrive at the Promised Land, and no sooner are they over Jordan than they keep the Passover in Gilgal. It is said, somewhat significantly: "Jordan overfloweth all his banks all the time of the harvest" (Josh. 3:15). Now they are to come into the rich harvest of that which God has wrought for them. A mighty harvest is in sight. Man in the flesh cannot gain the advantages of the things of God. He must learn the spiritual meaning of circumcision, that rite that tells of the putting off of the old man and his deeds. They then can keep the Passover.

Eternity will reveal all that was secured for God because Christ went down into the overflowing waters of Jordan. The redeemed from all quarters of the globe testify to the great results of Calvary's cross. Still the glorious ingathering goes on, until ten thousand times ten thousand and thousands of thousands (an incalculable number) are seen around the throne of God in heaven. It is a privilege to reap in the fields white unto harvest.

It would be impossible to describe the full results of all that was accomplished by Christ in His death. Never before was there a more glorious deed; never before such a sacrifice; never before such a wonderful display of the grace, love, and glory of God. And the results are commensurate.

Then what untold blessings have come to Gentile as well as Jew; for it is to be remarked that Rahab, the Gentile harlot, and her household came into the blessing before the Jew got his! Rahab in after years became the great-great-grandmother of David and her name is emblazoned upon the royal genealogy of Matthew 1.

Then the Israelites feed on the heavenly things; the old corn of the land tells of this. They eat the fruits of Canaan

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and the glorious Captain of the Lord's hosts reveals Himself to Joshua. Neither of the two first feasts had had such a vision—a vision that led them from victory to victory—though one of the secrets of their victories was their returning again and again to Gilgal, the place where they rolled off the reproach of Egypt and put off the old man and his deeds. Glorious as was this radiant vision, yet the antitype was far more glorious—the personal glory of the Saviour as seen on the last Passover night, as recorded in the Gospels.

4. Hezekiah's Passover—Revival (II Chron. 30)

The reign of King Hezekiah was notable for several things. It was a time of great trouble. Ahaz, his father, was one of Israel's most sinful kings; his idolatry was the "ruin of him and of all Israel." God's judgment was abroad in the land. The people had wandered far off from Him. Yet this time of sinfulness was also a time of wonderfully gracious ministry, for in those days, Isaiah, Hosea, and Micah were giving their prophecies.

Hezekiah became the instrument in God's hand for starting a remarkable revival in Israel, and he sought to keep the Passover. No doubt he felt that this was just what was needed. Every great revival, indeed, must be based on a very definite return to the fundamental truths of redemption and deliverance through the atoning death of Christ.

It was a weakness in the revival in Nehemiah's days that they overlooked the important tenth day of the month, the great day of atonement, though they did remember the fifteenth day and the feast of Tabernacles. In the great revival of Israel in the coming day, however, they will not forget that their blessing must be based on reconciliation (see Ezek. 45:18-20; Neh. 8:9-18).

Hezekiah sends out preachers to proclaim the good news (II Chron. 30:5); he enlists the aid of the postmen (v. 6); he invites the lost ones of Judah and Israel to return. Some mock, others laugh the messengers to scorn; but others humble themselves and come to Jerusalem and much people assemble to keep the Passover. The Passover is killed. The priests sprinkle the blood, and words of pardon, prayer, and praise are heard. This is the first time pardon is mentioned

in connection with the Passover; and, with the sense of pardon, came great gladness, joyful singing, and Hezekiah himself speaks words of comfort to the people. The good knowledge of the Lord was taught. A blessed outcome of all this was a turning to God in confession, and so great was the joy that *the feast was prolonged for another seven days*. There had been nothing like it since the days of Solomon!

The high priest's place is described in Numbers 9, as we have seen. Now a great company of priests come before us: "for them hath the Lord thy God chosen to minister unto Him, and to bless in His name" (Deut. 21:5). Their holy service is God-ward and also man-ward. "The priests and the Levites arose and blessed the people: and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven" (II Chron. 30:27). This, too, is the first time heaven is mentioned in connection with the Passover, and it suggests to us an anticipation of the ascension. For even Christ our Passover was sacrificed for us (I Cor. 5:7). He rose from the dead; He ascended far above all heavens and, as He was about to go up, He lifted up His hands and blessed His own.

Chapter 31 describes the practical results—the putting away of everything displeasing to God, a return to godly walks and ways, the possessing of possessions, the re-establishment of worship, and the opening of the windows of heaven in a blessing in which there is enough and to spare.

5. Josiah's Passover—A Last Opportunity (II Chron. 35)

Not since Samuel's days had there been such a feast as this, according to the divine estimate of this wonderful Passover. We may well ponder the circumstances which gave it such preeminence. It was, as it were, a great spiritual revival just before the captivity in Babylon—Israel's last chance of putting things right before that solemn judgment fell upon them. "Put the holy ark in the house which Solomon . . . did build" are the Christ-honoring words of the king. How very important they were! Due account is taken of the holiness of God, and of the written Word (II Chron. 35:3, 4). These words plainly indicate that the king was desirous of giving Christ His rightful place, for

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the holy ark speaks of Him. When we give Christ His right place, then everything else can be given its proper place. The king stood in his place, the priests can stand in the holy place, and the Levites, too, the singers and the porters, all are stationed in their places. Notice also how godly preparation was made; seven times we read the word "prepare."

Another thing that made this Passover great was the introduction of the word "holy." This in itself puts special sanctity upon the feast, and we gladly acknowledge that "holiness becometh Thine house, O Lord, for ever" (Psa. 93:5). The holy ark reminds us of God's "Holy One," and it is not surprising, therefore, to learn that the Levites, too, should be holy (vs. 3), especially as they were to stand in the holy place (vs. 5) and offer holy sacrifices (vs. 13). All these things are factors that made this so memorable a feast.

A new feature of this Passover is presented to us in verse 7, for Josiah "gave to the people, of the flock, lambs and kids, all for the Passover offerings, for all that were present." From this we may learn that all has been provided for us, and the glorious provision that God made for us by giving His Son to be the great Passover-Lamb, makes Josiah's remarkable feast seem small by way of comparison.

But the king's great gift stirred others to a bountifulness not seen before in any other Passover (vs. 8), to be matched only by the lovely picture set before us in II Corinthians 8:9: "Ye know the grace of our Lord Jesus Christ." And note this, too: "we desired Titus, that as he had begun, so he would also finish in you the same grace also" (II Cor. 8:6).

Another new feature is introduced in this Passover. "They killed the Passover, and the priests sprinkled the blood from their hands, and the Levites flayed them" (vs. 11). This flaying seems to be mentioned in order that we may discover those deeply rooted motives that moved God the Son to give Himself up for us all. Thus reverently may we gaze upon those inward motives of His perfect love and grace.

Not since the first Passover is there any mention of singing, but here, both singers and porters are seen; the song of the Lord breaks out anew. Later the "Chief Musi-

cian" would break into song as He led their praises in that "place furnished and prepared" in the Gospel story.

The porters were the doorkeepers, the burden bearers, and from them we may learn to be watchful and ready to bear the burdens of others. There is a lovely chapter devoted to the porters—I Chronicles 26. They were strong men, mighty men of valor, able men, blessed men, chief men, wise counsellors, ministers in the house of the Lord. "I would rather be a doorkeeper [a porter] in the house of my God . . ." (Psa. 84:10).

What a glorious opportunity this was for Israel to turn to God with their whole hearts! Had they done so, how different their subsequent history might have been!

Jeremiah was prophesying at this time. Was it his own father, Hilkiab (II Chron. 34:14, Jer. 1:1), who found the book of the law which was so potent an instrument in God's hand in producing this remarkable revival in the midst of Israel? Very profoundly had it affected his own soul, for, says he, "Thy words were found and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts" (Jer. 15:16).

There are two very sad things, however, that are recorded of these wonderful days: first, as it affected Josiah himself; and second, as to Israel. "After all this when Josiah had prepared the temple [he] . . . hearkened not unto the words of Necho from the mouth of God" (vs. 20-22). And so Josiah met his death to the great sorrow of Jeremiah and the singers. How strange, it seems to us, and yet so readily we do the same, that after so great a spiritual uplift he fell an easy prey to some subtle temptation! He was just a man subject to like passions such as we are, and it behooves us also to beware, lest we fail as he did.

Sadder still was the state of the people; for after so clear and gracious a testimony for God, there was but a feigned turning to Him. With still greater sorrow than he shows in speaking of Josiah's defection, Jeremiah records this fact in his third chapter, especially in these words: "Judah hath not turned unto Me with her whole heart but feignedly" (vs. 10).

OUR HOPE

Zephaniah, too, was prophesying at this time, and this book should be studied carefully to see the underlying condition of things in the outwardly palmy days of Josiah, though in spite of speaking of severe judgment, Zephaniah also tells of future days of blessing.

(To be continued, D. V.)

Question Box

No. 1265. If babies are born depraved and with sinful natures, how is one saved when it dies in infancy? Please quote Scripture or give reference.

There is no Bible passage that deals specifically with the subject of the salvation of children who die in infancy. There are Scriptures, however, that clearly suggest that those who die before the age of responsibility are saved, namely: "And He [Jesus Christ the Righteous] is the propitiation for our sins; and not for ours only, but also for the whole world" (1 Jn. 2:2); and again: "For there is . . . one mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all" (1 Tim. 2:5, 6). Propitiation, or atonement, is for all. Its provision is not limited except that man's redemption is conditioned upon his faith. However, since an infant who has not reached the age of responsibility is not capable of exercising saving faith, it seems evident that God, in His mercy, can righteously accept the infant whose life and death He controls, since Christ died for all. Our Lord said: "It is not the will of your Father in heaven that one of these little ones should perish" (Matt. 18:14); that is God's will, and Christ's death for all is His method. As the little children of the Israelites in Egypt were taken out of that land with their parents, sheltered beneath the blood of the slain lamb, we have no doubt that infants are saved in death through the precious blood of the Lamb of God. And thus it was that David was able to say, concerning his son who died in infancy: "I shall go to him, but he shall not return to me" (II Sam. 12:23).

No. 1266. Are the 144,000 of Revelation 7 the only ones who will go to heaven after the Tribulation?

The 144,000 of Revelation 7 will be Jewish believers, since it is told that they are of the twelve tribes which signify Israel and not any of Gentile nations. These 144,000 will assuredly be saved people but there is a very grave question as to whether any of them will go to heaven in the near future. If we understand the Scriptures aright, the millennial home of restored Israel is the earth and not heaven. There will be many saved out of the Tribulation who will go to heaven, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9), but these are not the 144,000 of verses 4-8.

To create man out of the dust was *power*, but to seek man in his lost estate was *grace*.
—Selected.

Gentile Sovereignty and Its End*

By W. W. FEREAY

The domination of the earth by Gentile powers and the subserviency of the Jews everywhere is the unhappy fruit of the unfaithfulness of God's ancient people. They were meant to be "the head of the nations"; instead, they are "the tail" (Deut. 28:13-44). This abnormal condition of things must continue until the appearing of the Lord Jesus.

"The times of the Gentiles" is an expression used by the Lord, in Luke 21:24, to denote the long period which commenced with the conquests of Nebuchadnezzar and which now seems to be drawing to its close. During these twenty-five centuries Jehovah's earthly throne, once established in Jerusalem, has been lying in the dust (I Chron. 29:23). It will be set up anew, never again to be thrown down, when the King of God's choice shows Himself in power from heaven. Then present conditions will be reversed; Israel will be supreme in the earth and the nations will fall into a secondary place. This involves the new covenant of grace, so different in character from the old covenant of Sinai which threw all the burden of responsibility upon a spiritually incompetent people. God's solemn "thou shalt" will be set aside for His blessed "I will" (Jer. 31:31-34).

The prophetic history of "the times of the Gentiles" is found principally in the book of Daniel. The greater prophets in general are occupied with the evils of their own days, and then pass on to the glory and blessings of the millennial kingdom. The book of Daniel fills in the intervening gap.

Nebuchadnezzar had a remarkable dream in the early days of his world supremacy. Retiring to bed one night, with his mind full of the majesty of his empire and wondering what its future would be, he saw rise up before him a colossal human image. Its head was of fine gold, its breast and arms were of silver, its belly and thighs of brass, its legs

*From time to time we publish reprints of articles that appeared in our pages in years past. This is such an article, taken from the issue of May, 1938. Its author, Mr. Fereay, has been one of Britain's beloved Bible expositors for many years.

of iron, and its feet partly of iron and partly of clay. Presently the king saw a stone, not quarried by human hands, fall upon the feet of the image and reduce the whole mass to powder. Then a wind arose, and blew it all away, and the stone expanded and filled the whole earth (Dan. 2).

Nebuchadnezzar was most anxious to know the meaning of all this although he was unable to tell his sages what he had seen but demanded of them both the dream and its interpretation. The confession of their impotence drew forth from the raging despot a decree that all the wise men of Babylon should be slain. This involved Daniel and his three Hebrew friends. In the calmness of faith Daniel went into the king's presence and promised that, if he would give him time, he would tell him all that he wished to know. After prayer with his friends, Daniel went peacefully to his bed, trusting to his God. In the night he received his message, and forthwith he again presented himself before the baughty monarch.

Daniel humbly disclaimed any superior wisdom for himself. It was God who had spoken to the king in the vision that troubled him, and the same God was now giving its meaning through His servant. The great image sets forth Gentile imperialism as one whole. Four powers—and no more—were to dominate the earth; Babylon, Medeo-Persia, Greece, and Rome, as set forth in the gold, silver, brass, and iron of the image. The stone that smashed it to pieces is the kingdom of God as introduced in power by the Lord Jesus. Nebuchadnezzar was meant to learn from the vision that it was not his own prowess, but the hand of God, which had placed him in his exalted position. Faithfulness to God could alone give permanence; but as no such faithfulness would be forthcoming, Nebuchadnezzar's empire must fall; and its successors would fall also, the whole future being known to God. Babylon's king learned no lesson at that moment. Later, God in mercy broke him down and turned his heart to Himself (Dan. 4). We shall doubtless meet Nebuchadnezzar in heaven, a sinner like ourselves, saved by grace.

A dream was also divinely given to Daniel himself a few years later. To His own servant Jehovah could be more confidential and explicit than to a pagan king. Accordingly,

interesting details are found in chapter 7 that are lacking in chapter 2. Daniel beheld four wild beasts emerging from the Mediterranean Sea. These represent the same empires as Nebuchadnezzar saw in the image composed of four metals. The king saw the powers in their majesty and splendor (gold, silver, etc.); the prophet was shown their moral character. They are just wild beasts—heartless, conscienceless, godless, and cruel. The powers known to us today are not ashamed to adopt wild beasts or ravenous birds for their national symbols.*

The vision of the Mediterranean beasts is occupied principally with the fourth empire, its three predecessors being dismissed with one verse apiece. The fourth empire—the Roman—is to re-appear and play an important but evil part in the world's last crisis. Upon the head of the beast the prophet saw ten horns, which he was told were ten kings, and from among them another—an eleventh—horn came up, which plucked up three of the first horns by the roots, and then became arrogant, blasphemous, and a persecutor. This is the last great dictator of Western Europe who by his skill (specially energized by Satan) will weld together Italy, France, Spain, Britain, etc., into one compact mass. The eastern provinces of the ancient empire—Egypt, Syria, and Greece—will not come under his rule, having their own separate parts to play in the last crisis.

Daniel's vision on that memorable night was two-fold. At one moment he was gazing upon the Mediterranean Sea and beholding the beasts coming forth; at another moment he was looking into heaven and was shown interesting activity there. He saw the Ancient of Days seated upon His throne, with myriads of mighty ones around Him, and he saw thrones being placed (not "cast down") for others to occupy. John saw the same thrones in Revelation 20:4, and, he adds: "they sat upon them and judgment was given unto them." The Old Testament prophet saw thrones only; the New Testament seer saw both thrones and occupants.

*The vision of Chapter 7 is clearly based upon the terrible experience of Nebuchadnezzar as recorded in Chapter 4. The prophet had seen the mighty head of Gentile power changed into a beast. He is now taught that this degrading condition would characterize Gentile sovereignty in all its phases from first to last.

Those who will thus take part in the solemn judicial inquiry to be held in heaven concerning the doings of the Gentile power are sinners saved by grace, i.e., all who will be "caught up" at our Lord's descent into the air. To this the apostle alluded when he challenged so indignantly the quarrelsome Corinthians: "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter? Know ye not that we shall judge angels? how much more things that pertain to this life?" (I Cor. 6:2-3). The grace is amazing which not only saves rebellious sinners from hell but even places them upon thrones of judgment. The dignity of this should influence our present behaviour among men.

The verdict concerning the Gentile powers is not surprising. They are all brought in guilty. They have not ruled for the glory of God, and they have not wrought blessing for the millions over whom they have exercised authority. They must therefore give place to another order of things. The fourth beast is specially mentioned for judgment, for the blasphemous words of its little horn have brought matters to a climax. "I beheld till the beast was slain and his body destroyed, and given to the burning flame" (Dan. 7:11). The empire will cease to be, and its last ruler will be cast alive into the lake of fire (Rev. 19:20). This is the absolute end of Gentile domination of the earth.

Judgment having been pronounced upon the beasts, Daniel saw the Son of man come with the clouds of heaven, and He was brought before the Ancient of Days. He was forthwith invested with all the rights and dignities of the kingdom: "There was given Him dominion, and glory, and a kingdom, that all peoples, nations and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. 7:14). How little did Daniel know that the next mention of "the Son of man" in Holy Scripture would be the words of His own lips: "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matt. 8:20)! Still less did Daniel know that the Man of God's choice, earth's only rightful Sovereign, would one day stand at the bar of a

Roman governor and be condemned to a cruel death, after being publicly proclaimed innocent! This fearful crime is sufficient of itself to prove that the fourth and most mighty of the Gentile empires is absolutely unfit to dominate the earth.

Three thousand years ago David was led to write of the Son of man, that He should have dominion over the works of God's hands, and have all things placed under His feet (Psa. 8). The accomplishment of this will bring blessing and deliverances to a groaning creation. All men's schemes are doomed to disappointment and failure.

Book Reviews

(NOTE: Books favorably reviewed in these pages may be purchased from us by mail, except where the review expressly states that the volume may be obtained from the author.)

By EDWARD R. BAARNAD

Messiah in the Gospel of Isaiah. By Gerald L. Stover. Order directly from the author, 302 W. Chestnut Street, Souderton, Pa. Paper covers, 54 pages. Price, 35¢.

This booklet presents the Gospel as found in one of the greatest prophecies of the Old Testament, the fifty-third chapter of Isaiah. The authorities quoted are men of distinction, and the words of particular importance have received an attention that delights the heart of the exegete and greatly enhances the power of the Gospel message. Cameos of Christ in the Old Testament are welcomed in a day when the Old Testament has been largely discarded by the spiritually uninformed.

By RAY C. STEOMAN

World Crises and the Prophetic Scriptures. By Wilbur M. Smith, D.D. Moody Press, Chicago. Cloth binding, 384 pages. Price, \$3.00.

Only Dr. Smith, with his large personal library and voracious reading habits, could write a book like this. It is primarily a compendium, from many and varied sources, of pertinent and sometimes fascinating quotations designed to point up the fearsome realities of the days in which we live. The author's *modus operandi* is not to attempt an exposition of Scripture but to amass a great volume of evidence from purely secular sources to reveal how fully the prophetic Scriptures have outlined present and coming events. It will, therefore, prove very helpful to beginners in the study of prophecy and will add much help-

ful historical material to more mature students. Especially interesting chapters are those on the rise of Russia to world power; the history of the re-establishment of Israel; and the discussion of demon activity in the last days. The book concludes with a powerful contrast of the hopelessness of present day thinkers and leaders, and the bright hope of the Christian in the premillennial return of the Lord Jesus Christ.

This is admittedly a book for the hour. Its transitory, ephemeral character would, in the ordinary course of events, be made manifest by the passing of years. But if the author's thesis is correct (and we believe it is), such will never be the fate of this book, for it is a message for the last hour, when world civilization as we know it is about to pass away forever. Upon the return of Christ all books will be rendered obsolete but one—the Bible.

Letters

Prayer Request

To the Editor:

I, a subscriber to your magazine, am a retired minister. Am suffering with a nervous trouble. Will you make a request in your magazine for prayer that God will help me, perhaps heal me? I am in sore need of your readers' prayers and His mercy. Thank you.

W. H. OYKABRICK

Portsmouth, Ohio

Your readers will comply, we know.—Ed.

Untrimmed Sails

To the Editor:

I have been a reader of *Our Hope* for a number of years...

Your editorial, "Our Sails Will Not Be Trimmed," in the August issue (p. 74), has caused me to write you... God bless you for taking a firm stand with no compromise. I realize that we all make mistakes—we would not be human if we did not—but with much prayer and the anointing of the Holy Spirit, you will not get on the wrong track.

I have taken several Christian magazines but cherish *Our Hope*

above them all. It is next to my Bible as far as I am concerned, and as long as you do not trim your sails I shall always be a reader of *Our Hope*.

H. D. BUAKS

Regina, Sask., Canada

To the Editor:

I extend sincere congratulations on "Our Sails Will Not Be Trimmed" (p. 74, August issue). That issue is a wonderful job. I used to read the elder Dr. Gebelein, and have several of his books. He still lives, I am glad to see.

H. S. WARD

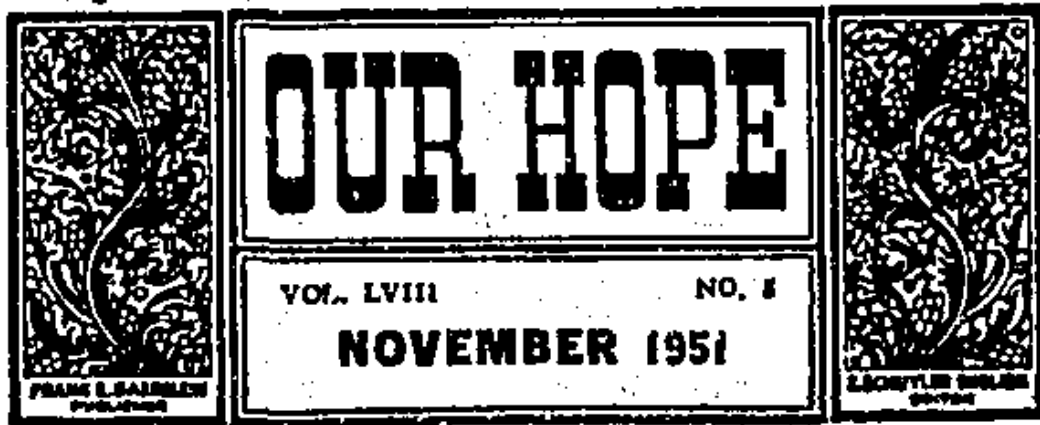
Washington, N. C.

To the Editor:

In reference to your editorial, "Our Sails Will Not Be Trimmed," never, ~~never~~ trim them regardless of what the world may think. I, for one, would no longer be interested in the magazine if you did so. May God guide you in your thinking and publishing of every word in this great magazine...

N. NEIMAN CRALBY

Red Lion, Pa.



Editorial Notes

"And without controversy great is the **MEMORIAL EDITORIAL:** mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of God Manifested angels, preached unto Gentiles, believed in the Flesh on in the world, received up into glory" (I Tim. 3:16). Great and marvelous statement! I Timothy 3:16, like John 3:16, is so simple that a child can understand it, yet so deep that no saint has ever sounded its depths.

"God manifest in the flesh." The Lord Jesus Christ, very God, God of God, He by whom and for whom all things were created, came down to man. The invisible God made Himself visible in the form of man, to make God known to man. But greater still, He took on the creature's form for the one great purpose—to die. His body was an immortal body, by which we mean that death had no claim on Him. He clothed Himself with the body of His creature, man. It was a body such as He had formed out of the dust of the earth in the hour of creation, so that He might later give that sinless, perfect human body as the great sacrifice on the cross. Although He took on the creature's body and became very man, He was in incarnation what He always was and always will be—the Creator-God. Great mystery indeed! Instead of trying to explain we bow and worship.

"Justified in the Spirit." The commentary to this is that beautiful passage in the beginning of the Epistle to the Romans: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." He lived on earth as the Holy One; He did

not sin, because in Him was no sin. He manifested perfect holiness; He was pure light. Death could not hold Him; He was raised from among the dead. He also arose, as He said: "Destroy this temple [His holy body], and in three days I will raise it up" (John 2:19). His physical resurrection is the crowning evidence of His Deity and His perfect holiness.

"Seen of angels." Angels were present at His birth. Angels came and ministered unto Him, angels beheld Him in His suffering, and angels were present on the glorious day when He arose. He was seen of angels in His triumphant ascension, when He left the earth to go back to the Father. Angels had beheld Him in His humiliation; they witnessed also His exaltation. But what wonder of wonders they beheld! They saw Him going back to the Father, not in a spirit-form but in the form of man. At the right hand of God is the Man, Christ Jesus. He is still seen of angels, who praise Him without ceasing, who are the ministering spirits, for "He is made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. 1:4). And now "angels and authorities and powers [are] made subject unto Him" (I Peter 3:22).

"Preached unto Gentiles, believed on in the world, received up into glory." The grace of God goes forth to the Gentiles and not to the Jews only. The Gentiles were without Christ, without God, and without hope in the world. And sinners believe on Him in the world, are saved in believing, are justified, sanctified, and glorified. They become one with Him. The goal of redemption is coming in that day, the day of Christ, when all who believed on Him will also be received up into glory. In that day we shall see Him as He is, and we shall be like Him. Then He will be glorified in His saints and admired in all them that believed, in that day (II Thess. 1:10).

What glorious things these are! How they satisfy our hearts, though we know only in part! How necessary to think on these things so that the Holy Spirit can keep them fresh before our hearts and through them give us the needed power to live and to serve. For it is an amazing thought that God should come down into the creature-place, not

simply for a time and to do a work that, however wondrous, would be only for a time, but of His own free choice to abide in that place, God with His creature, forever, God and His creature clasped in an embrace that will never be sundered.

—A. C. G., 1927



**The Dukes
of Edom**

As a part of our devotional reading recently, we came upon the thirty-sixth chapter of Genesis, in which are written "the generations of Esau, who is Edom"

(vs. 1). It was one only out of five chapters that we read that day, and so it was that our thoughts were occupied with some of the experiences of Jacob that are written in chapters 32 to 35. That night, however, we got to wondering why the Holy Spirit injected the generations of Esau between the very interesting and deeply instructive records of the lives of Jacob and Joseph. We came to the obvious conclusion that the Spirit of God did not cause holy men of old to write the Scriptures for the primary purpose of interesting the readers of them, but in order to glorify the Lord Jesus Christ. There must be in this chapter, we concluded, something that would be profitable to us if we would take the time and trouble to study it carefully.

Consequently we began, on the following day, a closer examination of some of the scores of names of Genesis 36. Here are a few helpful thoughts resulting from that study.

The names of Esau's wives are mentioned in verses 2 and 3. Adah, the first one, means *ornament*; Aholibamah means *tent of the highest place*; and Bashemath means *pleasant odor*. These are not names, it seems to us, that have any spiritual connotation but are, rather, indicative of the thorough worldliness of Esau—adornment, perfume, and riches. Esau carried these wives with him "into the country from the face of his brother Jacob. . . . Thus dwelt Esau in Mount Seir: Esau is Edom" (vs. 6, 8). And Edom was a rebellious people (Gen. 27:40; I Ki. 8:22).

This chapter directly precedes the account of Joseph, who was a beautiful type of Christ in His sufferings and subsequent exaltation to the throne. And yet it contains the names of the dukes that were descended from Esau: "These

are the sons of Esau, who is Edom, and these are their dukes" (vs. 19). It is not far-fetched to see in this enumeration, placed as it is immediately prior to Joseph's record, a figure of the times of the Gentiles during which worldly rank and power are in the hands of those who despise spiritual things. The sons of Esau, who himself sold his birthright for a mess of pottage, became dukes, men of distinction in their country, while God's chosen people, the Israelites, were groaning in bondage to the Egyptians. The dukes of Edom reigned in power at home while the Israelites wandered over the dry and lonely desert. Thus we read: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel" (vs. 31); while the next chapter begins: "And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan" (37:1).

Genesis 36 has this message for us today: it tells the story of the world's progress until that time when Christ shall take the throne. In the meanwhile we, God's people by virtue of acceptance in the person of His Son, are strangers and pilgrims on this earth, journeying, as it were, through the wilderness. Yet, in this desert-wandering of His own in this present age, there remains for each one of us the blessed and cheering assurance that we are "a chosen generation, a royal priesthood, an holy nation, a people for a special possession" (I Pet. 2:9), precious to the Lord. And further, "the Spirit Himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Rom. 8:16, 17).

So it is that we, with these precious assurances ringing in our ears, in which we are reminded of our present position as children of God and our future glory as royal priests with Christ, may go forth with joy without the camp, bearing His reproach (Heb. 13:13). For we who suffer with Him will also reign with Him (I Tim. 2:12). Yes, the dukes of Edom may have the prestige and wield the power in this, man's day; but another day is coming when the voices of those who have been the wanderers of the wilderness of this world, will swell the music of a great multitude, singing a

new song, the song of the redeemed: "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on earth" (Rev. 5:9, 10).



The Letter of the Law A remarkably apt illustration of what it means to abide by the letter of the law and not by its spirit, appeared in *The New York Times* on September 24th. A special report to the *Times*, coming from Sydney Gruson in Tel Aviv, Israel, reads as follows:

All Jewish-owned agricultural land in Israel has been "sold" to an Arab. The transfer would not be upheld in any court but in the eyes of the Israeli rabbinate it was a valid and essential preparation for the coming year of Shmita.

Shmita, which begins with the Jewish New Year on Oct. 1, is the biblical sabbatical year. The Old Testament requires that once in seven years all land shall be left fallow to provide the soil with a year of rest.

The account goes on to tell how this symbolic obeisance to the Old Testament law is made, a mock transfer of property that relieves the Israeli, so they say, of responsibility as to what takes place on the soil, so that the land can be tilled as usual without breaking the law! And concerning such profanation of their ancient law, Rabbi Shlomo Kahane, Director general of the Ministry of Religious Affairs, declaring that what is actually done with the land is unimportant, stated: "We want to try to make a great new institution of the sabbatical year . . . a year dedicated to the elevation of the spirit."

The law in question is written in Leviticus 25:1-5: "And the Lord spoke unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land."

Now, of course, it matters little to God whether the Jewish people, who have rejected His Son, abide by the Mosaic law or not. The law was but a shadow of things to come and it was fulfilled in Christ. The old covenant has been supplanted by the new. However, in the hypocritical attitude of Rabbi Kahane and those Israeli who concur with him in this travesty of legality, we can see into the hearts of the religious leaders of Christ's time here on earth, who abode by the letter of the law but not in its spirit. How our Lord rebuked them! "Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the others undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23: 23-28). We cannot but believe that our Lord's judgment of the Shmita of the Israeli is the same as it was for the scribes and Pharisees of old.

May God help us, recipients of His grace and in-lawed to Christ, to be free from hypocrisy, "able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Cor. 3:6).



While looking through an old volume of *Gold, Silver, Our Hope* in search of the Memorial Precious Stones Editorial for this issue, we ran across an editorial by Dr. A. C. Gaebelien, entitled "Lessons from Pompeii," in which the former beloved Editor remarked about a discovery that was unearthed while arche-

ologists were digging around the walls of that Roman city that was buried beneath the volcanic lava from Vesuvius some nineteen hundred years ago.

The body of a woman was found in a petrified condition, and the hands of this woman were filled with jewels of all kinds—bracelets, necklaces, amulets, rings, and unset stones. Evidently, as she fled from the eruption of Vesuvius, she gathered her most precious possessions. But she was too late and was overtaken by the sea of lava that poured down upon the city.

Dr. Gaebelien, in recounting this discovery, fittingly called attention to the fact that multitudes in our own times, like that woman of Pompeii, count the things of earth as the most valuable possessions, and neglect the things of the spirit. With their minds set upon temporal treasures and pleasures, they have no time for the eternal riches that God graciously offers in His Son, and they reject the Lord Jesus Christ and all that He provides. One day, however, the judgment of God will fall upon this earth in catastrophic proportions, and then it will be too late. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. 1:18).

How very true is the application that the former Editor made of the tragic discovery of Pompeii! We recall having visited the partly restored ruins of the city some few years ago. The guide showed us such jewels as were found in the hands of the woman who was turned to stone. And we, too, thought of a spiritual parallel. It was that the jewelry survived the scoriae and fire that destroyed Pompeii because the jewelry was composed of gold, silver, and precious stones. All else perished. There have never been discovered any remains of wood, hay, and stubble, for these things were burned up and completely eradicated, except for their few ashes, in the heat of the catastrophe.

In such a way, when the believer in Christ stands before the *bema*, the judgment seat of Christ, to receive the things done in the body (II Cor. 5:10), according to what he has done since he received Christ as his Saviour, his work will be made manifest (I Cor. 3:13). If it is found to be gold, silver, or precious stones, then the testing fire will not consume

it but will, rather, purify it. If, on the other hand, it be as wood, hay, or stubble, it will be burned and nothing will be left of the work. In such a case the believer will indeed be saved, but so as by fire and apart from reward.

Even the rewards that the child of God will receive in that day are entirely through divine grace. But they are offered; and how tragic it will be to find that much has been lost because our service in this earthly life has been for self rather than for the Lord. Let us search our hearts and our works that we may not be ashamed in that day. The gold, the silver, and the precious stones will rejoice the heart of our ever-loving Lord even more than the rewards will please us.



**Not by Fight
But by Faith**

That marvelous chapter, Romans 8, opens with the declaration that there is no condemnation to them which are in Christ Jesus. This statement is followed by the assurance, in verses 2 and 3, that the Christian has been made free, not only from the penalty of sin but also from its power. Sin was condemned in the flesh by the glorious fact of the gracious act of the Son of God who, at Calvary, was made sin for us so that we might be made the righteousness of God in Him (II Cor. 5:21). Why was this done? One reason is written in verse 4: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The law is holy. Its commandments are indeed just. But the law fails; it fails because, while it can command, man cannot work perfectly. And here we find the very reason why the Gospel of Christ succeeds. The Gospel is not dependent upon man's ability to work but upon God's ability to give. This is true not only in regard to our salvation but in respect to our practical sanctification as well.

The righteous demand of the law, which is death for sin (Rom. 3:23), was fulfilled for us when Christ took sin's penalty on our behalf. The righteous demand of the law is fulfilled in us (not by us) who walk, not after the flesh but after the Spirit. It is the third Person of the Godhead, dwelling within the believer (vs. 9), who produces the

righteousness of the law in us; that is, as we give consent to the Spirit, and act in subjection to Him, the fulfilment of the righteousness of the law is realized in a definite way.

We are justified by faith. We are also sanctified, in a practical way, by faith. We cannot overcome inherent sin and its desires by fight, no matter how hard we may try to do so. How often have we all been impressed with this fact, to our sorrow! It is not by fight but by faith; not by struggle but by the Spirit. The very Spirit who bestowed new life to the believer in the first place, is He who gives strength day by day. Nowhere do we read in the Scriptures that we can live triumphantly over sin in our own might, for in the flesh no good thing dwells (Rom. 7:18). We can live victoriously only through Christ, who is our life (Col. 3:4). He is our might, and it is He who causes us to triumph (I Cor. 15:57). He does this by His Holy Spirit. Submission to Him is the way to fulfil the righteousness of the law in the daily life.

"If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). He is the empowerment by which the Christian should live the Christ-like life. We walk in the Spirit as we are filled with the Spirit, and we are filled with the Spirit as we are filled richly with the Word of Christ (Eph. 5:18; cf. Col. 3:16), which is God's Word after all. The child of God who is saturated with the Scriptures and obedient to them will walk according to the Spirit. Such a one is a vital demonstration of the righteousness of the law fulfilled in man. Such a one is a living vindication of the Gospel of Christ and its practical power for today.



Why Didn't
You Tell Me?

A friend of ours tells the story of a little child who had been born blind, an only child who was the apple of his mother's eye. The two were constant companions, of course, and in the summertime the mother, who sought to make her eyes the windows into the senses and soul of her unfortunate son, would take him out into the fields and talk to him about their color, and the blue sky, and the multi-tinted wild flowers all about them. But the lad,

because he had never seen color, could not picture what it is.

"What is color, Mummy?" he would ask. "Can you smell color?"

"No," the child's mother would reply, and then she would try to describe it to one who had never known anything but blackness.

"Can you feel it, or taste it, or hear it?" the boy would ask.

"No, you can do none of those things, Sonny," she would answer slowly. "Color is—well, it's just color!" She had to give up trying to explain color to her boy.

One day a wonderful thing happened! A surgeon was found who said that he believed that he could give sight to the lad. In due course a series of operations was performed. After a long siege, during which his eyes were completely bandaged, and another period when they were removed layer by layer gradually, the boy was able, at length, to distinguish light from accustomed darkness, and finally he received perfect vision.

That very day, in the springtime, mother and son walked in the garden of their home, and for the first time the child saw the blue of the heavens, the glory of the flowers, and the wondrous restful greens of the trees and grass. In ecstasy the youngster turned to his mother and, looking into her face, cried out: "O Mummy, why didn't you tell me it was all so beautiful?"

If only we could explain to a sin-darkened world the loveliness and beauty of Christ, the joy of salvation and life in Him, and how changed everything becomes when He dwells in the heart! For things are different from what they once were, when we belong to Him and He is ours. This change has been beautifully expressed in a stanza of a well-beloved hymn:

Heaven above is softer blue,
 Earth around is sweeter green!
 Something lives in every hue
 Christless eyes have never seen.
 Birds with gladder songs o'erflow,
 Flowers with deeper beauty shine,
 Since I know, as now I know,
 I am His and He is mine.



OUR HOPE

26

When Ulysses, hero of Greek mythology whose wanderings form the theme of Homer's *Odyssey*, was about to sail past the island where the sirens dwelt, he filled the ears of his sailors with wax and bound himself to the mast of the ship in order that neither he nor his crew would succumb to the enchanting strain of the sirens' music. Thus, according to legend, they were able to sail on, resisting the great temptation to put ashore.

On the other hand, when Orpheus was obliged to pass the same place on his voyage in quest of the Golden Fleece he chose a different method. On his lyre he played such alluring music that his crew was captivated by its strain and was insensible to the bewitching melodies of the sea nymphs.

Ulysses and his men were able to resist temptation by self-effort. Orpheus and his crew found something better than the temptation, music sweeter than that which was played by the sirens.

Temptation comes to every child of God on this earth. It must be resisted and put to flight. The whole armor of God must be employed. And the very strongest and most blessed power over temptation is the realization of the fact that in Christ we are possessed with the new nature, the life of Christ Himself. The music of the indwelling Spirit of Christ is sweeter than the melodies of the world, the flesh and the devil. The more we give attention, consequently to heavenly things, the things of Christ, the less shall we be drawn by the bewitching tunes of the world. "Therefore if any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new" (II Cor 5:17).



This is just a reminder, to those who would join us in commemorating the Christmas season by contributing to various branches of the Lord's work rather than by exchanging cards and gifts, that donations may be sent to *The Pilgrim*, 1524 Chestnut St., Philadelphia 2, Pa. Such donations, whether specifically for the Our

Hope Missionary Subscription or Book Funds, the *Stony Brook School*, or any other Christian enterprise, may be deducted when your income tax is filed next year. All contributions clearly marked for "Christmas for Christ" will receive the Editor's personal attention. Where a particular work is specified, the money will be sent to that work. Where no special recipient is indicated, the money will be distributed among some of the well-known faith missions. Receipts will be mailed from our office, and a report as to the distribution of these funds will be published in either the February or March issue, D.V.



Thank You We are most grateful to the members of our reader-family who have given regularly or from time to time toward sending *Our Hope* and some of our writings to missionaries at home and abroad. This is a definite ministry in Christ's name, a fact which is attested by the many letters of appreciation that we have received from the harvest fields. Our missionary friends tell us that the magazine and other expositions of God's Word are of vast help to them in their labors for Christ. Thank you.

Receipts to the two funds during August are listed below:

Our Hope Missionary Subscription Fund, August, 1951: Nos. 51-84M, \$2; 51-85M, \$20; 51-86M, \$10; 51-87M, \$2; 51-88M, \$4; 51-89M, \$1; 51-90M, \$2; 51-91M, \$2; 51-92M, \$7; 51-93M, \$6; 51-94M, \$10; 51-95M, \$15; 51-96M, \$5; 51-97M, \$2. Total, \$98.00.

Our Hope Missionary Book Fund, August, 1951: Nos. 51-12B, \$5; 51-13B, \$4; 51-14B, \$10; 51-15B, \$2; 51-16B, \$1; 51-17B, \$15. Total, \$37.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. B. Schuyler English:

Oct. 30-Nov. 4—Dayton, Tenn.: William Jennings Bryan University; Fall Bible Conference.

Dr. Frank B. Gaebelsin:

Nov. 1-4—Providence, R. I.: Cornerstone Church, 57 Steward St.

Nov. 18—West New Brighton, S. L. New York: St. Paul's Evangelical Lutheran Church, Cary Ave. and Caroline St.; Everyman's Bible Class.

Pastor Lehman Strauss:

Nov. 2, 9—Atlantic City, N. J.: Y.W.C.A., 3:00 p.m.

Nov. 4, 11, 18, 25—Bristol, Pa.: Calvary Baptist Church.

Nov. 7—Burlington, N. J.: First Baptist Church.

Nov. 10—Reading, Pa.: 8th and Court Sts.

Nov. 12—Philadelphia, Pa.: Hermon Presbyterian Church.

Nov. 14-17—Denver, Pa.: Independent Baptist Testimony.

Nov. 24—East Greenville, Pa.: Youth for Christ.

The Doctrine of the Believer's Judgment*

By MERRILL F. UNGER

CHAPTER I

Unscriptural Doctrines of the Believer's Judgment

That there is a separate and distinct judgment for the believer, and for the believer alone, in which his works are the subject of divine examination and scrutiny, can hardly be denied by a careful student of Scripture, who divides the Word of truth aright. The doctrine of the believer's judgment is a definite teaching of the inspired oracles. It is a vital part of the divine revelation. It really is "in the Bible." And not only is it taught in the sacred Word, but its vital importance reaches tremendous proportions when its close connection with Christian life and service is perceived.

And yet, notwithstanding the plain testimony of Scripture that such a doctrine does exist and that it has far-reaching and important ramifications which affect Christian life and conduct, the great majority of theological writers, if they do not deny altogether the existence of such a doctrine, pass it by, as if it were non-existent, or hopelessly confuse it with other eschatological events, from which it must of necessity be distinguished. Especially is it confounded with a so-called "general judgment."

Indeed, it would not be easy to find another scriptural truth, at once so vital and pivotal to practical Christian living, subject to so much disregard and error. It becomes necessary, therefore, first of all to consider

I. The Causes of Unscriptural Doctrines

Even a brief and cursory survey of the history of this doctrine will reveal why so many theologians have stumbled over it or, more often, passed it by altogether.

1. *The First and Foremost Cause of Unscriptural Teaching in the Matter of the Doctrine of the Believer's Judgment Is the*

*This is the first of a series of articles by Dr. Unger, professor at the Dallas Theological Seminary, on this important subject.

Rejection of the Premillennial and Dispensational Interpretation of Scripture.

This is the key that unlocks the treasures of scriptural truth. Rejecting this, as so many have done, a great segment of Bible truth remains an inexplicable and unsolvable conundrum. The rich and wide field of prophecy, particularly as it concerns eschatology, with which this theme deals, must remain a closed and unexplored continent.

That the early Church, insofar as it had a doctrine of last things, was "prevailingly chiliastic" is attested by James Orr.¹ With the advent of Origen, however, and his spiritualizing vagaries, premillennial truth became beclouded and the Church's doctrine of judgment accordingly assumed the man-made mould of one great simultaneous assize of both the righteous and the wicked. Even the great Augustine helped intrench this incipient error by the support he gave it. The Dark Ages, of course, shed no light on it, and by the time the Reformation arrived, the theological figment of a general judgment was as strongly intrenched in the Church as any of the other doctrinal distortions of the Romish Church. The lamentable fact, too, is all too apparent that, whereas the Reformation "reformed" other great divisions of theology, particularly soteriology, it ostensibly failed to reform eschatology. There was rather a reversion to the Augustinian dogma of a spiritualized millennium, and a consequent general judgment. As a result a theological tragedy occurred. The error of a general judgment was transported bodily over into Reformed Protestantism and has been there to plague the Church and to stifle prophetic research ever since. This is the explanation for the puerile and undeveloped treatment of eschatology found in so many otherwise excellent theologies of our day.

The Reformation, however, did make a paramount contribution in championing the all-important principle of the authority of the Scriptures. This foundational principle, in the hands of John Darby some three centuries later, yielded a fresh and fruitful premillennial treatment of great eschatological themes, bursting the bubble of a general judgment

¹Orr, James, *The Progress of Dogma*, p. 346.

and resurrecting the long-buried truth of judgments, including a separate and distinct judgment of the believer's works.

John Darby wrote between the years 1835-1875. In the year 1885, Dr. Henry C. Sheldon thus characterizes the years 1720-1885 as they affected the history of Christian doctrine:

The theory of the premillennial advent has claimed the assent of more writers of learning and repute in the present than in any preceding period since the Ante-Nicene Age. It found representatives in the school of Hengel. More recently it has been favored by Hofmann, Karsten, Delitzsch, Auberlen, Rothe and Van Oosterzee.¹

Scholarly advocacy of the premillennial position, especially in the twentieth century, has not by any means assured its acceptance by the Church at large. The error of a general judgment of the pre-reformation Church as brought over into the Lutheran Reformation and into Reformed Theology and, as imbedded briefly but powerfully in the great Protestant creeds, such as the Augsburg Confession, the Thirty Nine Articles, and the Westminster Confession, is too well established and attested for many otherwise great theologians to see beyond the confusion to "what saith the Scripture?"

Accordingly, Dr. W. T. Shedd connects II Corinthians 5:10 with a "final judgment," and gives a humanitarian force to the "all" of that text.²

Likewise Dr. A. A. Hodge, in his comments on Articles 32 and 33 of the Westminster Confession, maintains: "At the last day there will be a simultaneous resurrection of all the dead, both of the just and unjust (Dan. 12:2)".³ To substantiate a general judgment he uses Matthew 25:31-46, II Corinthians 5:10, and Revelation 20:11-16. This confusion, of course, is the direct result of rejection of the premillennial view and consequent ignorance of simple indispensable dispensational distinctions.

It was not until the Reformation appeal, "what saith the Scriptures?" was put into practice that the ages or dispensations were finally distinguished. Then, and only then,

¹Sheldon, Henry C., *The History of Christian Doctrine*, Vol. 11, p. 389.

²Shedd, W. T., *Dogmatic Theology*, p. 659.

³Hodge, A. A., *Commentary on the Confession of Faith*, p. 522.

was eschatology lifted out of the fog and error that surrounded it. Then, and only then, was the doctrine of the believer's judgment for works brought into view and seen to be a separate and distinct assize, clearly to be distinguished from other judgments set forth in Holy Writ.

2. The Second Cause of Unscriptural Teaching in the Matter of the Doctrine of the Believer's Judgment Is the Malpractice of Interpreting a Few Seemingly Contrary Passages Apart from the Whole Body of Revealed Truth on the Subject.

This bad piece of hermeneutics has done irreparable harm and plunged the whole subject into darkness. Men have followed, and sought to defend, a traditional interpretation of the Word rather than to seek to arrive at a clear understanding of what the Scripture itself says on the subject and to build doctrine on that. Several important misinterpreted passages appear for consideration.

(1) *Daniel 12:2.* This verse is a much-abused passage in this connection. Concerning the interpretation of this verse Dr. A. C. Gaebelein writes:

Physical resurrection . . . as so often stated: a general resurrection is NOT taught in the second verse. Physical resurrection is used as a figure of the national revival of Israel in that day. They have been sleeping nationally in the dust of the earth, buried among the Gentiles. But at that time there will take place a national restoration, a bringing together of the house of Judah and Israel. It is the same figure as used in the vision of the dry bones in Ezekiel 37. . . . There will be two classes, the godly and the ungodly. The ungodly accept the false Messiah, and in their national revival shame and everlastingly contempt await them, while the other, the godly, will enjoy life in the kingdom.³

It is manifest, therefore, that only an arbitrary and isolated interpretation of this passage, apart from premillennial truth and fundamental dispensational distinctions, could possibly foster a general resurrection and a general judgment.

(2) *John 5:28, 29.* This is the second passage which has endured much abuse.

For the hour cometh, in which all that are in the tombs 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 judgment.

³Gaebelein, A. C., *The Annotated Bible*, in loc.

Here we are told that "all" in the graves will hear Christ's voice, that "all," embracing two distinct classes of the saved and the unsaved, will be resurrected. But what we are *not* told in this verse is that both these classes hear Christ's voice at the *same* time, or that both are raised simultaneously. The question is: Do other Scriptures teach separate resurrections of these two classes, with an intervening time element? The answer is an emphatic: Yes! The whole body of Scripture on the subject is a decisive testimony to two distinct resurrections, separated by an interval of time. Revelation 20:4, 5 is determinative in giving the intervening period between the "first" and "second" resurrections as being a thousand years.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and the Word of God, and which had not worshipped the Beast, neither his image . . . and they [the righteous] lived and reigned with Christ a thousand years. But the rest of the dead [the wicked] lived NOT again until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection, on such the second death [the doom of the wicked (Rev. 20:14, 15)] hath no power, but they shall be priests of God and Christ, and shall reign with Him a thousand years (Rev. 20:4-6).

If there were only one general resurrection, moreover, why should the Lord Jesus plainly imply a sharp distinction in the use of the pregnant term "the resurrection of the just" (Luke 14:14)? Did He not certainly mean to contrast it with the "resurrection of the unjust"?

In the reply that our Lord made to the Sadducees, as to whose wife the woman, who had the seven husbands, would be in the next world, He said:

They which shall be accounted worthy to obtain that world [age] and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection (Luke 20:35, 36).

This is a very important statement. The use of the Greek words *tau aionos*, "that age," shows that Jesus was speaking of a class of dead who are going to be raised *before* the next or millennial age, and that those raised are to "die no more," there being no second death for them. Why? Because they are the "children of God," the children of the resurrection *tes ek nekroon*, "the-out-from-among-the-dead resurrection."

(3) *I Corinthians 5:10* is a third abused passage.

This is distinctly a text applicable only to Christians, yet the "we" is made to designate all humanity in general (compare also Romans 14:10). This exegesis violates the simplest rules of hermeneutics. In the fifth chapter of Second Corinthians the pronoun "we" occurs over a score of times, and in every case it can only possibly refer to believers. Who but believers can say with regard to the life after death, "We know" (vs. 1)? Who but believers can say of this present life, "We walk by faith" (v. 7)? Who but believers can say concerning their service, "We are ambassadors for Christ" (v. 20)? Who but believers can say concerning their position in Christ, "We . . . made the righteousness of God in Him" (v. 21)?

(4) *Matthew 25:31-46* is a fourth misconstrued passage.

This is very commonly taken to refer to "the general judgment," an impossible interpretation when Scripture is rightly divided; for the subjects of the judgment are the living nations, and it speaks of no resurrection of saved and unsaved. The nations, *ethnes*, are neither Jews nor Christians (the Church of God), but the term refers to all mankind which is not included among the Jews or among "the Church of God" (I Cor. 10:32). The Jews were a people who, from the beginning, were not to be reckoned among the nations (Num. 23:9). Jews who are saved become members of the Church (Eph. 3:6) and of "one body" with saved Gentiles, and lose their racial identity. The Jew and Gentile refer then, in this age, to the unsaved; the Church, to the saved.

In five respects the judgment of Matthew 25:31-46 is to be distinguished from I Corinthians 5:10, the believer's judgment for works, and Revelation 20:11-15, the judgment of the unsaved. First, *as to subjects*: These are the living nations, not Christians, as in the believer's judgment; or the unsaved, as in the sinner's judgment. Second, *as to time*: This is at the revelation of Christ (Rev. 19:11-16) before the millennial kingdom, in contrast to the believer's judgment, which is *before* the Tribulation; and just after the Church is caught out (I Thess. 4:13-18), in contrast to the sinner's judgment, which is *after* the Millennium (Rev.

20:5). Third, *as to place*: This is on the earth, the valley of Jehoshaphat, the throne of His glory (Rev. 19:11-15), and not "in the air," at the judgment seat of Christ; in the believer's judgment, nor yet before the great white throne off in space as in the sinner's judgment. Fourth, *as to the basis of judgment*: This is the nation's treatment of Christ's "brethren," the Jews, in contrast to the believer's works in the Christian's judgment, and to the wicked or unsaved person's works in the sinner's judgment. Fifth, *as to the result*: This is the national destruction or national preservation for the Kingdom, in contrast to rewards or loss of rewards in the case of the believer's assize, or eternal doom, in the "lake of fire," in the case of the sinner's.

It is quite evident, even from this brief survey, how the fallacy of a general judgment is the result of woeful failure to distinguish between things that differ.

This erroneous position confuses the believer's judgment, for works; the sinner's judicial assize; and the judgment of the nations, for their treatment of the Jews. The occasion of the confusion is the result of failure to note that these three events are separate judgments, differing most emphatically as to subjects, time, place, basis of judgment, and result.

3. *A Third Cause of Unscriptural Teaching in the Matter of the Doctrine of the Believer's Judgment Is the Failure to Differentiate between Salvation and Rewards.*

All too often passages referring exclusively to future rewards of believers, for services rendered after their salvation, have been erroneously applied to the lost with reference to their salvation. Confusion is widespread. Arminian teaching, embracing insecurity and lack of assurance of salvation, has wrought untold havoc. Salvation is made a reward and is viewed as capable of being won by service or human work of some sort or other. Very often the believer is actually pictured as appearing in judgment in a judicial or penal sense.

These dangerous errors, beclouding the whole subject of the judgments, thrive on the primary mistake of confounding salvation and rewards. The New Testament is seen to be crystal-clear on this crucial question, especially when the

different dispensations are distinguished. There is shown to be a salvation for lost sinners, and that a present and unforfeitable one that is to be received and experienced now. At the same time there are future rewards for faithful service and achievement to those who are saved. Salvation is never presented as a reward (Eph. 2:5-8; Rom. 6:23) nor as won by service or work of any sort, but as a free gift to the sinner. Rewards are for faithful service to those who are already saved, as a result of having accepted God's free gift of salvation by faith.

The saved, when appearing before the judgment seat of Christ at Christ's coming, are not seen in judgment in any judicial sense. The trial of their works does not, in any manner, determine whether they are saved or lost. It strictly determines the reward or loss of reward for service which will be due each believer. Those who stand in this scene will have already been glorified (I Thess. 4:16, 17; I Cor. 15:51, 52; I John 3:2) at the coming of the Lord for His own, and will not only be saved and safe but will already have been translated to heaven, not on the basis of any human merit or work but solely on the basis of divine grace, manifested to them through Christ. How incongruous, then, to intrude the believer into the "general judgment" with the wicked, since his life and service can in no wise condition his eternal salvation but become a separate and unrelated issue both with regard to his own salvation, and with regard to the basis of the sinner's judgment! Only a separate judgment, unrelated to that of the sinner, can at all meet the facts as presented in the Scripture.

(To be continued, D. V.)

If you do not open your eyes in time and see Christ upon the cross dying for you, and accept Him as your own personal Saviour, you will open your eyes in eternity only to find that you have fallen into hell where you will be calling for a drop of cold water to cool your tongue, and for the mercy which you have forsaken and which can never be granted you.

The Revelation, Verse-by-Verse

By H. A. ISONAIDE

Chapter VI, Verses 1-6

(EDITOR'S NOTE: This commentary on a portion of the sixth chapter of The Revelation is the last expository writing ever done by Dr. Ironside. It was prepared on Sunday, January 7, 1951, just one week before H. A. I. went to be with Christ. He had his first serious attack on Tuesday the 9th of January, and although, following the attack, he caught up on some correspondence, he did not feel well enough to complete the balance of Revelation 6. The Editor is giving prayerful consideration to completing the verse-by-verse exposition of The Revelation, since so many of our reader-family have expressed great interest in these studies. Pray with us about the matter, please.)

In this chapter we read of the results that followed the breaking of the first six seals. Chapter 7 follows as a parenthesis. The seventh seal is opened in the first verse of chapter 8, and it introduces another septenary series of judgments. There are three of these series of seven in the apocalypse: the seals, the trumpets, and the vials, or bowls, of the wrath of God. In each series there is a parenthesis between the sixth and the seventh, quite lengthy in the cases of both the seals and the trumpets; very brief in that of the vials.

In Ezekiel 14:21 we read of God's "four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast." These are what we might call providential judgments as distinguished from God's immediate dealings with men in His wrathful indignation.

The breaking of the seals introduces these providential judgments designed of God to awaken those who will be living on the earth, after the rapture of the church, to a realization of the solemnity of the times, and to lead them to turn to God before His wrath actually falls upon them. The four horsemen who appear upon the breaking of the first four seals have often ridden over the earth in days gone by, but their activities will be more intense than ever as Daniel's seventieth week begins to run. They cover events which will take place in the first half of that portentous seven-year epoch which will come between the rapture of

the Church and the coming of the Son of Man in power and great glory to destroy the enemies of righteousness and to establish His sovereignty over all the earth.

VERSE 1

"And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come [and see]." The seals upon the scroll which, as we have already seen, represent the title deed to this world were so arranged that only a portion of the scroll could be opened at one time. Not until the seventh seal was broken were the contents of the entire roll made visible.

As the first seal was broken by the Lamb, a noise as of thunder was heard, clearly indicating that a storm was about to break over the world. It was the voice of one of the four living ones, saying, "Come." It is now generally recognized by competent textual critics that the words "and see" do not have sufficient manuscript authority to be retained here. In a footnote, J. N. Darby says: "The words 'and see' here and verses 3, 5, 7 are doubtful and probably added in some manuscripts. If genuine, 'Come and see' is addressed to John; if 'come' only is correct, the word is addressed to the riders on the horses." It seems clear that this last suggestion is correct, and the next verse gives us the response to the command "Come."

VERSE 2

"And I saw: and behold, a white horse, and he that sat upon it having a bow; and a crown was given to him, and he went forth conquering and that he might conquer." Is it possible to identify this rider? Are we to think of him as a definite person or as the representative of a providential movement? The historical school of interpreters considers this vision as picturing the early triumphs of the Gospel and identifies the rider on the white horse with the One who is seen coming down from the heavens in chapter 19. Many of the futurist school think of him rather as the anti-Christ, endeavoring to bring all nations under his sway. Neither of these views seems consistent with what follows.

If the rider on the white horse is to be understood as representing a person, whether good or evil, then surely the riders on the other horses ought also to be identified as distinct personalities. The true interpretation seems to be that all of these riders represent, as indicated above, providential movements. The first, therefore, appears to set forth the effort that will be made, after the Church has been taken away, to bring about an ordered condition from the chaotic state into which the whole world will be thrown by the removal of every Christian and the removal of all Christian influence among the nations. It will be man's effort to bring peace on earth while the Prince of Peace is still rejected and, in measure, it will apparently succeed; for men everywhere, weary and exhausted because of the strife and warfare which have wrought such havoc through the centuries, will at last be willing to cooperate in an effort to bring about harmonious understanding among the nations. The victories of peace are set forth in the crown given to the rider; not, be it observed, an imperial crown or diadem, as in chapters 12:3; 13:1; and 19:12; but a victor's wreath, as in all other passages in the New Testament where the word "crown" appears. A bow is seen in his hand, but there are no arrows. It is conquest by persuasion, not by force, that is here in view. Already this rider on the white horse has appeared again and again in the course of history, from the days of the *Pax Romana* to that of the United Nations in our own times, and he has always seemed to be victorious; but the rider on the red horse has invariably followed after him and so it will be in the coming day.

VERSE 3

"And when it opened the second seal, I heard the second living creature saying, Come [and see]." It is important to remember that the Lord Himself controls, not only the times and the seasons but the movements of men and nations as well. Not until His summons to come goes forth can changes in national policies occur.

VERSE 4

"And another, a red horse, went forth; and to him that sat upon it, to him it was given to take peace from the

earth, and that they should slay one another; and there was given to him a great sword." The hopelessness of man's effort to establish a condition of settled peace while Christ is still rejected comes out clearly in this vision. The red horse and his rider indicate bloody warfare, and the words that follow show that it will be universal. Power was given to him to take *the* peace from the earth. The definite article is found in many manuscripts. Men who, a short time before, have planned and labored for universal peace, will then be found arrayed against each other, destroying that which they had previously sought to build up. With this our Lord's words, as found in His great prophecy of Matthew 24, agree: "Nation shall rise against nation, and kingdom against kingdom." So it has been in the past and so it will be in the future. The unsheathing of the great sword has followed and will follow every effort to bring about a Christless millennial age.

VEASE 5

"And when it opened the third seal, I heard the third living creature saying, Come [and see]. And I saw: and behold, a black horse, and he that sat upon it having a balance in his hand." Invariably the black horse follows the red one. This rider, with the balance in his hand, clearly indicates a time of famine when all food has to be carefully rationed. With large numbers of men, from all walks of life, drawn into the armies of the nations, food supplies must become exceedingly limited and rationing necessarily will prevail.

VEASE 6

"And I heard as a voice in the midst of the four living creatures saying, A choenix of wheat for a denarius, and three choenixes of barley for a denarius: and do not injure the oil and the wine." So grievous will famine conditions become that wheat and barley, the staple foods of the masses, will be almost unobtainable for many; while oil and wine, the luxuries of the rich, will continue to be available because of hoarded wealth. A choenix of wheat would afford approximately sufficient nourishment for one person per day at a

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cost of a denarius, which was the customary payment for a full day's work (Matt. 20:2). The penny, or denarius, was also the pay per day for a Roman soldier. Barley was a cheaper food and generally used by the poorer people. Payment for a whole day's work would pay for sufficient barley to furnish food for a family of three for one day. Scarcity of food and monetary inflation always go together and invariably follow prolonged warfare.

(To be continued by the Editor, D. V.)

 ADORATION

BY EVA GRAY

If, Lord, mine eyes were blind; if there was naught
That I could see, no more was given me
To view the beauties of Thy universe;
I would but love Thee Lord, love even Thee.

If, Lord, I could not hear the melodies
Of sweetest songs; my lips were dumb; no more
My hands could serve Thee; and my steps should fail
And falter in the way; I'd Thee adore.

If, Lord, should I be persecuted, slain
For Thy dear sake, I'd praise and bless Thy name;
For 'tis for Thee I live or die. Whate'er
Befalls, my heart and soul will cry, proclaim

Thy wondrous love and matchless grace. My Lord,
Thou art my very life, my vital breath;
With blind or seeing eyes, with mute or speaking lips
I'll praise Thy name in life or death.

 PEACE AND POWER

The assurance of victory should be as complete as the sense of forgiveness, seeing that both alike are founded upon the great fact that Jesus died and rose again. It is in the power of this that the believer enjoys a purged conscience, and subdues indwelling sin. The death of Christ having answered all the claims of God in reference to our sins, His resurrection becomes the spring of power in all the details of conflict afterwards. He died for us, and now He lives in us. The former gives us peace, the latter gives us power.—*Selected.*

Current Events

In the Light of the Bible

By WILBUR M. SMITH

The Inevitableness of Christ. Many have known for a long time that Chaplain Henry F. Gerecke, a Lutheran clergyman of St. Louis and chaplain of the Nuremberg Prison during the trials of the Nazi leaders before the International Military Tribunal, had a remarkable story to tell regarding his relationship to these monsters of iniquity. At last he has told it, in a most vivid way, in an article in the *Saturday Evening Post* for September 1. While one or two of these men wanted to be left alone, holding stubbornly to a position of total unbelief up to the time of their death, and while Goering refused to believe in the Deity and the atoning work of Christ, and was, therefore, denied communion, most of them, during their months of incarceration (often as the result of the patient, loving, unceasing work of the chaplain), confessed their sins to God, asked for forgiveness, and either received Christ as their Saviour or affirmed a new faith in Him.

General Fritz Sauckel said, on Christmas Eve: "We never took time to appreciate Christmas in its biblical meaning. Tonight we are stripped of all material gifts and away from our people. But we have the Christmas story."

Wilhelm Keitel, when receiving communion for the first time on his knees, said to the chaplain: "You have helped me more than you know. May Christ stand by me all the way. I shall need Him so much."

An amazing testimony concerning the Goering family is given as follows: "Emmy Goering was a woman of considerable grace and charm. With tears in her eyes, she urged her daughter Edda to talk to me. I asked the little girl if she said her prayers. She replied: 'I pray every night.' 'And how do you pray?' I inquired. 'I kneel by my bed and look up to heaven, and ask God to open my daddy's heart and let Jesus in.'"

The chaplain himself says: "Some will say of these men, 'They were just scared into reforming.' My only answer is that I have been a preacher for a long time, and have decided

that that is the only way a good many folk find themselves. One of many proofs that the prisoners were not—with the exception of Goering—putting on an act was a news story out of Spandau some time ago which said that all the high Nazi prisoners there except Hess attended chapel regularly."

The Witness of Science to the Fact of God's Creating Power. One of the most important articles that has been written for some time on the faith of scientists appears in *Collier's* for August 11, 1951, in which the conversation of Howard Whitman with some of the leading scientists of this country is set forth. Dr. Paul Francis Kerr, professor of Mineralogy at Columbia University, affirmed: "What I have learned about the earth has made me no less a believer in a Supreme Power, but actually more so. You see, some of the early philosophers simply *guessed* there was a God. All they could say was, 'God is.' But we have so much more evidence to go on. We have seen so much more of His handiwork. We can say, 'God *must be.*'"

Mr. Whitman concludes the article with this statement: "The elder scientists, I found, had the deepest spiritual awareness. Most of them had gone through the phase of agnosticism. They had moved on. As one elderly geneticist remarked, 'When we think we know a lot, we're agnostic. When we learn how insignificant our knowledge is, we return to God.' While the young man, cocksure in his laboratory, says, 'How wonderful I am! Look what I've found in the atom!' the old man says, 'Isn't God wonderful—look what He's put in the atom!'"

The Poison of Betrayal at the Fountain-Head of American Opinion. More and more evidence is being brought forth by various committees in our country showing how deeply our higher educational institutions are being honeycombed by professors who are deliberately taking a position of advocacy of Communism, and, inevitably, an attitude of disloyalty and rebellion toward our own government. On June 11, twenty-five of the nation's leading scholars, including four Nobel Prize winners, were given honorary degrees at Yale University's 250th commencement. Among

this group was Dr. Edward Chace Tolman, who a year ago was dismissed from the faculty of the University of California for refusing to sign a loyalty oath. He has been officially accused by the California State Legislature of membership in at least six so-called subversive groups. He was proposed for an honorary degree by the head of the Department of Psychology at Yale University, Dr. Carl I. Hoveland.

On July 24, Professor Dirk Jan Struik, professor of Mathematics in the Massachusetts Institute of Technology, refused to tell the House Committee on Un-American Activities whether he was or ever had been a member of the Communist Party. He has been teaching at this great institution since 1926. Evidence was produced showing his connection with seventeen organizations that are known to be Communistic. He frankly admitted that he was a Marxist. On September 12, he was indicted by a Middlesex County Grand Jury on a charge of advocating the overthrow of the Commonwealth of Massachusetts by force and violence. Professor Struik has not been dismissed from the faculty of the Massachusetts Institute of Technology.

The sixteen Communists who were scheduled to come up for trial on September 17 in New York City are being defended by Professor Thomas I. Emerson, president of the National Lawyers' Guild and professor of Law at Yale University; for a year, 1945-46, he was general counsel for the Office of War Mobilization and Reconversion!

On September 4, the Department of the Army denied to Professor John King Fairbank a military permit to enter Japan. Professor Fairbank was a Rhodes scholar at Oxford University, began lecturing at Yale University in 1935, and was named full professor of History at Harvard in 1948. In 1946, he was given charge of the program on China at Harvard's Committee on International and Regional Studies.

These are only a few cases, out of a great number, that ever reach the attention of the public. Of course, what a professor believes he will teach, and the seeds that these men are sowing in the hearts of thousands of our young people will produce an awful harvest in the next thirty

years. This will make possible the fulfilment of many Scripture passages, including the words of Paul to Timothy regarding men of the last days who will be traitors.

Treaties of Peace. The recent meeting of all nations engaged in World War II, for the purpose of signing a treaty of peace with Japan and concluding that terrible war, has had a very wholesome effect upon our entire citizenry. The meeting was conducted in a very noble, fair, dignified way. Let us rejoice that such a treaty has been signed and hope that all the nations involved will ratify it quickly. We may also rejoice in the stiff rebuke which the common enemy of mankind, Russia, received.

However, we must not sit back, fold our arms, and think that the Millennium is near at hand. A famous French historian toward the close of the nineteenth century, M. Odysse-Barot, after a careful study of the subject, estimated that from the fifteenth century before Christ up to his own time, there had been 3,130 years of war to 227 years of peace, and that during that time, 8,397 treaties had been sworn to be eternally observed—the mean duration of the eternities of which has been two years.

Relevant to this matter, there is an interesting story told about the famous German philosopher, Leibnitz. After reading a constitution for a league of nations, called "The Perpetual Peace" by a French contemporary, the Abbe St. Pierre, he wrote: "Sir, I read your book with a great deal of interest and pleasure, but I happened to notice that perpetual peace is to be found in the cemetery only."

Variae. *The London Times*, for May 8, reports an address of the moderator of the Congregational Union of England, in which he states that there are fewer ministers active in pastoral work today in his communion than for many years past—1,407 clergymen for 3,173 churches, and 245 of these ministers have reached an age for superannuation but were still active.

A recent cablegram to *The New York Times* makes this remarkable statement regarding religion on the island of

Formosa: "War has dealt a blow to Buddhism on Formosa from which it may never recover. All the island's 1,500 temples have been taken over as army billets. Once there were 150 monasteries and 100 convents. Most of these also have gone to the army and the 3,000 monks and nuns forced to make do with the remainder, which are high on inaccessible mountain crags. Confucianism and Taoism have suffered in the same way. Only Christianity—which alone has provided any kind of social service or aided the people in material ways—has been allowed to keep its plant intact. There seems hardly a stirring of interest in Buddhism anywhere."

It is encouraging to observe that in 100 Protestant and Eastern Orthodox theological schools in this country, a record enrollment of 21,455 was given for last year. However, in spite of this, there are 15,000 vacant pulpits in our country. Of 3,800 graduating from theological institutions last year, only two-thirds went into the pastoral ministry.

Russia is slowly revising her vast *Soviet Encyclopedia*. In two years, five volumes have been published; but this only brings the work done through the letter A. The first edition took a quarter of a century to compile. This new edition is undergoing a radical rewriting, bringing all subjects under the domination of Communistic dogma. Under the word *Atheism*, the following statement appears: "Godlessness, a world outlook denying religious belief in supernatural forces, in God or gods . . . In the history of class struggles Atheism is the ideological weapon of advanced social classes attempting to subdue the old obsolete social, economic, and political order . . . The U. S. S. R. is the country of the atheistic world outlook."

If anyone wants to behold the life and deeds of a man now living who is just about a perfect manifestation of what one of the beasts of The Revelation will be, let him read the long biographical sketch of Lt. Gen. Vasily Stalin, son of Joseph Stalin, appearing in *Time* magazine, for August 20. This is the kind of a life that Russia idolizes and which prepares that vast nation for the coming of the incarnation of

every wicked thing, and for him who is called, by the Apostle Paul, "the man of sin."

Some Statistics Regarding the Middle East. All students of the Bible are of course profoundly interested in everything taking place in and near the Holy Land, part of which is now the State of Israel. Assuming that some of the readers of this paper did not see this item, I thought, for a more accurate understanding of current events, it might be worthwhile to reprint the population statistics for the nine countries embracing the Middle East, recently appearing in *Time* magazine:

Turkey, 20,902,000; Iran, 18,381,000; Iraq, 4,799,000; Syria, 3,227,000; Lebanon, 1,229,000; Jordan, 450,000; Saudi Arabia, 3,500,000; Israel, 1,400,000; Egypt, 20,045,000.

Expenditures for Alcoholic Beverages. On June 28, the Office of Business Economics of the U. S. Department of Commerce released their findings on the total expenditures for alcoholic beverages in the United States for the year 1950. It amounts to \$8,760,000,000, an average for every man, woman, and child of \$58.13. This figure is on the basis of a population of 150,697,361, the figure given out by the U. S. Bureau of Census for the year 1950.

Of this total, the amount spent for distilled spirits is \$3,870,000,000, \$510,000,000 for wine, and \$4,380,000,000 for beer. Note that the expenditures for beer totaled exactly the combined expenditures for distilled spirits and wine.

The total of \$8,760,000,000 compares with an outlay of \$8,550,000,000 in 1949, an increase of \$210,000,000. Expenditures for distilled spirits and wine increased in 1950, six and ten percent respectively. Beer expenditures declined very slightly, \$55,000,000—slightly over one percent.

THE NAME OF JESUS

The soul that simply trusts in the name of Jesus is dealt with according to the value of that name in God's judgment. It matters not what or who he may be that comes to God in that name, he gets all the credit, all the value, all the virtue of that name, and could no more be rejected than the One in whose name he comes.—*Selected.*

Giving Thanks Unto God

BY HERBERT LOCKYER

The Bible is essentially a book of praise and thanks. No matter where you dip into Scripture, the grace of gratitude is emphasized in commands, exhortations, and types. If we have need to pray, "Lord teach us to praise," all we have to do is to live in the glorious cathedral of God's Word and listen to its vast organ peeling forth its anthems of praise, and our prayer will be answered.

Have you ever noticed that Bible-loving believers are praising believers? It is impossible to study God's wonderful praise-book and then be guilty of the sin of ingratitude. Familiarity with the Word makes every day a "Thanksgiving Day." What an inspiration it is to go through the almost three hundred passages where the word "praise" occurs, and then to meditate also upon its sister-term, "thanks," or "thanksgiving," appearing well over one hundred times! Gather together, in these words, all that God expects us to have in mind when we come to bless and magnify His name.

While every part of the Bible contributes to our praise of Almighty God, there is no section calculated to inspire praise-ministry like the Psalms, which formed Israel's "Book of Praises." How full of the majesty and mercy of God these glorious Psalms are! How vibrant with melody, how joyous they are! So much so that, as we read them, our spirits blend with the spirit of the Psalmist and instinctively our praises ascend to Him who is the Giver of all.

Of course, to appreciate fully the jubilant Psalms, so expressive and exalting, we need more than mere lip-praise. Our minds will never be awakened to adoration, nor our hearts aroused to sing true hallelujahs, until we have the disposition of gratitude. Praises, like flowers, must be nurtured and cultivated.

Give me a thankful heart,
Likeness to Thee.

Too many of us live in Grumbling Corner. But why pout when we can praise, why be grouchy when we can glorify God, why murmur when we can have music in our heart?

Let us think for a moment about the privilege of praise. Perhaps you have never thought of praise as a privilege. Have you ever praised God for the opportunity of praising Him? Who are we but worms of the dust, yet ours is the office and obligation of praising the Lord, who is great and greatly to be praised!

We marvel at God's condescension in making it possible for finite man to be capable of unbounded gratitude. And praise, be it noted, is man's highest function, seeing that his "chief end is to glorify God, and to enjoy Him forever."

C. H. Spurgeon beautifully and eloquently expressed such a privilege thus: "See how finite man can awaken unbounded praise! Man is but little, yet placing his hands upon the keys of the great organ of the universe, he makes it to thunder of adoration! Redeemed man is the voice of nature, the priest in the temple of creation, the precentor in the worship of the universe. Oh, that all the Lord's works on earth were delivered from the vanity to which they were made subject, and brought into the glorious liberty of the children of God! The time is hastening on and will most surely come; then will all the Lord's works bless Him indeed."

As to the universality of thankfulness to God, all the teaching of Scripture on such a matter is summarized in the exhortation: "Let everything that hath breath, praise the Lord." Angels bless Him ceaselessly; the glorified above are at it night and day; nature offers her thanks continuously, for the heavens ever declare the glory of God, and the firmament sheweth His handiwork. But what about man? If the whole creation is urged to offer up one grand chorus of praise to our bountiful God above, do you not think that man should be the leading singer in the chorus, seeing he has more to praise God for than angels and God's created work? The tragedy is that man is slowest in thanking God. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Angels, sun, moon, stars, birds, and flowers never fail God in the ministry of praise. They are forever—

Singing as they shine,
The Lord that made us is divine.

Man is the only part of creation that fails in gratitude. Too often he is the mute member of creation's orchestra.

And such ingratitude, Paul declares, is a mark of heathenism: "neither were thankful" (Rom. 1:21). We are told that as the sun fades out of sight, the pious Swiss herdsman of the Alps takes his alpine horn and shouts loudly through it: "Praise ye the Lord!" Then a brother herdsman, on some distant slope, takes up the echo: "Praise the Lord!" Soon another answer still higher up the mountains, till hill shouts to hill, and peak echoes to peak, the sublime anthem of praise to the Lord of all: Would that all men could join in such a psalm of praise!

Coming to the benefits of praise, what a field we have to roam in! The more we rejoice before the Lord for all He makes possible, the more we receive from Him. It is so in nature. The more vapors that go up, the more showers will come down. It may be that some of us have little coming down, seeing we send up so little. Yet thanksgiving lightens our load, gladdens our hearts in the day of grief, and transfigures our trials. "When we bless God for mercies we prolong them," says Spurgeon, "and when we bless Him for miseries, we usually end them. When we reach to praise we have compassed the design of a dispensation and have reaped the harvest of it. Praise is a soul in flower, and a secret hearty blessing of the Lord is the soul fruit-bearing. Praise is the honey of life, which a devout heart sucks from every bloom of providence and grace. As well be dead as to be without praise; it is the crown of life. Gratitude can make musicians of us all. A praising spirit can enable us to surmount many a difficulty which our low spirits never would have been equal to. If we are crushed and trodden down in soul, we can never give of our best." As the evil spirit in Saul yielded to the influence of David's harp, so the spirit of melancholy takes flight before the song of praise.

Heart-praise to God is about the only occupation in which self finds no part, for all flows out to Him who is the source of our provision and the subject of all our praise. A quaint saint of old remarked: "Praise is the rent we owe to God, and the larger the farm, the greater the rent." God's disappointment is in that He possesses many large farms from which He receives but little rent. Are you paying rent? He *daily loads man with benefits but man is guilty of smiting*

the lips that kiss him, and of wounding the heart that bled for him. Yes, praise is comely or "sweet and beautiful," as the term implies (Psa. 136:1; 147:1).

Innumerable are the blessings showered upon us for which to bless God. There is not a soul in the world who has not something to be thankful over, for God causes His sun to shine upon the evil as well as the good. God should be praised daily for daily provision. At night we should be thankful for the blessings of the day. The Levites had to stand every morning to thank and praise the Lord, and likewise at even (I Chron. 23:30). In the morning we should bless God for the provision of sleep and security. During the day we should look up in gratitude, seeing that He has promised never to leave us alone. Do you remember the expressive lines Archbishop Trench wrote?

Some murmur when their sky is clear,
And wholly brought to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?
And hearts in poorest huts admire
How love has in their aid—
Love that never seems to tire,—
Such rich provision made.

Praise should be unceasing also. Our thanks must have no intermission. We are to give thanks *always*. It is said that in some old monasteries there is a rule that the chanting of praise should never be interrupted, one choir of monks relieving another in the sacred service. David made praise his life's work. "As long as I live, will I praise Thee." Too often our praises are transient. They only ascend when unusual blessings come our way.

This thought must also be borne in mind: we have no proxy when it comes to praise. Each heart must sing its own song of gratitude, which is not a difficult task if one will only take his Bible, or a Bible Concordance, and review all

the references to praise and thanksgiving. Have you ever made out a Bible list of spiritual, material, and physical blessings for which we should be grateful? From the first "hallelujah," in Genesis 29:35, to the last exhortation to bless the Lord, the writer of Holy Writ seems to cover every realm that merits praise. For example, we are to praise the Lord for Himself (Psa. 96:4), for His holiness (Psa. 97:12), for His goodness (Psa. 106:1), for His salvation (II Cor. 9:15), for victory over sin (I Cor. 15:57; II Cor. 9:5), for Christian fellowship (Eph. 1:6; II Thess. 1:3), for answered prayer (John 11:41), and for sorrow (Matt. 26:27).

Going over the references again we learn that our thanksgiving, or praise, must be sacrificial (Jonah 2:9; Amos 4:5; Psa. 50:16, Heb. 13:15); it must come from the heart (Psa. 111:1); it must be inspired by the Spirit (II Cor. 15:14); it must be watched for (Col. 4:2); it must be abounding (Col. 2:7; II Cor. 9:12); it must encircle heaven (Psa. 100:4); and it must be combined with prayer (Psa. 72:15; Acts 16:25).

Prayer and praises go in pairs,
He who hath praises also hath prayers.

OF THE HOLY SCRIPTURE

Thou art a mirror that dost fair enclose
Th' idea of th' eternal Maker's will.
Thou art the simple truth that wisely shows
The path that leads to the most holy hill.
Our Saviour's Testament thou dost contain,
The evidence of all our future bliss:
Thou art the star that guides us to attain
The blessed mansion where our Saviour is.

O may that wholesome Word contained in thee,
Never depart out of my mouth and mind;
But ever be a guide and light to me,
To walk the path my Saviour hath assigned;
Which path leads us unto the heav'nly rest,
Where joys are greater than can be expressed.

—Sixteenth Century Poem, first printed in 1846.

The Prophecy of Habakkuk

BY FRANK E. GAEBELEIN

I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd (Habakkuk 2:1). We now turn to the latter part of this verse. The prophet is in the place of withdrawal, waiting upon the Lord. He is waiting for a specific purpose—to determine, as he puts it, "What I shall answer when I am reprov'd." The Authorized Version is at this point somewhat misleading. It is not that Habakkuk is referring to a rebuke to be given him by God, but rather that he has in mind the plea or complaint he has brought to the Lord. His manner of speech is at this point legal. According to the usage suggested by the Hebrew words, it is the plaintiff who is the reprover, his complaint or plea being the reproof. In fact, the word *tochakhtah* (reprove) is used in this place. The meaning, then, is that Habakkuk is thinking about the reply he must make touching his complaint, which has seemed to impute injustice or inconsistency to God.¹

VII. Jehovah's Answer (2:2-4)

A. The Vision To Be Written Plainly (2:2)

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it (Habakkuk 2:2). The reply now comes to Habakkuk in the form of a definite vision or revelation. The prophet's waiting is rewarded and his questions answered. As Dr. Calkins reminds us, "The Bible . . . never ends in an interrogation point. Always it ends in a period. Bible writers ask questions, but always also they get answers . . . Modern writers ask many questions, raise many doubts, project all kinds of difficulties. But they present no answers, offer no solutions."² In the verse before us Habakkuk is instructed exactly what to do with the vision he is to receive. He is to write it. The word translated "write" has the meaning of "engrave." It

¹Cf. Canon F. C. Cook in *The Bible Commentary*, Vol. VI, p. 664.

²Raymond Calkins, *The Modern Message of the Minor Prophets*, p. 94.

signifies a clear and unmistakable type of inscription. "The "tables" are tablets to be set up in some prominent place. Apparently the prophets had the right of placing such tablets somewhere in the temple. On this they wrote prophecies of especially vital import. Later such tablets might be taken down and assembled.³ So plain was Habakkuk's writing of the vision to be that even the man hastening past the tablet might read it. Such is the sense generally given to the clause, "that he may run that readeth it."

Let us not, however, hesitate to make a special application of these words. Taking them at their face value, we may see in them something of the purpose of prophecy. Contrary to wide-spread opinion, biblical prophecy is not necessarily an obscure subject. Although it has its difficulties, its main currents are plainly discernible for the believing reader of Scripture. And the purpose of prophecy in its plain import is not for the reader and student to become entangled with details and fine-spun interpretations. On the contrary, prophecy has a dynamic urgency—"that he may run that readeth it." Thus we see that prophecy rightly apprehended and taken seriously should issue in zealous activity for the Lord. And, after all, how can those Christians who know the prophetic word, who are convinced beyond the shadow of a doubt that this age is drawing to a close and that "the judge standeth before the door," as James⁴ impressively puts it, fail to go about the business of spreading the Gospel with all their might?

B. The Vision Surely to Come (2:3)

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry (Habakkuk 2:3). Having been instructed what to do with the vision, Habakkuk is next given a vivid description of it and its manner of coming. First of all, he is told that the vision will come exactly at the time of divine appointment. The import of this is that the evil of which the prophet has been complaining is

³L. Feuerbinger, *The Eternal Why*, p. 35.
⁴James 5:9.

set down by God for definite judgment at a definite, pre-determined time.

This whole verse is paradoxical in its manner of speech and very wonderful in the perspective it opens up upon time as God uses it. To quote Dr. Calkins again, "God's train is never late. It will arrive on schedule time. A time limit is set in the counsels of God to the triumph of evil over good." Or, as it also may be put, God *always* keeps His appointments.

"At the end it shall speak and not lie." Here the language is very vivid. The vision seems almost personified. The thought of the Hebrew is that it hastens or strives to the end. The words imply panting or gasping for breath. That is to say, "the prophecy is, as it were, filled with the impetus and impulse to be fulfilled." Though to Habakkuk, looking at it merely from the human point of view, it seemed that the fulfilment would be delayed, he is assured that it will surely come and in God's timetable will not be a moment late. One is reminded of what Peter says about the divine chronology: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Maeterlinck has a similar thought in these lines:

Have faith in God and wait;
Although He linger long,
He never comes too late.

C. The Vision (2:4)

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith (Habakkuk 2:4). Only twenty words in length, this verse covers a vast amount of territory. In its first half there is compressed a whole philosophy of history. Its second half is nothing less than the germinal truth out of which there blossoms in the New Testament the profound doctrine of how a sinner may become righteous in the sight of a holy God.

¹Op. cit., p. 96.

²Feuerbringer, op. cit., p. 37.

³1 Peter 3:8.

Let us take the two parts of the verse in order. "Behold, his soul which is lifted up is not upright in him." This is God's ultimate statement regarding the Chaldean and all who through history have followed his tyrannical example. A more accurate translation than the *Authorized Version* is that of Sir George Adam Smith: "Lol swollen, not level is his soul within him."¹ The idea is that the aggressor, puffed up with pride, is in his nature essentially crooked. The great truth behind these words is that, as Smith also puts it, "Tyranny is Suicide."² When a nation is committed to self-aggrandizement through oppression of others, it has written its obituary. There is a self-destroying power in evil that time always reveals. Ultimately the wicked power falls of its own weight. In respect to the Chaldean, therefore, the vision is simply the statement of his true character. Inflated with pride and thoroughly crooked, he is doomed.³

Brief as it is, the first half of the verse may well be of comfort to the Christian today. At a time when we see a great world power lifted up with pride and dedicated to the policy that a lie, repeated often enough and insisted upon strongly enough, will be believed in place of the truth, it is reassuring to realize that the final collapse of such a system is inevitable. Whether it be in ancient Babylon or modern Soviet Russia, it is still true that tyranny is suicide.

Even more concise is the second half. It too is simply packed with meaning. In our introduction we have already commented upon the triple use of this declaration made in Romans 1:16, Galatians 3:11, 12, and Hebrews 10:38. Every student of the New Testament knows that upon it Paul built his great exposition of justification by faith. Here, then, is one of the basic ideas of true evangelical theology. Because of it Habakkuk 2:4 must rank among the very greatest single statements in the entire Old Testament.

The meaning of the statement is plain. The word "just" refers, of course, to the man who is righteous in the sight of God. *Such a man lives in the sight of God by faith. Or, as*

¹*The Book of the Twelve Prophets*, Vol. II, p. 136.

²*Ibid.*, pp. 144 ff.

³*Cf. Living Messages of the Books of the Bible*, G. Campbell Morgan, Vol. I, pp. 273 ff, for an impressive elaboration of this point.

the idea is developed in the New Testament, a man is made right before God not by what he himself does but by his faith in the finished work of Christ. There can be no question that the declaration is used in the New Testament in support of this basic evangelical doctrine.

At this point, however, we must face the fact that there are many scholars who insist that the words Habakkuk wrote mean practically the opposite of justification by faith alone. They base their opinion upon their reading of the Hebrew word, *'emunah*. Instead of being translated "faith," this word, they insist, should be translated "faithfulness" in the sense of steadfastness and trustworthiness in the performance of duty. According to them, Habakkuk is saying that the just man lives by his faithful acts and his steadfast life. Without denying that *'emunah* does have in it the meaning of steadfastness, we nevertheless cannot admit the claim of these scholars that is its only meaning or its full meaning as used by Habakkuk. Let us see some reasons for this conclusion.

In the first place, there is the context of 2:4b. The attitude of the just man in a firm attachment to God is clearly contrasted with the pride and crookedness of the Chaldean. Moreover, in the preceding verse, Habakkuk is exhorted to "wait for it." This surely is an attitude of faith, waiting upon God to take action. Furthermore, the Septuagint translates the word by the Greek, *pistis*, which is, of course, the regular word for faith in the New Testament. Then, in the third place, there is Genesis 15:6, where we read, "Abraham believed God and it was counted to him for righteousness." The verb translated, "believe" is from the same root as *'emunah*. Even Sir George Adam Smith says of *'emunah*, "Of course, it has faith in God as its secret—the verb from which it is derived is the regular Hebrew term to believe—but it is rather the temper which faith produces of endurance, steadfastness, integrity."¹¹ Certainly the author of Genesis did not mean that Abraham was accounted righteous because of his own works and his own steadfastness.

Finally and most important of all, is the plain use that Paul makes of Habakkuk's great statement. There can be

¹¹Op. cit., p. 142.

no controversy whatever about the meaning he attached to it. Nor will it do to say that Paul was merely following the Septuagint. After all, he was a rabbinical scholar of the first order and surely knew the original Hebrew of Habakkuk. Not only that, but he was also an inspired writer. All things considered, this is a place where the student must choose the best interpreter. So the question is simply this: Who is the best interpreter of the Word of God? Is it the rationalistic critic? Or is it the Holy Spirit, who inspired not only Habakkuk but also the apostle to the Gentiles who made such dynamic use of this prophet in developing one of the central doctrines of Christian theology?

(To be continued, D. V.)

CHRISTIAN POSITION

Exodus 14:27-31

When God's people, redeemed with the blood of a spotless lamb, saw the rush of the waters over the chariots, and the horseman, and all the host of Pharaoh, they stood with Egypt behind them, the Red Sea between them and the land of bondage, Canaan, before them, the wilderness around them, looking up for daily food and for guidance across the trackless desert, believing the Lord, and singing the song of victory.

Such is still the position of all who have been redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19). The world is behind them, for it has been crucified unto them, and they unto the world (Gal. 6:14). The waters of death roll between them and their former bondage (Rom. 6:2; 7:4, 6; Gal. 1:4; Col. 3:3). The promised inheritance is before them (Eph. 1:13, 14; Heb. 6:17-20; 1 Pet. 1:3-5). The wilderness is around them (John 16:33; 17:16; Acts 14:22; 1 Pet. 2:11). They are looking up in entire dependence, but with confident hope (Matt. 6:11; John 15:5; Phil. 3:20, 21; Titus 2:13). Their special characteristic as distinguishing them from all the world is faith (John 3:16; Acts 16:31; Rom. 4:5; 11 Cor. 5:7; Heb. 11:6). It is their privilege to be always singing the praises of redeeming love (Psa. 138:3; Acts 16:25; Eph. 5:19; Rev. 5:9, 10).

—Selected.

THE CHRISTIAN WALK

The walk of the Christian should ever be the result of realized privilege, and not the constrained result of legal vows and resolutions, the proper fruit of a spirit known and enjoyed by faith, and not the fruit of one's own efforts to reach a position by "works of law."—Selected.

Land of Partition

BY CHARLES C. RYRIE*

Jerusalem, the city of peace, is in pieces. Palestine, the land of promise, is a land of partition. I traveled recently in the whole of Palestine. May I share with you some of the sights?

If I could inscribe one word on the hearts of Christian people concerning the Arab piece of Palestine, it would be the word *refugee*; for in Lebanon, Syria, Jordan, and the Gaza strip there are 850,000 of these refugees living in unspeakable conditions. These are the victims of the Arab-Jewish war. These are the people who formerly lived in the part of Palestine which is now the State of Israel.

It seems rather useless to spend much time trying to place blame for this problem. Who fired the first shot will probably never be settled, but shots were fired on both sides. Doubtless many Arabs fled, thinking they would soon return in the wake of a victorious army; doubtless, too, many were forced to leave. It is true that Israel encouraged them to stay, but it is not difficult to see how the activities of guerilla bands, though officially disavowed, added to the confusion of the moment. Let us simply say there was a war, and in no war, generally speaking, is one side entirely innocent and the other entirely guilty. One of the tragic results of this war is this refugee problem.

Come with me to one of their camps in Lebanon. Here living conditions are somewhat better than in the tent camps, for these people are housed in old army barracks. These barracks were built for 600 occupants though they are presently housing 2,600. These people came from Galilee, where their ancestors had lived for 1,500 years, and they walked all the way. Yes, the *United Nations Relief and Works Agency* is supplying them with relief rations of flour, sugar, beans, and oil which amount to about one-third of a normal diet. Yes, they can work, but only during the one month harvest season and then for about twenty-five cents per day.

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And this has been their condition for over three years. It is remarkable that Communism has not overrun such a place, but increasingly the seed of Communist doctrine is finding lodging in this well-prepared soil. These Arab refugees, who blame America for their plight because of her quick recognition of the State of Israel, are beginning to reason that Russia, the enemy of their enemy America, must be their friend. Is not the way being prepared for the fulfillment of the prophecies concerning the Assyrian in the end time?

Come to another camp—a sprawling tent city of 20,000 people. The rations are the same; the stoves are open fires; the pillows are mud; the desert heat is intense. Immorality is widespread, as evinced by a birth rate of 40 per 1,000. A lone medical missionary near this camp estimates that in this place alone there are over 8,000 cases of tuberculosis. Scurvy, too, spreads quickly among these people. Christianity has hardly scratched the almost universal Mohammedan surface.

It is very easy to engineer a relocation project for these refugees by remote control. Up to the present moment, about 500 have been relocated in Arab territory. At this rate it will take a very long time to complete the job. Concern about this problem is not anti-Semitism. The world must realize that there will never be peace in the Middle East as long as 850,000 people live within a day's journey of their homes. In applying recently for a grant-in-aid from the United States Government, Israel gave as a reason that "today, aside from Turkey, Israel has the strongest army in the Near East." But if we do not also give some attention to the Arab piece of Palestine, we may find ourselves supporting Israel, a state smaller than Vermont, as an island like Formosa in the midst of a red Arab sea. But infinitely more important than these political considerations are the spiritual burdens for these refugees and for the thousands of others who live in these lands. It is a call to us for urgent prayer for these unreached people and for the few Gospel agencies that are laboring among them.

If one word needed to be chosen to describe the Jewish piece of Palestine it would be the word *regathering*. The

world Jewish community also has a refugee problem which is being partially soived by the immigration of approximately 200,000 Jewish people per year into this three-year-old State of Israel. To travel in this country is to see a miracle of modern times.

The year 1951 has been designated as the "year of the ingathering of the exiles," and those who come are not called refugees but "those who return home?" I saw them in the reception center; I saw them in the transient work camps; I saw them on their collective and cooperative land settlements; I saw them building their modern cities; I saw their progress on plans for irrigating 60,000 acres of desert land by 1955; I saw their parliament sitting in Jerusalem. In a word, I saw the fulfilment of divine prophecy, but I also saw a people who need a Saviour. God save us from being so interested in prophecy that we lose our concern for people.

What does the future hold for this tiny nation? The Scriptures answer in clear detail. It is not our purpose, however, to deal with that in this article, for we are primarily concerned that the burden of these people, who are returning in *unbelief*, may be laid on the hearts of Christian people. There are now 1,300,000 in Israel and they continue to pour in day by day—but without Christ.

What is the solution to this problem? We know that the answer is our Lord Jesus Christ. Will you not pray that they may receive Him as Saviour before He comes as King? Pray not only for the peace of Jerusalem, but pray also for the pieces which today make up this land of partition.

THE BELIEVER'S PRIVILEGE

It is the believer's privilege ever to be in the presence of God. He has been introduced thither by the blood of the Lord Jesus Christ, and nothing should be suffered to take him thence. The place itself he never can lose, inasmuch as his Head and Representative, Christ, occupies it on his behalf. But although he cannot lose the thing itself, he can very easily lose the enjoyment of it, the experience and power of it. Whenever his difficulties come between his heart and the Lord, he is evidently not enjoying the Lord's presence, but suffering in the presence of his difficulties.—*Selected.*

Spiritual Fainting-Fits

By C. ERNEST TATHAM*

In the life of every minister of Christ, whether that ministry is executed publicly or privately, there come times of spiritual heaviness and melancholy. Perhaps that fact is to be explained by reason of the truth of the saying that "the best of men are but men at their best," and one form of human frailty seems to be more or less periodic besetment of what people call "the blues."

One might think of some of God's picked servants of old, men whose names come down the centuries perfumed with heaven's aroma and who have affected the lives of myriads for blessing. We are not to think of these as sort of demi-gods or even super-men, but rather remember that they themselves were compassed with infirmity, men of like passions with us. In spite of their accomplishments for God and His glory, they were quite imperfect vessels. When one meditates on how God used supplanting Jacob, or impulsive Peter, he should take heart; He can use even me!

1. Think of Moses

What a cluster of memories even the mention of Moses's name awakens—the burning bush, the miracles in Egypt, the Passover, the Red Sea, the smitten rock, Horeb, Kadesh, Jordan, and Nebol. Such a man would be always aglow with the glory of God, surely. A continuous mountain-top experience would be his, with no gloomy valley periods for such a champion. But hold! Let us turn to Numbers 11. Be very quiet now, for we are about to listen to a man speaking to God. What is he saying? "Wherefore hast Thou afflicted Thy servant? And wherefore have I not found favour in Thy sight, that Thou layest the burden of all this people upon me? . . . I am not able to bear all this people alone, because it is too heavy for me" (vs. 11, 14).

Who is the gloomy plaintiff? *Moses!* Yes, Moses fainting under the burden. He had temporarily forgotten that it was

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Jehovah who had been bearing this throng of grumbling Israelites; and, taking his eye off Him and looking upon the grumblers, Moses succumbed to a wave of discouragement.

2. Think of David

A formerly unknown shepherd-lad, David had come to prominence in Israel when a great national crisis had arisen. Everyone had heard of his notable exploit in the valley of Elah, of his singularly wise behaviour as captain of Saul's soldiers, and of his subsequent flight from publicity when the king's attitude suddenly changed toward him. But though a refugee, God had been with him in his going out and his coming in; He had covered His head in the day of battle, and had been his shield and exceeding great reward. Every plot against David had failed, and it was evident that he was destined to become the acknowledged king in a future day.

But human endurance has its limitations. In I Samuel 27:1, David seems to have reached this limit and, for the time being, did not endure as seeing Him who is invisible. We can almost hear his sigh, as he dejectedly mourns: "I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me to seek me any more in any coast of Israel: so shall I escape out of his hand."

3. Think of Elijah

Elijah had been the mighty defender of the faith on Mt. Carmel. His solitary and yet valiant stand for God against 850 religious rascals had brought the whole nation to its knees sobbing: "The Lord, He is the God; the Lord He is the God." Would we not expect that such a champion would follow up this awakening with a terrific onslaught upon the hosts of evil? Yes—if we forget that he was a man of like passions with us.

The scene that almost immediately follows the Carmel victory is the Juniper experience. Look at our prophet now. There he sits under the tree with dejected countenance, and mournfully laments: "O Lord take away my life; for I am

not better than my fathers." Instead of standing for God on the mountain he is sitting under a tree in the wilderness. When on the mountain, he speaks about "Jehovah, God of Israel"; when under the tree, he speaks of "I, even I only."

4. Think of John the Baptist

John the Baptist languishes in prison, for the time being all his hopes of the establishment of the kingdom fast vanishing. And so two disciples are dispatched to the One formerly introduced by John himself as the Lamb of God: "Art thou He that should come, or look we for another?" they inquire of the Lord. Mystified, perplexed, and somewhat disheartened, the greatest of all prophets (Matt. 11:11) succumbed to a fainting spell, as did the one we have just been considering—Elijah, in whose "spirit and power" he had come.

But such waves of depression are allowed of God lest the servant's success becomes a snare, and pride renders him unusable. "Boats need ballast as well as sail; a drag on a carriage wheel is no hindrance when the road runs downhill," Spurgeon has reminded us.

God has had but one perfect Servant. Of that One it was written in prophecy: "He shall not fail nor be discouraged" (Isa. 42:4). When in the midst of hittest opposition, He could "rejoice in spirit" and say: "I thank Thee, O Father" (Matt. 11:25): "The cup which My Father hath given Me, shall I not drink it?" (John 18:11). When every circumstance seemed to be conducive to the failure of His mission, He not only rejoiced but encouraged His dejected followers: "Be of good cheer; I have overcome the world!" (John 16:33). His blessed life was a joyous one throughout, for He did always those things which pleased the Father.

The antidote against fainting fits is found in meditation upon Christ Himself. We have it in Hebrews 12:3: "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." What was the secret of His endurance? Constant fellowship with the Father and anticipation of the joy set before Him. What is the secret of our endurance? Precisely the same.

He reaped and shall reap, because He fainted not. "In due season we shall reap, if we faint not."

When feeling a faint spell coming on, let us fly to our knees before His open Word and seek His grace that is sufficient. "The Lord is at hand"—just standing by, ready to succor and to relieve of every burden.

Let us covet the blessing of Ephesus: "For My name's sake thou hast labored, and hast not fainted" (Rev. 2:3).

PRAYER

What various hindrances we meet
 In coming to a mercy seat!
 Yet who that knows the worth of prayer
 But wishes to be often there.

Prayer makes the darkened cloud withdraw,
 Prayer climbs the ladder Jacob saw,
 Gives exercise to faith and love—
 Brings every blessing from above.

Restraining prayer, we cease to fight:
 Prayer makes the Christian's armour bright;
 And Satan trembles when He sees
 The weakest saint upon his knees.

While Moses stood with arms spread wide,
 Success was found on Israel's side;
 But when through weariness they failed,
 That moment—Amalek prevailed.

Have you no words? Ah, think again.
 Words flow apace when you complain
 And fill your fellow creature's ear
 With the sad tales of all your care!

Were half the breath thus vainly spent,
 To heaven in supplication sent,
 Your cheerful song would oftener be,
 "Hear what the Lord hath done for me."

—Wm. Cowper, 1779.

The Lord's Passover

BY MARK H. PRIOR*

(Continued from October issue)

5. Ezra's Passover—A Habitation (Ezra 6)

Perhaps it would be more accurate to call this the Passover of the remnant of Israel returned from the captivity in Babylon. This, too, was a remarkable period; for this return was so timed as to enable the fulfilment of many Scriptures, as we may see in the Gospels. The Saviour was soon to come, and the scene must be set for His first coming.

Haggai and Zechariah fulfilled a most gracious ministry at this time, stirring these returned captives to rebuild the temple. The accomplishment of this is recorded in Ezra 6:15, with its accompanying joy and sacrifices as the house of God was dedicated. Then Israel kept the Passover. Not much is recorded of this feast, though it is noteworthy that (1) those who ate of it were those who had separated themselves from the filthiness of the heathen and had definitely sought God. In Moses's day, God had "put a difference" between the Israelites and the Egyptians, just as a Christian is called to be separated from the unbeliever. This separation of heart and life should surely mark all who desire to walk in fellowship with God. And (2) their hands were strengthened for the work upon the house of God.

So at this Passover the house of God is assigned a very definite place. At the Red Sea they had sung: "We will prepare Him a habitation, a sanctuary for Him to dwell in." It was only on the ground of accomplished redemption that this could take place. Suffice it to say that today we have not got a "worldly sanctuary" but the saints are built together as an habitation for God through the Spirit, and the glory of this latter house, as Haggai said, was to be greater than the former.

Now at the very time that they thus prepared the Passover and returned with such joy to the service of the house of

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God, God was touching the heart of Artaxerxes to send Ezra to beautify the house of the Lord (chap. 7:9, 27). Ezra was a ready scribe in the law of the Lord, and thus we see that this Passover was marked by a real revival in Bible study. Although it was a day of small things, it was a day of important things. We may learn something of the precious ministry of the Word of God at that time by reading such passages as chapters 8-10 of Ezra, Nehemiah 8 and 9.

7. "It Is the Lord's Passover"—With Desire (Luke 22:15)

Of none of the previous six records could these words be so truly said as of this greatest of all the Passovers, the glory of which was to excel them all.

"With desire I have desired to eat this Passover with you before I suffer"; and so, six days before the feast, came Jesus and His disciples to the house of Simon the leper (Matt. 26:6; cf. John 12:1). Who can fathom the grief of Martha, Mary, and Lazarus; for seemingly this little household must have passed through very deep waters! The leprosy of Simon (was he the head of the family?) and the death of Lazarus were sorrows indeed! Into this house the Saviour had come, and He had become the life, joy, and radiance of it. Had He not raised Lazarus from the dead? So there they made Him a supper—a supper for the Son of God! What a privilege!

Luke states that the first announcement of the Saviour's coming into the world was made at "the time of incense" (Luke 1:10, 11). Our spiritual sensibilities tell us that it was most appropriate that this announcement should be made at such a time, for God was about to fill the whole universe with the fragrance of the One who is His delight. Now we learn that this week, which was to see the Passover Lamb of God sacrificed for us, was ushered in with the fragrance of spikenard which would pervade every part of the world where the Gospel message should go.

Thus this Passover week is introduced. It was to be crowded with momentous events. Blind Bartimaeus sat by the wayside, begging. The Saviour opened his eyes and he followed Him in the way. Surely mortal eyes had never

seen before such a sight as this man, once blind, saw—the Saviour, meek and lowly, riding upon an ass's colt; the children singing; the great crowd rejoicing and praising God with a loud voice for all the mighty works that they had seen; the carping criticisms of the Pharisees. The great procession halts and, behold, the Saviour weeps! How much of this and the subsequent events Bartimaeus saw is not recorded.

Behold Him then, Israel's rightful King, on ass's colt but despised and rejected, riding down to meet in single combat that other fearful rider described in Exodus 15. Surely the horse and his rider will He cast into the midst of the sea. *Sing unto the Lord, for He hath triumphed gloriously!*

The hyssop of the first Passover, as we have seen, held out hope to those outside the bounds of Israel as well as to those within; so now the Grecians came with their request to Philip: "Sir, we would see Jesus." The hour had come for the Son of Man to be glorified, but He speaks of His death, and how He should be glorified in resurrection. Straightway He is in the spirit of Joshua's Passover, as He predicts the wonderful harvest that will result from that corn of wheat that will fall into the ground and die, bringing forth much fruit. The fields are already white unto harvest, but it is impossible for us to estimate all that has been and will yet be reaped as a result of this wonderful feast. Ten thousand times ten thousand of Jews and Gentiles, saved by grace alone, stand round the throne of God on high, and a multitude whom no man can number will be upon the earth in the kingdom. Nor is the fruit to be estimated only in souls saved, but in every sphere on earth and in heaven the results of Calvary will be manifested in the coming day of glory.

Mark, who loves to give details of service, tells us that a certain good man had furnished and prepared a guest chamber. Peter and John prepared the Passover, and when the hour was come our Lord sat down, the Twelve being with Him. We compare these simple preparations with the preparations in Josiah's days. Greatly had our Lord desired to eat this Passover with His own, before He suffered, for, said He: "I say unto you, I will no more eat thereof, until it be

fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this and divide it between yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come" (Luke 22:15-18).

The Jews have today several cups on their Passover tables. At what time the use of a cup at the feast was introduced is lost in the dust of antiquity, but for the first time in Scripture it appears here and our Lord gives it a special place at this feast. Surely, as a result of His death, the cup of full and free salvation has been placed in our hands, a cup of fulness of joy and blessing which, overflowing, cheers both God and man.

In filling the cup at Cana, "did Jesus . . . manifest His glory." And this Passover cup was needed, too, to complete the picture of the time when the Lord would bring in the day of universal joy and glory, when the Passover would be fulfilled in the kingdom of God. Meanwhile, our Lord refrained from the cup, telling His disciples to divide it between themselves. For Him is reserved "the cup which My Father hath given Me." The millennial kingdom will be ushered in with great joy and blessing; Luke, however, tells of that which was to be accomplished shortly thereafter as well as that which is yet future. Luke especially enlarges on this Passover, because he writes as a Gentile to Gentiles so that they might see how God's thoughts for the stranger had now come to the very forefront.

The Song of Moses says: "The Lord shall reign for ever and ever." The Lord is in the spirit of this as He contemplates the coming kingdom and glory. At the first Passover, the kingdom had been announced; but here we find the King Himself sitting at His table. The One who had inaugurated the feast is now celebrating it with His own. Joshua had seen a vision of the Captain of the Lord's hosts, but never had there been anything comparable with this.

See our blessed Lord as He presides at this glorious feast: "Now before the feast of the Passover, when Jesus knew His hour was come that He should depart out of the world unto the Father, . . . supper being ended . . . He riseth . . . laid aside His garments; and took a towel and girded Him-

self. After that He poureth water into a basin, and began to wash His disciples' feet, and to wipe them with the towel wherewith He was girded" (John 13:1-5).

No other Passover had witnessed such a thing. Previously they had girded themselves for the journey; but behold the Son of God girded ere He should depart to the Father. A basin for the blood had been a feature of other Passovers and nothing could be more important than this; but here is something additional, a basin of water in the hands of the Lord of the Feast. In His tender love He was preparing His disciples for a journey which would lead them, not to Canaan's sunny shores but to the Father's house on high. The journey of the book of Numbers, with the cloudy pillar of fire and the sounding trumpets, seems a thing of the past as the Saviour bequeathes to His own His wonderful legacy: a Guide, a Comforter to lead them, teach them, provide for them, and bring them to heavenly shores. The shadows grow dim and the glories of the reality take their places.

No word here of preparing Christ's habitation; Josiah's preparations are far surpassed; Hezekiah's brief hint of heavenly glories and Ezra's ministry of the Word seem as small things as we consider the wonderful ministry in that little guest chamber and the preparation of the Father's house for us. The theme is inexhaustible, and the depths of the precious last words of the Saviour are unfathomable.

Now the Lord introduces something quite new, and quite unique. Something which, while founded on Passover truth, is quite different from it—the Lord's Supper. Moses had said that the night of deliverance out of Egypt was much to be observed and remembered in minute detail, and now the Deliverer was to be remembered in a simple and most wonderful feast. True believers in the Lord Jesus Christ are invited to partake of this supper; by so doing they would show His death. Thus this feast is to bring back to our memories the first coming of our Lord Jesus Christ and all the wonderful events connected with it, especially His death. In early Church history it was observed on the Lord's Day (Acts 20), the first day of the week linking up the thoughts of these first century Christians with the resurrection. It

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is to be celebrated "until He come"; so also the second advent of Christ is stressed. At the institution of the Lord's Supper there was one loaf on the table, speaking not only of His body given in death but also bearing witness to the truth of the unity of all true believers in the one body, the Church.

Josiah had his singers; but at this seventh great Passover, even before the triumphs of Calvary were accomplished, the Chief Musician led His own in songs of praise. And ere He went to the cross He offered that magnificent high priestly, intercessory prayer of surpassing loveliness (John 17). The holiness of Josiah's feast is eclipsed by the beauty of holiness displayed in the words, "Holy Father, keep through Thine own name those whom Thou hast given Me."

Our blessed Lord wends His way to Gethsemane, with all its anguish and suffering. There He pours out His soul on that Passover night to God and is "heard for His piety." Then in quiet resignation to the Father's will, He says: "Even so, Father, not as I will, but Thine be done." And so, on to the judgment hall where His blessed feet, once seen upon the "sapphire pavement" (Ex. 24) and which once trod the roads of the Holy Land, now stand upon that Roman pavement which is called Gabbatha, and He gives once more His perfect witness to the truth.

Yet still onward He goes, thorn crowned, scourged, despised, and rejected, the very Lord of glory, to die the death even of the cross. It was then that man's hatred and sin rose to their highest point; then the grace of God rose likewise to its most majestic heights and overflowed to sinners far and wide. For then the blood-sprinkled door to glory was flung open to its widest extent; the veil was rent; the earth quaked; the rocks were rent; and victory was won. By this greatest and most glorious of all deeds that ever were done, sin can be pardoned, deliverance effected, peace proclaimed, and sinners saved. The far-reaching effects of Calvary are eternal and unmeasurable.

The other six Passovers are but types and shadows, but the glory of this most noble deed, this precious perfect sacrifice, will never grow dim nor will it ever pass away. All eternity will radiate with the gladness and joy and glory of it.

It is impossible for this Holy One to see corruption: "Come, see the place where the Lord lay." He is risen. He ascends far above all heavens. He sheds forth the gift of God's Holy Spirit so that all the earth may hear the story of redeeming love and grace. For nearly 2,000 years that gracious Holy Spirit has been down here in this world, never tiring for one minute of telling forth that glad story. This dispensation of grace has been longer than any before it, even longer than the predicted millennial kingdom, one reason, perhaps, being the joy it has given to Him to witness to all these glorious things.

8. Ezekiel's Passover—The Millennium (Ezek. 45:21-25)

No record of this is given in the Word of God for the simple reason that what is written has not yet been fulfilled, for it was a prophecy. We have seen seven great Passovers but there is to be an eighth, a wonderful sequel to these seven.

Ezekiel tells of the perfect worship of that feast and connects it closely with the Feast of Tabernacles. For when the great day of earth's gladness is brought in by God, there will be an acknowledgment and sense of deep gratitude to God, that the blessings of that day are all due to the perfect sacrifice of Christ upon the cross. Hence the sacrifices are designed by the number of perfection—seven—seven days, seven bullocks and seven rams daily, and seven kids of the goats. It is also interesting to note that the feast of the great day of atonement, originally held on the tenth day of the seventh month, becomes the feast of the first month (vs. 18). This is what Nehemiah overlooked in his day.

Our Lord, too, tells us of the day when this great feast will be fulfilled in the kingdom of God. Having drunk the bitter cup, He will drink of the cup of joy in that coming day of glory. Numbers 6, the story of the true Nazarite, confirms this truth; for He, who abstained from all participation in mere earthly joys, in the day of His glory partakes of the cup: "after that the Nazarite may drink wine" (vs. 20).

The journey, vividly portrayed in Numbers, will be over; the harvest, mentioned in Joshua, will have been reaped; the

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Church will have been gathered home; the marriage supper of the Lamb will have been held; Israel will have been delivered from all her foes. Satan, a defeated foe, will be bound for one thousand years. Everlasting righteousness and peace will be established and the Lord will reign forever and ever. When He reigns, we shall reign with Him. The apostles have their appointed places (Luke 22:30). And then we shall feed at His table upon the fat things of God. Heaven and earth will be united in gladness when men, and even the lower orders of creation, are brought unto blessing in that day.

Hezekiah prolonged his feast because of its joy, for a further seven days; but this feast will be prolonged for ever.

Jeremiah describes the surpassing deliverance of that day (chap. 23:7, 8). The wanderings afar off and the defilement, described in connection with the second Passover, will be over, for God's rest will have come and the silver trumpets will hail the glad jubilee. The harvest of the third Passover seems insignificant with the mighty harvest in heaven and on earth, and Joshua's victories are small compared with this great triumph. Josiah's efforts to put things right soon showed signs of weakness in himself and his people, but when the rightful King takes his place on His holy hill of Zion, all wrongs will be righted and everything that hath breath will praise the Lord. Josiah's singers will be forgotten as the Lord Himself leads the choirs of heaven and earth in the melody of heaven. Holiness unto the Lord will be plainly written everywhere.

Ezra's house soon became a den of thieves, but the glory of the house of that day shall be greater than the former.

The prayer of John 17 will be fully answered and all the gracious promises of that guest chamber will be fully accomplished, and the entire universe will be filled with the fragrance of His glorious celebration.

We have observed that, in feast after feast, some new thing has come to light, especially in connection with the Passover of the Gospel days. May we give rein to our imaginations as we wonder for a moment of what the unfoldings of the exceeding riches of His grace will be in that coming day of matchless glory. Eye hath not seen, neither

ear heard of all the wondrous things that are in store for those who trust in Him.

While we look forward and hasten towards these coming glorious days, may we exercise ourselves that, by the grace of God, we may learn how to keep, with joy, the feast of unleavened bread, abstaining from every evil thing, and even the appearance of it, and feeding on the unleavened bread, the heavenly manna, the old corn of the land, yea, the very Bread of God.

O Christ, Thou art enough,
Our minds and hearts to fill;
Thy life to calm the troubled breast,
Thy love its fear dispel.

BREAD CAST UPON THE WATER

SELECTED BY J. A. BOFFIN

"One thing I do." He who spoke of doing this one thing was neither a legalist nor an extremist; He was simply a man whose heart was filled forever and completely with the love of Christ.

Vital questions which will not be silenced: Is your life dedicated to Christ? Have you chosen that He may have His way with you? Are you trusting Him as your own personal Saviour, and are you accepting Him as your risen and rightful Lord? Is His blessed will yours? Is your life His that He may use as He wills—today, tomorrow, and forever?

Do not take counsel of your doubts and fears. Do your duty fearlessly and leave the results with God.

There is nothing like the cross to show out the true nature of the human heart; no act ever truly revealed this till Christ the Son of God came, and man put Him to death, and heaven had to look down upon a world of murderers.

To reject Christ is to destroy hope and to insure despair. To receive Him as Saviour and Lord brings salvation to the soul, peace to the conscience, and joy to the heart. His rule within brings order out of chaos. The will of God is the only foundation upon which a holy life can be built.

Question Box

No. 1267. You speak of Christ's being co-equal with God the Father. Was this true of Him in His manhood?

Our Lord Jesus Christ was both perfect God and perfect Man. His nature, as such, is somewhat mystifying to the finite mind. Nevertheless the Scriptures seem clearly to answer the question. While He said of Himself, "I and My Father are one" (John 10:30), and we are told "that all men should honour the Son, even as they honour the Father" (John 5:23), our Lord also declared: "My Father is greater than I" (John 14:28). In His Deity our Lord is co-equal with the Father. In His humanity He, who voluntarily made Himself of no reputation and took the place of subject to the Father, may be said to be lesser than He whom He called "greater than I."

No. 1268. How is it possible for one to pray without ceasing? Life has its duties.

He prays without ceasing who lives in a constant attitude of prayer, ever seeking the will of God and being ready to do it.

No. 1269. When we get our resurrection bodies, will there be blood in our veins?

Our blessed Lord shed His blood on the cross and, after His resurrection, He spoke of His resurrection body as being one of "flesh and bones" (Lk. 24:39) and not "flesh and blood." In Leviticus 17:11 it is said that "the life of the flesh is in the blood"; it is the blood that repels corruption, but our resurrection bodies will be incorruptible (1 Cor. 15:52-54). Our resurrection bodies, and the changed bodies of raptured saints, will be like Christ's body of glory (Phil. 3:31), and since we infer that His resurrection body was a body without blood, we must assume that our's will also be bodies of flesh and bones, and without blood.

No. 1270. What is the meaning of the word, "reins," found so often in the Bible as, for example, "God trieth the hearts and reins" (Psa. 7:9).

The word, "reins," is found fifteen times in the Scriptures but only once in the New Testament, at Revelation 2:23. Both the Hebrew (*kilyaw*, 13 times; and *khawlatwts*, 1 time) and the Greek (*nephros*) words mean, literally, *kidneys* or *loins*, but figuratively they suggest *the interior self or inmost being*. "Reins" is an archaic word. It is defined, in the *Oxford-English Dictionary*, as referring, in its biblical sense, to *the seat of feelings or affections*. Our Lord, who declares: "I am He which searcheth the reins and hearts" (Rev. 2:23), is saying that it is He who searches our innermost beings. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

The Superabundant Grace of God

By C. H. MOUNT*

There is a Greek word, usually translated "abound," that occurs three times in Romans 5, and occasionally elsewhere. It is from *perisseuo*, meaning to *overflow all around*. In Romans 5:20 it is combined with the preposition, *hyper*, and is there rendered, "much more abound." The same Greek word occurs in Mark 7:37, translated, "beyond measure," and in II Corinthians 7:4, to denote, "exceedingly." Nowhere does it seem possible to bring out in an English translation the full meaning of the word. Paul uses this compound word in order to convey the overflowing abundance of God's grace. Thus we have been moved to speak of "the superabundant grace of God."

1. Superabundant Grace for Abounding Sinners (Rom. 5:11-21)

Throughout this difficult and profound passage there runs the opposition between Adam and Christ, who is called "the last Adam" (I Cor. 15:45). Adam's one offence, bringing death, is contrasted with the gift of grace through one Man, Jesus Christ, which did much more abound unto many (Rom. 5:15). Through the one offence of Adam came the reign of death, which is in contrast with the abundance of grace through Christ by which men may reign as kings in life (vs. 17). The climactic antithesis is reached where we read: "But where sin abounded, grace did much more [exceedingly] abound" (vs. 20). Here is "the superabundant grace of God" for abounding sinners.

In writing to Timothy, Paul gives personal testimony to this superabundant grace. Once a blasphemer and persecutor of the Church, he declares that, in wanton insolence, he committed injury, "unbridled violence," against the people of God (I Tim. 1:13). But one day, on the road to Damascus, this "chief of sinners" met the Lord Jesus face

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to face. And so he testifies: "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 Tim. 1:16). A lover of the Christ whom he once hated and persecuted, a fearless defender of the faith that he once destroyed, he finally laid down his life in martyrdom to that faith. Thus was the superabundant grace of God bestowed upon this one who called himself the "chief of sinners."

Down through the centuries since Paul's day, neither exhausted nor even diminished by its overflow to guilty sinners, that superabundant grace still abounds toward abounding sinners, delivering them from the guilt and penalty of sin. Therefore let no sinner despair but freely receive the Lord Jesus Christ and experience the overflowing grace of God in forgiveness of sin and entrance into the family of God (John 1:12).

2. Superabundant Grace for Weakening Infirmities (II Cor. 12:9, 10)

As the children of Israel drank of that spiritual Rock that followed them; and that Rock was Christ" (I Cor. 10:4), so believers in Christ may drink from this same inexhaustible stream of superabundant grace in every experience of life.

The superabundant grace of God for infirmities of the flesh is again illustrated by the Apostle Paul. Accused of a weak bodily appearance and contemptible speech by his Corinthian enemies (II Cor. 10:10), Paul, in reply to his critics, gloried not in flesh but of the things which concerned his infirmities (II Cor. 11:30). And, in response to his thrice repeated prayer for deliverance from certain infirmities, the apostle received from the Lord the precious promise: "My grace is sufficient for thee." Instead of being defeated by his physical handicaps, of which one may have been poor eye sight that detracted from his physical attractiveness, Paul rose to the magnificent heights of Christian victory, saying: "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me" (vs. 9).

Fine physique, charming personality, and excellency of speech are not to be discounted; indeed, they may be valu-

able assets when they are mastered by Christ: but too often these things become a snare and those who possess them become such as "glory in appearance, and not in heart" (II Cor. 5:12). On the other hand, some men who are unprepossessing in appearance and lack those qualities of personal magnetism which the world considers essential to success, may be so abundantly endowed with the superabundant grace of God that men's hearts are stirred and their souls blessed by their gracious words. Paul explains the reason in these words: "We have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us" (II Cor. 4:7). Concerning his activities in the field of Christian service, in spite of a frail body and physical handicaps, Paul could say: "I labored more abundantly than they all: yet not I, but the grace of God that was with me" (I Cor. 15:10). Let no one, therefore, be discouraged by physical handicaps of any kind but turn to the inexhaustible supply of the superabundant grace of God.

3. Superabundant Grace for Overcoming Lusts

The love of the world with all its lusts is overwhelming many of God's children. James speaks of those carnal desires which bring men into the fierce and futile struggle for things to consume upon their lusts. They ask and do not obtain because they ask amiss, that they may consume it upon their pleasures (Jas. 4:3). He speaks of the corrupting influence of riches, and warns of the miseries that will come upon the rich. The desire for things is sweeping men away from God today into a life of self-indulgence that wars against the soul and precipitates that warfare of which Paul speaks in Galatians 5:17: "for the flesh lusteth against the Spirit, and the Spirit against the flesh." But the way of victory is through the abundant grace of God bestowed upon those who walk after the Spirit. The basis of that victory is given in Romans 6, which teaches identification with Christ in death and resurrection. By yielding to God as those who are alive from the dead, and by walking in the power of the indwelling Spirit, the victory is achieved over all the desires of the flesh. The dominion of sin ended for

the believer at Calvary where Christ died, not only for sin but to sin, and rose again to give us life and victory. As the believer, through faith, avails himself of this superabundant provision of God's grace, he experiences the miracle of victory over lusts that would overcome him.

4. Superabundant Grace for Suffering Saints (I Cor. 1:3-6)

The overflow of superabundant grace reaches its greatest height when it flows toward God's suffering saints in comfort for their affliction.

Again we turn to Paul for our example. Pressed out of measure, above strength, and despairing even of his life, the apostle was delivered and came to a new understanding of the comfort of the Father of mercies, the God of all comfort. When Paul had experienced the comfort of God in all his tribulation, he in turn comforted those in trouble with the comfort wherewith he had been comforted, and proved that "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (II Cor. 1:5).

Paul rejoiced that his inward man was being renewed day by day even though his outward man was decaying through advancing age. Over against the light afflictions of the moment was set "a far more exceeding and eternal weight of glory" (II Cor. 4:17). Here is superlative language incapable of translation because the apostle is manufacturing a word in a vain effort to express the overwhelming abundance of glory as against affliction. So, all through Scripture, suffering is contrasted with glory. In Peter's first epistle the suffering of the Christian is made the guarantee of glory, which calls for great rejoicing (I Pet. 4:13).

The crowning experience of the superabundant grace of God will be at the appearing of Jesus Christ, when we shall be caught up to meet Him in the air and, with our redeemed bodies, receive the salvation that is to be revealed in the last time. Then we shall learn with great joy that "the trial of [our] faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7).

Let us, therefore, rejoice and praise God for the super-abundant grace of God for every need of the human soul, both for the life that now is and that which shall be hereafter.

Book Reviews

By KENNETH O. BOUTON

Your Little One Is In Heaven. By J. B. Marchbanks. The Strombeck Press, Inc., Moline, Ill. Paper binding, 35 pages. Price, 75 cents.

This helpful booklet is enclosed in covers of heavy white paper faintly tinted with blue, with the title lettered in gold. It is nine by six inches in size with writing on only one side of a page. The title reveals the message contained in its pages. The author lovingly dedicates the book to the precious memory of his little daughter. Its poems are well chosen; its Scriptures comforting; its theme most helpful. There is a message for the Christian parent and the unsave parent. The presentation page has a heart-touching thought. Pastors, Sunday School teachers, and other Christian workers will find this booklet meets a need they are sure to face in their service for the Lord.

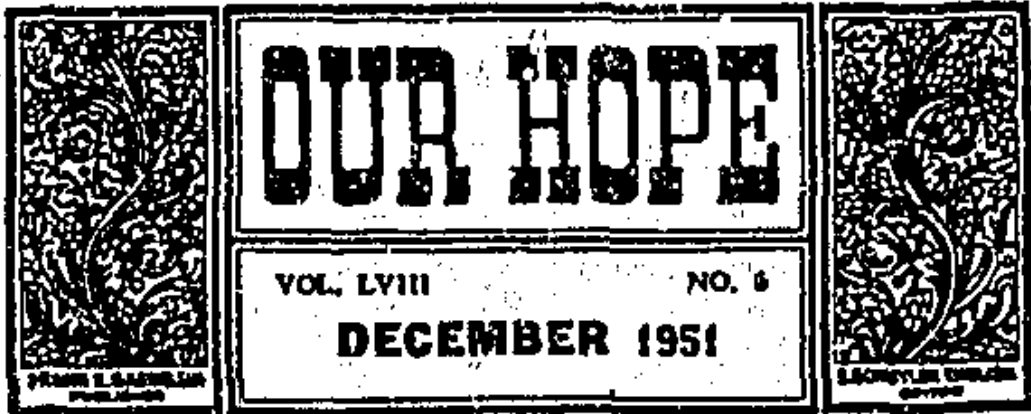
See the Glory. By Carolyn L. Canfield. Moody Press, Chicago. Cloth binding, 159 pages. Price, \$1.95.

The title, a part of John 11:45, was the life-verse of Adelaide Locher, whose biography is written in this book. Miss Locher, who died of one of America's deadly diseases in her thirty-third year, exemplified in her life Christian character at its highest and victorious living which is God-pleasing. Here is the story of one whose desire was to serve God in China; a desire only superseded by that of being in God's will whatever the cost. She was educated, qualified, and zealous for the Lord. Her mark as a Christian was left wherever she went. Miss Locher never sailed from the shores of America. But read the story for yourself. It is extremely interesting to the concerned Christian. Chapter I, called "God's Umbrella," has a lesson in it that you will never forget.

By RAY C. STEDMAN

Ephesians, an Exposition. By Louis Talbot, D.D. Van Kampen Press, Wheaton, Ill. Cloth binding, 172 pages. Price, \$2.00.

This is a second edition of a series of messages on Ephesians originally delivered over the radio while Dr. Talbot was still pastor of the Church of the Open Door in Los Angeles. As indicated in the title, the messages are expository yet presented in a simple and interesting style, designed to catch the ear of the radio listener. The book should prove most helpful to those attempting a beginning study in Ephesians. In addition there is a wealth of illustrative material which will greatly enrich any pastor's presentation of the truths of this epistle. Chapter five, showing how Solomon's temple was a foreview of the spiritual structure of the Church, is very interesting.



Editorial Notes

MEMORIAL EDITORIAL: The Lord Jesus Christ, is the Bridegroom and His Church, composed of all true believers, is the bride. This is blessedly revealed in the fifth chapter of Ephesians. The Bridegroom veiled in the fifth chapter of Ephesians. and the Bride In the first part of this wonderful portion of the Word of God, the Church is spoken of as the body of Christ, the one body. Christ is the Head in glory and His people are members in His body. As believers we are one with Him, the life which is in the Head is the life which is in His members.

In the fifth chapter of Ephesians, however, the Spirit of God brings out also the love-relation which exists between Christ and His Church, and this is done under the figure of the union of husband and wife. He loved the Church and gave Himself for it. His love is expressed by sanctifying and cleansing it with the washing of water by the Word, and in the future He will present it to Himself a glorious Church, all holy and all beautiful. And here it is stated that the Lord loved the Church as Himself because she is a part of Himself, and "no man ever yet hated his own flesh." And when speaking of the union of husband and wife, the apostle adds: "This is a great mystery, but I speak of Christ and the Church."

Another significant statement is made in this same chapter of Ephesians. The apostle declares: "For we are members of His body, of His flesh and of His bones." These words are found in the second chapter of Genesis. Adam spoke them when he beheld for the first time the woman whom the Lord had built out of his side. Adam assuredly is the

figure of Him that was to come (Rom. 5:14). The woman that God gave to Adam is the first type of the Church which, like Eve, is of the body of Christ and the bride of Christ.

It is strange that, in view of such plain and blessed teaching of the Word of God, some teachers should deny that the Church is the bride of Christ destined in glory to become the Lamb's wife. Some of these teachers, echoing the perversions of others, say that Israel and not the Church is the bride of Christ. This may seem a very unessential matter, but we have found that this denial is only a stepping stone towards more serious errors, such as soul-sleep and the theory that the wicked are destroyed, or that there is a second chance.

The testimony of John the Baptist is quite sufficient to show that Israel cannot be the bride of Christ: "He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled" (John 3:29). John the Baptist speaks of himself as the friend of the Bridegroom. He belonged to Israel and his great message was to announce the promised kingdom to the nation and not this present dispensation and the Church, as a certain theory claims. The bride which the Bridegroom has is therefore a different body from Israel. Israel was put away by the Lord as the unfaithful wife; but some day the remnant of Israel will be re-instated. That will be when the Lord returns; then Israel will say "Ishi ("my husband") to the Lord (Hosea 2). She is put back into her former relationship.

There are many more proofs that the Church is the bride of Christ. In the last chapter of the book of The Revelation, our Lord speaks of Himself as "the Morningstar." And then the bride speaks with the Spirit, saying, "Come," welcoming the rising of the Morningstar. At the same time she gives the message of the Gospel of grace: "Whosoever will, let him take the water of life freely."

Is there anywhere in the Old Testament Scriptures a passage in which the coming of the Lord is promised to Israel under the symbol of the Morningstar? The symbol

for Israel is "the Sun" (Mal. 4:2). The sunrise is preceded by the morning star. For this reason the morning star is the symbol of the coming of the Lord for His saints, for the Church; and, therefore, the bride, who says, "Come," to the Morningstar, is the Church. Israel, the Jewish people, is nowhere seen in prophecy waiting for Christ and while waiting *preaching the Gospel of grace to perishing sinners*, as the bride says, "Come." When the remnant of Israel gives its future testimony, it *has the Gospel of the kingdom*, declaring that the *kingdom is coming back*. In the midst of the Great Tribulation they will wait on earth and call to heaven for the righteous Judge to rend the heavens and come down.

Furthermore, the marriage of the Lamb, as described in Revelation 19, cannot mean Israel at all, for the very simple reason that, when Israel is taken back into the favor of Jehovah, it takes place on earth. The marriage of the Lamb takes place in heaven.

Then again there is in Revelation 21 another vision of the "bride, the Lamb's wife." Her relationship is not with Jehovah but with the Lamb. Her characteristics are heavenly and she comes down from God out of heaven at the end of the Millennium. But could that be Israel? Redeemed Israel during the Millennium is on earth and not in heaven; but the Church is in heaven.

There is yet another evidence. The bride, under the symbol of a city, has in the foundations of its walls, not the names of the twelve patriarchs of Israel but "the names of the twelve apostles of the Lamb," and we are told by the Spirit of God that the saints, who constitute the Church, "are built upon the foundation of the apostles and prophets."

Precious to faith it is to know He is the Bridegroom and His saints constitute the bride of Christ. Our eyes are to be upon the Bridegroom. That is what the midnight cry demands: "Behold the Bridegroom"! It is not His coming that has the first place, but His Person. Oh, for a still greater vision of Him who is altogether lovely! And as He is ever fresh before our hearts and eyes, the vision which God's Spirit alone can give, then we shall wait for the coming of the Bridegroom. And when He comes and takes His

bride home to the Father's house, what a gladsome day it will be, when union in glory with Him takes place in glory.

—A. C. G., 1931.



In the fifteenth chapter of Numbers it is recorded that, after one of the children of Israel had sinned in breaking the sabbath day, "the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue; and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them . . . and be holy unto your God" (vs. 37-40). This heavenly color, blue, around the borders of the garments of all the Israelites, was a striking symbol of the grace of God by which they had been redeemed, and of the love of God that shone down upon His chosen people, and of their separation from the world, and of the consequent holiness expected of them.

This grace, and love, and separation, and holiness that the blue borders of their garments suggested reached fullest and brightest display in the person of God's beloved Son, our Lord Jesus Christ. And, in truth, when our Lord walked this earth, the border of His garment seems to have been considered, by the needy all about Him, as the token of all these attributes in Himself. Thus we read that, when the Saviour visited Genesaret and the men of that place had knowledge that He was there, "they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem [border] of His garment: and as many as touched were made perfectly whole" (Matt. 14:34-36).

There is an account that is found in all three synoptic Gospels, concerning the woman who had been afflicted with a certain malady for twelve years and who had spent all her living upon physicians but could find none to heal her. Then the Lord Jesus came nearby. She had heard of Him, and she thought that if she could but touch His clothes, she

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would be healed. And so we read: She "came behind Him, and touched the border of His garment: and immediately her issue of blood stanch'd" (Lk. 8:44).

Now this unfortunate woman, prior to this experience, was not only so ill that she was hopeless insofar as any cure was concerned, but more, she was an outcast in Israel, classified with the lepers. The law declared: "Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue . . . that they defile not their camps, in the midst whereof I dwell" (Num. 5:2, 3). She was ceremonially unclean and none dared even to touch her.

Yes, an unfortunate woman she was. Her condition pictures well that of the sinner. Every touch was defilement. Every breath she drew was, as it were, polluted. What a burden her life must have been! Here was one who was ruined and helpless; and there was nothing any man could do to succor or even comfort her.

Yet there was help. There was one who could heal her and bring her into the place of fellowship with God and His children. It was the Lord Jesus. Here He was walking in the very area where she dwelt. And she, conscious of her need, turned to Him in faith.

Be it observed that this woman did not stop to analyze her own feelings. She did not ponder the question as to whether she had repented after a certain fashion, whether she understood all of the Scriptures, or whether she would be able to maintain her health after she came to the Lord. What she did do, since she believed utterly that He could cure her malady, was to touch the hem of His garment, the border with the ribband of blue. Perhaps she mistakenly thought that there was some healing charm in His garment, or in the ribband. Be that as it may, her faith was first and foremost in Him who wore the garment, and so she touched it. *Immediately she was healed.*

The record tells us how our Lord knew that someone had touched Him, being conscious that power had gone out of Him. "Who touched Me?" He asked. It was a strange question. Surely, as He was pressed on all sides by the multitude, many must have jostled or pressed upon Him.

But this was different. In His omniscience He was acutely aware in His loving heart that the hand of faith, perhaps a timid or feeble hand but a hand of faith nonetheless, had touched Him. All His sympathies were awakened "and He looked round about to see her that had done this thing." These are very precious words, for they indicate clearly how our blessed Lord longed to see, in a world of unbelief, one who trusted Him so fully as did this woman.

And when the woman who had been healed observed that her secret could not be hidden—not so much from Him, we suspect, as from the throng about Him—she fell down before Him. "Daughter," He said to her, "be of good comfort: thy faith hath made thee whole; go in peace" (Lk. 8:48). Literally His words were, "thy faith hath saved thee," exactly the same expression that is found in Luke 7:50, where our Lord said to the woman accused of sin: "Thy faith hath saved thee; go in peace."

It was not the woman's faith *plus her works* which made her whole, which saved her, but her faith, faith in Him. Neither did our Lord promise that her faith might save her some day, nor that her faith was just now beginning to save her and would doubtless surely do so if she lived righteously the rest of her life. "Thy faith hath saved thee." It was an accomplished fact and the woman knew it too. Her life was no longer what it had been before. Her faith had made her whole. That faith was in Christ, the Son of God, and it was He, and no one or nothing else, that wrought salvation for her.

Speaking figuratively, His garments are still here. The feeblest touch upon their border, if motivated by faith in Him as Lord and Saviour, will make the vilest sinner clean.



We Cannot Hasten It Quite frequently we hear sincere and earnest Christians speak of "hastening the coming of the Lord." It is their thought that by ceaseless activity in the proclamation of the Gospel, and by the enlargement of the missionary vision and program, Christ's coming will be hastened so much the more. Assuredly our Lord will not

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come for His own until His body, the Church, is complete, so that the sooner that number is made up the sooner He will come. Yet the believer cannot hasten the coming of the Lord, for His coming will be in God's appointed time.

The text that is used by those who seek to hasten the Lord's coming is I Peter 3:11, 12: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!" This passage has nothing to do with our Lord's return for His own. That will be in the day of Christ, in which the saints will be caught up to be with Him. Neither does the text refer to the day of the Lord, the day in which the Lord Jesus Christ will return to this earth in power and great glory to judge His enemies and to establish His kingdom. It is the day of God that is spoken of by Peter here, the time that will follow the day of the Lord. It will be at the end of the Millennium, when Christ will deliver up the kingdom to His Father.

Again, the text does not say that the coming of Christ is to be hastened by believers, or that the day of God is to be hastened by believers, but it reads: "*hasting unto the coming of the day of God.*" The verb is from the Greek *prodeoo*, which means *to urge on*, or better, *to await eagerly*.

The Christian longs to serve the Lord and should be looking for that blessed hope, the coming of Christ for His saints; indeed, the believer should also await eagerly the coming day of God when He will be all in all. But no creature can hasten God to accomplish that which is His eternal purpose. In the set time, in the divinely appointed time, in the fulness of God's time, man's day will end and the day of Christ will come. So will the day of the Lord come. And so also will the day of God come. Yet let us seek, in the Spirit's power, to walk "in all holy conversation and godliness, looking for and awaiting earnestly the coming of the day of God."



Lord, in Thy presence let me live and find in Thee the peace the world can never give, nor take away.

**A Tragic
Example of
Secularism
in the Courts**

One of the very few existing Y. M. C. A.'s and Y. W. C. A.'s in which the word "Christian," in its title, still holds its essential meaning, has been the Young Women's Christian Association of Atlantic City, N. J. Recently, however, the Superior Court of New Jersey, under a suit brought by the Civic Guidance Committee of Atlantic City, has ordered the Y. W. C. A. of that city to admit into voting membership in the Association all women and girls who desire such admission, regardless of whether they are affiliated with any "particular Christian church or religious sect," and that such applicants for voting membership in the Y. W. C. A. shall not be required "to subscribe to any statement of faith or dogma." In other words, the voting membership of the Atlantic City Young Women's Christian Association does not need to be confined to Christians but can just as well be composed of Atheists, Mohammedans, or Agnostics.

For many years it has been quite apparent that, in respect to the policies and programs of most Y.'s, the letter "C" might just as well be dropped from the familiar initials, Y. M. C. A. and Y. W. C. A. This has not been the case at the Atlantic City Y. W. C. A., however. But if the court's judgment is upheld when the appeal reaches a higher court, the Atlantic City Y. W. C. A., which since 1913 has been "confronting young women with Christ," will cease to exist as the spiritual lighthouse that it has been for these thirty-five years. Its statement of faith will be scrapped. Its 900 members of Protestant Evangelical churches will have no more right to vote concerning its policies and program than those who hold no Christian beliefs whatever. The purpose for which it was organized, to improve the spiritual condition of young women as well as their social, intellectual, and physical condition, will be ignored. Its present so-called "peculiar Christian teaching," that is, that dancing, card playing, and smoking are not included in the Y. W. C. A.'s program, will be abandoned. One more citadel of the truth as it is in Christ Jesus will fall into the hands of the world.

The decision of the Superior Court of New Jersey against the present leadership of the Y. W. C. A. in Atlantic City

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is tragic but it is not astonishing. The government, the courts, the educational system, and even the religious organizations in the United States are becoming more and more secular day by day. It is a sign of the times and in line with Bible prophecy. For it is clearly written in God's Word that in the last days men shall have a form of godliness but shall deny the power thereof (II Tim. 3:1-5). From such we are told to turn away.

Only God can carry the Atlantic City Y. W. C. A. through this present crisis. Pray for the president, Mrs. Harrison, and her associates as they wait to hear the decision of the higher court, or, more specifically, as they wait upon God.



**The Power
of the Cross**

Many years ago a wild and cruel native chieftain of Africa, Africaner by name, was converted under the ministry of the famed missionary, Dr. Robert Moffat.

Soon after this occurred, Dr. Moffat took Africaner to Capetown with him as a traveling companion. They were to stay one night, at the insistence of a mutual friend of Moffat's and a Boer farmer, at the latter's farmhouse. Introducing himself to the farmer upon their arrival at his home, the missionary said: "Mynheer, I am Moffat. You have heard of me through my friend, I know."

"Moffat indeed!" the Boer exclaimed. "You must be his ghost. Moffat was murdered months ago by that monster, Africaner."

After some strong persuasion on Moffat's part, the farmer grasped his hand, asking, with a smile: "When did you rise from the dead, Doctor?"

The missionary then told the farmer of Africaner's conversion.

"I can never credit that," said the Boer. "There are already seven wonders in the world. Africaner's conversion would make eight, and that's one too many. Well," he added, "if what you say be true, I should like to see the change in the man. You know, he murdered my uncle, and if he is changed he is certainly a tamed tiger."

Hearing of the murder of the farmer's uncle, Dr. Moffat

hesitated to introduce his black-skinned companion. He realized, however, that the Boer was a Christian and, knowing something of his kind-heartedness, decided to risk the introduction. "Mynheer," he said, "here is Africaner standing before you."

The farmer opened his mouth in awe, retreated a few steps, and then asked: "Are you indeed Africaner?"

"I am, Mynheer," the chief replied, bowing.

The farmer lifted his eyes and hands heavenward and exclaimed: "O God, what a miracle of Thy power! What cannot Thy grace accomplish after this?"

The power of the cross of Christ is limitless to save unto the uttermost. Conversions of like magnitude are taking place every day as lost and hopeless sinners, as wild and fierce in heart as Africaner ever was in deeds, are brought to Christ and become the recipients of God's grace and mercy in Him. The Gospel of Christ is the power of God unto salvation to everyone that believeth. Every conversion is a miracle of God's power.



All Strength Who is there among us who does not want to be a strong Christian? Yet we all know how very weak we are and how often we fail the Lord whom we love. There is, by God's grace, a divine prescription for our spiritual frailty. It is to be found in a clause in one of the prayers of the Apostle Paul: "being . . . strengthened with all might according to His glorious power" (Col. 1:10, 11).

How very realistic and practical the Bible is! It calls upon us to live in spiritual heights but it is neither blind to, nor evasive of, the actualities of life here on earth. Christian experience should be, and may be, victorious; but the fact that there can be victory pre-supposes that there is conflict. And it is on account of this very real spiritual conflict that the power of God is a necessary force for the Christian.

Is our heavenly Father niggardly in His gifts? Indeed not! "All might according to His glorious power" is available to every child of His. Our strength is not in ourselves, where there is only weakness, but in Christ. Nor is God's

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power offered to us simply in part. Not merely are we to be strengthened with might *out of* God's glorious power, but *according to* His power. All the might that is His is at our command. "All power is given unto Me," said our Lord. "Go ye therefore . . ."

In our weakness is God's strength. His power is ours. Call upon Him, therefore, and go forth unto new triumphs in His might.



A Reminder This is just a final reminder, to those who would join us in commemorating the Christmas season by contributing to various branches of the Lord's work rather than by exchanging cards and gifts, that donations may be sent to *The Pilgrim*, 1524 Chestnut St., Philadelphia 2, Pa. Such contributions, whether specifically for the *Our Hope Missionary Subscription* or *Book Funds*, the *Stony Brook School*, or any other Christian enterprise, may be deducted when your income tax is filed next year. All donations clearly marked for "Christmas for Christ" will receive the Editor's personal attention at the address indicated above. Where a particular work is specified, the money will be sent to that work. Where no special recipient is indicated, the money will be distributed among some of the well-known faith missions. Receipts will be mailed from *The Pilgrim* office, and a report as to the allotment of these funds will be published in *Our Hope* in either the February or March issue, D.V.



As has been our custom, we expect to December 31st spend the last day of the year in prayer for our beloved reader-family. Send your prayer requests, marked for the Editor, at any time before that day. Whatever your needs may be, we shall be happy to bring them to our heavenly Father at the throne of grace, and we shall treat your communications in confidence, of course. So then, if you would have us pray for you on December 31st and from time to time throughout the coming

year, let us hear from you. And remember us, too, as you intercede with God on behalf of the saints. Thank you.



Missionary Subscription and Book Funds It is a real pleasure to express once again our hearty thanks to those who have contributed to the Missionary Subscription and Book Funds. Month after month faithful members of our reader-family thus share with the Lord's servants in distant lands. We can only tell you that your donations are deeply appreciated by the missionaries, for it enables them to have vital reading material for their own spiritual refreshment and growth, and thank you on their behalf as well as our own.

Gifts to these funds, received in September, are gratefully acknowledged herewith:

Our Hope Missionary Subscription Fund, September, 1951: Nos. 51-98M, \$4; 51-99M, \$2; 51-100M, \$7; 51-101M, \$10; 51-102M, \$3; 51-103M, \$1; 51-104M, \$19; 51-105M, \$7; 51-106M, \$2.50; 51-107M, \$3; 51-108M, \$3; 51-109M, \$5; 51-110M, \$1; 51-111M, \$2; 51-112M, \$2; 51-113M, \$3. Total, \$73.50.

Our Hope Missionary Book Fund, September, 1951: Nos. 51-18B, \$10; 51-19B, \$10. Total, \$20.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Herbert Lockyer:

Dec. 3-7—Oklahoma City, Okla.: Western Network of the Air.

Dec. 9-15—Dallas, Tex.: Galilean Baptist Church.

Pastor Lehman Brauns:

Dec. 2, 9, 16, 23, 30—Bristol, Pa.: Calvary Baptist Church.

Dec. 3, 6—Wilkes Barre, Pa.: Wyoming Valley Bible Conference Association.

Dec. 8—Pottsville, Pa.: First Baptist Church.

WHAT ANGUISH OF SOUL!

What must be the bitter anguish of a soul, when it finds the fearful results of its self-chosen ways, in the depths of unutterable woe. All hope gone—the day of mercy past—the door of mercy closed, and no ear of pity to listen to its doleful cry! But memory! Oh! How vivid! Every day—every hour of the past—sternly mirrored before the mind! These things, so common on earth, have no place in hell. The past, the present, and the future, have put on their deep, unutterable realities. All sleep, and rest, and repose have forever fled away, and anguish, remorse, and despair, now prey upon the undying soul.—*Selected.*

Jesus, the Master

By JAMES WAYLAND MCGILTHEAY*

In any careful reading of the Gospels one is compelled to notice the many titles used for Christ. Prominent among these titles is the one, "Master." This title is the translation of the Greek *didaskalos*, meaning *teacher*. This appellation is used of Christ in the sense of one who is eminently skilled in the art of teaching and leadership. It is a title that primarily refers to His humanity.

"The Master" as a title for Christ came into prominent usage with the rise of the Social Gospel Movement in America from 1880 until the present. Men like Washington, Gladden, Josiah Strong, Shailer Matthews, and Harry E. Fosdick use the title numerous times in their writings. Is there a reason for this? There is a very logical reason, and it is discovered by a careful study of *didaskalos*, as used in reference to Christ.

In the Gospels of Mark and Luke, which present Christ in the Master-Servant relationship, and as the Ideal Man—both books looking at Christ especially in His humanity—the title "Master" is used more frequently than in either Matthew or John, which deal with the regal and divine aspects of Christ's life.

In Mark, Christ is addressed as "Lord" only once (Mark 7:28), and that by a foreigner who used it more as a title of respect than as a worshipful title; but "Master" is used of Christ some twelve times.

In the Gospel according to John, the Gospel of Christ's Deity and Saviourhood, Christ is called "Lord" some forty times but "Master" only six times. Christ is *never* called "Master" in The Acts but is referred to as "Lord" well over 100 times. In fact, Christ is never called "Master" anywhere in the New Testament except in the Gospels, whereas in The Acts and Epistles He is referred to as "Lord" hundreds of times.

We must conclude from this discriminating usage of

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"Master" that it refers to the human Christ, the Teacher and respected leader.

This thought is borne out by the ones who use this title. Out of the twenty-four occasions where it is employed, the apostles use it on only four of those occasions; whereas the avowed enemies use it on eight occasions. In the four Gospels it is used forty times in reference to Christ, only five times by apostles, but sixteen times by His enemies. The nominal friends of Jesus use this title fourteen times, and Jesus uses it of Himself five times.

The real significance of this usage lies in *how* these individuals used this title.

Throughout the whole of John's Gospel the opposition of the Jews is clearly evident. In John 8, they try to entrap Christ by bringing Him into a contradiction, either of His own teachings or those of Moses, by presenting Him with the problem of the woman taken in adultery. In addressing Him, they say, "*Master*, this woman was taken in adultery, in the very act." They approached Christ as a teacher and so used this form of address.

Matthew, Mark, and Luke each record the antagonism of the Pharisees, Sadducees, and scribes to Christ. In the closing chapters of each of these books, these groups address Him with the title, "*Master*." In Luke 19:39, as Christ made His triumphal entry and was being acclaimed as "the King that cometh in the name of the Lord," His avowed enemies addressed Him saying, "*Master*, rebuke Thy disciples."

From these usages we may draw a twofold conclusion. First, that even His enemies recognized the greatness of His ability as a teacher and leader, using "*Master*" as a deserved title of respect. Secondly, the very fact that they, who so hated and opposed Christ, employed this title, reveals that it was not used as a worshipful title, or that it in anyway acknowledged His Deity or claims to being the Redeemer. These very people who addressed Him as "*Master*" were just the ones who most strenuously denied that He was the Son of God, the Messiah, or the One who could forgive sins.

We also observe that this title is used on several occasions by those having slight acquaintance or only hearsay knowl-

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edge of Christ. For instance, in Mark 5:35 and 9:17 we have the accounts of Jarius seeking the healing of his daughter and the man seeking deliverance for his demon-possessed son. In the former, the servant of Jarius refers to Christ as "Master." This was indeed the proper and appropriate title for him to use. The rich young ruler addresses Christ as "Good Master," coming to Jesus as the teacher of the way of life. The young man seems not to have realized his need of a Saviour but rather sought the help of a way-shower; so he addressed Christ as such, "Good Master." The man who sought Christ's help in dividing up the inheritance also spoke to Him more as an arbitrator, a master capable of evenly distributing their goods. From these incidents, it is evident that these friends, by the use of this title, meant no more than to pay respect to Christ as a great teacher.

The apostolic usage of this title is quite significant. They use it on only four occasions, and none of the times would indicate that they believed Jesus to be other than a master-teacher.

In Mark 4 we see the apostles and Christ crossing the Sea of Galilee in the midst of a severe storm. As Christ peacefully sleeps in the stern of the ship, the terrified apostles wake Him and cry: "Master, carest Thou not that we perish?" (vs. 38). They come to Jesus in their need, but their fear includes Christ in the "we perish," while their faith is not able to comprehend that He could as their Lord deliver them from the storm. Most appropriately, then, do they call Him "Master" in this account. They come seeking the sympathy and solace of a great leader and teacher rather than calling upon Him as "Lord," as Peter did when almost sinking beneath the waves. Peter did not cry: "Master, save me"; he wanted, not a teacher but a saviour; so he cried out: "Lord, save me"; and the Lord did. They called upon Him to warn Him of the danger and to seek the comfort of His wakeful presence.

The love and grace of Christ exercised itself toward the fearful apostles and He saved them, even though their weak faith did not rise to this height of expectancy.

In the account in Mark 9 we see the apostles addressing

Christ as "Master" when speaking of a competitive healer to Christ and the privileged twelve. They here think of Christ as the master-healer.

On the occasion, in Mark 10:35, when the two apostles, James and John, came to Him seeking for themselves places of prominence in His kingdom, they address Him as "Master." They were thinking of Him as the master-ruler, an earthly sovereign who would be their master, and of themselves as servants of high position in His dominion.

In Luke 21:7, the apostles called Jesus, "Master," when they asked what teaching He could give them concerning the future. Here it is used in the true sense of His being the great master-teacher, and they were learners at His feet.

Not on a single one of these occasions when the apostles used the title, "Master," did they indicate or imply that Christ was anything more than a master-teacher whom they revered and respected, but not One whom they worshiped! Of course, they did worship Him and believed He was the Son of God, the Deity in the flesh; they showed this by their words and actions on more than one occasion. But never did they indicate this truth by their use of the term, "Master."

How did our Lord Jesus Himself use this title?

He used it only on two occasions. The first was when He sent the apostles into the city to prepare the Passover Feast. Jesus puts into the apostolic messengers' mouth the title that the disciple who owned the house would have used of Christ. Undoubtedly he respected and adhered to Christ as the Master, so Christ appropriately uses this form of address.

The second time Christ used "Master" of Himself was as He talked to the apostles after washing their feet in the upper room. There He says: "Ye call Me *Master* and Lord: and ye say well: for so I am. If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet" (John 13:13-14).

Observe that Christ never uses "Master" alone as a direct title for Himself. Notice, too, the reversal in positional order of "Master" and "Lord" in these verses. The Word of God is verbally inspired, and even the order of words is not without significance. The apostles addressed Christ as

"Master," indicating their respect for a great teacher, before they addressed Him as "Lord," indicating their worship of Him as their God. For this progress in doctrine and usage compare John 1:38 and John 6:68-69. But as Christ continues to speak to them He reverses the order of their usage and says: "If I then, your Lord and Master, . . ." indicating that to His redeemed, He must be first their sovereign Saviour and Lord; then He can be addressed as their Master, the One whose teachings they should know and practice.

The unenlightened may think of Him and address Him respectfully as "Master," and disagree with His teaching and refuse to follow His steps in practice, just as the scribes, Pharisees, and Sadducees did. But the Christian cannot and will not call Him "Master" without first calling Him "Lord," and acknowledging His sovereign authority. Having done this, the Christian may then address Him as "Master," recognizing in his Lord Him who is the master-teacher and whose teaching *must* be accepted and practised. He is truly our Master and we are His pupils; He our Master and we are His servants.

This relationship is amazingly evident in our hymnology. Most hymns about Christ as "Master" appear in the hymn book section on the life and work and humanity of Christ, rarely if ever in the section on His passion and sacrifice. A typical example that beautifully illustrates this usage and relationship is seen in these words of Allen Eastman Cross's hymn:

*Master, work beside me, in the dawn of day;
Gently guide thy servant till the work be done . . .
Birds are winging homeward, sun and shadow cease:
Saviour, take my spirit to Thy perfect peace.*

It is the Master who works with us, but it is the Saviour who delivers and gives peace. Is the wonderful Christ merely your Master, or is He your Lord and Master?

HUMAN WISDOM IS NOT ENOUGH

Mere human wisdom and learning, however valuable in themselves, can never constitute any one a servant of God, nor equip him for any department of divine service. The man whom God will use must be endowed with such qualifications as can alone be found in the deep and hallowed retirement of the Lord's presence.—*Selected.*

Current Events

In the Light of the Bible

By WILBUR M. SMITH

A World Religion and the White House. A statement of profound significance was made on the evening of September 28th, by President Truman in an address before the Washington Pilgrimage of American Clergymen. He began most aptly by calling attention to the fact that our nation was founded by men who believed in God, and that "God was our strength in time of peril, and the source of all our blessings." He supported this statement by references to clauses in the Declaration of Independence, to the inaugural address of Washington, to words of Benjamin Franklin, etc., and then went on to make a most astonishing plea—that we should forget our so-called religious "differences," and that we should all work together for one great end, a world of peace and the preservation of the better life. Mr. Truman continued:

In this crisis of human affairs, all men who profess a belief in God should unite in asking His help and His guidance. We should lay aside our differences and come together now—and never have our differences seemed so petty and insignificant as they do in the face of the peril we confront today. All churches, all creeds are menaced. For some time I have been trying to bring a number of the great religious leaders of the world together in a common affirmation of faith and a common supplication to the one God they all profess.

Notice carefully that the President did not say the great leaders of the *Christian Church* but "the great religious leaders of the world." That would mean leaders in Judaism, Mohammedanism, and, I suppose, leaders in Buddhism, in addition, certainly, to leaders in Romanism and in the Protestant faith. This is not the way our nation was founded: not by a synthesis of monotheistic religions but by an outright declaration of the supremacy of the Lord Jesus Christ and the absolute sufficiency of the Word of God. In 1643, the New England Confederation began its charter with these words:

Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the gospel in purity with peace...

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On December 7, 1682, the so-called Great Law of Pennsylvania was enacted, which began as follows:

Whereas the glory of Almighty God, and the good of mankind, is the reason and end of government, and therefore government in itself, is a venerable ordinance of God...

The first laws of Virginia included the following enactment:

Be it enacted—That if any person or persons, brought up in the Christian religion, shall, by writing, printing, teaching or adviasbly speaking, deny the being of a god or the Holy Trinity, or shall assert or maintain that there are more gods than one, or shall deny the Christian religion to be true, or the Holy Scriptures of Old and New Testament to be of divine authority, and be thercol lawfully convicted, upon indictment or information in the general court of this his Majesty's colony and dominion, by the oaths of two or more creditable witnesses, such person or persons, for the first offence, shall be adjudged incapable or disabled in law, to all intents and purposes whatsoever, to hold or enjoy any office or employment, ecclesiastical, civil, or military, or any part of them, or any profit or advantage to them appertaining, or any of them.

The constitution of Delaware, Article XXII, which continued as a part of the organic law of the State until 1792 read:

Every person who shall be chosen a member of either House, or appointed to any office or place of trust, before taking his seat or entering upon the execution of his office, shall take the following oath or affirmation, if conscientiously scrupulous of taking an oath, to wit:

'I, A. B., do profess faith in God the Father, and in Jesus Christ his only Son, and in the Holy Ghost, one God, blessed forevermore; and I do acknowledge the Holy Scriptures of the Old and New Testaments to be given by Divine inspiration.'

In South Carolina, Article XXXVIII of the constitution of 1778 contains what is probably the most remarkable elaboration of the Christian faith to be found in any body of statute laws in American history:

... The Christian Protestant religion shall be deemed, and is hereby constituted and declared to be, the established religion of this State. That all denominations of Christian Protestants in this State, demeaning themselves peaceably and faithfully, shall enjoy equal religious and civil privileges...

Of course the day is gone when we can require faith in Christ, on the part of our political leaders, but it is a dangerous sign, a portent of ominous things to come, when the President of this nation, emphatically founded upon Christian doctrine and principles, talks about a great federation of monotheistic religions. What has been the attitude of Mohamamedanism toward Jesus Christ these 1200 years?

Bitter opposition. They do not even believe that Christ died on the cross. Does the President mean that we are now to draw up a creed suitable to these millions outside of the Christian fold, in which the cross shall be ignored, along with the great work for which Christ came? The Jews thought He deserved to die; the Mohammedans deny that He died; Buddhists are not interested in His death; the liberals misinterpret or repudiate the vicariousness of His death; and yet, without the work of the cross men are lost. Are we coming to the day when the United States of America will officially lead in forming a league of the "enemies of the cross"?

Mr. Truman very plainly—and for this he should be congratulated—speaks of Christ in this very message as our "Master and Redeemer." Let us hold to these titles. If He is our only Master, then He must be pre-eminent; and if He truly is our Redeemer, it must be only through the redeeming work of the cross. If the President could gather world leaders to confess this of Christ, it would be a day of glory indeed, but anything less than this is a betrayal of the very essence of the Christian faith.

"The Enemy Came and Sowed Tares Also." I have always felt that one of the two areas in all the United States where there is the greatest number of evangelical churches within a radius of fifty miles, more interest in evangelism, and more Christians bearing a real witness to Christ, is Los Angeles County, California. Many of its Sunday schools have over a thousand in attendance every Sunday morning, sometimes running as high as fifteen hundred. Many of the churches have prayer meetings with over five hundred in attendance, and one of them of over fifteen hundred. But this same area also seems conducive to the flourishing growth of cults that falsely assume to be Christian, deceiving thousands thereby. In addition to large Christian Science edifices all over Southern California, for the last fifty years many other cults have come in to lead thousands astray. And now our newspapers tell us that "the greatest temple ever built by the Mormon Church" is the one for which ground was broken on Saturday, September 22nd, on a

25-acre plot located on a hill overlooking the intersection of Santa Monica Boulevard and Selby Avenue. It is said there are seventy thousand Mormons living in Southern California at this time. The first Mormon temple was built in 1883. The one in Los Angeles will be the first constructed on the Pacific Coast.

So in spite of all the preaching of a pure Gospel in California, from the pulpit and over the air, cults continue to flourish nevertheless. An announcement was made the other day that seventy-five new Catholic parochial schools have been established in Southern California in the last five years. This is one-half the total number of Christian schools in the National Union of Christian Schools, for the entire United States.

The Growing Demand for "a Strong Man." In July, an outstanding authority on political conditions, Mr. Raymond Moiey, began a syndicated article with these words:

After a review of England's troubles, a larger peril presents itself—a political peril. Beset on all sides by privations and difficulties, and governed by a Labor Party which is sunk in the mire of unfulfilled promises, the British people might turn to a strong man for salvation.

Despite their long indoctrination in freedom and liberal political institutions, the British people might, under unbearable privation, lose their inherited faith in free political institutions. They might decide, as have many free people before them, that it is safe to accept dictatorship for a little while. Few of the peoples of the world ever expected to live forever under tyranny. They accept it to meet a crisis or to fulfil a great immediate need. Almost always, except in wars, they have regretted it—but too late to save themselves.

By the time this is in print, we shall know if Mr. Winston Churchill is to be head of the new government in England. But what Mr. Moiey was referring to was not a new government or the return of Winston Churchill who, of course, would never be the kind of man Mr. Moiey speaks of, and is too old to be that kind of man even if he wanted to be, as great as he is.

Just as I was writing these pages, I saw something by Mr. Holmes Alexander, in a long article appearing in most of our daily papers. Says Mr. Alexander:

After several years of cold shoulder treatment by the State Department, de Gaulle is still a powerful figure in France as leader of the Rally of the French People, the scourge of all things Communist. The recent Greek election has turned up Marshal Papagos, leader of the

Greek Rally. And it's noteworthy that the three European nations least bothered from within by Russian Communists—Spain, Portugal, and Yugoslavia—are all headed by Strong Man governments.

Is this a wave of the future in Europe? If we continue to withdraw economic aid, as we are now doing, is there a chance that Europe will take destiny into its own hands and oppose Communism with authoritarianism?

A Pantheon of Modern Gods. Many years ago Dr. G. Campbell Morgan warned us that in the generation to come there would be a definite increase in idolatrous practices, even though actual idols would not necessarily be set up on pedestals. From time to time authors have referred to the gods that many millions are worshiping, but I have seen no summary quite as pointed and accurate as the one by Dr. Ruth Davies, Associate Professor of English at Ohio Wesleyan University, Delaware, Ohio, in a courageous article, "Challenge From the Campus to the Church," in the autumn number of *Religion in Life*. I am quoting one paragraph from this article:

Does not the mighty Mars roar aloud as of old, driving men to take up their weapons against each other, filling the battlefields with the thunder of destruction and the blood of carnage? Plutus is certainly the god of the exchange and the market place, and we have seen that he has invaded the temple as well. He is the symbol of our standard of values, the object of our devotion. A century ago Thomas Carlyle lamented that Mammon was the reigning deity of England, but we have built more altars to him still. The ubiquity and fascination of the dollar sign have almost made us forget the Sign of the Cross. And what of Bacchus, worshipped in Stork Club and country tavern, leering hideously at his conquest of our civilization? Multitudes of disciples flock to worship and die for him; the vine leaf is more alluring than the Crown of Thorns. Or perhaps *Life* was most accurate when it presented Rita Hayworth, the Love Goddess, as the real deity of the twentieth century. Call her Venus riding in her chariot and beguiling the hearts of men of old, or call her Rita running rampant on the Riviera and still beguiling the hearts of men, she is one and the same, and she is the epitome of the religion of our time. She is Eros and Erinye, the beloved and desired of multitudes. From Bangor to San Diego we are seeking and worshipping many gods, but only occasionally have these gods any connection with the One who spoke to Moses in fire and to Paul in a golden light. No, our eyes are not alert to a humble Man washing the feet of His friends or to a stone rolled away from a tomb.

A Constitution for a World Government that Exalts Man Alone. The most influential center for the discussion of world government in this country has been the University of Chicago, especially through its periodical, *Common Cause*. Among those agitating this have been Professors G. A.

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Borgese, Mortimer J. Adler, Stringfellow Barr, and Dr. Hutchins, formerly the Chancellor of the University of Chicago and now a dominating figure in the vast Ford Foundation. They have been discussing a world constitution for two or three years. The last one drawn up bears the title, "Constitution One Hundred Eleven." The preamble reads as follows:

The peoples of the earth having agreed
 that the advancement of man in spiritual excellence and
 physical welfare is the common goal of mankind;
 that universal peace is the prerequisite for the
 pursuit of that goal;
 that justice in turn is the prerequisite of peace, and
 peace and justice stand or fall together;
 that iniquity and war inseparably spring from the
 competitive anarchy of the national states;
 that therefore the age of the nations must end, and
 the Era of Humanity begin;

the governments of the world have decided
 to merge their separate sovereignties in one universal
 government of justice,
 to which they surrender their arms;
 and to establish, as they do establish, this Constitution as
 the covenant and fundamental law of the Federal Republic of
 the World.

One studying this preamble carefully will find more than one element in it that may be recognized as a preparation for the coming of Antichrist. In all the literature that I have been able to examine pertaining to world government—and this embraces some thousands of pages—I have yet to see any single statement in the proposed constitutions which even hints that there might be a God in this universe and that there is a divine law for men.

A Spirit of Delusio. If one will arrange the passages in the New Testament relating to the fundamental conditions prevailing on earth at the end of this age, he will find that most of them can be classified either as forces opposed to Christ, to the truth of God, to the Word of God, and to the people of God, concentrated in Antichrist; or those forces which deceive, such as false Christs, false prophets, etc., concentrated in the spirit of delusion which will come upon the earth and that work of Satan which is referred to as deceiving the nations of the earth.

Communism, as it is now enforced in Russia, might well be identified with both of these forces. It is anti-God and anti-Christian, but at the same time it has in it the spirit of deception. This is brought out most suggestively by an article appearing in *The Churchman* (September, 1951) by an anonymous missionary from China, and significantly entitled "Atonement Ideas in Communist Practice." He mentions five ways in which the Communists in China, as it were, carry on a program of propaganda in which at least five Christian elements are imitated. First of all there is the matter of sin, which finds expression with them in the condemnation of corporate sin of the landlord class. Secondly, there is the constant reiteration of the idea of liberation, corresponding to Christian salvation, of which our author says, "servent gratitude is expressed to the liberators in all sorts of ways, and there are many verbal parallels between Communist songs and Christian hymns." Thirdly, the cost of liberation is emphasized, introducing the idea of sacrifice. Fourthly, the common people are repeatedly reminded that freedom has not yet been fully attained, and that they must work hard for that end. Finally, Communism emphasizes the concept of making new men, exactly what is truly offered through Christ. Thus by the very concepts and hopes of the Christian faith, falsely interpreted, does Communism win its way into the hearts of millions.

Another Illustration of the Sowing of Tares. The famous historian, Dr. Arnold Toynbee, in an article on "The Awakening of Asia," appearing in *Current Religious Thought* (September, 1951), most aptly uses our Lord's parable of the tares in speaking of the forces which prepare the soul of Asia for the sowing of the seed of Communism. This is his statement:

What I am saying is that Asia—my "Greater Asia" which includes the whole of Africa as well as a large slice of the Americas—is a field that is almost asking for an enemy to come by night and sow tares in it. The enemy has, of course, turned up to take advantage of his grand opportunity, and I do not need to tell you who he is. I will remind you, though, that in dealing with any enemy, it is always good strategy to look him in the face and take the full measure of his strength, and, in the present contest between Russia and the West for winning the soul of Asia—the souls of the peasant three-quarters of mankind—a communist Russia has an appeal for Asia which it would be folly for us to ignore or even to underestimate.

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Various. The Evangelical Rally which was held in Berlin July 11-15, says a writer, has been a far greater success than was even expected, with 120,000 people from all zones of Germany attending various rallies during a five-day period. At the climax, on Saturday and Sunday, 200,000 more came together for this meeting. Says Dr. Fischer, President of the Evangelical Theological Seminary: "I believe that this was an event the importance of which cannot be over-estimated."

* * *

Most significantly, the Copts, for the first time in their history, have erected a church in the city of Nazareth. Many of the materials for the building were actually provided by the Ministry for Religious Affairs in the State of Israel, and the Israeli Government actually sent representatives for the consecration ceremonies, where a thousand joined the congregation of some three hundred local Copts. Israel helping to build a church in the town where Jesus lived for thirty years!

* * *

In a long article by Mr. Wilton Wynn, in *The Christian Century* (October 3, 1951), entitled "Jerusalem—World Capital!" is the following statement: "If Orthodox rights are not fully respected [that is, in regard to the holy places] under such a regime this group may again turn for support to an old protector of orthodox communities in the Near East—Russia. In the proper international context, they would not hesitate to extend their influence by acting as spokesman for Eastern Christians in a U. N.-controlled Jerusalem."

 EXERCISE

As in nature the more we exercise, the better the appetite, so in grace, the more our renewed faculties are called into play, the more we feel the need of feeding each day upon Christ. It is one thing to know that we have life in Christ, together with full forgiveness and acceptance before God, and it is quite another to be in habitual communion with Him—feeding upon Him by faith—making Him the exclusive food of our souls.—*Selected.*

The Pre-Tribulation Rapture of the Saints

AN ADDRESS BY H. A. IRONSIDE*

It is impossible to answer the question aright, "Will the Church go through the Great Tribulation?" without having a clear understanding of just what is meant by that term. It is perfectly plain from God's Word that during all the present age the Church has known much in the way of trial and tribulation, yet there is a specific period concerning which our Lord has said, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, that shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

Now this expression, "them that dwell upon the earth," refers to a moral class. It is not the same as though the Scripture said, "all the inhabitants of the world." As you go carefully through the book of The Revelation, you will find these words again and again, and they invariably have to do with a particular group of people who have refused the heavenly calling and chosen instead the things of this earth. In other words, they are identical in spirit with those who even now "mind earthly things," as Paul puts it in Philippians 3, rather than heavenly.

It will help a great deal if we see at the very beginning that the Great Tribulation is the time of Jacob's trouble, not the time of the Church's trouble. It cannot begin until after that parenthetic period that comes in between Daniel's sixty-ninth and seventieth weeks, for during all this age God makes no distinction between Jew and Gentile. It will be after the Church is taken out of this scene that He will recognize Israel again as a nation in special covenant relationship with Himself. Then their time of final trial will begin. I think I am safe in saying that the earliest word we have from God in reference to this hour of testing is found in Deuteronomy 4.

Notice that it was part of the message Moses gave to

*We have in hand several unpublished addresses and manuscripts by Dr. Ironside which we shall print as space permits, with the kind permission of Mrs. Ironside and John S. Ironside.

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Israel on the plains of Moab shortly before he resigned his responsibility and went up into the mountain to be put to sleep by God until the day of the Lord's coming. He said to the people, as he warned them of the folly of departure from God:

I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed, and the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you (vs. 26-27).

This, of course, was because of their sin, and their violation of God's holy law. Then he adds:

And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul (vs. 28-29).

This prophecy has never yet been fulfilled. This is not referring to Israel's return from Babylon, but it has to do with a return from their scattering among the nations of the earth; that scattering took place following the destruction of Jerusalem, forty years after the crucifixion of our Lord Jesus Christ, and never since that day have the people of Israel turned whole-heartedly unto God and known Him and as a result of such knowledge, have been restored. The present movement toward the Holy Land is not a whole-hearted return to God. The return of the Jews, which has been in progress for more than a third of a century, is not a turning to God as such, but they are going back to Palestine, as predicted in another Scripture, in unbelief.

Here, however, the Lord is speaking of a return yet to take place, and notice what He says in the next verse: "Thou shalt have tribulation." This is the first time that He speaks of this period of tribulation. Someone may say that they have been in tribulation all through the centuries, but it says here: "When thou art in tribulation, and all these things are come upon thee, even in the latter days" (vs. 30). This refers, therefore, not to the age-long tribulation through which they have been passing as a people, but to a set period of tribulation in the latter days. Then he says:

If thou turn to the Lord thy God, and shalt be obedient unto His

voice; (for the Lord thy God is a merciful God); He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them (vs. 30-31).

Although the people of Israel have forfeited everything on the ground of the Mosaic covenant, God has not forgotten the Abrabanic covenant and, on the basis of that covenant of pure grace, He will restore them again. Moses here speaks of the period of tribulation and links it with the latter days. We could spend hours in the Old Testament about this time of great trial. I want to take just a few passages here and there, and link them with the New Testament Scriptures.

In Isaiah 13 we have an account of the time of trial which Israel will go through in the latter days:

Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid: pains and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it (vs. 6-9).

Now, by "the land" is meant, of course, as throughout all the prophets, the land of Palestine, the home of God's earthly people. "He shall destroy the sinners out of it." That will be one result of this time of tribulation, when a remnant will turn to the Lord. Then notice some of the supernatural things that will occur at that time:

For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil (not merely the people of Israel for their evil, but all the world), and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger (vs. 10-13).

In this passage, which is just one of many along the same lines, we have God's vivid description of the end of our boasted civilization, when He is left out. It shows us what this world is going on to. It tells us what apostate Israel will have to endure. It sets before us what the unbelieving Gentiles will be obliged to go through.

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Examine also Isaiah 17. In this passage we get further information:

And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel. [This refers to the remnant of Israel in that day.] At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel; and there shall be desolation. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips [he is speaking of the land of Palestine]; in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow" (vs. 4-11).

What a vivid picture we have here of Israel's apostasy and God's dealings with them! When our blessed Lord was on the earth, Palestine was one of the most fruitful of lands. When the Saviour was not recognized and was rejected as Messiah, God rejected the people and cast them out and blasted their land. Since then Palestine has been like a great desert with here and there an oasis, unable to support any great population. Its climate has also been changed because of the fact, chiefly, also predicted in prophecy, that the large forests have been destroyed. The Turk helped the desolation. He never planted a tree where he cut one down, and in the last hundred years of his rule he put a tax on trees which was so exorbitant that it was cheaper to cut them down than to pay the taxes. What does God say?

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore, shalt thou plant pleasant plants, and shalt set it with strange slips.

This is exactly what has been going on since the close of the first world war. It is said that up to the end of 1930 over five million strange slips and pleasant plants had been planted in the land of Palestine—trees and shrubs brought from all over the world; a country of replanted orchards. The very thing predicted in the book of Isaiah is going on!

In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

One's heart could bleed as he thinks of what these poor Jews are going back to and how little they understand that the hour of tribulation is still in the future, and that they have to pass through it ere they recognize the Messiah their fathers rejected.

Now observe Jeremiah 30. Here we have great detail.

And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear and not of peace. Ask ye now, and see whether a man doth travell with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 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 (vss. 4-7).

A remnant, those who turn to the Lord, will take the place of the nation, for "they are not all Israel who are of Israel." Only those who in that day will be regenerated will represent the nation.

For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will buret thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them (vss. 8-9).

If you read carefully this and the following chapter, you will get a great many more particulars; but what we should stress is this: it is called the time of Jacob's trouble. Please bear this clearly in mind. It is not the time of the Church's trouble. We are having our time of trouble now. We have been having tribulation ever since the Lord went back into heaven. "In the world ye shall have tribulation" (John 16:33). Here, in Jeremiah, it is Jacob's trouble. If Christians could understand clearly what prophecy has to say of the Gentile, and the Jew, and the Church, they would never have to worry about the Church's going through the Tribulation, or any part of it.

Take note of Ezekiel 20. God is talking to Israel, as will be observed at the beginning of the chapter:

As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of

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the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. [He will bring them out from the nations of the Gentiles.] And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord (vs. 33-38).

Here clearly and distinctly He tells us why He will permit this time of trouble. It is a time of judgment on those who rebel against Him. It is a time when He is going to separate the remnant from the rebels. He will cause them to pass under the rod. It is the shepherd's rod, and He will own the remnant as His own flock.

Look now at Daniel's prophecy. In the eleventh chapter God gives us a remarkable picture of His dealings, from the overthrow of the Persian empire right down to the Tribulation, the time of the end:

At that time shall Michael stand up, the great prince which standeth for the children of thy people (12:1).

Michael is the archangel, and he seems to be the one specially mentioned in connection with Israel's welfare.

Please observe the exactness of biblical terms. Daniel's people are not the people of the United States, Canada, or Great Britain. They are the Jews, and the word is, "Michael standeth for the children of thy people."

And there shall be a time of trouble, such as never was since there was a nation even to that same time (vs. 1).

What will be the result of it?

And thy people shall be delivered, everyone that shall be found written in the book [or, is regenerated]. 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. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased (vs. 1-4).

Daniel had in view the particular period which Moses calls the tribulation of the latter days, the time of the end.

If we turn to Joel, we shall see a very vivid picture of the coming great conflict in which all nations of the world will have part:

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord (3:9-11).

At the very time when all nations are gathering together (evidently against Jerusalem as Zechariah tells us), the prayer goes up: "Let Thy mighty ones come down." This means that the Lord is coming with all the heavenly host to put an end to all this. Some people ask: "Doesn't the Bible say something about beating your swords into plowshares and your spears into pruninghooks?" And many people like to use this as a text for peace societies, and try to do away with war in this way. Yes, the Bible does say this, but this Scripture, Joel 3:10, must be fulfilled before the other Scripture so frequently cited, and this says: "Beat your plowshares into swords, and your pruninghooks into spears." After that will come the fulfilment of the command: "Beat your swords into plowshares and your spears into pruninghooks."

In Zechariah 14, we read:

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city (vs. 1, 2).

A great many people wonder if the great battle of Armageddon has already been fought. No, all the nations have not been gathered together, and Jerusalem is to be the center of conflict in that day.

Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south (Zech. 14:3-4).

This is a wonderful description of the Lord's coming, when He will be King over all the earth. They had a great earthquake in Palestine some years ago, and the mount of Olives was greatly shaken. Some scientists went out to investigate the cause of this. They said that there is a geological fault running throughout Lebanon, and that it is

very manifest in the mount of Olives. They said also that there would very likely be a greater earthquake, and then the mount of Olives would be divided. This is exactly what the Bible has stated all along. When His blessed feet shall stand again on the same spot where He stood before He went up to become our Intercessor, there will be a great earthquake and the mount of Olives will break asunder. But this is the last event of the Great Tribulation; it closes it.

From the Old Testament we have learned that the Tribulation will take place in the latter days of Israel's history. The people who will feel it most will be the Jews, but all the apostate nations of the Gentiles will also share the afflictions. It will not be a time of mere providential judgments only, but a time when there will be terrific and startling signs in the heaven and in the earth, and men will be made to acknowledge that God is dealing with them.

As a result of this time of tribulation, there will be separated from the apostate part of Israel a remnant who will turn to the Lord and be brought to know Him, a people recognized as His own in that day and preserved from further judgment. Lastly, we find that that time of trial will end with the personal return of the Lord Jesus Christ to the earth.

Turning to the New Testament further light is thrown on this day of grief and desperate sorrow. In Matthew 24 our Lord Himself gives us an account of this period of sorrow and judgment. He says:

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place. [This carries us back to the twelfth chapter of Daniel, (whose readeth, let him understand;) then let them which be in Judaea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days: (vss. 15-19).

This has to do with the land of Palestine. Notice the peculiar Jewish character of those days:

But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened (vss. 20-22).

Immediately after the tribulation of those days shall the sun be

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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 [Here you have the supernatural side.]; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other (vs. 29-31).

There are some who have the idea that the Great Tribulation is in the past. Some think of it as covering the sufferings of Israel under the Roman conquest in the days of Titus and Veapasian; that, however, was only a miniature picture of this, for those sufferings did not conclude with the return of the Son of God. Others take it as the time of the Church persecutions in the dark ages, but the Lord did not come then. This time of desperate grief and sorrow is still in the future. We are not going through it now. But let the Church of God be taken out of the world, and then things will be as Christ has portrayed and that period of tribulation will come and conclude with the return of the Son of Man.

Examine II Thessalonians 2. Having in mind that the Great Tribulation will take place in the end time, that it is the time of Jacob's trouble, and that it will end with the Son of Man coming to set up His kingdom, see what it reveals:

Now we beseech you, brethren, 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 Christ* is at hand (vs. 1-2).

Paul is referring to the very same period that we have been tracing through the two Testaments—the day of the Lord. The Thessalonians were passing through a time of trial. They were beginning to think that they were getting into the Tribulation and that the day of the Lord was already beginning. But Paul says, "No," and refers them back to his previous epistle, in which he suggests that we are not to look to the day of the Lord but to look for the coming of Jesus Christ to catch us up to Himself in heaven.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition (vs. 3).

Evidently someone had tried to mislead these people,

*"The day of the Lord" is a better rendition.

saying that the Tribulation had begun. Paul says, in effect: "Do not be worried, even if they do say they got it from the Spirit, or from the Word, or from me. Do not believe that it can begin until we are gathered out first." Two things must take place: first, our gathering together unto Him; and second, the apostasy.

I wish we might keep things in their proper place. Some people say that everything is going to pieces now. This is not true. Everything is not going to pieces, and everything cannot go to pieces, for our Lord Jesus has said: "Upon this rock I will build My Church, and the gates of hades shall not prevail against it."

Do not get into Elijah's group. He said: "Everything is bad; everyone has turned away from God, and I only am left." Then the Lord said to him: "I have seven thousand left who are just as good as you." Do not get that "I only" idea. How we ought to thank God, not only for the seven thousand but for the seventy-times-seven thousand who believe the Word as much as we do, and are just as interested in getting the Word out as we are! The apostasy will never come as long as the Christ-built Church is in the world; but when that Church is taken up to be with the Lord, then all Christendom will go into apostasy.

There is still something else:

That man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God (2 Th. 2: 4).

I have great respect for the view of many who think they see the description of the Papacy here. But how can it be said that the popes consider themselves to be above God? Does not their title confess to the very contrary—the vicar of Christ? It is absurd to say that the Papacy, as such, has taken the place of being above God. The man of sin will deny God altogether, and the only God he will recognize is himself. I am too good a Protestant to think that St. Peter's, in Rome, is the temple of God. The temple of God now is the spiritual house composed of all believers, and the temple of God in the future will be in Jerusalem and not in Rome. This joins with this text:

And now ye know what withholdeth [hindereth] that he might be revealed in his time. [Something is hindering the full revelation of

sin.] 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; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved (vs. 6-10).

There has been a great deal of controversy about this passage. Some claim that the hinderer is Satan who has his place in the heavens until after the rapture of the Church, and then he will be taken out of the way. Others claim that the hinderer is orderly government and, so long as orderly government prevails, these conditions cannot take place. Some of the early fathers believed that the hinderer was the Roman Empire, and they thought that Paul dared not put upon paper just what it was. Let me say this: This letter to the Thessalonians, like every other letter in the New Testament, was written, not for local believers only but for all Christians of all time. If this letter falls into the hands of a Chinese, he reads this: "You know what hindereth." What does he say? What does it mean? Hindereth what? It hinders the full manifestation of iniquity. He asks: "Do I know what hinders?" Do you think this man would have any difficulty in finding out what it was?

Do you know what hinders the iniquity from rising to its full floodtide in this world? It is the Holy Spirit. There is no question about that. You do not need to reason about it. The moment the Church of God is taken out of the world and the Holy Spirit ceases to work through the Church in the world as He does now, it will leave room for the mystery of iniquity to reach its full height. Then the time of tribulation will take place, but it cannot start until the Spirit is taken away. If the hinderer were removed tonight, that time of tribulation would start immediately.

The way the hinderer will be removed will be by what we call the rapture of the Church. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, 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 [that is, we shall be raptured away] to meet the Lord in the air." This is the hope for which the Church of Christ waits.

The Parables of Christ

By RALPH W. MITCHELL*

Have you ever tried to trace in the Gospels all the details of our Lord's journeys? You would have to admit that it is a very difficult job. Men have been engaged for a long time in writing "Harmonies of the Gospels," and sometimes there is disagreement as to the exact details. But there is one point upon which there can be no dispute, and that is that when we study the life of our blessed Lord, we can divide it into three parts. That is a helpful thing. It is always good to know where you are in the Gospels. First of all, there is the life of Jesus up to the period when, for the last time, He swept out the broken shavings from the carpenter's shop and left it all behind to begin His public ministry for God. Then you have the ministry itself—those wonderful three years which Lecky, the historian (and not a professed believer either), said had done more to soften and regenerate mankind than all the disquisitions of the philosophers and all the instructions of the moralists since time began. Then, there is the period when the Lord Jesus Christ set His face resolutely, like a flint, to go to Jerusalem and journeyed on to the cross, followed by the resurrection and the ascension. That is all included in that last phase.

Now here is an important point. If you read the Gospels carefully, you will find that the Transfiguration is the dividing line between the public ministry of the Lord Jesus and the time when He set His face towards Jerusalem. The Transfiguration has divided these two periods, not, of course, suddenly, but like the dawn's sunrise. You cannot see exactly when night has ended and day has begun—and the dividing line is something like that. The remarkable thing, I think, is that, studying the parables of our Lord, you will find that it is that same focal point of the Transfiguration that divides the periods. Because you cannot study the parables carefully without seeing that the first set are quite different from the last; and it is the Trans-

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figuration which marks the boundary. In the one case, you have a few parables of a certain character. After the Transfiguration, you have many more parables, but of a quite different character. It is upon these two things that we shall concentrate our attention in this message.

If you put the two sections together, you find the difference in character to be this: up to the Transfiguration, our Lord did not speak a great many parables but when He did, they were all parables of nature. After the Transfiguration, He did not speak much of nature but of men and women. Quite different altogether, you see. Previous to the Transfiguration, our blessed Saviour spoke about the tares, and the treasure in the field, etc.—all nature parables. These things that He saw with His own eyes as He looked around. He spoke, as one has told us, of "linen, flax, and cloth, and eggs, and fish, and candles." But when you come to the Transfiguration, these things are left behind and instead of telling us about the sower, and the tares, the mustard seed, and the leaven, He tells us of the Good Samaritan, the woman who had lost the coin, the ten virgins, the rich man and Lazarus, the Pharisee and the publican. You will notice that these are not nature parables at all, but something quite different. It is in the realm of men and women. Now the question is, What is the reason for this difference? You cannot sit down in front of a difference like that and not ask, What is the reason? I think the reason is that there are two parts of God's dealings with us. He deals with us in nature, and then He deals with us in grace.

1. God's Dealings with Us in Nature

In this connection, I would like to mention that these "nature parables" provide us with illustrations of elementary truth, unalterable laws and fundamental principles.

First then, they provide illustrations of elementary truth. Take the parable of the sower, for instance. "A parable of the soil" would be the more correct title, as all the emphasis is laid on the responsibility of hearing. Have you noticed that? Indeed, the word dealing with "hearing" is mentioned seventeen times in the first twenty-three

verses of Matthew 13. When you read our Lord's interpretation of the parable, you cannot help but note that it is all "hearing." This is an elementary truth. You cannot get good from anything that is spoken unless you hear. In the old days in Britain, the sexton, or the caretaker, of the church had a long rod and it was his job, during the sermon, to go around the congregation and awaken any of the parishioners asleep in the pew.

That was a very tactless remark made by a man to his minister, "There are no great preachers nowadays." But back came the crushing retort, "There are no great hearers nowadays." There are many other Scriptures dealing with the function of hearing, such as our Lord's words in John 10:16; "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd." Then in John 5:24; "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." We have Paul saying in Romans 10:14: "And how shall they hear without a preacher?"

Thus our Lord dealt with this elementary truth right at the very beginning of His ministry. What sort of a servant does he make who never pays attention to the ear? We are bound to hear. The Lord Jesus knew that men and women were too full of business cares or home industry, so He gave them the parable of the treasure, and talked to them of the safety of their estate. That was His method of teaching.

You know that the meaning of the word "parable" is literally, "throwing of things side by side with the suggestion of comparison." The old simple definition is, "an earthly story with a heavenly meaning." And so we have our blessed Saviour taking some set of facts and making them explanatory of others, strange and spiritual. So when the farmer went over the field of grass, he could not forget the sowing of the seed and the lesson regarding hearing. The woman could not forget what Christ said about the leaven, and so these ordinary things were made to speak in such a way that the humblest and meekest and poorest could un-

derstand what He said. They did not understand all the meaning of the parable, but the parable was there. They took away the story. Oh, the responsibility of hearing! You remember that S. D. Gordon used to ask: "Are you listening to me? Are you listening to me with the ear of your heart?" Have you noticed that the letters "e-a-r" are in the middle of "heart"? Perhaps you did not know before that there is an ear in every heart.

Secondly, they illustrate unalterable laws. That is another thing about the nature parables. Nature has no exceptions. She does not deal in exceptions. If the seed falls by the wayside, it is void. It does not matter where the wayside is; if the seed falls by the wayside anywhere, the unalterable law is that it is void—it grows nothing. It does not matter either who sows the seed; if it falls by the wayside it grows nothing. From these parables then you have just that, the illustration of unalterable laws. On the laws of nature you may build a ship, and having had a few years' experience in shipbuilding, I can tell you we were depending upon the laws of nature all the time. People ask today: "Why does God not intervene and stop this or that or the other?" But supposing He did. We constantly read or hear of walls that have fallen down. The wonder is that more walls do not fall down when you see something of the workmanship of our day. In some modern home developments, it is a surprising thing that the wallpaper somehow can be put on. Supposing God played about with nature laws like that. He would have to make another law, that walls that are not straight should not fall; and then some man would build a straight wall and that would be wrong. The fact is, you cannot interfere with the laws of God. As Paul reminds us: "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). The laws of God are unalterable.

Thirdly, they provide illustrations of fundamental principles. Nature has an evil force working away all the time, as well as the good. That was the element in the story of "The Parable of the Tares," which seemed to arrest the attention of the disciples. You note that the title of the parable was given by the disciples when they asked the

Saviour to explain the story to them. There were other amazing things told by the Lord in the parables, and the disciples would note them, but the fact that tares should be sown in the field was the most surprising thing of all to them. They wanted to know more about it, and no wonder. The deepest of all mysteries is the origin of evil. Explain sin, and you explain almost everything. One famous theologian gave a clever turn to the term "original sin" by saying that it means sin or revolt against one's origin, which is God.

Browning may say that "God's in His heaven, all's right with the world." But anyone with any understanding of the situation today knows perfectly well that all is not well with the world. Even in nature there is a force which keeps the earth going in its busy season, which gives us morning and night with perfect regularity, which sends the sunshine and the rain, and yet there is that force which can produce a tornado, destroy human life and property, uprooting trees and breaking down bridges. Yes, our Lord makes it clear in the parables that side by side with the sower's beneficent work, the counter-working of the enemy goes on: "But while men slept, his enemy came and sowed tares among the wheat, and went his way" (Matt. 13:25). Dr. Alexander MacLaren says: "Honest exposition cannot eliminate the teaching of a personal antagonist of Christ, nor of his continuous agency in the corruption of mankind."

2. God's Dealings with Us in Grace

Now, as we have seen, the Lord Jesus has been dealing with the things of nature. But He has something deeper to tell His disciples. After nature, He went on with grace. He gave a different set of parables to bring forth the things He wanted the people to learn. Here He is dealing with men and women. Among other lessons He desires to pass on are these:

First, God in His matchless and sovereign grace is mighty to save. Now what can nature say to us about the question of saving lost mankind? Nothing! It grows so weak; it cannot support itself. It falls to the ground and is trodden

under foot, and rots. That is what nature has to say about saving men. But grace? Has it anything to say? Can it help? Yes, thank God. As Charles Wesley sings in his great hymn: "Plenteous grace with Thee is found—grace to cover all my sin."

One of the first parables that our Lord Jesus teaches in this section is that of the Good Samaritan. Here was a man whose name is not given. We simply read of "a certain man" (Luke 10:30). A nobody? Ah, but as we read again that *marvellous parable we cannot help coming to the decision* that the Lord Jesus Christ is the Good Samaritan. The Lord is not dealing here with things. He is dealing with men—men who have fallen and who are amongst other fallen men, men who are stripped, men who are wounded, men who are half dead. And praise God, the Saviour comes along to help, to heal, to care, and to save.

That is what Christ has to say to the people through the parables. He was getting to deeper things. In the first section, we saw that the laws of nature are unalterable, and there are no exceptions. I am tempted to say that the grace of God is almost all exceptions. "I came not to call the righteous, but sinners to repentance," says our blessed Lord. Nature never says that. Nature speaks to us of God, of His majesty, of His glory, of His power, but cannot say anything of God's grace; but God through Christ comes and saves lost humanity. Oh, what wondrous grace is displayed in and through our blessed Saviour, concerning whom Paul says: "For 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 be rich" (II Cor. 8:9).

Next, God in His matchless grace is ever bidding men and women to avail themselves of His love and goodness. There are the parables of the King's Son, and of the Great Ruler, both of whom invited guests to a great feast. In the first one, because the invited guests made light of the invitation, the order was given: "Go ye therefore into the highways and hedges, and as many as ye shall find, bid to the marriage" (Matt. 22:9). In the second parable, because the invited guests began, all with one consent, to make

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excuse, the master of the house said to his servant: "Go out quickly into the streets and lanes of the city and bring in hither, the poor, the maimed, and the halt and the blind" (Luke 14:21). That is how God's grace goes out to the most undeserving. If only men and women will realize their lost condition they would find, in coming to God through Christ, what a wonderful welcome awaits them. Take the three parables in Luke 15: The Lost Coin, The Lost Sheep, and The Lost Son. That might represent three different classes of lost sinners—the one lost in the home, the one lost in the country, the one lost in the city. But wherever man is found, and however low or depraved his condition, the good news of the Gospel is sounded out to him: "The Son of Man is come to seek and to save that which was lost" (Luke 19:10).

There is the case of the Prodigal Son. Our blessed Lord does not say: "That young rascal who left his home, well nigh breaking his father's heart—he left on his own accord and he got all that he wanted from his father, did he not? It serves him right that he met with the fate that he did down in the far country. He made his bed; he can lie in it." That is not the way the Lord talks. He drew the picture of the father's heart, and the eyes of love watching, and the arms of grace waiting to welcome the son home again.

Oh, the love that sought me,
Oh, the blood that bought me,
Oh, the grace that brought me to the fold;
Wondrous grace that brought me to the fold.

Finally, God in His matchless grace is constantly warning men and women against the folly of slighting or rejecting His grace. Our Lord in a number of parables makes it clear that there is no substitute for grace. There is the story of the Pharisee and the publican. The Pharisee "prayed with himself" (Luke 18:11). Notice that his prayer did not reach the ear of God, for he merely "prayed with himself." It was simply a ritual. The publican, on the other hand, prayed: "God be merciful to me a sinner" (Luke 18:13). It is no wonder the Saviour, in His summing up, said: "I tell you, this man went down to his house justified rather than the other. For every one that exaltech himself shall

he abased; and he that humbleth himself shall be exalted." Yet folks continue to say: "I am a religious man, I go to church. Surely I can do no more." As has been well said: "Going to church does not make you a Christian any more than going to a garage makes you an automobile." The fact is, a man may be very religious and yet go to hell.

John Telford, in his life of John Wesley, tells of the four friends at Oxford who gained the name of "Methodist." Now the members of the "Holy Club," or "Bible Moths" as some called them, sought to change their lives and to secure peace of heart by a particular religious diet and a round of religious exercises. They met each evening from 6 to 9; they studied the Greek New Testament; they read divinity; they practised self-examination; they set themselves to gain particular virtues; they repeated collects three times a day; they were zealous in good works. Yet here is a fact that has to be remembered, as John Wesley and his friends discovered. Joining a "Holy Club" and becoming a devoted and disciplined "Bible Moth" is not enough. No religious diet and exercise can change your nature; only the grace of God in Christ can do that.

The Lord Jesus Christ also makes clear the folly of building upon a purely materialistic basis. He tells the story of the man, a certain rich man, who was so prosperous that he could think of pulling down his barns and building new ones. In the parable we read how God said unto the man: "Thou fool, this night thy soul shall be required of thee" (Luke 12:20). Alas, how many fools there are today who are only living for this world, and who do not realize that one day they will have to give an account of themselves to God!

Our blessed Lord also emphasizes the folly of thinking that the rejection of His grace is only a matter of opinion. There are those today who have the idea that because they do not believe in a hell that, therefore, hell ceases to be. They laugh now at the preacher who tells them that there is a heaven to be gained and a hell to be shunned. Our Lord Jesus, who has loved as no one on this earth has ever loved, and whose heart of compassion went out to all, told the story concerning another rich man: how that when he

died and was buried, "in hell he lifted up his eyes being in torment" (Luke 16:23). That man, in all probability, had scoffed at the idea of meeting God and of having to live eternally separated from God, but when he finally left this scene and came before the Almighty, he cried: "Have mercy on me" (vs. 24). Listen, friend, if you are reading this message and have not yet received the Lord Jesus Christ as your own personal Saviour, may I urge upon you to close in with God's offer of mercy and pardon? "Behold now is the accepted time, behold now is the day of salvation" (II Cor. 6:2). A warm welcome awaits you now, because this is the day of grace; but if you go on in your sin, and continue to slight or reject the offer of God's grace, then one day you will stand before the Great White Throne and hear the voice saying unto you: "Depart from me, I never knew you."

Question Box

No. 1271. I should appreciate knowing your interpretation of James 5:14, 15 as regards the use of oil in present times. I have heard discussions of it, and of instances of its use where healing has resulted. I am told that oil is a symbol of the Holy Spirit, but if the believer is indwelt by the Spirit already, what more can be gained except by the prayer of faith?

The verse in question, having to do with the elders praying over him that is sick, and anointing him with oil, has puzzled many. The use of oil for medicinal purpose was customary among the Jewish people in the first century of the Christian era. See, for example, Mark 6:13, wherein it is told that the Twelve, whom our Lord sent forth two by two, "cast out many demons, and anointed with oil many that were sick, and healed them." There are doubtless soothing properties in oil, but the healing was done in the same power whereby demons were cast out. It was the power which the Lord gave them (vs. 7). So, in the case of one who was sick, James said to the Jewish believers of the first century to let the afflicted one call for the elders, "and let them pray over him, anointing him with oil in the name of the Lord. And," said James, "the prayer of faith shall save the sick [relieve the exhausted one], and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The anointing with oil might have had, as we have said, medicinal or soothing value, but it was not the oil that healed the sick but the prayer of faith. The oil had no more merit in that direction than it had to forgive sins. It was the Lord who healed in answer to the prayer of faith, as it is He

who forgives in response to our faith. Compare also the use of figs for curative purpose (II Ki. 20:7).

The inquiry cannot be answered satisfactorily without further comment, however.

The sick man of James's epistle was instructed to "call for the elders of the church." What church, we ask—the church as a whole, which had certain elders in apostolic days; or the local church in Jerusalem; or a local church today?

Further, oil is a type of the Holy Spirit in Scripture. It is quite true that believers possess the Spirit, but it seems to us that the application of the oil was symbolic of the fact that the prayer of faith is offered in the Holy Spirit (cf. Rom. 8:26; Eph. 6:19; Jude 20).

There is no question that God does heal sickness when He is pleased to do so, with or without the use of medicines. We do not believe that it is New Testament doctrine that the sick must call for the elders and be anointed with oil, etc., else Paul would so have instructed Timothy when he had stomach trouble (I Tim. 5:23), would have commanded Trophimus accordingly when the apostle left him at Miletum sick (II Tim. 4:20), and, indeed, would doubtless himself have done the same when he suffered from his thorn in the flesh (II Cor. 12:7-9). It would appear that James's comment was counsel rather than command.

If any of our readers has a conviction of the Holy Spirit that, in case of illness, he must follow the word of James, by all means let him do so. God can and does heal. The healing, however, will be the result of the prayer of faith rather than of the anointing with oil; we have no doubt that God Himself will bestow the prayer of faith, by His Holy Spirit, in such an instance.

No. 1272. What is the meaning of candles used in an evangelical church, and have they any rightful place there? Also does an altar belong in such a church?

The question is not easy to answer since we do not know what is in the mind of the minister or deacons of the (Baptist) church in question. Candles may be used for decorative purposes or simply to give light. There is no harm in this. If, however, the candles are burned on a 7-branched candlestick, in imitation of the candlestick of the O. T. tabernacle or temple, and with the thought of ritualistic merit, that is another matter.

We do not know what kind of an altar the inquirer alludes to. Certainly it is not a sacrificial altar such as was used in the tabernacle, or an altar of incense!

The furnishings and ordinances of the tabernacle—including the candlestick and the altars—were given as patterns of heavenly things, figures for the time then present "until the time of reformation," that is, the setting of things right by the coming of a new Mediator between God and men, the Man Christ Jesus. When He came, the shadows were done away by the reality of His person, presence, and sacrifice of Himself. Read Hebrews 9 and 10. It would be wholly unscriptural and wrong, therefore, for any church to use imitations, as it were, of the tabernacle furnishings as though they had some value before God in this age. We doubt very much that the shepherd or leadership of the church of which the questioner speaks has any such thing in mind in the employment of candles in the church.

None can teach like God; and all who would learn of Him, must be alone with Him.—Selected.

The Revelation, Verse-by-Verse

By E. SCHUYLER ENGLISH*

Chapter VI, Verses 7-17

VERSE 7

"And when it opened the fourth seal, I heard [the voice of] the fourth living creature saying, Come [and see]." Under the judgment that follows the breaking of this seal, the divine authority over all that takes place on this earth is manifested clearly. Not only does God control life and death, and the destiny of the souls of all men, but it is He who governs and allocates the malevolent and diabolic forces of history according to His directive or permissive will.

"And I saw: and behold, a pale horse, and he that sat upon it, his name [was] Death." The inevitable successor to famine is pestilence, and with pestilence comes death. The word rendered "pale" might better be written "livid," like the color of a corpse. As the fourth seal is broken, a corpse-colored horse goes forth and his rider is named. He is death itself. This will be the end to which man-made peace, peace devised and designed without the Prince of Peace, must come. It has never been otherwise.

VERSE 8

"And hades followed with him." Some of God's people will be slain during the first half of Daniel's seventieth week; it is not they, however, but the unaved who will know most fully the scourge of the rider of the livid horse. The Church will have been translated before these seals are broken one by one. After the Church is raptured some men and women will be saved by grace through faith, but they will be in minority. The pestilence that brings death upon the unregenerate will be followed by hades. The victims of God's wrath will not be transported into the presence of His Son but will be delivered into hades, as unredeemed men and

*As announced in the November issue, Dr. Ironside's comments on verses 1-6 of this chapter compose the last expository writing that ever he did. The Editor, in continuing this commentary, is acceding to the request of not a few readers who have been helped by the studies thus far.

women, to await the judgment of the great white throne of chapter 20.

"And authority was given to him over the fourth of the earth to slay with sword, and with hunger and with death, and by the beasts of the earth." The vast sweep of this judgment of God upon those that dwell upon the earth is to be seen in the figure designated, "the fourth of the earth." Moreover, as Daniel's seventieth week advances, judgment will fall in intensifying degree of devastation; for when the seventh seal is broken, wherein the sounding of the seven trumpets is revealed, the extent of the havoc in that day will be increased to a third part of creation (chapter 8).

Four agencies will accomplish the destruction brought by the coming forth of the livid horse and its rider: war (sword), famine (hunger), pestilence (death), and the beasts of the earth, those satanically inspired instruments whose savage acts and frightful destiny are described in later chapters of this book.

VERSE 9

"And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the Word of God, and for the testimony which they held." The scene is changed with the opening of the fifth seal. No longer does John hear the voices of the four living creatures, saying, "Come," but he sees, under the altar, the souls of martyrs, and it is they who will speak this time. The expression, "underneath the altar," is a rather peculiar one, which has reference, no doubt, to the O. T. sacrifices wherein the blood of the slain beast was poured out at the bottom of the altar (Lev. 4:25).

The question arises immediately: "Who are these who have been slain?" Are they the saints of past ages who were slain for their testimony to God? Or are they members of the Church who have been martyred for the Word's sake? No, for both the saints of old and the New Testament Church are represented in the four and twenty elders who are seen enthroned, adorned in white raiment, crowned, and seated in heaven before a single seal of the scroll is

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broken (chapter 4). Who, then, are these martyrs whom John saw under the altar? The reason for their martyrdom is recorded; it was "for the Word of God, and for the testimony which they held." No doubt exists that they are saints of God. Their faithfulness to His Word and the witness which they bore caused the world to slay them. Men do not die for that in which they have no faith. And their message from "underneath the altar" will help to identify them.

VERSE 10

"And they cried with a loud voice, saying, How long, O sovereign ruler, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" This is not the language of the Church! The believer in Christ in this age of grace is not instructed to call for vengeance upon his enemies but is told to love them (Lk. 6:27). The language is reminiscent of the imprecatory Psalms which were written under the direction of the Holy Spirit centuries before the final persecution of Israel. These martyrs are Jewish people who will be slain for the Word of God in the first half of the Tribulation. In His Olivet discourse our Lord declared, concerning His people according to the flesh, that they should suffer exactly this kind of trial in "the beginning of sorrows": "Then shall they deliver you up to tribulation, and shall kill you; and ye will be hated of all the nations for My name's sake" (Matt. 24:9).

The time period of the fulfilment of these predictions is Daniel's seventieth week, when God will be dealing with Israel once more. The fulness of the Gentiles will then be completed, the Church will be gone, and at last God's chosen people, Israel, will begin to realize how blind they have been. They will become aware of the fact that the One whom they once rejected is indeed their Messiah. A new body of believers will be formed on the earth—not the Church but Jewish saints. And some of them will be martyred for God's Word and their witness. These are they who will cry, "How long, O Lord . . .?" and who will petition vengeance upon their enemies. Their attitude, which would be out of keeping in the age in which we now live, will be in perfect accord with an age of judgment.

Thus the words of the imprecatory Psalms—words which believers today shrink from using—will issue forth from their tortured and aching hearts, from "underneath the altar."

VERSE 11

"And there was given to them, to each one a white robe." The Old Testament saints are clothed in white garments at the resurrection of the dead in Christ, and so also are the believers of the Church age, as we have observed. No less will the martyred saints of the first half of the Tribulation receive, in the day here described, such apparel from the divine hand, indicative of the righteousness which is received by faith, the righteousness of God in Christ, which the Lord bestows upon all who will trust in Him in any dispensation.

"And it was said to them that they should rest yet a little while until both their fellow-bondmen and their brethren, who were about to be killed as they, should be fulfilled." The souls beneath the altar, then, are not the last martyrs for Christ's sake. "Their fellow-bondmen and their brethren" are yet to be slain. Other Jewish believers will arise during Daniel's seventieth week, and doubtless Gentile believers also, who will have been won to Christ by witnessing Israelites. Consequently, patience is commended to those whose souls are seen underneath the altar, and they are told to rest for a season until their brethren are slain as they have been slain. These brethren are further described in chapter 20:4: "the souls of those beheaded on account of the testimony of Jesus, and on account of the Word of God; and those who had not done homage to the beast nor to his image." The martyrs of the first half of the Tribulation are pictured in our present chapter; those of the latter half of the prophetic week, specifically the Great Tribulation, are shown, in chapter 20, as enthroned and reigning with Christ.

Hatred of God and active enmity against Him will continue through this present age of grace, increasing in intensity as year follows year; it will rise still higher as the tribulation period sets in and will expand in energy and violence until the Lord Jesus shall be revealed in flaming fire to take vengeance upon all those who do not know God.

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VERSE 12

"And I saw when it opened the sixth seal, and there was a great earthquake." In His prophecy pertaining to the time of the end, our blessed Lord stated that, following wars, and famines, and pestilences, there would be earthquakes in divers places" (Matt. 24:7). Even today there are more tremors of the earth in various parts of the world than ever before in history, and doubtless these will increase. It would seem from this passage, however, that the symbolic is a companion of the literal, for the upheavals described here, and those which follow immediately, suggest far more than that certain amazing physical phenomena will occur in the heavens and on earth. The Revelation is a symbolic book and unquestionably we find figurative language in this passage.

"And the sun became black as hair sackcloth." It would appear as though the political, ecclesiastical, and social orders are about to be shaken and to disintegrate as the sixth seal is broken. The sun is symbolic of divine authority. From the sun this earth receives not only light but life also, and Christ is spoken of as "the Sun of righteousness" who will arise and return one day with healing in His wings (Mal. 4:2). But, in this vision, "the sun became as black as hair sackcloth." So it will be that He, who is this world's light, will hide that light from this earth as He is rejected by this world in *toto*. In that day there will be no spiritual beacon to guide mankind.

"And the whole moon became as blood." The moon receives its light from the sun. While we sometimes think of the moon as a symbol of the Church—as in the creation account in Genesis—in view of the fact that the Church will be taken before the breaking of the seals, it would seem that the moon has another symbolism here. It speaks, in all likelihood, of civil order, "for there is no authority except from God; and those that exist are set up by God" (Rom. 13:1). When Christ is rejected to the extent that He will be in the end times, then all government will cease to function. There will be rebellion and anarchy. The moon will become as blood.

VERSE 13

"And the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts its unseasonable figs." The description of *how* the stars will fall is extremely graphic and needs no explanation. But what is represented by the stars? In chapter 1:20 the stars are said to be the messengers, or leaders, of the seven assemblies. So here it would seem that the figure denotes ecclesiastical leadership. When the true Church is taken, there will still be left on this earth unregenerated men who are "ministers" of various organizations of Christendom—leaders in Protestantism, and Roman and Greek Catholicism; leaders also among the Unitarians, Christian Scientists, etc. High place was accorded to them in the religious world and in man's esteem. But one day these so-called shepherds will fall from their lustrous positions, and henceforth there will be no pretense of religion left in them. Only a faithful remnant of God's people will remain on earth, whom the world will kill.

VERSE 14

"And the heaven was removed as a book rolled up." The very system in which these apostate, so-called ministers of the Gospel of Christ build their oasis, will be rolled away, and they will be able to find no nesting-place any more. All semblance of Christianity will have vanished.

"And every mountain and island were removed out of their places." World-powers (mountains) and other smaller governments (islands) will be disturbed in the great political, ecclesiastical, and social upheaval that will come upon the God-hating and Christ-rejecting world.

VERSE 15

"And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains." Sudden fear will come upon a world which, for a short time perhaps, has lived in selfish revelry in a society devoid of spiritual or moral conscience. There will be no exceptions. Kings, great men, commanders of multitudes (chiliarchs), the rich, the strong, bond or free, will

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hide themselves in the rocks of the mountains. Just as air-raid shelters are built beneath the earth in our own atomic age, as hiding places, so men will seek such shelter in that coming day, shelter from they know not what. But they will find no place to hide from Him who is omniscient, concerning whom the Psalmist inquired: "Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee" (Psa. 139:7, 11, 12). This is that of which Isaiah prophesied when he said: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth" (2:19).

Verse 16

"And they say to the mountains and to the rocks, Fall on us, and have us hidden from [the] face of Him that sits upon the throne, and from the wrath of the Lamb." This is what has often been termed "the greatest prayer meeting of history." The prayer, however, will be inspired by fear rather than by conviction and repentance. All the earth-dwellers will know that their very lives and souls are imperiled, and so they will seek to escape. Were escape given them, doubtless they would turn again to their former attitude of scoffing unbelief and rebellion against God. They ask, not God but the rocks to fall upon them to hide them from the face of the throne-sitter, "and from the wrath of the Lamb."

What so amazing expression this is: "the wrath of the Lamb"! Did you ever see an angry or aroused lamb? Of course not; but the Lamb of God is also the Lion of Judah (5:5). When the grace of our Lord Jesus Christ, in His lamb-like character, is refused, he who thus rejects Him must be prepared to face His indignation and judgment. It is a solemn thought; for those who confront His wrath will never know again the opportunity to experience His mercy.

VERSES 17

"Because the great day of His wrath is come, and who is able to stand?" The day of the wrath of the Lamb is come, we are told. All that occurs under the judgments introduced upon this earth with the breaking of the first six seals comes within the compass of the wrath of the Lamb. It all takes place during the first half of Daniel's prophetic week, and it terminates with the prayer meeting and tragic judgment of the final verses of this chapter. The latter half of the seventieth week of Daniel's prophecy, the period known as the Great Tribulation, will bring forth still greater divine fury—the wrath of God. None will be able to stand before Him in that day; but then, who can stand before the Lamb's wrath? No one. So may none who reads these lines neglect the great salvation that is offered in Christ in this day of grace; for "he that believeth not the Son shall not see life; but the wrath of God abideth on him."

(To be continued, D.V.)

BREAD CAST UPON THE WATERS

SELECTED BY J. A. BOYFIN

For the Christian there is no desert without the glory-cloud of God's presence and no wilderness without Christ, his bread and water.

No mere explanation of the Lord's coming as a doctrine is the proper hope of the Christian. The hope of the Lord's coming is not prophecy but that which is real, ever present, blessed, the sanctifying expectancy of a soul which knows the Lord and waits to see Him and to be with Him forever.

Thou remainest; sea and land,
E'en heaven shall pass,
But Thou shalt stand.
Undimmed Thy radiance appears,
Changeless through all the changing years.

The death of Christ for the believer has met every righteous claim outstanding against him. It is God who justifies. The believer's shameful sin and guilt is *res adjudicata*, a matter already completely and forever adjudicated.

The Doctrine of the Believer's Judgment*

BY MERRILL F. UNGER

CHAPTER II

The Scriptural Doctrine of the Believer's Judgment

Having surveyed unscriptural teaching on the subject of the believer's judgment and having outlined the basic reason for erroneous positions, it is now necessary to consider the Scriptural view.

I. The Subjects of the Believer's Judgment

As Henry Varley says, this judgment "has reference to the members of the body of Christ *only*."¹ In other words, only the saved from Pentecost to the out-taking of the Church, at the first event of Christ's second coming, will be included. It is a distinctive adjudication for a unique group—those baptized by the one Spirit into the one body of Christ (I Cor. 12:13). It is not entirely impossible to give such an interpretation to the expression "through the body," *dia tou somatos* (II Cor. 5:10), understanding "the body" in a collective sense to mean the Church, the "body of Christ." However, the more natural sense seems to be that the apostle refers to the deeds done through the human body after we have been saved rather than actions wrought in the body of Christ, although both facts are true; and both may have been intended by the apostle. One has the individual aspect in view, the other the aggregate, emphasizing the truth of the "one body" (Eph. 4:5). At any rate, the subjects of this assize are the Lord's people only.

The frequent and consistent use of the pronoun "we" in the context of II Corinthians 5, can have reference only to believers, as previously noted. The same is true of the context of Romans 14:8-10, the other great passage dealing with the believer's judgment. There, as in II Corinthians 5,

*This is the second of a series of articles by Dr. Unger, professor at the Dallas Theological Seminary, on this important subject.

¹Varley, Henry, *Christ's Coming Kingdom*, p. 256.

Paul assuredly means to identify persons addressed as "we" with himself, as believers. Who but a Christian "lives with the Lord" or is "the Lord's"? Of whom can it possibly be said, except of believers, whether living or dead, that they are "the Lord's" (vs. 8)?

The time of the judgment (after the out-taking of the Church), the basis of the judgment (the believer's works), the purpose of it (to reward the faithful), and, indeed, any other consideration which might be advanced, makes it clear that only believers are manifested in this scene.

However, if only believers appear, yet *all* believers appear. Not one of them will be absent. The judgment will be, in the fullest sense of the word, a solemn and decisive time. "We shall *all* stand" (Rom. 14:10). "We must *all* appear" (1 Cor. 5:9). That one word "all" is very significant. Not one believer, no matter how carnal or unfaithful, is excluded. No Christian will escape it. Even the apostles and martyrs, as well as the humblest and most obscure believers, will be judged for their actions in this life since becoming Christians, whether those acts be good or whether they be worthless.

The resurrection of the tribulation saints likely takes place at the end of the tribulation period (Rev. 6:9-11; Rev. 20:4). Since this group is not in the Church, the body of Christ, it will not likely be judged for works at the same time and scene with believers, but will certainly appear for adjudication before entering the marriage feast (Rev. 19:7-9).

II. The Judge of the Believer's Judgment

That the adjudicator is Christ there can be no doubt. The scriptural name for the event "the judgment seat of Christ," emphasizes the judge as Christ Himself. This is to be expected, as Jesus Himself declared that the Father "hath given all judgment unto the Son" (John 5:22). Accordingly the one unvarying feature common to all eschatological adjudication is that the glorified Son of Man Himself is the judge. All final judgment has been committed to Him, and this scene is no exception.

That Christ is the adjudicator is specifically stated. "Wherefore, judge nothing before the time, until the Lord

come, *who* will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God" (I Cor. 4:5). Says the apostle: "But He that judgeth me is *the Lord* (I Cor. 4:4).

III. The Necessity of the Believer's Judgment

A divine urgency and necessity are evident in the whole procedure of the believer's judgment, for the apostle's language is very compelling: "For we *must* all be made manifest before the judgment seat of Christ" (II Cor. 5:10). Why the "must"? Ostensibly the apostle is viewing the necessity of judgment from the divine side. Because God is what He is, and does what He does, judgment is a vital part of His all-righteous rule and reign. From the human side judgment is essential in that it meets the requirements of conscience, of experience, of history, and of a theistic view of the world. Therefore the apostle's use of a strong term, "must," is very significant. That God will judge all men is an absolute necessity because of His moral being and righteous government. That He will not judge all alike, but each man or group of men upon the proper and just basis, would be looked for in the case of unerring wisdom.

It is consequently to be expected, since in the Pauline epistles is found the revelation of the "mystery" of the Church with the outcalling of the body of Christ in this age of grace, resulting in a new and unique company of humanity which is in a special and distinct relationship that is free from condemnation and eternally "in Christ," that a special judgment would be revealed, suitable to this new and unique company. Indeed, this is not only found to be reasonable but scriptural as well. This need is met in the judgment seat of Christ. It is not surprising either that Paul, to whom was revealed the mystery of the Church, should be the principal human instrument for the revelation of this subject, since the believer's judgment for works is so intimately connected with the members of the body of Christ, who are the subjects of the adjudication.

Thus from both the divine and the human side the necessity of the believer's judgment is patent. That it is neces-

sary that it be a separate and unique judgment for the believer only appears, however, from the special features of the age of grace, and the outcalling of a distinctive and separate group—the body of Christ, the Church.

IV. The Purpose of the Believer's Judgment

It must ever clearly be held in mind that the purpose of this judgment is in no sense unto condemnation, involving the issue of salvation or perdition. To err at this point is to plunge the whole subject into unutterable and inextricable confusion. The believer's judgment for sins is forever past, as far as his eternal life is concerned. The statements of Scripture on this point are unequivocally plain. "There is now no condemnation [judgment] to them that are in Christ Jesus" (Rom. 8:1); "He that beareth My Word, and believeth on Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24); "But now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself" (Heb. 9:26); "Who His own self bare our sins in His own body upon the tree" (I Pet. 2:24); "Blessed and holy is he that hath part in the first resurrection, over these the second death hath no power, but they shall be priests of God, and of Christ" (Rev. 20:6).

It is a fact that the believer is eternally and inseparably "in Christ" as the result of having accepted a perfect sin-bearing substitute. It is this fact that makes him a candidate for this judgment. Never will the believer be faced with the question of the guilt of sin. Another has effectually borne all the guilt. So the problem resolves itself into an apparent contradiction—for the believer "no condemnation [judgment]," yet an appearance before the "judgment seat of Christ." *The seeming paradox and contradiction vanishes when the fact is remembered that the question of eternal life or eternal perdition never reappears at a later judgment for the Christian. Therefore there is no such thing ever in prospect, or a possibility for him, as condemnation or judgment involving perdition.*

But what, then, is the purpose of the believer's judgment?

This is the crucial consideration of the study, and must be dealt with in some detail.

1. *The First Purpose of the Believer's Judgment is Vindication*

The world is no friend of grace or of believers. The seed of the serpent has with relentless malice and implacable rage continually accused the saints. Our Lord Jesus Christ, in all His sinlessness and purity, was done to death as a common criminal. Stephen, a "man full of faith and of the Holy Spirit" (Acts 6:5), was accounted an impious blasphemer, and stoned to death. Paul himself was adjudged a person not fit to live on the earth (Acts 20:22). Early believers, viewed as heretics, together with millions who were done to death during the Dark Ages, deserve a better judgment. Saints have been regarded as the "filth" and the "offscouring" of the world (I Cor. 4:12, 13). Will there be no just tribunal to reverse these outrageous decisions against God's elect? Will there be no divine court of unerring justice to vindicate and reward these of "whom the world was not worthy"? They deserve a better judgment. They shall have it, but not in the courts of this world. In this heavenly assize the saints shall be allotted power and authority, not only to rule and reign with Christ in the coming age but also judicial dignity to judge the wicked world which persecuted them, yea, even authority to judge the fallen angels (I Cor. 6:2, 3).

Moreover, at the judgment seat vindication will extend to the difficulties and inequalities between the saints as well. All injustices and misunderstandings will then be settled. The humble, loving believer who endured meekly under provocation from a fellow-believer, who perhaps was wrongly accused or maliciously spoken of, but who bore all meekly and unresistingly for Jesus' sake, shall then be manifested in His true light, and vindicated of any false charge.

2. *The Second Purpose of the Believer's Judgment Is Reward*

The judgment of a believer is threefold: as a sinner; as a son; and as a servant.

(1) *As a Sinner:* in this capacity the believer's judgment is past and was settled at the cross, the basis of judgment

being Christ's finished work, and the result being the death of Christ and the consequent justification of the believer (Rom. 10:4; Gal. 3:13; I Pet. 2:24; Rom. 8:1).

(2) *As a Son:* under this status the believer's judgment is for "unconfessed sins," not "sin." When the believer accepts Christ, that settles the "sin" question for him but not the "sins" question. Sins are the result of the old nature which remains after the believer gets a new nature at regeneration. The remedy for "sins" is confession (I John 1:9). The punishment for unconfessed sins is chastisement. "But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world" (I Cor. 11:31, 32).

(3) *As a Servant:* this is the sphere in which the believer appears for judgment at the judgment seat of Christ. His works, and all his actions as a servant of Christ, come under divine scrutiny. The result is reward or loss of reward. Having accepted the judgment for sin in the finished work of Christ, the immediate question for the believer becomes: "What use am I making of my redeemed and God-given faculties?"

It is perfectly clear from Scripture that all believers have the same position in Christ, and when the blood-bought throng stands before the judge, the question will be: "How has each one served?" As members of the body of Christ, each with a distinct function, how have they exercised that function and work for which they were divinely chosen?

(To be continued; D. V.)

TO SATISFY HIS HEART

We are apt to rest satisfied with being saved by what Christ has done for us, without cultivating holy communion with Himself. His loving heart could never be satisfied with this. He has brought us nigh to Himself that we might enjoy Him, that we might feed on Him, and delight in Him.—*Selected.*

FOR THE TREMBLING HEART

Nothing is more calculated to assure and establish the doubting, trembling heart, than the knowledge that God has taken us up just as we are, and that He can never make any fresh discovery to cause an alteration in the character and measure of His love.—*Selected.*

Five Features of Faith

By KENNETH O. BOUTON*

How do you spell "faith," saving-faith? *Forsaking All I Take Him.* It is a personal trust in a personal Saviour, the Lord Jesus Christ. It means taking God at His word. Faith is much more talked about than lived-out in the lives of God's children. A partial reason for this is that many today are "by-pass" Christians, looking for an easy way around, instead of "by-faith" Christians, taking the sure way through. The Bible records some helpful examples of those whose lives were marked by faith.

In Genesis 5:22-24 we are told that Enoch walked with God. That this was a walk of faith is plainly evident from Hebrews 11:5, 6, which says that Enoch pleased God. It is impossible to please God without faith. Enoch had feet of faith with which he walked with God. Dr. W. H. Wrighton once said, in commenting on Isaiah 40:31: "Ecstasy enables us to fly. Enthusiasm makes us run. Faith alone gives us endurance to walk in constant acceptance of God's will for our lives."

When Joshua replaced Moses at the latter's death, he was assured by God that "every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" (Josh. 1:3). May God give us large feet of faith to stand on what He has promised.

Someone has suggested that faith steps out when there is nothing to stand on, that is, nothing but the promises of God. Remember that Enoch lived in a day of declension and apostasy similar to our own. He was a family man with all its attendant responsibilities, still he walked by faith with God for three hundred years. It is no wonder that one day God said to him: "Come home with Me," and translated him to heaven. In the writings of E. M. Bounds an apt summary of what God desires is expressed: "Men great in holiness, great in faith, great in love, great in fidelity, great for God." A consistent, clean, consecrated Christian

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walk may never make the newspaper headlines but it is noted in heaven. "Walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

Most Bible readers are familiar with the story of Elijah and the prophets of Baal, as found in I Kings 18. After Elijah had caused these false-prophets to be defeated and destroyed, he made a unique statement to King Ahab, saying: "There is a *sound* of abundance of rain" (vs. 41). It had not rained for three and a half years. There was not a cloud in the sky; not a rumble of distant thunder; not a rustle of leaves as by the wind preceding a storm. How could Elijah make such a statement? He had *ears of faith*.

Beloved, to what are your ears attuned? To heaven? Two men walked together one day on Times Square. One said to the other: "How is it that you say that God speaks to you? I never heard Him speak to me." His Christian friend drew a half-dollar unnoticed from his pocket and dropped it on the sidewalk. In spite of the noise and confusion of that busy section of New York City, the other man immediately looked for the coin. Therein was his answer. He had ears tuned to the sound of silver but not to the voice of God. Have you ears of faith which hear the fulfillment of God's Word when, humanly speaking, it is an impossibility? "Faith laughs at impossibilities and cries: 'It shall be done.'"

Elisha, successor to Elijah, had an interesting experience which is told in II Kings 6. The King of Syria sent his soldiers to take the prophet. They surrounded the city of Dothan where Elisha was staying. The next morning, when he was aware of the enemy, Elisha's servant came weeping to his master, crying: "Alas, my master! How shall we do?" (vs. 15).

Elisha calmly prayed: "Lord, open his eyes that he may see" (vs. 17). The Lord did just that, and it was revealed that the mountain outside the city was filled with heavenly guardians in the form of horses and chariots of fire. In order to see this it is necessary for Elisha's servant to have *eyes of faith*.

A most encouraging statement was wrung from the lips of Satan, our arch-enemy, when, in response to God's question regarding Job, he whined: "Hast not Thou made an

hedge about him, and about his house, and about all that he hath on every side?" A few years ago the world in song was asking not to be fenced-in. Thank God the Christian is fenced-in and hedged-about by the grace, love, and mercy of God. Nothing can affect you as a child of God except as He permits. Open your eyes of faith to behold the goodness and providence of God in every ordinary circumstance of life, as well as in each exigency (Rom. 8:28).

Not long after the ascent into heaven of the Lord Jesus Christ and the descent of the Holy Spirit to dwell within believers in Christ, Peter and John made their way to the temple to pray (Acts 3). Outside the gate that they were about to enter lay a poor, crippled beggar who asked for help. Peter looked on this helpless man with compassion and made a reply which none of his so-called successors could make, saying: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength" (vss. 6, 7). This is the *hand of faith*. It is extended to dying sinners in that wonderful name that means Saviour.

What a privilege and pleasure it is to tell men and women of the eternal Son of God who died for them on Calvary's cross, whose precious blood cleanses from all sin if they will but trust Him. Have you been extending the hand of faith in the name of the Lord Jesus, to those in the prison-house of sin? What a glorious God-given opportunity to serve the Lord of glory!

Feet of faith, ears of faith, eyes of faith, and hands of faith can never be exercised unless one all-important fact of faith is first realized. This is found in Romans 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." There must be a *heart of faith*. By "heart" is meant the very core of one's being. Here upon the heart is where God looks, and from it comes all manner of sin (1 Sam. 16:7; Matt. 15:19). When the Holy Spirit brings conviction and leads to repentance and faith, He also regenerates, seals, and assures the be-

liever. Then the heart can rest in Christ, the feet walk with Him, the ears hear His Word, the eyes see His protecting care, and the hands become useful in His service.

Letters

What Has Happened?

To the Editor:

What has happened to those very excellent articles on "World Prospects"? We miss them very much from the recent copies of *Our Hope*.

C. E. JOUN

St. Paul, Minn.

¶ They will be resumed very shortly, D. V.—Ed.

Holy Ground

To the Editor:

I want to thank you for *Our Hope* and the blessings it brings every month. After reading it I feel that I have walked on holy ground and almost seen God face to face. God bless you for preparing such a rich feast for us. May He continue to use you in an even greater way in the days to come.

E. TRAYMAN

Tooele, Utah.

National and World Councils

To the Editor:

Please tell us whether the World Council of Churches is modernistic or fundamental.

AN OHIO READER

To the Editor:

Who are the leaders of the World Council of Churches?

AN INDIANA READER

To the Editor:

What is the Ecumenical Movement? Are you for it or against it?
A CALIFORNIA READER

¶ This whole matter will be discussed under "World Prospects" in the January or February issue, D. V. ¶ let us say that we of the councils and referred to since them to be opposed to cal truth.—Ed.

Soul-Food

To the Editor:

The August issue of has arrived and it is just things. I enjoy and this magazine so much that I have been helping others to keep it the as soul-food that it was Gabrielio was Editor He was a friend of I and my father was a s long as I can remember went home to be w in 1935. We pray Co tinue to bless you all cious service. We missi give out all the time spiritual food as that.

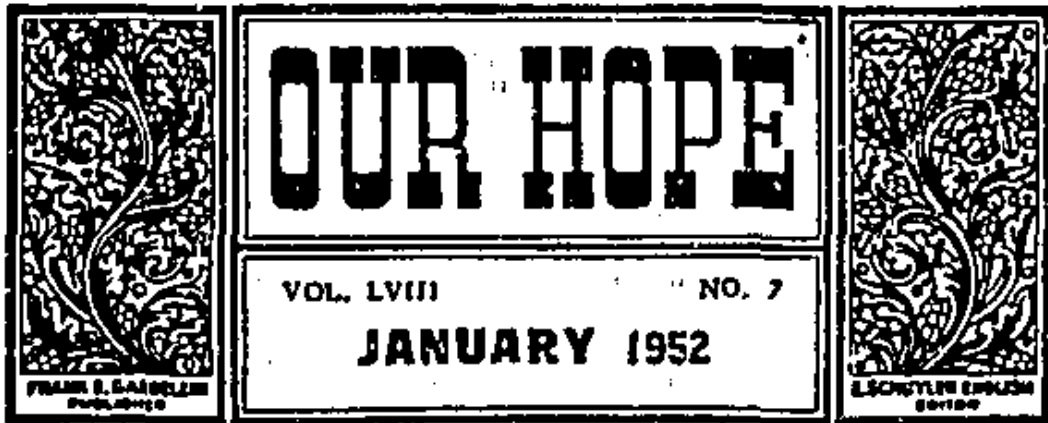
VERNA S. HERTZLER

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Editorial Notes

**MEMORIAL
EDITORIAL:
The Vision, the
Hope, and the
Life**

For the child of God there is but one vision — Christ and Christ alone. This is the vision the Holy Spirit gives. For this He has come; for this He dwells in our hearts. His constant work is to glorify Christ, to take of the things of Christ and to show them unto us. He exhorts us to look unto Jesus, the author and finisher of faith (Heb. 12:2), and if He is permitted unhindered to do His work in us, we shall be enabled to say: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man" (Heb. 2:9).

After Paul had written to the Colossians of Christ's eternal and matchless glory, after his inspired pen had shown Him forth as the head of creation and the head of the Church, and revealed His Godhead and His preeminence in all things, *he wrote of the believer's identification and blessed union with Himself. In Him, who passed for us through death and was buried and rose again, the fulness of the Godhead bodily now dwells. We see Him in the highest glory in His glorified humanity.*

Then we read: "Ye are complete in Him, who is the head of all principality and power." He is our fulness, our perfection, our all. Christ is all! We died in Him, we were buried with Him, we are risen with Him, we are seated in Him, we are sons with Him, and we shall be heirs with Him. Well may the trusting heart shout, "Hallelujah!"

Paul now writes his great exhortation: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:1-4). If Christ is real to us, if the eyes of our hearts behold Him on the right hand of God and know ourselves there also, as risen with Him, then our thoughts, our minds, and our affections must be there. The things above must have more meaning and more attraction than the things on earth. Our life is there hid with Christ in God.

Then bursts forth the hope, "that blessed hope." The Christ up yonder, who appeared once on earth in the form of a servant to die for our sins, the Christ who appears now in the presence of God for us, that same Christ will appear again. The Scriptures are filled with the promises of this future appearing. It will be an appearing in glory. His own promise tells of this, for He spoke of His coming in power and great glory. It will not be a spiritual glory but a literal glory. His appearing will not be some kind of a spiritual appearing but a personal physical appearing. With His appearing, His own will appear with Him in glory. Their glorious goal is reached in that day "when He shall come to be glorified in His saints, and to be admired in all them that believed" (II Thess. 1:10). Then He will have the travail of His soul and possess the riches of the glory of His inheritance in the saints (Eph. 1:18). What that appearing with Him in glory means no saint has ever fully understood, nor will understand, for we look into a glass darkly.

But such a vision and such a hope demand a life accordingly. The life of the believer is a risen life. The things of the old life, emanating from the old, corrupt nature, must remain in the place of death, where His death has put them. The power of the Holy Spirit makes this possible, and if we walk in the Spirit we shall not fulfil the lusts of the flesh. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Christ

must be put on, that is, the new man. How sweet to faith and to our hearts are these exhortations: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness . . . and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:12-17).

This vision and this hope demand a separated life, a surrendered life, a consecrated, a victorious life. It is saddening to see so many who are unquestionably saved by grace, living lives which can hardly be distinguished from the life of an unsaved person. It is saddening to see those who profess to love His appearing, who study prophecy and say that they wait for Him, going along with the pleasures of the world in company with those who have a form of godliness, denying the power thereof, who are lovers of pleasure more than lovers of God. Truths which do not exercise the conscience may be absorbed by the intellect but they have never touched the heart. To believe in that blessed hope and study it, without any influence on one's character and walk, is "trafficking in unfelt truths."

We turn to another equally precious passage. The beloved disciple writes: "Behold what manner of love the Father has bestowed upon us, that we should be called the children of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know, that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure (I John 3:1-3). Countless thousands have thanked God for these blessed words. We are in the family of God by faith in Jesus Christ our Lord. We are born into this family. In the new birth we receive the divine nature. The world, which knew Him not, does not know us. But if a child of God goes along with the world, the world will certainly acknowledge such a one. Here, too, "that blessed hope" is stated even more

fully than in Colossians. Christ will appear, and when that glorious moment comes all the children of God, in the family of God, shall be like Him, for they shall see Him as He is. Each member in the body of Christ will be transformed into the same image, that He might be the firstborn among many brethren (Rom. 8:29). Again we say that no saint knows now what all this will mean.

But this hope must have a sanctifying influence upon our lives. It must lead to the separated life. Grace not only saves but it teaches. Real salvation is evidenced by following and practicing the teaching of the grace of God: "Teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously and godly, in this present age; looking for that blessed hope, and the glorious appearing of the great God and Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:12-14).

Brethren, the time is short. Just a little time may be left before we all have to appear before the judgment seat of Christ. Let us use the little time to manifest the vision and the hope by a life worthy of the Lord, worthy of our heavenly calling, and worthy of the Gospel.—A. C. G., 1930



Complete in Christ When the Holy Spirit testified, through the pen of the Apostle Paul, that the believer in Christ is "complete in Him" (Col. 2:10), the Spirit did not mean other than what He declared. Paul was not inspired to write that the believer may be complete in Christ, or hopes to be complete in Him, or that one day he will be, but he declared of all believers: "Ye are complete in Him." No, we are not complete in ourselves, neither are we complete in church affiliation or anything else; we are complete in Him. The very moment that we are made members of Christ's mystical body by faith in Him and by the Holy Spirit's office work in us, we lack nothing, for we are complete in Christ. And even though He be in heaven at the Father's right hand while we are still on earth amid its temptation and sin, "as He is, so are we in this world". (I John 4:17).

It is written elsewhere in the Scriptures that Christ Jesus is, of God, "made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30), so that we find that we lack nothing but that even now, in this instant and for all our days on earth, we have in Christ everything that the soul can need or desire. It results, therefore, that we do injustice to His name and disparage His work when we doubt our completeness and imagine that something is needed, in addition to the precious blood that was poured out at Calvary, to fit us for heaven. The instant that we trust in Christ as Saviour and Lord we are as ready for heaven as we ever shall be, for our acceptance before God is not in ourselves but "in the Beloved" (Eph. 1:6), and we are "complete in Him." How often ill-informed or doubting Christians pray that they may be made meet for the inheritance on high! How frequently they talk about a saint who has passed on as if he were ready for heaven at last and had gone on to his reward, when every child of God is ready for heaven the moment he is saved! Heaven is not a reward but is, like our redemption, a free gift of God. It is not necessary to struggle and strive to be ready for heaven; it is proper, rather, to rest quietly in Him in whom we are complete, "giving thanks unto the Father, who *hath* made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12) by virtue of the efficacy of the blood of the cross.

Some well-meaning Christian will ask in all sincerity: "Do not such statements as these grieve the Holy Spirit, and dishonor Him by suggesting that His work in this age of grace is of little value?" On the contrary, it is pleasing to the Spirit when we speak thus and is in perfect accord with the purpose of His ministry in this age. Our Lord Himself declared concerning the Spirit, the Comforter: "He shall testify of Me . . . He shall not speak of Himself" (John 15:26; 16:13). Consequently when the child of God is deluded into trusting in the exercise of his own will so as to attain to some position above that in which Christ's atoning work has placed him, thus turning his eyes upon himself and therefore away from Christ, he is grieving and dishonoring the Holy Spirit. For the ground of the complete-

ness of the Christian is not the work of the Holy Spirit in us day by day, but it is the work of Christ for us, wrought out nineteen centuries ago. And the way to practical and progressive sanctification is to accept this in faith.

No matter how long we have been members of the family of God by faith, we shall never come to the place where we can boast of any good thing in ourselves. We are what we are by the grace of God (I Cor. 15:10); in our flesh no good thing dwells (Rom. 7:18). This is fact and will never be otherwise in this life on earth. From the dawn to the sunset of our Christian experience we must be conscious, surely, of our own unworthiness and emptiness in ourselves, so that we must therefore be self-emptied and receive in all its fulness and by unwavering faith the glorious declaration: "Ye are complete in Him." For, as Spurgeon put it, "there are but two steps to heaven: out of self into Christ; out of Christ into glory."



Sweeter than Prayer We have often thought, as we have considered our relationship to the triune God, that the highest experience that we can hope to have, this side of heaven, is prayer. Surely prayer is an exalted privilege, and this is so even when we approach our heavenly Father under the stress of conscience and in confession of sin, or as beggars seeking blessings and favors from Him. How wonderful it is to pray! And yet there is something in our Christian experience that exceeds prayer in nobility and sweetness, that brings to the devoted child of God greater peace and fuller joy than the prayer habit. It is fellowship such as is described in the familiar words of the Apostle John: "Truly our fellowship is with the Father, and with His Son Jesus Christ" (I John 1:3). This is one of those spiritual lessons that comes to some of us only after knowing the Lord for many years.

The word translated "fellowship," in the text cited, is from the same root, in the Greek, as that which is rendered "partners" in Luke 5:10: "James, and John . . . which were partners with Simon." Not only were James and John friends and associates with Simon Peter, but they were

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partners with him, that is, they had an equal interest in that which was common to every one of them. Thus believers in Christ are partners with God the Father in all that He possesses, which is everything, and with His Son, who is co-equal with the Father and has the added glory, if we may speak thus, that He obtained by His obedience unto death.

Partners with the Father and with the Son! Fellowship with the Father and with the Son! This is sweeter even than prayer, is it not? It would be an unsatisfactory child who never came to his father except when he was obliged to confess a failure or when he wanted a favor. A wife would be considered an unaffectionate mate if she entered the presence of her husband only when she wanted money for food or raiment, even though, when making her request, she told her husband that he was a good man. So our heavenly Father is pleased to have us do more than praise and petition in prayer at the hour of meditation or when there is a special need. He rejoices when His blood-purchased children seek fellowship with Him and with His Son Jesus Christ. Was not the Lord's heart delighted when Abraham ran from his tent door, in the plains of Mamre, not to beg Him for something for himself, but to refresh the Lord's heart? And is He not well-pleased when we seek His fellowship in such a way? And since our Lord is not one to receive and not give, how greatly He refreshes our souls when we commune with Him! Thus, like Enoch and Noah, it should be our greatest and unending joy to walk with God day by day.

May the Lord give to us all the blessing of unclouded communion with Him—every known sin confessed, and obedient to His Word—as we seek Him out for fellowship, dwell upon His Word, grow in His grace, and think of Him even when we are not in the act of praying. It is to such that our blessed Lord speaks in a special way, because they bring delight to His heart: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you" (John 15:15).



Swindle One can hardly open his newspaper these days without reading about graft, swindle, and theft in places of authority—in city, state, and national governments and government agencies; in the world of sport; in banking houses, etc. Misdemeanors of this sort are punishable by law. No matter how suave their explanations may be, the perpetrators of such dishonorable acts are put behind prison bars except when they are able to alide out of their predicament by legal technicalities or through further graft on the part of someone. The moral fiber of mankind as a whole seems to have weakened in greater degree than ever before, if that be possible. Yet, in spite of this fact, honest men know that criminals of the kind described ought to be jailed.

In hundreds of pulpits today, however, there stand men who are guilty of spiritual swindle. We are speaking of the Modernists. These men have been ordained into the ministry and have sworn to abide by the creeds of their particular denominations. These creeds in themselves are scripturally sound although some could go further than they do. The Modernist, however, either pledges, with his tongue in his cheek, to uphold the doctrines of his church, without any intention of doing so, or he has departed from his belief in a creed he once professed to adhere to. In the former case he should never enter the ministry; in the latter, he should resign from it. But he does no such thing. He is a swindler who professes to be what he is not and who accepts a salary under false pretenses. We have a lot more respect for a man who makes no profession or who resigns from the ministry than for a man who remains in such a calling, so-called in his case, and deceives those whom he is supposed to serve.

Although his dishonesty is no less than that of an embezzler in a banking firm, the Modernist will not be imprisoned for his swindling. He will not even be obliged to stand trial. He gets off in an easy way—in this life. He will surely stand before a bar of justice, however. For it is written in the Scriptures: "But there are false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies,

even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (II Pet. 2:1-3). God is not mocked, though men may be.



Seventh Day Adventism

During the past few months we have received several letters, from members of our reader-family, condoning Seventh Day Adventism and stating, in effect, that the only difference between the teaching of the Adventists and the doctrine that we hold and teach is that they keep the seventh day as a day of rest and worship while we observe the first day of the week as the Lord's day. Nothing could be farther from the truth than such an observation.

We believe that we can point out, with a few terse statements, that the doctrine of Seventh Day Adventism, concerning the person and work of Christ, is not the teaching of the Scriptures, and that in other interpretations also this sect departs from divine revelation.

(1) The Christ of Seventh Day Adventism was not a sinless being, for He was born with a sinful, fallen nature. "In His humanity," says their book, *Bible Readings for the Home Circle*, "Christ partook of our sinful fallen nature. If not, then He was not 'made like unto His brethren' . . . and is not, therefore, the complete and perfect Saviour man needs and must have to be saved." The Scriptures declare that our Lord "knew no sin" (II Cor. 5:21), and that He was without spot or blemish (I Pet. 1:19).

(2) The Christ of Seventh Day Adventism did not finish the work of atonement on the cross. Says Mrs. Ellen G. White, the founder of this sect, in her volume, *The Great Controversy*: "The blood of Christ, pleaded [in heaven for the past eighteen centuries] in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remain upon the books of records . . . As in

the typical service there was a work of atonement at the close of the year, so before Christ's work of redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary . . ." This service is supposed to have ended in A.D. 1844, when Christ, as our high priest, entered the Most Holy Place to begin the work of investigation of sin and to perform the closing work of atonement. But the Scriptures record that, when the Saviour died, He said: "It is finished" (John 19:30); and Peter tells us of Him that He "His own self bare our sins in His own body on the tree" (I Pet. 2:24)—and that was 1,900 years ago.

(3) Seventh Day Adventism teaches that it will be Satan, and not Christ, who is the final sin-bearer for us. In the same book Mrs. White writes that "while the sio-offering pointed to Christ as a sacrifice, and the high priest represented Christ as the Mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. . . . When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who in the execution of the judgment must bear the final penalty." It were as though Christ and Satan were partners in a vicarious substitution for sinners! The Scriptures declare, however, that our Lord Jesus Christ "was once offered to bear the sins of many" (Heb. 9:28), the sins which He Himself bore in His own body on the tree (I Pet. 2:24).

(4) Seventh Day Adventism teaches the final annihilation of the devil and the wicked dead in these words: Satan "will be blotted from existence in the final destruction of sin and the sinner." But the Scriptures declare that Satan and the wicked dead will be cast into the lake of fire, where there is torment forever and ever (Rev. 19:10, 15).

(5) Seventh Day Adventism teaches that, when Christ comes again, "only 144,000 of all the living will be saved, and these will be Adventists, who are the only ones who do not have the mark of the beast upon them." The Scriptures show that the 144,000 who will be sealed by the seal of the living God are Jews and not Gentiles (Rev. 7:1-8).

Sufficient evidence has been given in these five points to prove that Seventh Day Adventism differs from the truths of the Bible in more ways than that of observing the seventh day in this age of grace instead of the first day. Do not be deceived by the fine sound of the titles of some of their prophetic messages, as advertised in newspapers and over the radio. What they teach is soul-destroying error. Their doctrine is not in accord with the Scriptures. Not we, but God's Word declares them to be of the synagogue of Satan, "which say they are Jews [of the 144,000 of the tribes of the children of Israel, Rev. 7:4], and are not" (Rev. 2:9).



Already (although editorials for the January Prayer Requests are written in late November) many requests for prayer on December 31st have been received. Doubtless we shall receive hundreds of such petitions, as we usually do, and for this we are happy. It is our joy to share in the prayer-burdens of our reader-family, not only on the last day of the year but from time to time thereafter.

During the past several years we have endeavored to reply to most of the letters that bring these prayer requests, but we shall not be able to do so this year. It can readily be seen that the answering of several hundred letters becomes a great burden, since it puts us far behind in our other work. So please accept this editorial as our assurance that your names and problems have been taken before the Throne and that we shall continue to bear you up before the Lord as He enables us to do so. And may the Lord bless every one of you richly.



**Missionary
Subscription
and Book Funds**

Letters from missionaries, such as the one from Mr. G. Fox in the "Letters" columns in this issue, attest the fruitfulness of your donations to our *Missionary Subscription Fund*. As to the *Missionary Book Fund*, contributions from our reader-family have enabled us to place, within the past month, copies of the expository writings of Dr. A. C. Gaebelein, Dr. Frank E. Gaebelein, and the Editor in the library of a liberal arts college. This is missionary work indeed, and it is our prayer that the volumes will be used by many students until the Lord takes His Church home; yes, and afterward, too, by searching souls during the Tribulation.

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Thank you very much for donations sent to us in October. They are gratefully acknowledged herewith.

Our Hope Missionary Subscription Fund, October, 1951: Nos. 51-114 M, \$6; 51-115M, \$2; 51-116M, \$3; 51-117M, \$2; 51-118M, \$4; 51-119M, \$10; 51-120M, \$1; 51-121M, \$6; 51-122M, \$6; 51-123M, \$6; 51-124 M, \$12.50; 51-125M, \$6. Total, \$64.50.

Our Hope Missionary Book Fund, October, 1951: Nos. 51-20B, \$4; 51-21B, \$10. Total, \$14.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler English:

Jan. 6-13—St. Petersburg, Fla.: Central Presbyterian Church;
Winter Bible Conference.

Dr. Frank E. Gaebelain:

Jan. 17—Jersey City, N. J.: Hope United Presbyterian Church,
Hudson Blvd. and North St.

Jan. 20—Fort Slocum, N. Y.: Post Chapel, 11 a.m.

Jan. 21—New York, N. Y.: First Reformed Episcopal Church, 317
E. 50th St.

Pastor Lehman Strauss:

Jan. 2, 9, 16, 23, 30—Souderton, Pa.: Calvary Mennonite Church.

Jan. 6, 13, 20, 27—Bristol, Pa.: Calvary Baptist Church.

Jan. 12—Burlington, N. J.: Youth for Christ.

Jan. 25—New York, N. Y.: Calvary Baptist Church.

Jan. 26—Harrisburg, Pa.: Youth for Christ.

I cannot with this arm of flesh and blood,
Or with my heav'n-breathed soul so highly sore,
T'enact the thing, Lord, which Thy law calls good,
Much less perform what it commands and more.
How shall I then attain to righteousness?
How shall I do the things with which Thou'rt pleased?
What balm is there to cure my unworthiness,
Whereby my afflicted conscience might be eased?

Surely in heav'n and earth there's none but Thee
O gracious Redeemer, God and Man,
That can from sin and death enfranchise me;
Out from Thy side both blood and water ran,
One drop thereof can cleanse and heal me quite,
And make me worthy in my Father's sight.

—*Sixteenth Century Poem, first printed in 1846.*

World Prospects

BY THE EDITOR

A REPORT ON THE NATIONS

Two words describe the prevailing temper of mankind at the turn of the year: *uncertainty* and *unrest*. The latter results from the former. Since the conclusion of World War II, when for a fleeting period man's hopes ran high that, now that the fearsome dictators and war-mongers of the enemy nations had been overcome, a time of prolonged peace was in prospect, there has been little, if not nothing, to cheer the heart.* Instead man has seen the cloud of World War III drifting closer and closer, which is so near that, as the year begins, we may be under its very shadow without knowing it.

The news is heavy with rumors of wars and, in fact, with war itself unless we continue to deceive ourselves that the action in Korea is police action and not war. Neither would it take very many ill-timed political moves or incidents to enlarge the battle action to the extent that the Olivet clauses, "nation shall rise against nation, and kingdom against kingdom," would be by-words in all the capitals of the earth.

The year A.D. 1952 is introduced with mankind finding itself in tribulation. This is not *the* Tribulation, however, despite the trends of the day that seem to parallel the opening verses of the Olivet Discourse. For the Church is still on earth, and none of the riders of The Revelation has gone forth. God's seal-judgments have not yet begun, and until they do earth's real sorrows will not begin. What we observe about us today is a series of phenomena that foreshadows Daniel's seventieth week. How much greater will the uncertainty and unrest be in that coming day! And the fact that the shadows of things to come resemble so

*This is the language of the world, of course. The child of God does not experience the *uncertainty* and *unrest* of the world, nor is he troubled. He knows from God's Word what the future holds, and he has an assurance and a joy about which the world knows nothing. Living in the world, however, the Christian is aware of its movements, attitudes, and programs, and it is of such things that this article deals.

closely the substance of future events is forceful indication that time is running out in man's day and that the coming of the Lord draws near.

For a monthly periodical, such as *Our Hope* is, the manuscripts are prepared approximately six weeks in advance of publication date. Consequently it is not possible for us to be as up-to-date as we should like to be. Vital events may take place a few days after we go to press that will change the picture in this or that locale. We can, however, present a long-range view of world tendencies, based on the overall scene, and this we do in the survey that follows.

1. The Pacific Theater—Nation against Nation

Korea. It is to this country that everyone's mind must turn first. Nearly a year and half has passed since the North Koreans crossed the 38th Parallel to precipitate the war that is called "police action." Thirteen months have fled by since General MacArthur's victory against the North Koreans was brought to naught when 100,000 Chinese Communist troops poured out of the hills seventy-five miles below the Yalu River with the intent of hurling the United Nations forces off the Korean peninsula. Six months have sped by since cease-fire and truce talks began between the Communists and the United Nations. Since the conflict started there have been more than 100,000 casualties among United States troops, countless Koreans have been slain or maimed, Korea has been ravaged and razed again and again, and there has been no satisfactory conclusion.

Even should truce be effected (and it is possible that a cease-fire will have been arranged before these pages are read), it will be by compromise, neither side being the victor. The United Nations may claim a victory in that a truce would indicate a willingness on the part of the Communists to withdraw from their intent of taking over South Korea and, therefore, the success of the UN to halt aggression by force. And the North Korean and Chinese Communists may claim a victory in that the United Nations, with all its prestige and might, did not defeat them. But the only power that can prove its claim to victory will be the

U. S. S. R., the instigator of the Communist aggression in Korea; for the tally sheet at the Kremlin shows tens of thousands of lives lost by the United Nations forces, and none lost by the Russians. And in the final analysis, an armistice will bring a certain danger to the West—a psychological let-down in the present policy that safety lies only in military strength.

Russia's finger is in more pies than Korea alone. A hasty glance at some of the other countries of the Pacific theater, as 1952 begins, reveals the extent of the Kremlin's bid for world dominion.

Japan. Since the departure of General MacArthur there has been a rise of Communistic demonstration in Japan. It has not reached any serious proportions to this time.

Indo-China. While the situation from within this land is not as serious as it was a year ago, the Communist leader, Ho Chi-minh, having met with heavy setbacks due in great extent to American aid, a threat of danger hovers over the border toward South China, where Chinese Communist troops are being massed for possible intervention in the not too distant future. The Chinese Reds are erecting air bases along the frontier which, it seems logical to deduce, may be employed for the transportation of supplies and troops to aid Ho Chi-minh.

Burma. Here Communist influence is growing so rapidly that complete control of Burma by the Communists does not seem unlikely within the year.

Tibet. In May, 1951, the Chinese Communists entered and took over Tibet. Today this country is completely dominated by the Reds.

Indonesia. Communism becomes stronger week by week in Indonesia. It is difficult to determine whether the Indonesians' love of Russia or her hatred of The Netherlands and the U. S. A. is greater. Be that as it may, Indonesia is saturated with Russian Communism.

Malaya. A year ago British troops were hard pressed to keep Communist guerrillas under control. In the past twelve

months the situation has become almost out of hand and looks very serious indeed.

The Philippines. In these islands there is great encouragement for the West. The Huka, the Philippine agency of Communism, who seemed to be gaining control of the islands, have lost out in great degree and the threat that they offered appears to have vanished.

China. Last but by no means least is this vast land with its millions of people. As a result of the influx of military equipment from the U. S. S. R., and the training given by Russian army officers, Red China is prepared for an all-out war effort when the Kremlin gives the word. Her re-armament program is immense, and despite the fact that the average Chinese does not care for the present regime, the Communists are so entrenched in power that there is not even a remote possibility of their being overthrown for many years to come.

2. The Middle East Theater—Nationalization within Nations

Russia's interest in the Middle East is showing itself more strongly than ever before. She is gaining her ends here by infiltration rather than by aggression. The same is true to some extent in the Pacific area; yet it must not be forgotten that Communists did invade South Korea, Communist troops did invade Tibet; Communist troops have gathered on the borders of Indo-China; and blueprints have been drawn for Communist invasion of Formosa and Japan.

In the Middle East, however, the work to this time goes on from within. Nationalization is the means toward the end in the Kremlin's program, for the nationalist fervor that is spreading through this theater has been proved to be Communist-inspired.

Iraq. This land, once known as Persia, is an illustration in point. Iran needs Britain for the development of its oil resources and production, but the Iranians will have nothing to do with foreigners now, particularly the British. "The nation for the nationals" is the theme of their thinking, and,

as their oil wells and great refineries lie unproductive, unrest is fomenting. This is an ideal situation for the Communist philosophy to capture the minds of Iran's citizens. And the Kremlin stands ready to "protect" Iran from Western Imperialism, so-called—and also to take over Iran's oil facilities, it may be added!

Egypt. Here again is intense anti-British feeling. The Communist hand is not as fully in evidence in Egypt as in Iran, but it is hidden in the ferment that now exists in Egypt and extends, in similar anti-British sentiment, to North Africa. For the time being things have quieted in Egypt but they may boil over at any time. The British Government will certainly do all in its power to pacify rising Egyptian hostility, for the Suez Canal is Britain's life-line to the Far East and she does not want to lose the canal. Such a loss would be the final straw that would break forever the influence of British prestige throughout the world.

The Arab League. The nations that compose this federation of states are watching with intense interest the developments in Iran. Communist propaganda is being distributed exceedingly widely in these countries. Arab animosity to the State of Israel is well known. And if the evacuation of the British pays off in Iran, or if Russia assists Iran in any vital way and promises aid to the League against the Israeli, anything might happen.

3. The European Theater—Nation United with Nation

In Strasbourg, the old city that lies on the bank of the Rhine where this river separates Germany from France, there stands a new edifice, called "The House of Europe." In early December this building was the meeting place of the three-year-old Council of Europe which is, in embryo, the oft-hoped-for Federation of European States, or United States of Europe, or a union of the nations of Western Europe under whatever name one chooses to employ. Moreover, the sponsors of the present Council of Europe, spoken of by some as the European Federation, have as their eventual goal an Atlantic Union which will embrace Great Britain, Ireland, Canada, and the United States of America also.

The French Government is particularly interested in the Council of Europe since they feel that the only possible way to contain Germany's potential power in the future is to incorporate Germany, or Western Germany at any rate, within such a federation of states. And the Council is greatly encouraged by the success of General Eisenhower's promotion of international cooperation through SHAPE. They see no reason why teamwork cannot be demonstrated in respect to political and economic unification like that which SHAPE has wrought in the military realm.

High hopes are held in Europe that such a federation will be the answer to the threat of war. And who is the potential enemy? Russia, of course. The Kremlin is the focal point of the eyes of all the nations on earth. It is because of the Kremlin that uncertainty and unrest reign in men's hearts which are surely almost failing them for fear as the new year begins.

4. The World Theater—Federations of Nations

Just as surely as the Scriptures speak of two great coalitions of nations on the earth during the last days, so we see two such associations of nations rising today—Russia and her satellites in the East; and a federation of nations in the West, presently arising within the boundaries of the old Roman Empire. Again let us state that, since the Church is still on earth and the first of the seven seals of The Revelation has not been broken, we are viewing shadows today and not substances. Nevertheless the merging currents move, and the time before their consolidation may be very short. Let us therefore watch and be sober.

5. The Spiritual Realm—a Holy Nation

There is a nation in which there is no fear but a blessed hope. Of God's blood-bought people of this age the Holy Spirit declares, through the pen of the Apostle Peter: "Ye are a chosen generation, a royal priesthood, *an holy nation*, a people for an inheritance: that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Pet. 2:9). The rest of the nations,

whether of the western coalition or the eastern federation, are in fear because they are in darkness. But God's holy nation, composed of believers of every country and race, are in the light. God has brought us into His marvelous light and there is no fear in us. We know that we belong to the Lord, that He will keep us, that He controls everything that can touch us, and that, whatever takes place, we have an eternal inheritance with Him. We shall be forever with the Lord when He calls us!

So it is that, although experts in the fields of international politics and warfare predict that the danger years begin with 1952 and will continue through 1954, the child of God enters 1952 with joyful heart and blessed hope, knowing that before another nightfall, perhaps, the Lord may come to take His Church to Himself.

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet" (Matt. 24:6). Indeed it is not! For the world there is a fearsome prospect ahead. The worst is yet to come. But this is not so for the Christian. For him the *best* is yet to come. Let us look up and lift up our heads, therefore, for our redemption draweth nigh.

Save Thee, O Lord, I have no God at all,
 I trust upon Thy goodness and Thy might.
 Thou art my Tower of strength and brazen wall,
 To whom I fly now dangers me affright;
 I build my confidence on Thee alone,
 God able to relieve in greatest needs;
 O let Thy will and power conjoin in one,
 To wash away the guilt of my misdeeds.
 Turn not away Thy favorable face,
 Because I merit not to have Thy favor,
 But let me taste of thine abundant grace,
 For the dear merits of Jesus Christ my Saviour,
 Who gave Himself to death on this condition,
 That they which trust in Him might have remission.
 —*Sixteenth Century Poem, first printed in 1846.*

God's Providential Dealings With Men

J. STUART HOLDEN*

"And He brought us out from thence, that He might bring us in" (Deut. 4:23).

The original reference here is to God's providential guidance and control of His people Israel. These words form part of the great Declaration which Moses made concerning all that God had done with them, and all that He intended to do in and through them, in the world. The reference is to God's bringing out His people, under the shelter of the blood of the lamb slain in sacrifice, from under the iron bondage of Egypt; bringing them out with a mighty hand, and outstretched arm, in order to bring them into a land of their own, to nationalize them, and to weld them into a theocracy, a people governed alone by God. We know that God's purpose to bring His people into Canaan immediately was thwarted and hindered by their own self-will, and rebelliousness, and disobedience; and how, instead of the journey taking some ten days, which was all that the journey from Egypt to the land of promise necessitated, they were led round and about the wilderness for forty years in order that they might be brought to realize that the God, whose name they bore and whose obedience they professed, could not be trifled with, that His purpose could not be interfered with, though it might be delayed, and that His commandments must be obeyed.

"He brought us out from thence, that He might bring us in." In these words Moses sums up all God's providential dealing with His people: the fact of His deliverance from Egypt of that great people; and the fact of their recalcitrancy and disobedience which resulted in their forty years' wandering. And through it all God's purpose concerning them remained unchanged and unchecked.

*This heretofore unpublished message by the late Dr. Holden, delivered when he was Vicar of St. Paul's Anglican Church, London, was taken down stenographically by Miss Eva Bestley of London, and sent to us for publication in *Our Hope*.

"He brought us out from thence, that He might bring us in." This word, of course, bears a far wider application, and has a far larger significance than its connection with the doings of the people of Israel and God's dealings with them. This word is expressive of the ways of God in all ages, with nations and individuals alike. Indeed, the whole process of grace may thus be described and defined. God is ever bringing men out in order that He might bring them in to some great land, overflowing with His goodness and the sufficiency of His redeeming grace. The lessons we learn from this word are, in the main, two-fold: He is ever seeking to bring men out of the lower in order to bring them into the higher; He is ever seeking to bring men out of the base and into the blessing. And though our sins may check His purpose, they can never crush it; though they may delay the fulfilment of His plan, they can never destroy it. God is over all, blessed for ever.

"He brought them out from thence, that He might bring them in." This word was true of Israel again in later days. The messages of prophet and priest were all directed toward bringing the people out in order to bring them in. God brought them out from a worship which had become corrupt and adulterated. And when, in the fulness of time, Christ came, His word was the full and final expression of the purpose of God both for the nation and for the individual.

"He brought us out from thence, that He might bring us in." How true this word is of every individual conversion! There is not a humble disciple of Christ who would not write down his experience in just this same word. For we are always being called out from the entanglement of sin into an immediate enrichment of grace and the ultimate establishment of character in the strength and love of God. Conversion is but the bringing of the soul out of weariness into rest; out of self-will into self-surrender; out of a love of sin into a positive loathing of sin; out of bondage into glorious liberty; out of fear into the joy into which no man can take away; out of darkness into His marvelous light.

There are those who have failed to realize the greatness of God's salvation, to whom this word means practically nothing. But that is simply a reflection upon their own

moral attitude toward God. The fact that the people of Israel failed for forty years to realize God's purpose for them, was not a reflection upon God but upon themselves. "He brought them out that He might bring them in." That is the purpose of His eternal Gospel which reveals, not only His purpose of love but also the persistency of His grace. We sing of that love that will not let us go, of the joy that seeks us through pain, and of the light that follows all our way. What is it but the same grace of the same Lord who followed Israel in the desert wanderings, who went before them as a pillar of cloud by day and a pillar of fire by night despite all their unworthiness and self-created disqualifications.

We need to emphasize the fact again and again that it is God Himself who brings us out. Israel could not organize itself, under the bondage of Pharaoh, into a nation. Israel could not rid itself of its tormentor and oppressor. No, God had to do it. And our poor hearts, however great their longings, however strong their desires, can never accomplish their own redemption. If we be brought out of the bondage of sin at all, it is because He has accomplished it for us. If there be glory at all, the glory is His.

"He brought us out from thence, that He might bring us in." How true this word is of the progressive experience of the Christian life! God is ever bringing men out of their present experience into one that is fuller, and deeper, and ampler, and more soul-satisfying; for one solitary experience can never be great enough to express God in all His fulness. It takes all the added experience of life lived under His control, rightly to express the greatness of His purpose. God is ever seeking to bring us into a fuller knowledge of Himself. For so subtle is the foe that the place of blessing may very easily become the place of bondage. The memory of His goodness and His mercy may, and does, inspire us to effort; but it may, equally, paralyze effort.

This is the explanation of those disturbances of life which we often resent, which we so often fight against; these arousing providences of our lives seem to us to be unjustified by facts. But all the time it is God bringing us out, and not merely for the sake of disturbing His people. The eagle

does not stir up her nest and push the young eaglets over the edge of the precipice in order to torment and destroy them, but only that they may learn their own powers of flight. And so it is with God. He does not ruthlessly afflict His children, but He does seek to give them constantly the inspiration of the forward vision.

God is always bringing us out in order that He may bring us in. That is the reason why we become dissatisfied, even in our holiest moments, with our present attainments. This desire to get away and be at rest is not always due to mere irritation of spirit. Sometimes it is the Lord Himself bringing us out in order that He might bring us in. Strike the balance of life where you will, and you will find that the gains always exceed the losses. We have to be prepared to make surrenders if we would secure the highest good. We see it in nature. The beauty of the blossom must be surrendered if the fruit of the harvest is to be garnered. We see it in life. The innocence of childhood, which is the innocence of ignorance, must give place to the purity of knowledge in the full grown man. The child must be brought out of the sense of security, consequent upon the shelter of its life, if it is ever to realize the greater and ampler security which comes by conquest.

So it is in the highest realms of all. God brings us out from our easy self-contentment into the place of wide service. Blessed be His name for every providence, however ruthless it may seem to be, which brings us out of that place, and brings us into the place of holy enthusiasm for the proclamation of His Word unto the ends of the earth. He brings us out of the place of passionless belief, a belief which has got no backing of moral passion, a belief as cold as an icicle, into a passionate devotion to Him who is the way, the truth, and the life.

"He brought us out from thence, that He might bring us in." This word throws an illuminating light upon the great mystery of death. We are all of us again and again confronted with the inexplicable mystery of death. It is like the great waves, upon some rock-bound coast, which roll up against us. This word interprets this inexplicable mystery. God brings us out of what is, at best, illuminated darkness

into the clear shining of His presence, in which is no darkness at all. This word robs us of fear. Some day will be our last. And it will be just the Lord bringing us out in order that He may bring us in. And, oh, how gentle is the Guide, how tender is the Shepherd who goes before His sheep!

Blessed are those whom God calls into fellowship and association with Himself that they may have a share in this great work. Let us go forth with this glad Evangel, to proclaim to men, by life and lip, the love of God in Christ. Oh, the joy of fellowship with Himself in this great task! May we know it, and show it, and proclaim it, until He, comes again whose right it is to reign—Jesus, our blessed Redeemer.

BREAD CAST UPON THE WATERS

SELECTED BY J. A. BOFFIN

The Bible forbids us to judge one another; but this is not to be used as an excuse for going on with evil. "Let every one that nameth the name of the Lord depart from iniquity." While we are not called upon to judge the person, we are required of God to discern what is evil and refuse to have fellowship with it.

Cain is the type of the religious natural man, who believes that there is a God and is withal religious, but after his own will, rejecting Christ and His work of redemption. He believes in *himself*, and neither requires nor wishes a better saviour.

My sin ruined me, but God did not let me sink into despair. He provided a Saviour for me—the Lord Jesus Christ who died for me.

If the Lord Jesus is *everything* to you, you will not want the vain unsatisfying pleasure of a godless world.

The cross was the complete condemnation of man before God. On the other hand, it is the complete deliverance for those who accept the condemnation and flee for refuge to the atonement there made.

The Prophecy of Habakkuk

BY FRANK E. GAEDELEIN

VIII. The Taunt Song (2:5-19)

Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: shall not all these take up a parable against him, and a taunting proverb against him (Habakkuk 2:5-6a). The remainder of this second chapter consists of a series of "woes" upon the Chaldeans. The form is quite regular, consisting of five strophes with three verses in each strophe. Taken together, they provide a striking exemplification of the principle, so concisely stated in the first part of verse four, that the despot has within him the seeds of his own destruction. If, as Sir George Adam Smith says, tyranny is suicide, these vivid maledictions show us exactly why. The five strophes make up a taunt song ("a taunting proverb"). And inasmuch as Babylon was at the apex of its power when the passage was written, the strophes are also a prophetic pronouncement of doom upon that proud and cruel power, a pre-view, as it were, of leading features of its sure ruin.

Verses 5 and 6a are introductory. The reference to wine ("he transgresseth by wine") poses a problem. There are scholars who insist that "wine," although in the text, is a corruption and that an emendation is demanded. Some, as Sellin, for example, arbitrarily change the word *hayyayin* by tampering with the text, making it mean "Greek."¹

So the translation becomes, "How much more the treacherous Greek." This fits in with the attempt to turn the word for Chaldean in the first chapter (1:6) into "Kittim," a term sometimes applied to the Greeks. But, as we have already pointed out, this is simply wresting the text to fit preconceived notions of what it should mean. Moreover, it is significant that agreement about this word "wine" is by no means general. Sir George Adam Smith rejects it.² But

¹*Zephaniah, Nahum, and Habakkuk*, Westminster Commentaries, Stonehouse and Wade, p. 185.

²*The Twelve Prophets*, Vol. 2, p. 146.

another critical scholar, William Hayes Ward, says, "The word *wine*, which must be retained, gives the key to emendation . . ." After all, it is a fact that the Chaldeans were proverbial for their drunkenness. One of the most elaborate debauches in all history was Belshazzar's feast. And Herodotus and Xenophon confirm this aspect of the Chaldean character. It is, therefore, not difficult to see the connection between the mention of wine and the remainder of verse five, with its description of Chaldean pride, coupled with insatiable thirst for conquest. Thirst for intoxicating liquor and lust for power are not far apart.

Let us not hesitate at this point to raise some questions. Have nations today anything to learn from Habakkuk's mention of one of Babylon's besetting sins? Is there a lesson in the fact that such a great empire fell in the midst of a drunken orgy (Daniel 5)? Every thoughtful and patriotic citizen knows the answers. It is not a good symptom for any nation, least of all our beloved America, to be spending for alcoholic beverages at the rate of \$60 annually for every man, woman, and child, thus lavishing on intoxicants eight times more than on all religious causes put together and four times more than on all education. With a growing army of alcoholics in our midst, it simply does not make sense for the liquor industry to continue with every device known to advertising skill to lure our people into alcoholic indulgence. The lesson of history from Babylon down to our day is that national intemperance spells national ruin, just as personal intemperance spells personal ruin. Not that America is yet a nation of drunkards, but who can deny the sinister nature of the vast upward trend in the present-day consumption of alcohol?

The Chaldean, Habakkuk goes on to say, "enlarges his desire as hell, and is as death, and cannot be satisfied." He is speaking here of the Hebrew *sheol*. This is not hell in the sense of a place of punishment, but is the equivalent of the Greek *hades*, the place of the departed spirits. The thought is that as death and the grave increasingly devour human life, so Babylon continues ravenous for victims of its ambition.

¹The International Critical Commentary (Habakkuk), p. 14.

Having described the Babylonian lust for conquest, the prophet goes on to represent the conquered people as lifting up their voices in "a proverb against him" (the Chaldean). There will come a time, he is saying, when the oppressed will see retribution descending upon their oppressors, and in that day they will taunt them in proverbs. In other words, the under-dog will be in the position of heaping scorn and derision upon his erstwhile conqueror. In form this taunt song is in the nature of a riddle, such being the connotation of the word translated "proverb." Habakkuk seems to have in mind a dark saying with a veiled meaning.⁴

B. The Five Woes Upon the Chaldeans (2:6b-19)

1. The First Woe (2:6b-8)

"Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee: because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." (Habakkuk 2:6b-8).

The tenor of this first song of derision is plain. It refers to the inordinate greed of the Chaldean, shown by his spoiling of subject peoples. The idea of unscrupulous possession, even to the extent of robbery, underlies the declaration: "Woe to him that increases [multiplies] that which is not his!" Less plain is the next statement: "And to him that ladeth himself with thick clay!" In the Authorized Version "thick clay" results from breaking up the word which means "pledge" or "debt."⁵ In reality the prophet is saying something like this: "Woe to the Chaldean who is burdening himself with a great load of pledges or debts!" These debts consist of the belongings of oppressed nations, stolen from them as an unscrupulous usurer would extort unlawful gain.

In verse seven the Authorized Version is again obscure. Here the original seems purposely enigmatic, for the Hebrew

⁴Cf. Feuerhinger, *op. cit.* p. 47, for a good exegesis not only of this passage but of all five woes.

⁵George Adam Smith, *op. cit.*, p. 146.

does indeed speak of "biters." This word, however, also means "creditors," and this is the present meaning. It is a case of the tables being turned. Having spoiled weaker peoples, the Chaldeans are going to experience poetic justice, when those from whom they have extracted unlawful gain will turn on them and exact by force their just due. All of this, of course, is ethically on Old Testament ground and belongs with the Mosaic law of retribution. Nor need we who live in an age of grace apologize for the divine justice. God's vengeance is never outmoded. History shows that He surely deals with nations that in their persistent secularism flout His Sovereignty.

As for the last clause of verse seven, the modern reader would understand it better were "spoilers" to be substituted for "booties." Some years ago the writer was teaching Habakkuk to an adult Bible class. Following a lesson in which this chapter was discussed, a physician attending the class asked why the prophet mentioned "little shoes" ("booties"). It took only a minute, of course, to point out that Habakkuk was not speaking of infant footwear, but that the seventeenth century translators were simply using the plural of "booty." The incident reminds us of the necessity for verifying the meaning of Bible words. Somewhat similar was the question asked at a Bible conference during the rationing days in World War II. A young man seemed quite confident that Isaiah (3:18) was prophesying the shortage of automobile tires, when he wrote, "In that day the Lord will take away . . . their round tires . . ." Yet even the most superficial reference to the context shows that Isaiah had no conception of automobiles, but was describing the elaborate adornment of the heathen women, and that "tires" means certain forms of head dress. However pious a Christian is and however much he values the Bible as the inspired Word, he can never afford to lay aside his God-given common sense in interpreting it!

The next verse is very evidently a restatement of the retribution surely to come upon Babylon. The word "blood," being in the plural, vividly brings to mind the almost incalculable number of casualties resulting from the Chaldeans' conquests. In respect to the execution of the pre-

dicted judgment upon the Babylonian empire, the major prophets say much about this subject. Daniel⁶ in particular describes the final overthrow of Babylon, a doom also recounted in the secular history of Herodotus⁷; and Isaiah⁸ gives a remarkable picture of the continuing desolation of the ruined city. Today the remains of Babylon are a grim witness of the law of retribution. Exactly as prophecy foretells, the very site of the ancient capital is bleak and uninhabited. Although extensive remains of Babylon were uncovered by German archeologists up to the time of the First World War, the place itself is desolate. "There are various superstitions current among the Arabs that prevent them from pitching their tents there, while the character of the soil prevents the growth of vegetation suitable for the pasturage of flocks. The whole site is a desolate waste, with the caves and holes in the ruins occupied only by wild animals of the desert. Lions, jackals, and various other animals sport among the ruins, and their cries re-echo through the caverns of the ancient palace walls, but human beings are seldom seen in the vicinity. The prophecy might well be written now as a description of the site of Babylon, yet we know that it was written over twenty-five hundred years ago!"⁹

⁶Daniel 5.

⁷Clio (191), Rawlinson translation.

⁸Isaiah 13, especially 19-22.

⁹The Basis of Christian Faith, Floyd E. Hamilton, p. 310.

(To be continued, D. V.)

EXPECTATION

If you want to know what the world is, and if you want to get comfort for your soul, you will be waiting for the Lord Jesus from heaven to take you up to meet Him in the air, I Thessalonians 4:16, 17. There is nothing more practically important for every-day work and service than this calm and constant expectation.

Current Events

In the Light of the Bible

By WILBUR M. SMITH

Another Powerful Advocate of World Government. It is not my business in these columns to comment on the political significance of the election of Mr. Winston Churchill, though I suppose most of us who are Christians rejoice that the Socialist Government of Great Britain has been overthrown, with its pagan leadership (with the exception of Mr. Atlee himself). It must not be forgotten, however, that with Mr. Churchill again controlling the policies of the government of the still great British nation, we have, returning to the stage of international drama, one who has for years lent his great weight to the idea of a world-wide government. Mr. C. L. Sulzberger, cabling from London on October 17 to *The New York Times*, remarked that should Churchill be elected Prime Minister of Great Britain, "he plans to request the United States and France to join in the swift establishment of a three-power strategic committee that would supervise the interests of the democratic powers on a global basis. This proposed body, which would attempt to coordinate the military, political and economic problems in the Far East, Near East, and Europe, would, as conceived by the Conservative party leader, be on a still higher echelon than the North Atlantic Treaty Organization's Standing Group which sits in Washington."

The same article includes a very interesting statement regarding that part of the world which is of greatest interest to you and me, called the Near East:

Some sources point out that eventually if a Near East Command should some day be established—a project now held up indefinitely by the Anglo-Egyptian crisis—it would be a separate body from the North Atlantic Treaty Organization and therefore would come under the suggested "supercommittee" rather than the Standing Group that applies to the North Atlantic coalition only.

Some News from Israel. "Operation Ali Baba," the airlift from Iraq, is about concluded. In one thousand flights, 110,000 Iraqi Jews within a period of less than a half-year were flown out of the Mesopotamian Valley, the scene of

Israel's ancient captivity, to the new State of Israel. This represents more than twice as many Jews as returned under Nehemiah and Ezra, 2,400 years ago! One thousand Jews were flown out every twenty-four hours by the Near East Airlines' Sky Masters.

The Digest of Press and Events, issued by the Jewish Agency, makes this astonishing statement: "A countrywide census is at present being taken [in Israel] in connection with the plans for the organization of Bible study circles among the adult members of the Histadrut (General Federation of Jewish Labor). A detailed questionnaire has been sent out and from the replies received it will be possible to determine the scope of existing study circles and what the prospects are for their expansion in the immediate future. This is the first time that such a census has been held in the Histadrut. The replies received to date have been most encouraging."

No business within the State of Israel within the last two years has gone bankrupt, and of the ten thousand loans made by H. A. I. S. in Israel in that period, not one has been defaulted.

It has been reported that a group of prominent Zionist leaders have approached the Italian Government for permission to dredge the River Tiber which flows through the city of Rome, especially around the little island of St. Bartholomew where, tradition says, the Jewish treasures, stolen from the temple at Jerusalem by the Emperor Titus in 70 A.D., were sunk when the barbarian invasion took place in 410 A.D. Some of these treasures were carved on the inner side of the great Arch of Titus in the Roman Forum and can still be seen there. What an interesting discovery this would be!

The Ten Commandments Include the First Commandment. One of the most important documents to issue from our national government for some time is one that has been given very little consideration in our newspapers, namely,

the report of a subcommittee of the Committee on Labor and Public Welfare appointed by the United States. The printed report is significantly entitled, "Ethical Standards in Judgment." The committee was appointed to search out the possibility of establishing a Commission on Ethics in Government. The chairman of the committee that has made this report is the distinguished Senator Paul H. Douglas of Illinois. I have carefully read this report, embracing probably 35,000 words. It places the conduct of public officials on a very high level and, at the same time, points out the many temptations now arising to persuade men in public life to add substantially to their incomes by subtle practices which destroy the moral structure of government.

The one tragic aspect of this entire report is that there is not one single reference to God here. There is an acknowledgment (p. 8) that "the free American society with its system of democratic and representative government is based upon some of the highest ideals of Jewish-Christian-Greek thought, and it could not have developed as it has without those basic ideals as a moving force in the life of successive generations." There is an incidental reference to the denunciation of bribery "in the pages of the Old Testament." There are two references to the Hippocratic Oath, and one to Confucius, but there is no reference anywhere here to the fact of God.

There is in this report a reference to the Ten Commandments, as follows: "It is the function of a considerable part of the penal code to deal in more detail with matters which are specifically prohibited by the Ten Commandments." But I wonder if these honorable senators realize that the Ten Commandments begin with four commandments that have to do with man's relationship to God, and that those commandments which involve the ethical conduct of man not only follow these four but rest upon them and derive their authority from the fact of God. There is no possibility of a moral rejuvenation of our political life in these days of ethical disintegration without coming back to a basic, daily, deep, and sincere recognition of the sovereignty and holiness of God. This was a cornerstone of that strong foundation laid by the founding fathers of this nation less than two

hundred years ago. It is faith in God that has given us our strength, and it is the loss of this faith, the pursuit of selfish interests, the ignoring of the laws of God, that have brought us to this present national crisis. We are grateful for men of high ethical standards in our government, who want to rid this colossal system of the cancerous growth of corruption and selfishness, but these standards are not going to be powerfully inculcated in our national life unless God, who has established moral law, is known and feared.

Threatened with Division. One of the most conservative church groups in North America, which throughout its notable history has been true to the Word of God, wonderfully fruitful in its missionary labors, especially in Egypt, is the United Presbyterian Church. Yet today its weekly journal, *The Christian United Herald*, published in Pittsburgh, dares to print an editorial in the issue of September 23, 1951, which reads in part as follows: "The United Presbyterian Church stands at a cross roads today. There are three roads she can take. One is a low road and its promise is uncertain . . . the low road is the road of blind adherence to Biblical literalism, disputable theology, etc. . . . to take the low road we need only to continue to fill more of our pulpits with ministers trained in independent 'Bible' schools, non-accredited 'Christian' colleges and 'fundamentalist' seminaries committed to a divisive, corrosive 'gospel'."

It is no wonder that Dr. A. Gordon MacLennan, for nearly twenty years pastor of the famous Shady Side United Presbyterian Church of Pittsburgh, in a remarkable sermon preached April 15, 1951, warned: "I believe that the time has come when the United Presbyterian Church, its membership at large, should rise up against the dominating, domineering influence and leadership of many in high places in our denomination. They are without question or doubt leading the church down the high road to an implication in a denial of the fundamentals of the Gospel and in a compromise with forces that are destructive."

It is in this denomination that the great Xenia Theological Seminary flourished for years and of which the saintly scholar, William G. Moorhead, co-editor of the Scofield Reference Bible, was for many years professor and president.

Is the United States Government to Take the Initiative in Planning a World-Wide Religious Dictatorship? In last month's issue I made some extended reference to President Truman's announcement that he had been attempting for some months to bring together, for corporate action, religious leaders of different faiths throughout the world. A great deal more light has now fallen upon this matter. Strange to say, I have not seen this additional material in the major papers for which I subscribe, but saw it rather in a smaller evening news sheet in Los Angeles, picked up by accident, though, I may say, by providential leading. This is the syndicated article of Mr. David Lawrence for October 24, 1951, called "New Religious Move?" Mr. Lawrence, as our readers know, is the editor of the *United States News* in Washington, D. C., and recognized everywhere as one of the best informed writers today in the tendencies in, and actions of, the United States Government.

After mentioning the fact that forty-three nations of the world maintain fully accredited diplomatic representatives in the Vatican—eighteen ambassadors, fourteen ministers, and five charge d'affaires—he goes on to tell us what I myself did not know before, that when Myron Taylor was sent as a personal representative to the Vatican, his mission was to contact "ALL religious groups abroad." Then Mr. Lawrence says:

It now is being suggested that perhaps the President has in mind some dramatic move as a sequel to the appointment of an ambassador to the Vatican—some method of establishing contact between our government and all the churches of the world. In the battle against Communism there are quasi-governmental problems of a religious nature involving not only the Catholic Church in European countries but also the Moslem Church in the Middle East, as well as the Jewish Church in connection with the problems of Israel.

One can hardly believe his eyes in reading that the United States Government—this nation, founded by Protestants and men and women of deep Christian convictions—is now initiating a movement for what looks like a powerful world-religious organization. This is exactly what many of our professors have been calling for, not only a world-government and world-citizenship but a world-religion, and one can depend upon it that it will be without Christ and that it will oppose all missionary activity where Christ crucified.

and risen is held forth as the only hope and salvation for men. How swiftly events take place today!

The same week that the David Lawrence article came to my attention, I was reading a volume which I had not looked at for, I think, twenty years—the famous *Lectures on the Apocalypse*, by Joseph Sciss. In the third volume of this work, in the chapter on the fall of Babylon, he points out how increasingly dominant the whole concept of commerce becomes, so that everything must yield to the demands of this powerful tyrant, as commerce becomes for many. These are his astonishing words, as though he actually fore-saw nearly one hundred years ago what the United States Government may now be proposing:

Accordingly, the greatest mercantile government on earth, England, Protestant England, which claims to maintain the only true church, and hails all her sovereigns as "Defenders of the Faith," at the dictation and demand of secular and commercial interests makes her appropriations to Romish institutions, salaries Roman priests and professors, advances Jews to her highest offices, expends her blood and treasure to sustain the tottering existence of the deadly curse of Mohammedan dominion, pensions Brahmin nobles, and pays and pampers Pagan priests. And such is the tendency and bearing of legislation in general, and from the same causes. Governments are in the hands of commerce and the money-kings; and commerce knows no God but gold, and no law but self-interest and worldly gain. Church is nothing, State is nothing, creed is nothing, Bible is nothing, Sunday is nothing, religious scruples are nothing, conscience is nothing, everything is practically nothing, except as it can be turned or used to the one great end of accumulation and wealth. To make common cause with all classes of men, to honor Mohammedan festivals and Jewish rites alike with those commanded by the one only rightful King of the world, to pay Hindoo and Romish priests, to endow their seminaries, and to give aid and comfort to their idolatries alike with all Christian institutes,—which is now not only being done, but advocated and defended on the ground that this is the only rightful sphere of government, and these the only principles on which the true progress of humanity depends—is already the incipient dethronement of all positive truth, the turning of it into a lie, or into a mere ideal thing without claims upon the human soul; the systematic inauguration of a latitudinarian infidelity, removing human society into many degrees of greater distance from God than ever it has been in all the ages. And when once the earth has come to acknowledge the representatives and embodiments of such a system of ideas and rule as its true and only "great men," there lies couched in this one simple statement a whole world of iniquitous apostasy, which well deserves the doom which makes an end of Great Babylon. Yes, commerce will yet have an account to settle, at which the world shall shake.

Never in impatience take the short road as if God's way
were too long

Question Box

No. 1273. Our pastor says that the present return of the Jews to Palestine is not according to Scripture because they are driving out the Arabs by armed might instead of being brought back by the Lord. Is this correct?

The present migration of the Jews to the Holy Land is in unbelief. The return promised in the prophetic Scriptures, when the Lord will bring back the seed of the house of Israel out of every country into which He has driven them, will be a return in faith in Him and His Messiah, whom they shall call, **THE LORD OUR RIGHTEOUSNESS** (Jer. 23:5-8; Ezek. 37:14; etc.). Bear in mind, however, that during the early part of the Great Tribulation the Jews will be driven out of the land (Matt. 24:15-22). It would seem that it is necessary for them to return to the land now in unbelief if they are to be driven out. It is after that that they will return trusting in the Lord, who will Himself bring them back then.

No. 1274. In the prophecy against Gog and Magog, in Ezekiel 38 and 39, it speaks of the invaders riding on horses, and of the burning of weapons with fire for seven years so that they shall need no other fuel, etc. Since wars are not fought with these tools any more, this must be symbolical. If so, what is the significance?

Commentators are not wholly in agreement as to whether the weapons referred to here are symbolic or literal weapons of wood, although some of those who know the prophetic Scriptures well, incline toward a literal interpretation. It is not impossible that, before the events that Ezekiel has predicted take place, scientific warfare will have so destroyed the modern armaments of the nations that the warriors of Ezekiel's prophecy will be forced to use antiquated weapons. If this be so, doubtless horses will be employed also, since tanks and other automotive instruments of warfare will have been demolished. This is conjecture only. We do not venture to be dogmatic about the matter.

No. 1275. I should like to know whether it is correct to say "You" and "Your" when praying. It seems to me that it is more reverent to use "Thee," "Thy," and "Thine."

We agree that it seems far more reverent, in addressing Deity, to use the formal pronouns, "Thee," "Thou," "Thy," and "Thine" than to employ the informal "You," and "Your." The former is archaic except as it is used in prayer, poetry, and among the Society of Friends. There are hosts of people who may have had little education and lack familiarity with the old and formal pronouns who, although they address God with the informal "You" and "Your" are fully as reverent in heart as those who use the more formal expressions. It is our opinion, however, that young people, young Christians, should be taught to pray in the language of the Scriptures and to follow ecclesiastical custom in the employment of "Thee," "Thou," "Thy," and "Thine" when speaking to God, thus making a distinction between speech addressed to Deity and that directed to any other being.

The Biblical Logic of Pre-Millennialism*

BY ARNO C. GAEBELEIN

The word "millennium" is a Latin compound of the words *mille* and *annus*, and signifies *a thousand years*. Some also use a Greek word for millennialism; it is the word "chiliasm," which is from the Greek equivalent of the Latin *millennium*. In Revelation 20 a number of times the fact is revealed that our Lord will reign in the future with His saints over the earth for a thousand years. This period of time of the Lord's reign is therefore called the Millennium.

Certain exegetes make the claim that the belief in such a personal reign of Christ over an earthly kingdom has very slender Scripture support. They say the book of The Revelation is obscure and mysterious in its meaning and that it is unwise to build such a doctrine upon a passage in this book which solely teaches such a reign of Christ. But they greatly err. Christ's earthly reign is one of the great revelations of the Old Testament. Nearly all the prophets saw in vision such a golden age for the world, including the physical earth. As the Holy Spirit witnessed beforehand of the Christ who was to suffer and to die, so He witnessed of His coming glory in the earthly kingdom from sea to sea, unto the uttermost parts of the earth, when the glory of the Lord shall cover the earth as the waters cover the deep.

Frequently this period of Christ's reign is called "His days," which the rabbinical expositors paraphrased "the days of the Messiah." Christian expositors have spiritualized these glorious visions and explained them as meaning "Christ's reign in the church," or "the glories of the church," and by this unsound method have brought confusion to the hearts and minds of professing Christians. The Apostle John, the instrument used for writing The Apocalypse, did not invent the thousand year reign of Christ. He used the

*An article by the Founder and former Editor of *Our Hope*, first used in December, 1929, and published this month as one of our occasional reprint articles.

definite article, "the thousand years," an indication that he referred to it as a period perfectly familiar, to the Jews as well as to Christians, as the time of the Messiah's glorious reign, called by our Lord and His apostles "the world to come," or "the coming age."

The character of this coming age is clearly revealed in both Testaments, as consisting in universal righteousness, peace, and blessedness. Not parts of the world will experience the predicted blessings, but all the earth; every continent and every nation will share in it. The people Israel, in fulfilment of their oath-bound covenants, will be restored; Jerusalem will become the city of the great King of kings, His capital, the centre of the theocratic government. The saved nations of the earth, who passed through the judgments, will bring then their wealth and glory to the feet of the King, and adore and worship Him as the Lord of all. Longevity, fertility, the harmony of the lower orders of creation will be some of the great features of the millennial kingdom. Groaning creation will no longer groan; peace in the animal world will be as evident as peace among men. War will be forever abolished. That which peace pacts, treaties, leagues of nations, and disarmament plans failed to accomplish, will in that coming age be a glorious reality. No more discussions about limited navies; no more bombings by aeroplanes; no more warfare by chemical productions; no more submarines—all the satanic instruments for the destruction of life, invented by the erstwhile civilized nations, will be forever gone. Idolatry will end. Every false religion will be gone! Islam and Hinduism, fetishism, polytheism and every other pagan system and philosophy will have been wiped out, never to return. False sciences, headed by "Christian Science," evolution, and every other philosophy, with existing metaphysical cults, the worst enemies of true Christianity, will have all collapsed. Modernism will have gone down in its ignominious and eternal defeat. Earthquakes and pestilences no longer will claim their countless millions. The character and the glory of that age to come, the age of the Millennium, though so beautifully sung by the harp of prophecy, is beyond our imagination.

1. The Time of the Millennium

When will this Millennium come into existence? It is not here now, nor has it been in the past. The wars of the past, the still threatening wars of our own days, the increasing lawlessness and unrighteousness, the arrogant rejection of the revealed truth of God and the Gospel of Jesus Christ our Lord, the ravages of pestilences and earthquakes and many other things, are evidences that there is no Millennium on earth now. Nor is there the slightest hope that it is coming gradually. Some believe that this glorious time will ultimately come through the preaching of the true Gospel. But even if this were true (which is not the case); how is its coming possible when that Gospel is preached less and less? There is no such thing as a world which is getting better morally, religiously and righteously.

The infallible Word of God decides the question as to the time of the Millennium. It has, according to Scripture, no existence in history until after the visible and glorious return of our Lord Jesus Christ and the promised resurrection of the righteous dead. This is the teaching of the prophets. Every prophecy of the coming of the kingdom and its blessed glories is linked with the glorious manifestation of the Lord. This is the teaching of our Lord. The great regeneration can only come when He sits upon the throne of His glory (Matt. 19:28). In His Olivet Discourse (Matt. 24), the Lord Jesus first shows what precedes His second coming in great power and glory: a peaceless, a lawless, an unrighteous world, a world filled with evil and culminating in great tribulation. Then He shows what will follow His visible and glorious coming: He will sit upon the throne of His glory, judge the nations and some will enter the kingdom, not in heaven but on earth. This is the teaching of the apostles, Spirit-filled and Spirit-taught. And the early Church never believed anything different. It was the Church of "Our Hope," expecting the return of her Lord and with His coming the millennial kingdom. It was the teaching of the mighty men of God, the reformers, the chosen instruments of the Holy Spirit.

"No Millennium before the resurrection," and hence no Millennium before Christ's coming, was the hammer with

which these great men of God smote the false Chiliasm of their own day, so gross and unscriptural, and which still smites the post-millennial invention of our own times. A pre-advent Millennium has met with the strongest condemnation from the whole Protestant Reformation, because it is a miserable theory of man, with no basis whatever in the Word of God. Long ago it was denounced by Irenaeus, the disciple of Polycarp, the disciple of St. John, the apostle, as "a heresy." Nowadays certain men, would-be scholars and teachers, denounce pre-millennialists as teachers of heresy. But it is post-millennialism which is a perversion of the Word of God. Not pre-millennialism distorts and denies the prophetic element in God's Holy Word, but the post-millennial theory does. To preach this theory, or to pass resolutions in favor of it, is a violation of the inspired teachings of both Testaments, and of the primitive and Protestant faith as well. There can be no Millennium until *after* the cessation of Christ's presence at the right hand of God (Acts 3:19-21); none until *after* the resurrection of the righteous dead (Rev. 20:1-6); none until *after* Israel's restoration and conversion (Acts 3:19-21; Rom. 11:25, 26; Isa. 54:19-21; Zech. 12:9-14; etc.); none until *after* the binding of Satan (Isa. 24:21-23; 27:1-6; Rev. 20:1-3). Equally is it that the millennial kingdom exists in history before the second resurrection, the resurrection of the wicked dead, and before the final cosmical new heaven and earth.

The Jews divided time into two great periods. (1) *Olam Hazeh*. This means *this present world*. This they believed began with the creation of man and continued till the Messiah appears in the clouds of heaven, for the overthrow of the enemies of Israel and their national deliverance from the dominating power of the Gentiles. The Book of Daniel mentions "the end of days" (Dan. 12:13), but these come after the demolition of the man-image, the prophetic picture of the times of the Gentiles. The stone which smites the image is His second coming; the stone which becomes a mountain filling the whole earth is His earthly kingdom. We are still living in this present world, which is also called in the New Testament, "man's day."

(2) The period to follow this present world is called by orthodox Jews, *Olam Haboh*, that is *the world, or age to come*. It contains two periods: (a) the thousand years, the age of the kingdom; and (b) the endless age, the ages of ages. Our Lord and His apostles endorsed this division and used the same terminology: "this world," and "the world to come." The latter does not mean heaven, as it is generally believed, but the world conditions after Christ has come back to earth again. This "age to come," the millennial age, is bounded by *two resurrections*: the first resurrection, before the Millennium, and the second resurrection, the resurrection of the wicked dead, at the conclusion of the Millennium; by *two judgments*: the judgment of nations in the beginning, and the great white throne judgment at the end of the Millennium; by *two conflagrations*: the fiery judgments by fire (II Thessa. 1:8-9) in the beginning, and the final burning of the earth at the close of the Millennium; and by *two new earths and heavens*, a partial one in the beginning, and the other at the end, complete and everlasting.

The common belief that, at Christ's second coming, time, history, the race, and the physical earth come to an absolute end is positively unscriptural. His second coming brings the end of "this present world, or age," and ushers in "the coming age."

There are four "ends" mentioned in the Bible: (1) The antediluvian end (Gen. 6:11-13; II Peter 3:5, 6); (2) The Mosaic end (Matt. 24:13, 14; Rom. 10:18; Col. 1:13); (3) the end of the present age (Matt. 24:13, 14; 13:40-43; and (4) the end of the millennial kingdom. Then comes an endless age, eternity.

II. The Great Preceding Events

The events which precede the Millennium are therefore the following:

1. *The Coming of the Lord for His Saints*. This is a New Testament revelation altogether, unrevealed in the Old Testament prophetic Word. The Lord will descend into the air. His shout will raise the righteous dead, awaken them out of their bodily sleep, and will change the living saints in a moment, in the twinkling of an eye. The whole company

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will be caught up together in clouds to meet the Lord in the air (I Cor. 15:55, 56; I Thess. 4:16-18).

2. *The Great Apostasy and the Manifestation of the Man of Sin, the Son of Perdition* (II Thess. 1:8, and other passages).

3. *The Great Tribulation*. This is in store for Israel, still unbelieving; for the world; and for professing Christendom (Matt. 24:21).

4. *The Glorious Manifestation of the Lord Jesus Christ*. It is the coming of the Lord with His saints, so wonderfully revealed (Rev. 19:11-15).

5. *The Restoration and Conversion of Israel* (Isa. 59:20; Rom. 11:26; Matt. 23:39; Zech. 12:10; Zeph. 3:8; Joel 3:11-21).


6. *The Judgment of the Living Nations* (Matt. 25:30-46; Zech. 14:2-3; Zeph. 3:8; Joel 3:11-21). The "My brethren" in Matthew 25:30-46, are the "our brethren" in Rev. 12:7-11, the 144,000, the sealed and saved during the Great Tribulation.

7. *The Complete Destruction of the Antichrist, as well as the Little Horn of Daniel 7* (II Thess. 2:8, Rev. 19).

8. *The Binding of Satan* (Isa. 24:21-22; Rev. 20:1-3).

HOLD THOU MY HAND

By EVA GRAY



Hold Thou my hand, dear Lord,
Hold Thou my hand;
On Thy blest promises
E'er let me stand.

Held is my feeble hand
Within Thine own;
Gently 'tis nesting there—
All fear is gone.

And through the waters deep,
My hand is Thine,
In peace I'm resting in
Solace Divine.

The Christian is no longer under the school-master the Law, but is a happy free-born child of God, redeemed by the precious Blood of Christ, and obeys His will as controlled by the sweet constraining cords of the unspeakable love of Christ

The Revelation, Verse-by-Verse

By E. SCHUYLER ENGLISH

Chapter VII, Verses 1-8

VERSE 1

"And after this." After the Lamb that John saw, who was at the same time the Lion of the tribe of Judah (4:5, 6), had broken the sixth seal of the scroll (6:12) to bring upon earth the final judgments of the wrath of the Lamb, John had a vision of activities upon the earth, as written here. This is a parenthetic portion of The Apocalypse, the first of three such parentheses that fall within three series of judgments respectively—the breaking of the seals, the sounding of the trumpets, and the emptying of the vials. These specific parenthetic passages are found here in chapter 7; in 10:1-11:14; and in 16:13-16. "And after this," the opening of the sixth seal but before the breaking of the seventh, something happens on this earth.

"I saw four angels standing upon the four corners of the earth." Four messengers of God are seen standing at the four corners of the earth, signifying the world-wide influence of these messengers as they station themselves at their respective, divinely-appointed positions in the north, south, west, and east. In the Bible the number *four*, employed thrice in this verse, almost invariably has to do with created works, things that are under the sun and pertain, therefore, to the earth.

"Holding fast the four winds of the earth." The significance of the four winds may be discovered by comparing Scripture with Scripture. In Jeremiah 49:36, 37, the four winds, "from the four quarters of heaven," are seen to bring judgment upon Elam in scattering the people among all nations. And in Daniel 7:2, the prophet tells of having seen in his vision "the four winds of heaven" striving upon the great sea, resulting in four beasts, representing world-empires, issuing forth from among the Gentile nations. See also Daniel 8:8; 11:4; and Zechariah 2:6.

"That no wind might blow upon the earth, nor upon the sea, nor upon any tree." The four angels were to prevent

the wind-judgments from coming upon the earth, and sea, and every tree until a certain event should take place. Assuredly "the earth, and sea, and every tree" speaks primarily of the created world. But more than this is implied, for judgment was about to fall upon mankind. The earth denotes the nation Israel, the people of "the land"; the sea is symbolic of the Gentile nations (Dan. 7:2-7); and the tree is sometimes used as a figure of man in his dignity and assumed independency of God. Thus Nebuchadnezzar dreamed of "a tree in the midst of the earth," whose height and strength were great (Dan. 4:10, 11), and this tree, as Daniel interpreted the king's dream for him, was Nebuchadnezzar himself. The four angels of our passage, then, are holding fast the four winds so that they will not blow upon the created world; nor are they to blow either upon the nation Israel, or the Gentile nations, or upon men in high places. For the four messengers are awaiting a command.

VERSE 2

"And I saw another angel ascending from [the] sunrise, having [the] seal of [the] living God." A fifth angel comes out of the east, where the day begins. He holds something. It is "the seal of the living God." A seal identifies a possession on behalf of its owner. Generally the seal remains until a set time. The lumberjack stamps a mark of identification into felled trees, which seals the lumber as belonging to its rightful owner until it reaches the mill. The cattle-rancher brands his steers with his mark, or seal, and this brand advertises that the steers belong to him until they are sold at market. The believer in Christ is sealed by the Holy Spirit until the day of redemption (Eph. 4:30). The seven-sealed book was marked for its owner until the Lion of the tribe of Judah, the Lamb of God, should break the seals. So here the fifth angel holds the seal of the living God, our God and Father and Saviour and Guide, and it is perfectly obvious that God's messenger is going to make use of that seal to mark out something for divine possession.

"And he cried with a loud voice to the four angels to whom it had been given to hurt the earth and the sea." It might have been supposed, from verse 1, that the ministry

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of the four angels was to protect the earth, the sea, and any tree. But not to them "it had been given *to hurt* the earth and the sea." They simply held fast the judgment that God was prepared to vent upon this earth and mankind until He should command them to execute His divine wrath. Their service for God was not, consequently, to preserve the earth and the sea but to bruise them.

VERSE 3

"Saying, Hurt not the earth, nor the sea, nor the trees, until we shall have sealed the bondmen of our God upon their foreheads." A sealing of a people must take place before the seventh sealing of the scroll is broken. These people are called "the bondmen of our God," and they are to be sealed upon their foreheads. Who are these people? Do they compose the Church? No, for the Church is already seen seated in heaven, as represented by the four and twenty elders of chapter 4. Who are they, then?

It is a strange phenomenon that so many claim today to be this company of God's bondmen. The Seventh Day Adventists contend that it is they, who in this age of grace observe the Jewish Sabbath, who compose this group of sealed servants of God. Certain so-called "holiness sects" make the same assertion about themselves. So do Jehovah's Witnesses propose such a claim. And all these groups identify this sealing as applying to themselves as the only members of Christ's body that will be raptured at His coming, the rest of those who call themselves God's people being obliged, they affirm, to suffer the judgments that are yet to be poured out.

It is to be observed, however, that this scene does not tell of the rapture of the Church into the air or to heaven. The scene is earthly and has nothing to do with resurrection or translation. Further, these bondmen of God are definitely identified in the passage; for John continues to tell of his vision in the following words:

VERSE 4

"And I heard the number of the sealed, a hundred [and] forty-four thousand, sealed out of every tribe of [the] sons

of Israel." "The sons of Israel" are Jews and not Gentiles at all. A portion of every one of the twelve tribes of Israel is to be sealed, as a portion of the nation was sealed once before (Ezek. 9:4). Are the Seventh Day Adventists members of the Jewish race? Do the "holiness sects" claim to be Jewish people and not Gentiles? Are all of Jehovah's Witnesses Jews, and if so, of what tribe? There will not be a Gentile among the 144,000 of Revelation 7. No, those who are to be sealed will be Jews, whose sealing, perhaps visible to mankind but not necessarily so, will mark them out as God's elect people during the judgments that will be poured out under God's wrath during the Tribulation. They are those mentioned as the elect in Matthew 24:21. Their sealing is in fulfilment of the promise of Romans 11:25-27.

VERSES 5-8

"Out of [the] tribe of Juda, twelve thousand sealed; out of [the] tribe of Reuben, twelve thousand; out of [the] tribe of Gad, twelve thousand; out of [the] tribe of Aser, twelve thousand; out of [the] tribe of Neptbalim, twelve thousand; out of [the] tribe of Manasseh, twelve thousand; out of [the] tribe of Simeon, twelve thousand; out of [the] tribe of Levi, twelve thousand; out of [the] tribe of Issachar, twelve thousand; out of [the] tribe of Zabulon, twelve thousand; out of [the] tribe of Joseph, twelve thousand; out of [the] tribe of Benjamin, twelve thousand sealed." Here are the 144,000, all Israelites according to the flesh. The Jew cannot tell us today as to the identity of his tribe; and ten tribes have been lost. But this is man's view. God knows where the lost tribes are and who composes them. In His omniscience He can classify every living Jew according to his tribe. And this will be made known in the coming day here described. The tribes are surely literal. The figures may be literal, or they may be symbolically descriptive of a complete earthly government that will be entrusted to a redeemed and restored earthly people, Israel, during the Millennium.

It is to be observed that there is a variation in the names of these twelve tribes from the sons enumerated by Jacob in his dying blessing, as recorded in Genesis 49. Dan is omitted in the passage before us, Manasseh being substi-

tuted for Dan. Manasseh was one of the two sons of Joseph, Ephraim being the other. When Joshua apportioned the land of Canaan to the children of Israel (Gen. 14:17), no part was given to Levi, the tribe of the priesthood, but to Joseph's two sons were divided each a part, so that twelve portions were assigned, Ephraim and Manasseh replacing Levi and Joseph in the catalogue of tribes.

Why is it that Dan is omitted and replaced by Manasseh? And why is Ephraim not designated in place of Joseph, since the two brothers are mentioned in the division of the land under Joshua? The answers cannot be given with dogmatism but certain inferences may be drawn from the Scriptures.

As to Dan's omission in Revelation 7, there is a hint as to the reason in Genesis 49:17: "Dan shall be a serpent by the way..." The serpent suggests Satan, and Dan was the first of the tribes to enter into idolatrous practices. Some of the old rabbis used to teach that the Antichrist would come out of the tribe of Dan, but where this thought originated is not made clear. Be that as it may, we learn from Leviticus 24:10, 11 that one of the Israelites, of the tribe of Dan, "blasphemed the name of the Lord, and cursed." Dan's idolatry is told in some detail in Judges 18.

Concerning Manasseh's choice over Ephraim as the substitute for Dan, or, to put it another way, in regard to the fact that Joseph is mentioned rather than Ephraim in the tabulation in the record before us, the answer may be written in Hosea 4:17: "Ephraim is joined to idols: let him alone."

These are but suggestions. In finality, we must leave the reasons for the omission of Dan and Ephraim in the mind and hands of God, who does all things well.

During the Tribulation, after the Church as has been taken, the "Gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come" (Matt. 24:14). It is not fanciful to understand and teach that here, in Revelation 7, we have the identification of the messengers of that message: "Repent ye: for the kingdom of heaven is at hand." "The King is coming. His kingdom is at hand. Repent! Turn to God. Believe His Word. Trust in His Son!" The Church will have been

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taken and all human agency bearing witness to Christ will thus be gone from the earth. But that Israel as a nation will be saved and will herald the message of their Messiah and King to a lost and hopeless world is not only the logical conclusion but the clear implication of the Scriptures. Thus our loving God, who is not willing that any should perish, will continue to display His mercy through His 144,000 bondmen, sealed from among every tribe of Israel, and through their evangel multitudes out of every nation, and tribe, and people, and tongue will come to know the Saviour of mankind.

(To be continued, D. V.)

HIS WORD IS IN MY HEART

BY EVA GRAY

His Word is in my heart
 a burning fire;
 I cannot keep my peace, I
 cannot stay;
 To e'er proclaim His love,
 There's no surcease.

O Lord, when I would speak
 no word, my soul
 Doth yearn within each day;
 Wheo I'd remain at rest, I'm
 forced to press
 Into the fray.

It is Thy message, Lord,
 so dear to me;
 I tell it o'er and o'er,
 that men may know
 Thee in Thy matchless love,
 And Thee adore.

Nothing is more dishonoring to God than the manifestation of a complaining spirit on the part of those that belong to Him

The Doctrine of the Believer's Judgment*

BY MERRILL F. UNGER

Several important passages present the purpose of the believer's judgment as a reward for service.

1. II Corinthians 5:10, 11

The apostle very definitely states the purpose of the judgment as a reward for service in this portion when he declares: "For we must all be made manifest before the judgment seat of Christ: that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (II Cor. 5:10). The word is forceful—*phanerootheneai*, meaning to *be made manifest, be revealed in true character, be made plain or evident*. The very character of each Christian will thus be laid bare. His inmost motives and purposes will be ascertained. Only the unerring and omniscient vision of Christ, whose "eyes are as a flame of fire" (Rev. 1:14), could ever do this. The purpose of this penetrating and all-piercing investigation is *kina*, "in order that" each one "may receive [as reward or loss of reward] the things done [works] in the body, according to what he hath done [works against], whether it be good or bad [worthless]."

It is obvious that for the "good" there will be proper reward, and for the "worthless" loss of reward. In the next verse, the apostle is thinking of human responsibility in this matter of rewards, and thus speaks of "the fear inspired by the Lord." Since all of our earthly actions and conduct as Christians will be subjected to His all-seeing search, we are to "work out our own salvation with fear and trembling" (Phil. 2:12), considering our liability to err and our sinful proneness to fail. Many saints of God are willing to hear about receiving recompense for the good things they have done, and talk readily and exuberantly of "crowns and re-

*This is the third of a series of articles by Dr. Unger, professor at the Dallas Theological Seminary, on this vital subject.

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wards." But, it is to be feared, they are apt to forget that there must be an accounting for the deeds which are bad and useless as well. One thing is apparent. There will be a just recompense for all service, whether good or bad. Solemn warning is accordingly appended to stir us up to be careful to maintain good works, and to exercise "fear and trembling" so far as the human responsibility is concerned.

2. *I Corinthians 3:9-15*

In this pivotal portion, the apostle amplifies his discussion of Christian service and reward. He defines Christian service as the believer laboring together with God (vs. 9), and as "building" upon the one foundation, which is Christ (vs. 10-12). Of course, only those who are saved are in view. Only such can "build on the foundation," which is "Christ." Paul, as a "wise masterbuilder," laid the foundation by preaching free salvation through Christ; but, in salient contrast to this, he indicates that each believer for himself is building the superstructure of works upon the one foundation, which is provided by God's grace. These works are revealed as subject to manifestation by fire (vs. 13); and "the day," which shall declare it, is the time of the believer's judgment at the judgment seat of Christ. The fire is the all-seeing eye of the divine scrutiny. There are two classes of builders (servants) who build with two kinds of material—the imperishable, "gold, silver, costly stones," and the perishable, "wood, hay, stubble" (vs. 12).

Those who build with indestructible materials may well represent Christian servants who walk and work "by the Spirit," in the will of God, and whose motives and methods are pure and Spirit-directed, who seek God's glory alone, and who make their one ambition "to be well-pleasing unto Him" (II Cor. 5:9).

Gold seems to speak of a ministry giving full place and honor to the divine righteousness; silver, of a ministry fully and faithfully proclaiming and exemplifying the truths of divine redemption; and costly stones, of a ministry characterized by "edification, exhortation, and comfort." Such a ministry, built upon Christ's finished work (the one foundation) will stand the test and meet with commendation

and approval from Him whose "eyes are as a flame of fire" (Rev. 1:14). "And the fire itself shall prove each man's work of what sort it is" (vs. 13). Such service will abide and will "receive a reward."

Those, on the other hand, who build with destructible materials may well picture Christian workers who walk and work, in large or small degree, in the flesh, whose motives and methods are mixed and, to a great extent, directed by the old nature, and who do not seek God's glory alone but, rather than making their one ambition "to be well-pleasing to Him," in large part seek to please themselves or men.

Wood seems to speak of a ministry which may be formed and fashioned to be very beautiful, and to have a certain value attached to it, but which will not stand the fire. Hay appears to be descriptive of a ministry which is of less value than the wood, and yet which also possesses some worth because hay contains nourishment. It is, however, very inflammable. Stubble evidently portrays that which is utterly worthless, which should have no place in the thoughts or deeds of the people of God, and which will be as volatile as smoke when the divine fire is applied.

The worker building with these combustible materials will thus see his work burned, and he himself will "suffer loss" (vs. 15). This does not mean His salvation, which has been eternally secured through the finished work of Christ; but it does mean his reward. "He himself shall be saved: yet so as through fire [*dia pyros*]" (vs. 15). The simile depicts a man who, discovering his house enveloped in flames, has only time to rush out naked, escaping only with his bare life and losing all his possessions.

It is very certain, therefore, that the judgment seat of Christ marks the proving of the believer's works as a servant, with the bestowal of rewards for faithfulness. Under grace the indispensable distinction must ever be held in mind between salvation and rewards. God offers to the *lost* the free gift of salvation. To the *saved*, God offers rewards for faithful service. Salvation, moreover, is a present possession (John 3:36; 5:24), while rewards are a future attainment to be dispensed at the judgment seat of Christ (1 Cor. 3:14; 1 Tim. 4:8).

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3. *I Corinthians 9:16-27*

This is a very illuminating discussion of the subject of the Christian's reward. It is essential at the outset to note that the apostle is not writing of salvation at all. In the chapter he commences by proving the genuineness of his apostleship (vss. 1-3) and his consequent right to the privilege of temporal maintenance by the churches (vss. 4-14). He then, as a faithful *servant* of Christ, gives his specific reasons for waiving the right of temporal support (vss. 15-18), with an explanation as to why he practiced self-abnegation in his service for Christ. He gives two reasons: first, in order to win men to Christ (vss. 19-23); second (and that which so vitally concerns this subject), as a means of securing reward for approved service (vss. 24-27).

To illustrate the rewards of the Christian life, the results of approved service, Paul uses a figure derived from the most thrilling spectacle Greek life afforded—the Isthmian games, celebrated every two years near Corinth. Like the Olympic and Nemaean Games, five exercises were included. Of these Paul selects two—foot-racing and boxing. The first exemplifies the necessity of sustained effort and exertion to win the "prize," or reward. "All run," but only one wins an award, and that because of superior effort. The second contest illustrates the necessity of rigid self-control. Both of these elements are essential in the Christian career if reward is to be won—not the perishable wreath of wild olive as in the Olympian Games, nor the spray of pine needles or parsley as in the Isthmian Contests, but an unfading, imperishable reward at the judgment seat of Christ.

The apostle's temperance is seen in the fact that as a prize-fighter directing well-aimed blows at his own body, he would keep under its inordinate desires, lest at the end of the race, or fight, he would not "stand the test," and would be *adokimos*, "disapproved," or rejected, or disqualified from receiving the prize (reward). Never for one moment did the apostle have a qualm about his being disapproved in the realm of his salvation. However he did fear, as he does here, of being disapproved in the realm of his *service*.

Summing up the purpose of the believer's judgment as reward, the words of Dr. Lewis Sperry Chafer are pointed and expressive:

The doctrine of rewards is the necessary counterpart of the doctrine of salvation by grace. Since God does not, and cannot, reckon the believer's merit or works to the account of his salvation, it is required that the believer's good works shall be divinely acknowledged. The sinner owes nothing to God in payment for salvation, which is bestowed as a gift; but he does owe God a life of undivided devotion, and for this life of devotion, there is promised a reward in heaven.*

4. *The Third Purpose of the Believer's Judgment Is Assignments.*

At the adjudication of believers, the saints will be assigned to their respective and proper places in the millennial kingdom. If a wise earthly monarch is judicious and discriminating in his selections and assignments for offices and positions of trust and power, how much more so will be the returning all-glorious "King of kings, and Lord of lords" (Rev. 19:16). In the coming kingdom, the rule of the heavens upon the earth, some will be least and some greatest; some will rule over many cities, others over a few. In the kingdom, Christ, who is now with His Father on His Father's throne, will then take His own throne, the throne of David. Overcomers of the Laodicean church, as a reward, are going to be assigned the dignity and authority of sitting down with Christ on His throne (Rev. 3:21). Those who endured or suffered with Christ, Paul said, would also reign with Him (II Tim. 2:12). In Revelation 19:14, the all-glorious Christ is seen coming with the saints "clothed with fine linen, white and pure," to smite the nations and rule them with a rod of iron.

Overcomers of matured and ripened (rotten) Balaamism and Nicolaitanism in the orgy of Romish corruption in the church of Thyatira are promised the reward of the gift of "authority over the nations," millennial nations, to rule them with a rod of iron, with Christ, as the vessels of a potter are broken to shivers (Rev. 2:26, 27; Psa. 2:9). The blessed and holy who have part in the first resurrection are said to be "priests of God, and of Christ," and "to reign with Him a thousand years" (Rev. 20:6).

*Chafer, Lewis S., *Major Bible Themes*, pp. 286, 287.

It seems apparent that these assignments will not only embrace *executive* and *administrative* offices, ruling and reigning, but *judicial* duties as well. The saints are to sit with Christ in judicial capacities, both during the kingdom age and afterward. "Or know ye not that the saints shall judge the world? . . . shall judge angels?" (1 Cor. 6:2, 3). May they not be associated with Christ in *all* future judgment scenes after they themselves have been judged for their works?

John "saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years" (Rev. 20:4). The apostolic injunction was: "Judge nothing before the time until the Lord come" (1 Cor. 4:5). Christ promised His own disciples rewards in judicial capacity for having left all and following Him in service. His words were: "In the regeneration [the millennial kingdom], when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

To apportion these various executive and administrative and judicial honors, and appoint the various incumbents of offices of trust and power, the judgment seat of Christ will be a necessity. Intrinsic faithfulness and meritorious service will be the criteria; and one thing is sure: politics and unjust favoritism will have no place in these assignments, as Christ Himself will make them.

V. The Time of the Believer's Judgment

This is *after* the out-taking of the Church, and *before* the return of the Lord in glory to set up His kingdom, that is, during the interval between Christ's coming for the Church and His revelation with it. While the Church is being judged for rewards at the judgment seat of Christ "in the air," the Jews will be judged under Antichrist on the earth, during the Great Tribulation.

That the Lord Himself shall descend from heaven to raise the dead in Christ and change and catch up the living saints with the resurrected believers in the clouds, to meet Him in the air, is the clear doctrine set forth in I Thessalonians 4:13-18. This decisive and momentous event, which

is the first resurrection, is closely connected by our Lord with the bestowal of rewards at His return (Luke 14:14; Rev. 22:12).

The coming of the Lord for His own, moreover, marks the commencement of "the day of Christ" (Phil. 1:6, 10; I Cor. 1:8; II Tim. 4:8). This is the day of Christ's presence with His saints in the heavenlies, where their service is tested, their crowns awarded (II Cor. 5:10; Rom. 14:10; I Cor. 3:11-15), and the marriage of the Lamb celebrated.

In heaven it is the day of Christ, but on earth it is the day of Antichrist (II Thesa. 2:1-12). The day of Christ embraces also the resurrection of tribulation saints (Rev. 6:9-11; Rev. 20:4-6), the gleanings of the harvest, and ends with the revelation of Christ in glory, when He returns in power to the earth to inaugurate the day of the Lord. As Dr. C. I. Scofield says: "The day of Christ relates wholly to the reward and blessing of saints at His coming, as the day of the Lord is connected with judgment."*

A more careful examination of Scripture will yield, however, a more exact definition as to the time of the believer's judgment. It must occur, as seen, in the day of Christ, but more accurately, between the out-taking of the Church and the marriage of the Lamb (Rev. 19:7, 8), for it is related in the latter scene: "His wife hath made herself ready," and that "it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." Since the espoused virgin, "the Lamb's wife," is the Church, and since she is prepared and adorned for co-judgeship and co-rulership with her Lord, who is King of kings and Lord of lords, it is clear there has been a previous testing of her works and the apportionment of rewards in judicial and administrative assignments (I Cor. 3:11-15; II Cor. 5:10). This apportionment and assignment of regal and judicial status has been seen to be a paramount purpose of the believer's judgment, and necessarily must precede and open up the way for this event.

*Scofield, C. I., *Bible*, p. 1212, note on I Cor. 1:8.

(To be continued, D. V.)

Evangelists and Evangelism

By C. ERNEST TATHAM*

The importance of the evangelist in the Christian ministry can scarcely be overestimated. The fact that the Spirit of God places this gift along with pastors and teachers conveys some idea of its high importance in the divine order of things. We fear that sometimes the evangelistic gift is given, in the opinion of many, second or third place, and too often there is a tendency on the part of one who exercises such a ministry to desire to attain to pastor or teacher, this being regarded as a sort of promotion. All this is to be deplored, for the gifted preacher of the Gospel is sorely needed in these days and their numbers are all too few.

An evangelist is really a herald, by divine appointment, of God's good news. He is like the Samaritan who, on finding the wounded traveler, binds up his wounds and brings him to God's inn—the Christian church. He is like a fisherman who does business in great waters, or like the quarryman who hews out the stones from nature's quarry, stones that are to grow into God's present building. Filled with love for his Master and for the perishing souls of men, he goes forth weeping, bearing precious seed (Psa. 126:6). He must bleed if he is to bless! He must travail if he is to bring forth children (Isa. 66:8; Gal. 4:19).

Let us look at seven features of this subject.

1. The Evangelist's Source

All true evangelists are the gifts of the risen and ascended Christ. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12). This is confirmed by Paul's further words in Galatians 1:1, 12. No school or seminary ever yet produced an evangelist. Such come from the glorified Christ alone. Of course, human counsel may do a great deal to *develop* an evangelist, but the gift is from Christ alone.

*One of the founders of the Emmaus Bible School in Toronto, Mr. Tatham has been a frequent contributor to our pages.

No master of music can give to another a musical ear. The master may, however, train him who has such an ear, providing the ability and appreciation are already there. The divine source of the evangelist's calling is well illustrated in the incident of our Lord's ordination of the Twelve. He first of all went into a mountain and called unto Him "whom He would . . . and they came unto Him" (Mk. 3:13). In other words, their call came from on high.

2. The Evangelist's Separation

The Apostle Paul was doubtless the greatest exponent of God's good news that the Church has ever known, and he began his great Roman treatise with the words: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God." Actually there was a threefold separation in the experience of this great man. He was separated at his birth, in view of a life of great service for the Lord (Gal. 1:15). Then he was separated at the time of his conversion. We believe that he refers to this in the text just quoted in Romans 1. The Acts record makes it clear that, straightway upon his baptism and infilling of the Holy Spirit, he courageously preached the Christ whom he had formerly hated. Finally, he was separated by the Spirit of God, in fellowship with the Antiochian elders, in view of his first missionary crusade (Acts 13:1-4).

Perhaps we should distinguish between the ordinary "work of an evangelist," which we are to do (II Tim. 4:5), and the gift of an evangelist. While every true Christian should be a bearer of the divine Evangel, the one who is distinctively gifted should seek to give himself wholly to this blessed work, thus making full proof of his ministry.

3. The Evangelist's Service

What is the precise work of the evangelist? He is not only a proclaimer and a preacher, but he is a winner. He is not only to convince the intellect but to win the heart. Knowing the terror of the Lord, he is to *persuade* men (II Cor. 5:11).

Abraham's servant is a splendid example of this. Read the entire story in Genesis 24. It is very clear that this

servant was not content with merely convincing Rebekah and her family of the wealth and worth of his master, but he winsomely persuaded the prospective bride that she should answer in the affirmative the all-important question: "Wilt thou go with this man?" Her response was immediate and unqualified: "I will go." A further example of this is found in the apostolic preaching in the synagogue at Iconium (Acts 14:1), where we read that they "so spake, that a great multitude both of the Jews and also of the Greeks believed." The evangelist must not only have facts, but these facts must be on fire! We fear that there is too great a tendency towards a dispassionate presentation of facts without the tear-stained entreaty and God-given persuasion that should accompany such a presentation.

It has been said that, if we catch fire for God, people will come to see us burn. Most people like to see a fire!

4. The Evangelist's Subject

"Philip went down to the city of Samaria and preached Christ unto them" (Acts 8:5). The evangelist's theme is not a doctrine so much as a living Person, the Lord Jesus Christ. However, his preaching will not be devoid of doctrinal content. It will proclaim the great facts concerning the person and work of Jesus, the Son of God. This is clear from a reading of I Corinthians 15:1-3, Galatians 1:1, and Colossians 1:28. His gift is distinct from the teacher, inasmuch as, while the latter *explains* the Word, the former rather *proclaims* the glad tidings of God.

The evangelist's subject will embrace such glorious themes as "Christ's Person," "Sacrifice," "Burial," "Resurrection," "Ascension," "Forgiveness," "Justification," etc. (Acts 2:23-34; 4:33; 9:20; 10:43; 13:38, 39; Rom. 1:1-4; I Cor. 1:24; 15:3-8).

5. The Evangelist's Sphere

The evangelist's sphere is the world. The following words were found written on the flyleaf of the Bible of the late Alexander Marshall: "I have a whole Christ for my salvation; a whole Bible for my soul's instruction; the whole Church for my fellowship; the whole of the Spirit's ministry;

the whole world for my parish, that I may be a true catholic and never become sectarian."

While being fully identified with a local church, the evangelist goes forth into a hostile and perishing world with the "Word of reconciliation." He may be called upon to deal with individual souls, as did Philip with the Ethiopian treasurer (Acts 8). Again, he may be called upon to address great throngs, as did this same vessel in the earlier verses of Acts 8.

In this connection, is it not painfully apparent that Christendom has completely reversed the divine method of reaching the lost? The modern method is to seek to entice the sinner to come to the Gospel. The Bible method is that the Christian should take the Evangel to the sinner. The farmer does not bring the field to the seed but takes the seed to the field; the lumberman does not bring the tree to the axe but takes the axe to the tree; the fisherman does not bring the fish to the hook but he takes the hook to the fish.

Paul's message was to minister the Gospel "publicly, and from house to house" (Acts 20:20). He was ever instant in season and out of season. A casual study of The Acts reveals that those early missionary apostles proclaimed the Word in synagogues, the open air, public buildings, home schools, by riversides, in deserts, in palaces, and in prisons. We may gather from this that there is no place on earth where we can assemble individuals or companies where we may not preach the glorious Gospel of Christ.

6. The Evangelist's Seal

The seal of apostleship is seen in the salvation and transformation of human lives. The work confirms the worker.

*While the well-known revival meeting has been confessedly the subject of considerable abuse in some quarters and many souls have, alas, been led to make false religious professions, there is, on the other hand, much to be said in favor of such meetings. Paul the Apostle preached, again and again, to very large assemblages of people (see Acts 13:45; 14:1, 21; 19:19, 20; 21:22; etc.). Moreover, few people would today seriously question the spiritual values flowing from the great Wesley or Whitfield campaigns, the Torrey-Alexander, or the Moody-Sankey revival meetings. All of these yielded great harvests of souls and their day of usefulness is certainly far from being over. Let the "hook and line fisherman" pursue his God-appointed ministry of individual soul-winning and let the "axe lumberman" pursue his work of reaching the masses for the Saviour.

It provides the indisputable evidence of the evangelist's appointment. No human credential can take the place of this. "Am I not an apostle? . . . Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord" (I Cor. 9:1, 2). In this connection, read the first four verses of II Corinthians 3 also. A carpenter's seal is the furniture which he may make; a musician's seal is the composition which he may produce; a tailor's seal is the suit of clothes which he may turn out. And Paul, whose claims to apostleship were constantly assailed by the Judaizing teachers, could answer his traducers by pointing to his work and letting this provide the effective answer.

7. The Evangelist's Support

The evangelist is not the servant of the church or "official board"; he is the bondman of the risen Christ, from whom he has received his equipment and commission. He is under *His* orders, who directs by His Spirit and gives the increase. He looks alone to his Master for the supply of every need. This makes him happily free from human control and gives him a sense of full dependence upon his Lord.

In his Third Epistle, John refers to certain brethren who went forth for His name's sake. Verse 7 informs us as to how they were *not* supported—it was not from the pagan world; but verse 8 gives the other side of the matter, for here we learn how they *were* supported. Their temporal needs were met by the saints who had also tasted of like precious grace. A study of I Corinthians 9 makes it very clear that those who minister in spiritual things should be supported by those who receive the message: "The Lord hath ordained that they which preach the Gospel should live of the Gospel" (vs. 14). This not only preserves, in the soul of the messenger, a deep sense of dependence, but it also stimulates and furthers fellowship between those ministered unto and those who minister. Moreover, it redounds to the glory and praise of God (Phil. 4:18, 19).

Book Reviews

By E. SCHUYLER ENGLISH

Peloubet's Select Notes (on the International Bible Lessons for Christian Teaching, 1952). By Wilbur M. Smith, D.D. W. A. Wilde Co., Boston. Cloth binding, 415 pages. Price, \$2.75.

This is the seventy-eighth annual publication of *Peloubet's Notes for Sunday School teachers*, the eighteenth under the editorship of Dr. Smith. Its excellence as a lesson help and reference work is a foregone conclusion, since it falls in line with the editions that have been commended in these pages year by year. Each year *Peloubet's* contains a bibliography that is, in itself, worth the price of the book. Its main purpose, however, is to teach the Sunday School lesson to teachers, and the following variety of material is presented fifty-two times in each edition: Introductory Suggestions, the Setting of the Lesson, the Plan of the Lesson, an Outline, the Teacher's Library, and an Exposition of the Scriptures assigned. Here is a wonderfully helpful and fully orthodox lesson help that every Sunday School teacher should possess.

A Commentary on the Holy Scriptures—The Minor Prophets. By John Peter Lange, D.D. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 500 pages. Price, \$3.95.

This is less a review than a book notice for, with the publication of this volume on the Minor Prophets, the publisher has completed the project, costing about \$100,000 and begun more than two years ago, of reprinting the twenty-four volumes of Scripture expositions by the famed Dr. Lange. The work is as thorough as it can be, scholarly, and of highest caliber. The author was not a pre-millennialist and the reader of these commentaries must bear this in mind, for this fact colors the interpretation of all prophetic Scriptures. But in every other respect this volume, as well as the other twenty-three, is splendid exegetical material. The type is rather small but, since works such as these are used more for reference than continuous reading, this small defect will not be found troublesome. *Lange's Commentary* ought to be in every pastor's library and on the shelves of all who study the Scriptures seriously. The publisher is to be congratulated upon this contribution to biblical literature.

By KENNETH O. BOUTON

The Journal of John Wesley. Edited by Percy L. Parker. Moody Press, Chicago. Cloth binding, 438 pages. Price, \$3.50.

With this volume we are given another in the Tyndale Series of Biographies of Great Christians. From the original twenty-six bound volumes, Wesley himself took extracts which reduced the number to

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four. Mr. Parker has, in turn, carefully selected material from the four books to give us the present edition.

Here is a picture of the England of the eighteenth century. In this scene there moves a man of slight build, small of stature, whose indefatigable labors under God saved his country from spiritual and moral ruin. Wesley traveled constantly on horse-back or foot, preaching three times a day, writing, reading, praying, planning, and organizing. One stands in awe of what one man can do in the power of the Spirit of God. In a day of pleasure-seeking and flesh-satisfying, this book should stimulate Christians to sacrifice self, crucify the flesh, and "endure hardness as good soldiers of Jesus Christ."

BY HOWARD Z. CLEVELAND

Christ in Isaiah. By F. B. Meyer. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 191 pages. Price, \$2.50.

Dr. Meyer, in his own inimitable way, has given us some excellent devotional material in this volume. From fourteen chapters in Isaiah he has selected seldom read verses that form the basis for these heart-searching messages. These verses have been chosen from that portion of the book which describes Israel's exodus from Babylon (chaps. 40-55). In the portions chosen, Dr. Meyer has shown us the hand of our Lord ministering to His people in time of need. Applying these truths to our own hearts, he brings to us new pictures of our Saviour, proving Him to be our sufficiency indeed. This book will be a great blessing to those who heed its admonitions.

Peter—Fisherman, Disciple, Apostle. By F. B. Meyer. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 190 pages. Price, \$2.50.

If one remembers but little from the pen of F. B. Meyer, he cannot forget his excellence in sketching the lives of Bible characters. And though one may forget most of Meyer's portraits, he will always remember the one painted of Peter, for it stands unique among his works. Perhaps the reason for this is, as the author of this volume so admirably shows, the great transformation wrought in Peter by his Lord and Master. There is much food for the soul in this book which will prove a challenge to all, especially to those engaged in the Lord's service. Throughout the volume Dr. Meyer makes to stand in sharp contrast the patience and grace of our Lord and the impatience and faltering of Peter. But God's grace triumphs at last, as Dr. Meyer concludes: "What a conception is here of the gallant ship having battled its way through storm and danger, coming into the harbor with flags flying at the masthead and greeted by welcoming crowds!"

The subject of Christian Separation does not need a book written upon it. Discussion is idle; a very few words suffice:

I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Lord Jesus, all forbid
That I should seek my pleasure there.

Letters

The Christian Hope

To the Editor:

Through the kindness of friends I have been a reader of *Our Hope* for over a quarter of a century. In the early years it was such a help to me that I named my Telegu paper in its honor. So it is now known as *The Christian Hope* or, as it sounds in Telegu, *Kristava Nirikshana*. It is in its twenty-sixth year and we have 2,700 subscribers.

I remember years ago, in Kansas City, meeting Dr. A. C. Gaebelein. I am glad to know that the magazine is still going on. It may be that I am on the Missionary Subscription list. No doubt this is so, and I thank you. The magazine is much appreciated.

I noted in the August number a word about the immortality of the soul. True, we should speak in that way only of the body, not the soul. And the other day I noticed, in preaching in Telegu, that Christ brought to light "life and immortality in the Gospel" (I Tim. 1:10). It struck me in a new way that the life was for the spirit, and the immortality for the body, showing us that, in salvation, Christ has included the body and not only the deliverance of the soul...

G. Fox

Bangalore, S. India

Dives

To the Editor:

The letters in the "Letters" columns in the September issue, about "A Protestant Purgatory," give me the opportunity to write about something that I have had on my mind for some time.

Since the rich man of Luke 16:19 has nowhere in the Scriptures been given a name, on what authority is he called "Dives" by some people?

L. J. ECKMAN

Victoria, B. C.

"Dives" is the Latin word meaning "rich," and the name is used because the word is thus written in Latin versions of the Scriptures.—Ed.

Hear the Other Side

To the Editor:

Permit the following which we believe is a fair and Scriptural evaluation of Mr. A. H. Stewart's article, "A Protestant Purgatory," in the July issue, 1951.

It is only Mr. Stewart's good reputation as a member of the M. H. I. Extension Staff and a frequent contributor to *Our Hope* that saves his article from greater criticism by your readers. But his sincerity does not cover his errors, which in the above are many. The citing of Matt. 17:3; Judges 5:12; Psa. 139:15; and Luke 4:18-21, in relation to his views, is a sad example of rightly dividing God's Word, interpreting one Scripture by other relevant passages (II Tim. 2:15; II Pet. 1:20).

If the opposite view is "strange" to Mr. Stewart, it could easily be because he has not read that side. There are three easily read books of the same title: *Where Are the Dead?*—by K. G. Sabiers (Robertson Publishing Co., Los Angeles); by Oscar Lowry (Moody Press, Chicago); and by L. C. Marshall (Moody Press, Chicago). Also such notable teachers as W. R. Newell and C. I. Scofield hold this "strange" view. If the Editor holds Stewart's views, also held by A. C. Gaebelein, this may account for only one side being presented. But in fairness to both sides, a representative exponent of the side which Stewart opposes should be allowed to present that side. Let any of us who feel capable be asked to submit an article and the Editor can be trusted to select the best (most representa-

tive) from the "strange" side. Or you could publish a book review of any of the books cited.

Stewart's concluding advice we admit is very fair: "Judge what I or others say or write by the Scripture." We are convinced, having read both sides, that the other side has as many, if not more, Scriptures to support it than has Brother Stewart. If it is agreeable to him a number of us who disagree with him could write him and show him that, while we honor him and love him as a servant of Christ, we have powerful proof that his views in the above article should be radically revised. We are sure that no personalities need enter into such a discussion.

G. R. FITZGERALD

Oak Park, Ill.

We agree with Mr. Stewart's view, as our booklet, "Did Christ Descend in Hades?" shows (see "Letters," September issue), and this in spite of the fact that we have read the books by Sabiers and Marshall mentioned by Subscriber FitzGerald. The editors of Our Hope will consider for publication in the magazine any article submitted, but we shall not solicit manuscripts that present teachings which we believe to be in error. Readers who want to pursue the subject and read the other side may readily secure the books mentioned by Reader FitzGerald. And others who wish to com-

municate with Mr. Stewart may do so by addressing him at P. O. Box No. 14, Racine, Wis.—Ed.

Whither Bound?

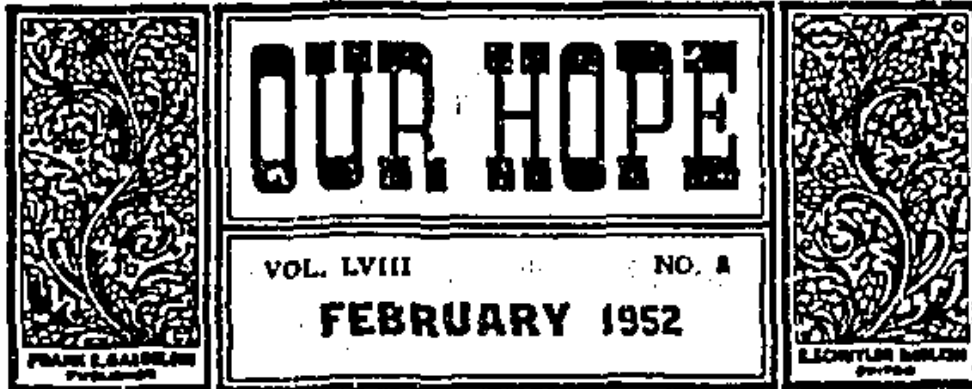
To the Editor:

I should be glad to have your appraisal of the current movement of so-called Christian motion pictures—Billy Graham's, termed "The First Christian Western." Also the present TV of Percy Crawford, who has a Mr. Marko who acts a part in the "show"... One has to ask the question: "Whither bound?" I find vast numbers of believers asking: "What then is wrong and where does right begin?" Your magazine has been a medium to point the way for the upright...

EVANGELIST T. JAMES LYTTLE

Huguenot, N. Y.

The fact that pictures are made in series so that they appear to move, or that participants on television screens move, is not in itself wrong. Both motion pictures and television can be media of great good. It is another matter, however, when servants of God use trivial, frivolous, or irreverent methods to preach the Gospel. Look for an article, or a series of articles examining this whole subject, in a near issue of the magazine. It is a very serious matter.—Ed.



Editorial Notes

Let us ever remember that God's well
MEMORIAL beloved Son took upon Him the form of a
EDITORIAL: servant. It is the wonder of wonders
His Service that the mighty Creator should lay His
glory by and appear on the earth as a
servant. Thus He had been announced by the holy men of
God, and God's Spirit spoke of Him beforehand in that
character. "Behold My servant! . . . He shall not cry,
nor lift up, nor cause His voice to be heard in the street.
A bruised seed shall He not break, and the smoking flax
shall He not quench; He shall bring forth judgment unto
truth" (Isa. 43:1-3). He is called "My righteous servant"
(Isa. 53:11). We hear Him say by His Spirit: "Thou hast
made Me to serve with thy sins, thou hast wearied Me with
thine iniquities" (Isa. 48:24). And as the toiling servant
He came, yet He was the mighty omniscient Jehovah.
"The Son of man came not to be ministered unto, but to
minister, and to give His life a ransom for many" (Mark
10:43).

What a service it was! Our Lord ever went about doing
good, healing the sick, and speaking words of love and
comfort. What an untiring service, instant in season and
out of season! The mighty eternal love which burned in His
holy soul constrained Him. In this service of love He took
the little children up into His arms to bless them. He also
went the weary road to Samaria's well to seek her whose
heart He knew so well. It was this loving service which
carried His weak and erring disciples and could stoop so low
and wash their feet.

The Gospel records which give a description of part of that wonderful life He lived as the obedient servant, are brief indeed. But, like Himself, they are unsearchable. One can always discover something new, a new beauty, a new loveliness, something never seen before. How great is His attractiveness! To follow His path, to trace His blessed steps in meekness and lowliness, and to read the familiar scenes reported in the Word, never loses its attraction to the heart which knows Him. Meditation upon Him as the One who served so perfectly, so unostentatiously, and so willingly, fills the soul with rest and calmness, and produces the desire to serve after Him.

Greater still was His love-work and service on the cross when He gave His life for a ransom for many. Who can tell all the greatness and vastness of that service? It passeth knowledge indeed.

Nor is His service for His own finished. He continues to serve in the glory. As priest and advocate, He serves each soul who rests by faith in Him. How little we know of the meaning of that service in behalf of each one of us! What a glorious revelation it will be when, some day, that unknown and hidden service will come to light. Then we shall find out what this service meant for each of us. How much He has prevented in our lives of which we never had any knowledge! How many snares and attacks of our foes He has frustrated! How many things He has kept from coming upon us by His interceding prayer! And then, His service in restoring us poor, weak ones on earth so that we can go on in fellowship with the Father. If His service on earth was untiring, it is more so in the glory. Surely this untiring service for His redeemed is an unfailing service. We can just trust ourselves and our all in such loving hands.

And when at last we shall see His face, when that blissful moment comes when we behold Him in all His heavenly glory, to be with Him and like Him then, even then His loving service will not have ceased. We listen to His own words: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return on occasion of the wedding; that, when he cometh and knocketh, they may open unto him

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immediately. Blessed are those servants, whom the Lord when He cometh, shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:34-37).

"He shall gird Himself, and make them sit down to meat, and will come forth and serve them." What will that all mean? How He will come forth to serve them once more, whom He has brought into the Father's house by His own toil and service on the cross, we do not know at this time. What great surprise His love will then have for us at that blessed marriage supper of the Lamb!

And does not all this create a deeper longing in our souls to be His followers, to follow Him in service? "Ye serve the Lord Christ." How easy and blessed such service will be if He Himself is before our hearts. With what delight, contentment, and peace we might go in our little way if we would not take our eyes off from His blessed person! Then we would please the Father and in love we would serve one another. Alas! the modern spirit which pervades all about us, aims at greatness, at being something, having a name, accomplishing a great work, seeking applause and approval in this present evil age. What a snare it is! How contrary to Him who lived that blessed servant life on earth! May all our service for God be patterned after the obedient servant, who pleased not Himself. Then we, too, shall please the Father.

—A. C. G., 1910



His Gospel The Gospel of Christ 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" (I Cor. 15:3, 4). The Gospel of Christ is also "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek [Gentile]" (Rom. 1:16). The Gospel of Christ is the most wonderful revelation that God ever gave of Himself to man. Paul knew its power and its wisdom. He preached it to the Jews in their synagogues and it accomplished God's purpose in that many were saved and it left Paul unashamed. He proclaimed it among the Gentiles, to the cultured Athenians and the vicious Corinthians, and

it proved itself the power of God and Paul was not ashamed. "I am not ashamed of the Gospel of Christ," said the apostle "for it is the power of God unto salvation . . .".

What a glorious salvation it is that the Gospel of Christ, the good news effected for us by the cross, proclaims! Our knowledge of all that our salvation embraces is so imperfect after all. How can we comprehend the depths of the abyss of judgment and everlasting separation from God from which we have been saved through faith, on account of Christ and His Gospel? We shrink from discovering too much about that blackness of darkness. And how can we understand, since now we see through a glass darkly, the heights of the glory into which the power of God has lifted us and will sustain us forever as we trust in the One who died for our sins? We long to know more about this blessedness, and some day we shall comprehend it more perfectly as we discover the complete fulness of salvation in Christ.

These things we know now and accept by faith: the Gospel of Christ is the power of God to save us from the guilt of our sins; it is the power of God to release us from the power of sin; and it is the power of God to enable us to live out the Christ-life, the new life that is ours in Him, and to serve Him.

God is omnipotent. All power belongs to Him. Yet there is something that He, even in His omnipotence, is powerless to do: He cannot save the sinner who rejects the Gospel of Christ. Since that is so, how can men stand in pulpits and preach another Gospel, a counterfeit of Satan? How can they substitute ethical sermons, secular philosophy, or humanistic religion, for that which is the power of God? Since there is salvation in none other than Christ, since "there is none other name under heaven given among men whereby we must be saved" (Acts 4:12), why do they not preach that name? That they do not do so is mystifying. It is tragic. Men ask for bread and are given stones instead. And the poor souls who misuse their trust as ministers await, whether they are aware of it or not, an awful fate; they are accursed (Gal. 1:8). The message that the world needs, above everything else is the message of the cross, "the Gospel of Christ, [which] is the power of God unto salvation to every one that believeth." Do not be ashamed of His Gospel—ever.

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Religion The threat of Communism's sweeping over the world is a danger of which a great portion of mankind is acutely aware. Yet Communism is a known enemy of God and of man's political freedom, and consequently, to some degree at least, men can be prepared for it and meet its attacks with counter attacks. There is another threat to the world, however, that is far more subtle than Communism. It is religion, the devil's most artful substitute for Christ and His Gospel. The counterfeit coin which most nearly resembles the genuine piece is the *religion* as imitation. And so it is that religion is a very dangerous substitute for Christianity.

"How can you say such a thing?" someone will ask. "Isn't Christianity a religion? Isn't the Christian religion the hope of mankind?" We say no because we believe it to be true. Strictly speaking, Christianity is a religion, we suppose, since the word, "religion," denotes a belief that associates man with a supernatural being, or any system of faith and worship. But Christianity is more than a belief in a supernatural being, or any system of faith and worship. It is the faith that brings salvation, for Christianity is Christ. Christ is the hope of mankind; religion is not.

There are many religions. A local newspaper is running a series of articles under the caption, "What Religion Means to Me," and various businessmen are giving expression as to what it does mean to them. Only one of the articles in the series thus far, and they have run for considerable time, has mentioned Christ as being the Son of God and the only Saviour from sin and for sinners. The other messages have had to do with Mohammedanism, Christian Science, Methodism, ritual, church work, and the like, and all apart from Christ and His atoning sacrifice. The men who have given these different views of what religion means to them are known as deeply religious men but, with one exception, they are unsaved men if language means anything at all. They have religion and they practise it, but they do not know Christ as their personal Saviour. They are not Christians in the biblical sense of the word.

The word, "religion," appears only thrice in the New Testament. In two of these cases, without question, it is

employed with rather unhappy implication. In his defense before Agrippa, the Apostle Paul declared that all who knew him could testify "that after the most straitest sect of our religion I lived a Pharisee" (Acts 26:5). Later, in writing to the Galatians, the apostle states: "For ye have heard of my conversion in time past in the Jews' religion, how with exceeding measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many of mine equals . . . zealous of the traditions of my fathers" (Gal. 1:13, 14). Saul of Tarsus was a religious man. His religion meant everything to Him. He was zealous beyond measure of the traditions of his fathers. And so—the religious Saul of Tarsus persecuted the Church of God.

James uses the word in his epistle: "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:26, 27). As Bishop Trench suggests, the word is employed here in the sense of *rite-religion*, that is, it pertains to the outward circumstance of religious profession, that is, the ceremonial garments that adorn faith.

Assuredly "religion" is never used in the Scriptures to designate the Gospel of Christ, and yet it is employed by so many people as if it were the equivalent of all that is embraced in the work of the Redeemer and the redemption of His blood-purchased people. Actually, when a man speaks of having religion or being religious, he is saying no more than he who talks in a vague way about having faith, a sort of abstract trust in nothing in particular and everything in general. It is not faith, as such, that saves, but faith in the person and work of the Son of God, our Lord Jesus Christ.

Associated with "religion" are a host of false and fatal views as to the person of Christ, the necessity of the atonement, and the nature of the Christian faith. Men who openly reject the eternal sonship of Christ may yet be religious men. Others, who spit upon the Bible by denying its inspiration, of the Spirit, occupy pulpits in Christendom and are widely heralded for their religious characters. Deny-

ing the Deity of Christ, ridiculing the virgin birth of Christ, despising the cross of Christ, rejecting the resurrection of Christ, and scoffing at the return of Christ, religious men pose as angels of light when they are the tools of Satan. And the arch-enemy of God, the devil, leads men and women along in the thought that, because they are religious, because they attend church, submit to baptism, abstain from certain cardinal sins, join a church organization, or give to charity, they will in all probability secure a much-to-be-desired and unfading inheritance in heaven. Religion, in that sense, is a dangerous thing indeed, and may well be responsible for more souls going to hell than all the saloons that ever opened their doors to sinful men and women.

Satan is willing, yes, delighted for a man to have all the religion he wants, and the more the better, if that man does not have Christ, who is the hope of glory, within him. For the more religious a man becomes the more is he blinded to his sin and his need.

God's people should, it seems to us, be wary of using the word "religion" in relation to our most holy faith. It is so much easier to say "Christ" instead and, in so doing, no doubt is left as to the One in whom one's faith rests. The person and work of the Saviour are thus magnified.



From the
First Day

In the ninth chapter of Daniel's Prophecy there is recorded the experience of the prophet when, while he was praying to God, confessing his own sin and the sin of his people, and making supplication, the Angel Gabriel touched him and informed him that he was come to reveal to Daniel the vision. "At the beginning of thy supplications," Gabriel told the prophet, "the commandment came forth, and I am come to show thee; for thou art greatly beloved" (vs. 23). No sooner had one of God's children sought His mind in earnestness and truth than God sent the answer to His beloved servant's petition to him.

Again, in the tenth chapter of the same book, Daniel is seen once again humbling himself before God and praying for knowledge and understanding of God's mind and pro-

gram. Again a heavenly visitor came and touched him, to bring him the answer that he sought. But this time three weeks passed between the beginning of the prophet's supplications and the divine response. On the previous occasion, which occurred two years earlier, it seems quite clear that the answer came upon the day that the prayer was begun, "about the time of the evening oblation" (9:21). Was God less interested in Daniel's plea the second time? Was He too busy to answer? Did He turn a deaf ear because He was not inclined to give the answer? Was He indifferent, or was it too much trouble? Indeed not! It does not seem despite to the grace, faithfulness, and loving kindness of the Almighty even to suggest such thoughts seriously. God was just as prompt to heed the supplication of His servant on the second occasion as on the first. There was delay in the answer but it was a delay of circumstances and not of will.

The heavenly visitor explained this to Daniel. "Fear not, Daniel," said he, "for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me for one and twenty days: but, lo, Michael, one of the chief princes, came to help me" (vss. 12, 13). We are introduced here to a vast and mysterious subject concerning angelology and demonology. For "the prince of the kingdom of Persia," of whom the heavenly visitor spoke, was not an earthly ruler, as Cyrus, but one of the evil angels, doubtless Satan's appointee to influence the minds of the Persian rulers. This conflict took place, not on earth but in heavenly places, in the air. In this prince of Persia we see one of the rulers of this world's darkness, an agent of spiritual wickedness in high places such as is spoken of in Ephesians 6:12. God's messenger, bent on fulfilling the divine command, was delayed by one of Satan's princes. Yes, he was delayed but he was not hindered. From the first day that Daniel set his heart to understand the mind of God in matter concerning which he prayed, the heavenly visitor began to bring God's answer.

Do we not have here, in this experience of Daniel's, one of the reasons for delay in the answers to our prayers? God

knows our needs before we are aware of them. He hears the petitions of His beloved children the instant they are offered. But there is one whose power is exceeded only by that of God Himself, and he, Satan, exercises all the power at his command to thwart the purposes of the Almighty. He cannot defeat God but he can, by God's permissive will during this present age, oppose the forces of God with the malign forces at his command. The child of God who, with clean hands and a pure heart, prays to Him in accord with His will, in the Holy Spirit and through the Lord Jesus Christ, can have the assurance that his prayer is heard and that its answer is on the way. It may be delayed but it will come. "And this is the confidence that we have in Him, that, if we ask anything 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" (1 John 5:14, 15).



Should We
Make Mirth? Many of God's people are distressed beyond measure by the spirit of irreverence and jocular spirit that prevails in our day in certain meetings that are held in the name of the Lord Jesus Christ. At the expense of being considered behind the times, super-critical, and uninformed as to what attracts young people, or crowds of young and old, we must cry out against an attitude and a condition that we believe, with all sincerity, do not honor the Lord but dishonor Him.

Of course the born again believer in Christ is filled with joy. One short book of the New Testament, the Epistle to the Philippians, employs the words "joy" and "rejoicing" eighteen times. Joy fills the heart of the Christian and he goes on his way rejoicing, as did the Ethiopian eunuch of Acts 8, after he was converted. But there is a vast difference between joy and buffoonery. And when the Word of God is handled lightly, the solemn message of the cross proclaimed in a jocular spirit, and holy things treated with irreverence, it must be grieving to God indeed. In spite of outward manifestations that seem to bespeak a ministry of

power, under such circumstances there is grave question whether the Holy Spirit can do a deep and abiding work.

We live in a pleasure-mad age. The craze for entertainment and amusement is at its apex. It is not surprising, therefore, to find that men and women generally are lovers of pleasures more than lovers of God. Even in the visible church, the organized church, this is to be expected as the age advances, for the Bible predicts it concerning those who have "a form of godliness but deny the power thereof" (II Tim. 3:1-5). But when this condition enters evangelism, when members of the true Church, the body of Christ, fall into the way of the world, it is a tragic thing. And when ministers of the Gospel engage in worldly antics and irreverent jestings to draw the crowds and to be popular, it is strange fire that they offer to the Lord.

There was a time, in days gone by, when a people who professed to be the Lord's, made merry when they should have been solemn because of coming judgment. To them, captive Israelites at Chebar, God spoke through Ezekiel, saying: "Thus saith the Lord . . . A sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth?" (Ezek. 21:9, 10). A day of judgment was coming and it was no time for merriment.

Gone, today, is the mourner's bench that our fathers knew, and, in a sense, perhaps, it is well, since the bench came to mean something meritorious, as if men were saved according to the quality or quantity of weeping they did rather than through faith in the Son of God and His atoning and complete work at Calvary. Yet it would be a spiritually helpful thing, we suggest, if less laughter and more weeping were seen in certain Gospel meetings today. With conversion there must come, in some measure, a spirit of true humiliation and confession of sin. The convert will rise from his knees rejoicing but, before he rises, he will certainly feel some contrition. There must be a Bochim, a place of weeping, for the penitent sinner who becomes aware of his own utter sinfulness, God's conterminant holiness, and Christ's matchless grace in dying for sin and the sinner.

Yes, let us go on our way rejoicing as the Lord's blood-

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purchased people. But God help us to be aware of His holiness and the seriousness of the hour. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).



Correlative Passages At a Bible conference where it was our privilege to teach the Word recently, we were preparing a message on the return of the Lord. Of course every student of the Scriptures has observed the similarity between our Lord's promise to His own that He will come again, contained in John 14, and Paul's message to the church at Thessalonica concerning the Lord's coming into the air to meet His raptured saints, as written in I Thessalonians 4. But the striking correspondence between these two passages never before struck us with such force as it did in our study on the occasion mentioned. It may be of some interest to our reader-family.

JOHN 14

- (a) Let not your heart be troubled (vs. 1)
- (b) Ye believe in God, believe also in Me (vs. 1)
- (c) If it were not so, I would have told you (vs. 2)
- (d) I will come again (vs. 3)
- (e) And receive you unto Myself (vs. 3)
- (f) That where I am, there ye may be also (vs. 3)
- (g) Let not your heart be troubled, neither let it be afraid (vs. 27)

I THESSALONIANS 4

- (a) That ye sorrow not, even as others, which have no hope (vs. 13)
- (b) If we believe that Jesus died and rose again (vs. 14)
- (c) I would not have you to be ignorant, brethren.... This we say unto you by the Word of the Lord (vs. 13, 15)
- (d) The Lord Himself shall descend from heaven (vs. 16)
- (e) Then we which are alive and remain shall be caught up to meet the Lord in the air (vs. 17)
- (f) And so shall we ever be with the Lord (vs. 17)
- (g) Wherefore comfort one another with these words (vs. 18)

This is surely the blessed hope of the Church.



The Ecumenical Movement In the "Letters" pages, in the December issue, we stated that we should publish an article on the Ecumenical Movement in either the January or February issue, D.V. The article has been delayed because the Editor needs to accumulate a little more information on a certain phase of this movement. We expect to have the manuscript ready in time for the March number.

Report on
"Christmas for
Christ"

The response to our suggestion of making contributions to the Lord's work at the Christmas season in preference to spending the money for the change of cards and presents, was quite encouraging. Some of our friends wrote that they were sending their donations directly to missionary agencies of their choice. Others forwarded their gifts to us for distribution. About forty per cent of the donors to the "Christmas for Christ" fund designated to whom their contributions should be sent, and the others left the decision to us. Below we give an account of the monies received and distributed. Please accept our thanks, on behalf of all the recipients, for these contributions, with a special word of appreciation for the donations earmarked for *Our Hope* missionary subscriptions.

Contributions through "Christmas for Christ," 1951: African Inland Mission (for Miss Muriel Schauer), \$25; American-European Fellowship, \$15; American Mission to Lepers, \$5; Association of Baptists for World Evangelism, \$15; Belgian Gospel Mission, \$15; Central American Mission, \$7; China Inland Mission, \$25; Dr. James R. Graham (for ministry in Formosa), \$35; Jamaica Bible School (for Mr. and Mrs. Robert Love), \$35; Japan Gospel Fellowship (for Miss Irene Snelson), \$15; Latin American Mission, \$8; North Africa Mission, \$15; *Our Hope* Missionary Subscription Fund, \$31; *The Pilgrim* (Bower Fund, Japan), \$32.50; Hunter Fund, Japan, \$68.50; Kruse Fund, Japan, \$80; Lipel Fund, Brazil, \$32.50; McLewin Fund, South Africa, \$32.50; General Fund, \$15; \$261; Pocket Testament League, \$3; Slavic Missionary Society, \$5; Soldiers and Gospel Mission, South America, \$8; South Africa General Mission, \$15; D. M. Stearns Missionary Fund (for general expenses), \$15; Sudan Interior Mission, \$3; Unevangelized Tribes Mission (Africa), \$15; West Indies General Mission (via, D. M. Stearns Missionary Fund), \$15. Total, \$610.00



Missionary
Subscription
and Book Funds

In the March issue, the Lord willing, we shall list not only the contributions to these funds for December, but also the totals for the year 1951. This month we simply tabulate the donations for November and express, once again, our deep appreciation for your interest in helping to get Bible study material to missionaries in many fields through *Our Hope* and some of our writings. Thank you.

Our Hope Missionary Subscription Fund, November, 1951: Nos. 51-126M, \$5; 51-127M, \$10; 51-128M, \$15; 51-129M, \$2; 51-130M, \$9; 51-131M, \$4; 51-132M, \$6; 51-133M, \$4; 51-134M, \$7; 51-135M, \$3; 51-136M, \$10; 51-137M, \$4; 51-138M, \$3; 51-139M, \$2; 41-140M, \$3; 51-141M, \$1; 51-142M, \$9; 51-143M, \$10; 51-144M, \$4. Total, \$110.00.

Our Hope Missionary Book Fund, November, 1951: Nos. 51-22B, \$10; 51-23B, \$10; 51-24B, \$17; 51-25B, \$10; 51-26B, \$5; 51-27B, \$1. Total, \$53.00.

STAFF SPEAKING ENGAGEMENTS

Dr. Frank E. Gebelein:

Feb. 8—New Haven, Conn.: Dwight Hall, Yale University (Auspices Inter-Varsity Christian Fellowship); 8 p.m.

Dr. E. Schuyler English:

Feb. 19-24—Evansville, Ind.: Evansville Rescue Mission; 7:30 p.m. daily.

Seven Symbols of the Holy Spirit*

By LEHMAN STRAUSS

One who reads the Bible and becomes conversant with its language knows that various figures of speech are employed, such as parables, metaphors, similies, allegories, types, emblems, and symbols.

A symbol is a representation standing for or calling up something spiritual or moral. The cross is to Christians the symbol of salvation because of its connection with the crucifixion. The circle is often used as the symbol of eternity because it, like eternity, has neither beginning nor ending. When a number of words are used to describe more or less the same thing, we think of them as emblems or symbols.

My purpose in this message is to discover, and then to develop briefly, seven figures of speech used in the Word of God to denote a definite relationship to the person and work of the Holy Spirit.

The writer recognizes and believes implicitly in the personality and Deity of the Holy Spirit, that the Spirit of God is the third Person of the Holy Trinity, very God of very God, co-eternal and co-existent with God the Father and God the Son. Moreover, if this message is being read by one who denies this place to the Holy Spirit, he will not find blessing nor benefit from these pages so long as his heart stubbornly resists the teaching of the Word of God.

All of the symbols of the Holy Spirit cannot be dealt with fully in this one series of studies. Only seven symbols have been selected, so that the reader might be presented with God's plan of redemption.

Several times in Scripture the number *seven* is associated with the Holy Spirit. As the sevenfold Spirit He possesses the perfect attributes of Deity (Isa. 11:2). Having "seven eyes," He possesses perfect insight (Rev. 5:6). As the sevenfold Spirit He is related to the seven churches in the plenitude of His power and the diversity of His gifts (Rev. 1:4). As the "seven lamps of fire," He searches out and

*This is the first of a series of studies by Pastor Strauss, on the Holy Spirit and His ministry.

exposes all that is contrary to the holy nature of God (Rev. 4:5). By means of seven symbols let us study some phases of the Spirit's ministry.

1. The Dove

The dove is a well-known symbol of the Holy Spirit because of what the Scriptures say concerning it. Perhaps the most familiar Bible passage which speaks of the dove as a symbol of the Holy Spirit, and the one that would serve us best in this study, is found in Matthew: "And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased" (Matt. 3:16, 17). When John bore witness to this event, he said: "I saw the Spirit descending from heaven like a dove, and it abode upon Him" (John 1:32). That something visible was seen by John is quite plain. Luke writes: "And the Holy Ghost descended in a bodily shape like a dove upon Him..." (Luke 3:22).

What lessons are there to be learned at this point? First, the dove is the emblem of *purity*. Solomon, speaking of his bride, says: "My dove, my undefiled" (Song of Sol. 5:2). According to naturalists, the dove is known for its cleanliness. Furthermore, in the Word of God the dove was accepted as a sacrifice to the Lord, thus indicating its cleanliness. The mother of Jesus, after the days of her purification, went to offer a sacrifice to the Lord according to the law of the Lord, "a pair of turtle-doves, or two young pigeons" (Luke 2:24: cf. Lev. 12). When our Lord drove out from the temple the moneychangers, He "overthrew the seats of them that sold doves" (Matt. 21:12; Mark 11:15). John records that the Lord Jesus spoke directly to them that sold doves (John 2:16).

The first mention of the dove in the Bible occurs in the midst of man's rebellion and ruin. God had warned Noah of the impending judgment to come upon the earth, and with that warning he gave Noah instructions concerning the construction of the ark. Noah obeyed, built the ark,

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and took into it the divinely-chosen assortment of creatures, among which was the dove. For forty days and nights the windows of heaven were opened and the fountains of the deep were let loose until water covered the earth. When, at the appointed time, the water abated, Noah sent out a raven and a dove. The raven, a type of the flesh, found the scene of desolation and judgment congenial to its own unclean nature and did not return to the ark, but probably rested on some floating carcass. But the dove, seeing nothing to attract its pure nature, "found no rest for the sole of her foot, and she returned unto him into the ark" (Gen. 8:6-9).

A second time Noah sent forth the dove; and finding one spot that had been cleared of the waters of judgment, the dove returned, bearing in her mouth an olive leaf. When Noah sent forth the dove a third time, she did not return. The earth, having been cleared of all that was offensive to God, became a fit place for this creature of cleanliness.

The Holy Spirit can abide in only one place. That place must either be pure in itself or be cleansed to the satisfaction of a holy God. The Spirit of God descended upon our Lord Jesus Christ at the time of His baptism, thus indicating the purity of the eternal and divine Son, who was at all times the pure and spotless One (see Heb. 7:26; I Pet. 2:22; II Cor. 5:21; I John 3:5). The Holy Spirit descended upon the Son of Man, not to make Him pure but to set His seal that He was pure.

When the believing sinner trusts the Son of God for the remission of his sins, judgment for that believer is past. Immediately the cleansed life, purged by the blood of the Lamb, becomes a fit resting place for the Spirit of God. He will not enter the unregenerated life. But the moment the sinner believes, the Holy Spirit comes in to remain. Our Lord said to His own concerning the Holy Spirit: "He dwelleth with you, and shall be in you . . . that He may abide with you forever" (John 14:16, 17). We Christians need to know how sensitive the Spirit of God is, to sin. Every impure thought, word, or deed is an offense to the Holy Spirit. He is sensitive to all wrong-doing and is easily grieved thereby. May we ever be more sensitive regarding His feelings and live to please Him.

Then, too, the dove is the emblem of peace. There is a proverbial harmlessness for which the dove is known. When our Lord sent out His disciples He said: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). Spirit-controlled men are not only men of purity but men of peace as well. Peace and purity are closely related, for "there is no peace, saith my God, to the wicked" (Isa. 57:21).

I am told that the reason for the dove's gentleness and harmlessness is due to the fact that this fowl has no gall, and gall is the symbol of bitterness. Wherever the word "gall" is used in the Scriptures, it conveys the idea of bitterness or poison. A most unusual statement occurs in the Old Testament in the book of Job. Zophar said: "The glittering sword cometh out of his gall" (Job 20:25), or we might paraphrase this statement to read: "All strife emanates from a bitter spirit." Where the Holy Spirit has not come to abide, there can be no peace. Peter said to Simon the sorcerer: "Repent therefore of this thy wickedness . . . for I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:22, 23). Simon was not saved, hence the Holy Spirit was not in him; therefore he was not at peace with God nor had he the peace of God. He was in the gall of bitterness because his heart was not right in the sight of the Lord. Only bitterness can result where the heart resists the cleansing power of the Holy Spirit. The Jews failed to obey the voice of the Lord so that the prophet, recording their cry, wrote: "The Lord our God hath put us to silence, and given us waters of gall to drink, because we have sinned against the Lord" (Jer. 8:14). Let the sinner forsake his way and be born of the Spirit lest the awful bitterness of a lost eternity close in upon him.

The Holy Spirit has no gall, thus He produces in the believer His gall-less nature which is peace and gentleness. Paul writes: "The kingdom of God is . . . peace . . . in the Holy Ghost" (Rom. 14:17), and, "The fruit of the Spirit is peace" (Gal. 5:22). The moment we are born of the Spirit, the Lord becomes our peace, and no longer are we at enmity with God. Moreover, Christians are at peace among themselves when the Holy Spirit is ruling the heart.

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No child of God with bitterness in his heart against another believer can please the Lord. The bitter heart is that heart that resists and grieves the Spirit of God. Be ye like the dove. Allow the Holy Spirit to reproduce in you His own likeness.

2. The Wind

In both the Old and New Testaments the wind is a fitting symbol of the mysterious but mighty work of the Spirit in giving life. One need not strain to discover the spiritual analogy between the winds of the heaven and the winds of the Spirit, or the Breath of God.

Man's beginning is described by Moses: "And 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). From the Breath of God, or the Spirit of God, comes the life of man. This is supported by the Spirit-guided testimony of Job, who said: "All the while my breath is in me, and the Spirit of God is in my nostrils" (Job 27:3). This is but saying that the breath in the nostrils of man is the divine breathing. Job adds: "The Spirit of God hath made me, and the Breath of the Almighty hath given me life" (Job 33:4). Isaiah wrote that God giveth breath to the people on the earth, and Spirit to them that walk therein (Isa. 42:5). Paul, in his great sermon at Athens, said: "He giveth to all life, and breath, and all things... for in Him we live, and move, and have our being" (Acts 17:25-28). God is closer to all men than breathing itself, since the Holy Spirit is the Breath of all flesh. We know that the Breath which God breathed into Adam's nostrils was the Breath of His own Spirit. It came from the Creator Himself.

In the Prophecy of Ezekiel, chapter 37, the spiritual analogy between the winds of heaven and the Spirit of God appears again (vas. 1-14). The vision of the valley of dry bones is not unfamiliar to students of the Bible. The vision was intended to show the spiritual condition of Israel nationally during the long centuries of the times of the Gentiles, that period during which the Jewish nation has been set aside. Israel's condition is described by Paul as one of

"blindness in part" (Rom. 11:25). It was the vision of blind, lifeless Israel that God showed to the prophet when He set him down in the midst of the valley (Ezek. 37:11). The bones were "very many" and "very dry" (vs. 2). God then asked the question: "Son of man, can these bones live?" The prophet then answered: "O Lord God, Thou knowest" (vs. 3).

At this point Ezekiel is commanded to prophesy: "O ye dry bones, hear the Word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord" (vs. 4-6). Obviously there is to be a perfect reconstruction of the bones, and sinews and flesh are to cover them again. All of this was made clear when Ezekiel saw it in the vision. But right here we must learn the secret to the revival of dead Israel. First, there was *the Word of God*: "Oh ye dry bones, hear the Word of the Lord (vs. 4) . . . Thus saith the Lord God (vs. 12). The restoration of Israel nationally is certain because God hath decreed it. Then, too, Israel's belief in that day will be a response to the teachings of Scripture which have been so long rejected.

But then notice where the emphasis is placed. Study carefully the following phrases: "I will cause *breath* to enter into you" (vs. 5), "and put *breath* in you" (vs. 6), because "there was no *breath* in them" (vs. 8). "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 me, and the *breath* came into them, and they lived, and stood up upon their feet, an exceeding great army" (vs. 9, 10).

Now note carefully the literal fulfilment which is still future for Israel. God said: "I shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then ye shall know that I the Lord have *spoken* it, and performed it, saith the Lord" (vs. 14). To Ezekiel it must have seemed impossible that those bones in the vision could

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ever be revived. Even so does it seem to many that, so far as human power is concerned, Israel is so utterly dead spiritually that restoration is impossible. Many churches and individual Christians have no interest whatever in witnessing to the Jews. While trying to bring the Gospel of our Lord Jesus Christ to the Jew is at times most discouraging, we know of many who have been saved as the truth of the Scriptures has been explained and the Spirit of God has moved them. When God told Ezekiel to prophesy to the "wind" (vs. 9), He meant that the prophet should pray to the Holy Spirit, for it is He who quickens those who are dead in trespasses and sins. And, praise God, by His Spirit, Israel will be saved. God will put His Spirit within them. This prophecy, then, is interpreted to mean the national resuscitation and spiritual revival of the whole house of Israel, a work attributed to the power of the Holy Spirit.

And yet apply the truth of part of the above passage to the people of God in the church age. Christendom is a valley of dry bones. Lethargy exists in most churches. Of the church in Sardis, our Lord said: "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1). The Sardis letter follows the Thyatira letter which prophetically foreshadowed Romanism. The message to Sardis speaks, then, of a dead Protestantism which commenced about the sixth century and which will continue until the end of the age. Their "works" the Lord acknowledged, and though Protestantism continues a big name, it is mere profession without the life of the Spirit. It is dead.

The letter to Sardis is a first century message to twentieth century Protestants. Our Lord's complaint is a terrible one. While not devoid of works such as church attendance, systematic contributing, breaking of bread, programs of one sort and another, it is all a show and a name before men. There is little to satisfy the heart of God or of the true believer. Protestantism is dead because no man can live long on ritual and formalism. Let the valley of dry bones remind us of the church in Sardis and of many a church today sunk in spiritual torpor. Only one power can arouse the sluggish church from its state of pitiful dormancy. It is the mighty energy of the Spirit of God. "He that hath

an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:6).

Every hurricane, typhoon, tornado, and cyclone is a demonstration of the power of the winds to set the air in motion. And every breath of air should remind the Christian of what God longs to accomplish in his life. On the day of Pentecost "there came a sound from heaven as of a rushing mighty wind . . . and they were all filled with the Holy Ghost" (Acts 2:2, 4). As we wait upon God and yield to Him, not quenching and grieving His Spirit with sins, the Spirit will come as a rushing mighty wind, sweeping away the debris from our lives.

Let us look at one more illustration of the spiritual analogy between the movements of the winds and the Spirit of God. It is the case of Nicodemus, a religious leader of the Jews, who came to Jesus one night (John 3:1-8). Our Lord said to him: "Except a man be born again, he cannot see the kingdom of God." To this Nicodemus replied: "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" This brought forth from our Lord some profound and remarkable teaching on the great doctrine of regeneration. Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. 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 3:5-8).

Every person is born in sin and needs to be born again. The necessity of the new birth should not be questioned even though the manner of it cannot be completely rationalized or fully explained. As God breathed into Adam the breath of life and Adam commenced to live, even so does the Breath of God come to the sinner spiritually dead in sins. There is one difference, however. Adam had no physical life in him, hence the physical life he received was entirely the work of God. You, dear friend, are alive physically with all of the faculties, including your will, to resist or to

receive spiritual life. God will not coerce you. He will not insist upon your receiving His life against your will.

Do not reject Him simply because you are unable to understand the working of the Holy Spirit in the new birth. Nicodemus found himself face to face with this problem. Do not refuse to believe in its necessity and reality because you cannot explain it. There are some things in the scientific realm that are not possible of measurement or explanation; yet we know they exist. Meteorologists admit of a certain enigma of the winds. Man can neither control nor determine the direction of the winds. How can he explain, then, the Breath of God? "As thou knowest not what is the way of the Spirit" (Eccl. 11:5). We do know that the winds are simply air in motion.

Even so do we know that the Breath of God is the Holy Spirit of God in action. He breathes upon the sinner to convict of sin (John 16:8) and to convert to God. Undoubtedly His actions are mysterious, but none can deny the results of His power in the heart and life of one who yields to Him. His manifestations are not always the same. Sometimes He comes as the soft breath of a still summer's eve, and at other times He sweeps upon the soul in a mighty tempest. But regardless of how He comes, the fruit of His presence in one's life cannot be denied.

Have you been born again? If not, then yield immediately and God will give you new life—spiritual life, His own life.

(To be continued, D. V.)

SMALL THINGS

By EVA GRAY

Just a little act of service
For such blessing let us pray,
As when Andrew brought his brother,
Peter, to the Lord that day.

It was such an invitation
Just as we may give, a word
That will carry full salvation
When the Gospel has been heard.

Just a word of cheer and comfort,
Just a small, a little deed,
May reach hearts we've never dreamed of,
Help a soul in direst need.

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Current Events

In the Light of the Bible

BY WILBUR M. SMITH

Two Declarations of Freedom. In many of our most important periodicals there is now appearing a large, double-page announcement entitled, "A Declaration of Freedom," issuing from the Drafting Committee of Freedom House in New York City. Among the officials of this committee are Mr. Norman Cousins, editor of the *Saturday Review of Literature*, and Dr. Archibald MacLeish, for some years librarian of the Library of Congress and often instructor at Harvard University. In this Declaration the question is asked: "On what faith does the defense of freedom rest?" The answer is given: "On faith in man; faith in the fundamental decency of man; faith in the capacity of man to make his way by his own means to the truth which is true for him." At the conclusion, the statement is made that "individual Freedom can prevail and triumph, even against the enemies which beset it now, because the cause of freedom is the cause of man." The entire document is really an exaltation of the human species.

The tragedy is that among the eighty-eight signatures are those of men who are exercising enormous influence over the thought of our generation; for example, such writers as Lord Dunsany, Van Wyck Brooks, Ernest Hemingway, Howard Mumford Jones, Thornton Wilder, the famous physicists Karl T. Compton and David F. Lilienthal, the philosophers Will Durant, William Ernest Hocking, Arthur O. Lovejoy, Bertrand Russell, Norman Thomas, for many years the candidate of the Socialist Party for the presidency of the United States, and many others.

In reading this declaration one cannot help but think of another—Declaration of Independence, issued in 1776, in which the following well-known words are found:

When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to separation . . . We

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hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends it is the right of the people to alter or to abolish it and to institute new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to affect their safety and happiness.

It is significant to note that Mr. M. F. Morris, in his standard *History of the Development of Constitutional and Civil Liberty* (1898), makes this statement:

That all men are created free and equal is not only an axiom of our Declaration of Independence, but likewise the fundamental dogma of our religion. . . . Our civilization is based upon Ten Commandments, which are merely the specific enunciation of principles of natural law. All human law has its sanction solely in the law of God, and without such divine sanction there can be no possible basis for human law.

The famous Virginia Statute of Religious Liberty, adopted after an epochal prolonged debate, January 16, 1786, begins with this affirmation:

Whereas Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy author of our religion, who being Lord both of body and mind, yet chose not to propagste it by coercions on either, as was in his Almighty power to do.

Blackstone, in his famous *Commentaries*, laid down this principle that, "natural liberty consists properly in a power of acting as one sees fit, without any restraint or control, unless by the law of nature; being a right inherent in us by birth, and one of the gifts of God to man at his Creation, when he endued him with the faculty of free will" (12th ed., 1793, p. 125).

How stubbornly man refuses to learn, even under the terrible chastenings of the Lord! Our Secretary of State has truly said that the butchering of eight thousand of our captured soldiers in Korea is below the level of barbarism. The terrible crimes committed in Germany against captives of war not many years ago is probably the blackest page in the history of any civilized nation. And yet we continue to talk about the dignity and decency of man! If we do not

come back to a recognition of God as Creator, and a recognition that man is noble only because he is made in God's image, and that God's laws must be his laws, the whole human race is going to be living below barbarism before many years go by, apart from those who belong to the Lord Jesus Christ.

"Because Thou Hast Not Obeyed My Laws." While I have had the privilege of traveling about this country and, somewhat, other continents of the earth, since I was a boy, and am accustomed to shocks and strange sights, I must say that the things observed when recently speaking in the Northwest in a series of Bible conferences at Portland, Tacoma, and Vancouver, B. C., startled me.

One was the matter of drinking. This was especially evident over the long week-end of Armistice Day. I not only saw hundreds of people walking out of stores with large packages of liquor in their arms, and the bars filled, but this drinking was especially noticeable in the hotels. In Vancouver I was placed in the very best hotel in that large city, in as elegant a room as I have been assigned to for a long while, but it was not later than eight o'clock in the evening when a man came to the door opposite mine and began pounding and shouting, which he continued until the door was opened. I looked out once and saw that he had two large, unopened bottles of whiskey in his hands. The shouting, laughing, slamming of doors, and drinking kept up past midnight. The same was repeated in Portland. I came to realize that it is not only the consumption of liquor itself which is so serious, but the things to which it leads—coarseness, disturbance, a spirit of braggadocio, obscene talk, and immoral living, followed by broken homes and the loss of position.

Supporting what I am here setting forth, a well-known Christian publisher told me the other day that he had on his desk an invitation to a publishers' convention, included in which were three cocktail parties in one day! He remarked, "What kind of business can men carry on if they are to attend three cocktail parties between sunrise and sunset?"

The other phenomenon which particularly startled me was of a nature I had never before noticed. On the bulletin board of a large hotel in Portland were notices of seven different conferences, luncheons, and dinners put on by organizations for business purposes to take place on Sunday, including a meeting of the Independent Retail Grocers of Portland. I do not recall previously seeing posted announcements of luncheons and conferences of business organizations scheduled for Sunday.

If our country continues in its habits of drunkenness, profaning the Lord's Day, divorce, immorality, and corruption in government, we have no right to plead with God to be delivered from the enemies that threaten us, nor will God choose to grant us such deliverance. A people far more chosen than we, the Israelites of the Old Testament, saw Jerusalem burned to the ground by Nebuchadnezzar—all traced directly to their flagrant disobedience to God.

Some Light on the Question of Christian Faith in Russia. The most important authentic article which I have seen on the question of the Christian faith in Russia appeared in *This Week* for November 25, 1951, written by the Rev. Leopold Braun, a member of the Augustinians of the Assumption Order, who was sent to Russia in 1934 to shepherd the Roman Catholics living there after the revolution. This was an official mission, and therefore he had the opportunity of conversing with many Russians, as well as other Europeans, and to observe at first hand the exact religious conditions prevailing during the twelve years of his residence in Russia. His account of the religious census taken early in 1937 is the first detailed record of this which I have seen.

There were thirteen questions on the blanks circulated throughout Russia on January 6 of that year, one of which was: "Are you or are you not a believer?" The result of this census was never published, but it was learned by the writer from various sources that more than seventy percent of the population had proclaimed their belief in God. The Russian officials were so astonished at this result that, in September, the census was declared null and void by a

special proclamation of the Council of the People's Commissars. At this time another census was announced for 1939, and when the questionnaires were circulated it was discovered that the question of religion was omitted, an official article saying that this was "for the purpose of simplifying the census program."

That the figure of seventy percent was approximately correct was confirmed in July of 1942, when the Metropolitan Fedtchenko, then representing the Moscow Patriarchate in New York, in an address in Montreal stated that seventy percent of the people in Russia were still orthodox.

Sex Education through Nudity! Because I do not get the opportunity (as a host of others do not) of reading widely in many of the professional journals of this country, I am aware that my acquaintance with a number of movements in modern science, education, and politics, is not as thorough as it might be. However, now and then, I do open one of these journals and, more often than not, am amazed at some statements in them. Nothing that I have read for some time in a sober journal, devoted supposedly to education, brought such a shock, however, as an article in *Education* for November, 1951, in which the following statement is made: "For the only-child, or when they are all of one sex, it might be possible for parents to arrange it so that young cousins or friends might visit, and on such occasions situations might be staged to seem natural in which *sex education through nudity* might be secured." This will be found on page 145 of this issue, in an article by Dr. Herbert D. Lamson, Professor of Sociology in Boston University, a university founded by the Methodist Church, with Methodist money.

There are twenty things I could say about this short statement, but it is not necessary to say any of them. I wonder what the next generation is going to be if this is a proposal commonly made in our universities today!

Moral Collapse and the Reason for It. Certainly at no time in the history of this democracy has our whole system of government been so threatened with moral collapse as

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at this present hour, when the strong searchlight of congressional investigation is exposing the rottenness of many of the most important departments of our national government. Our readers will remember that in the issue of May, 1950, I called attention to the fact that Dean Acheson, Secretary of State, had admitted to a congressional committee that it had been necessary to dismiss ninety-one people from the State Department in Washington because of homosexuality. This did not include all who were guilty of such a crime, and no one was dismissed for other sins of sex such as fornication and adultery—probably no one is ever dismissed for that in government employment. At the same time, Mr. Acheson also admitted that they were not dismissed because such a vice as this incapacitated them for making decisions in this critical hour, but because they might be threatened with blackmail; nothing at all was said about the sin of it.

Now we learn that the Internal Revenue Department, which has to do with our taxes, is so eaten with corruption and bribery that 113 of its officers—not just clerks and secretaries, but high officials—have either been dismissed, or have resigned because of fear of the exposure of their crimes committed in office. By the time this article reaches our readers, no doubt many others will have been dismissed. The Purchasing Department of the United States Army is now also under investigation. If ever this earth needed the salt of the earth, it needs it now, and those who belong to Christ must really be witnessing for Him.

The University of California at Los Angeles, where nearly twenty thousand students are now enrolled, gave to the public a statement recently to the effect, that it is estimated that, at one time or another, sixty percent of its students practiced cheating in examinations.

All of these exposures of moral dereliction—and more are to come—have greatly disturbed many of our educational authorities and have led them to re-examine the whole foundation of our educational system. Some are going so far as to say—and in this they are absolutely right—that the reason our nation is experiencing a moral breakdown in high circles is that our educational system has failed to give

proper emphasis to moral and spiritual values. This is the view of Dr. Lee N. Thurston, State Superintendent for Public Instruction for Michigan, and on the Educational Policies Commission of the National Education Association. Most of this can be traced straight to Columbia University and the influence of John Dewey and his colleagues in the Teacher's College, where ultimate criteria for the determination of ethical standards have been repudiated and where, for the most part, the very existence of God has, for forty years, been denied to thousands and thousands of our present school teachers who received their major educational training in that university.

Variae. Major General Roy H. Parker, Chief of Chaplains of the United States Army, has recently reported that during the past year the total attendance at religious instruction classes conducted by army chaplains was 1,108,600. With all their other duties, the chaplains have been giving considerable attention to the establishing of Sunday school classes, because of the large number of families of men in service that are now living at various army posts.

* * *

The Psalmist was right when he said that we could not count the number of stars in the heavens. In 1950 alone, fifteen hundred new galaxies of stars, like the great Milky Way, were discovered for the first time.

* * *

While I have been interested for years in the history and geography of the Dead Sea area, and the modern chemical works which have been established there, I have never seen until lately an exact statement of the amount of potash that is thought to be available in these waters, the surface of which is thirteen hundred feet below the level of the sea.

It is now estimated that, in addition to a great many other raw chemicals, the Dead Sea holds one billion tons of potash. In the last full working year of the Dead Sea potash works, at Sdom, 70,000 tons of potash were extracted, valued at \$7,000,000, which, at the rate of \$100 a ton, would mean that the value of potash alone, in the Dead Sea today, is something close to \$100,000,000,000. This means that if

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Palestine should ever embrace as many as two million Jews, and should they receive the profits from this potash, each man, woman, and child would have \$50,000. What the value of all the other chemicals might be, I do not know.

* * *

Two Ukranian Catholic priests have recently reported to the officials of the Ukranian Catholic Youth League in New York City that many people in Russia now pray to Stalin as the new Messiah, addressing him as "Our Father who art in Moscow." This is only one of many preparations for Antichrist going on in our world today. Think what this would mean if one billion people within the borders of Communist-controlled countries were all living under such a Satanic delusion as that!

* * *

The American Bible Society has just announced that their schedule for 1952 calls for the publication of 14,428,500 copies of the Bible, or its parts, in this country during those twelve months. The Secretary, Dr. Eric M. North, declared that the Bible Society had \$125,000 worth of Russian Scriptures ready for that country when permission should be given for shipping them. He made the astonishing statement that, in Russia, there has been no printing of the Bible for the last twenty years!

* * *

At the American Medical Association, meeting in Los Angeles in the first week of December, 1951, Dr. Tom D. Spies of Northwestern University stated that there are 65,000,000 occasional drinkers in the United States at the present time, of which at least 1,000,000 are "confirmed alcoholics, who may drink as much as one quart and a half of whiskey every day, and whose alcoholic craving is a major problem."

* * *

A great change has come over many leaders in the foreign missions program of the Christian Church since the issuing of that wicked work, truly betraying the cause of missions, *Rethinking Missions* (1932). It is encouraging to read now, from an outstanding missionary authority, Dr. Theodore F. Romig, at the present time Associate Professor of Missions

in McCormick Theological Seminary, in an article on "The Missionary at an Era's End," the following words:

The urgency of our mission, the brief time at our disposal, and the limited resources at hand do not permit us to indulge in such extravagances as the spreading of western culture. Direct evangelism implies also the recovery of a form of preaching and teaching centered upon the announcement of the unique revelation of God in Christ. All theories about the cross-fertilization of religions and the sharing of spiritual ideas from various religions of the world are decidedly irrelevant.

Some Rays of Encouragement. I have before me a letter from one of the Major Generals of the United States Army, who is now on his way to Korea to command a large army for our country. He is an outstanding Christian who fearlessly bears testimony to his faith in Christ in his office and from the platform. It is not necessary, I think, to mention his name here, for this is a personal letter, but one sentence from it might be quoted here: "I am thankful that as a believer in the Lord Jesus Christ, I do not have to depend on self, but can depend on the Lord; otherwise I am sure that the task would be greater than I could face successfully." Thank God for Christian generals, Christian officers, and Christian soldiers.

A new edition of the "Talking Bible," embracing a record of the reading aloud of thirty-six books of the King James Version, has just been published by the American Foundation for the Blind, to be distributed by the American Bible Society and the Library of Congress. This took four years to prepare. It is said that among the eleven hundred books listed in the catalog of the Library of Congress for the use of the blind, the Bible has proven to be the most popular. The Library also furnishes records for the Gospels of Matthew, Mark, and Luke, and The Acts of the Apostles in the Douay Version. "Talking book" records are provided without charge to adults in this country, and may be borrowed through any one of the twenty-six distributing libraries in the United States.

A remarkable new work has just been launched called "The Campus Crusade for Christ," the purpose of which is

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to win men and women on the college campuses to Christ—not to start a new national collegiate organization but simply to penetrate the campuses of our great universities and colleges by personal work in fraternity houses and in clubs, to present the Gospel to these young students, win them for Christ by the help of the Holy Spirit, and then encourage their attending some evangelical church and identifying themselves with Christian work on the college campus, such as the Inter-Varsity, Christian Fellowship, etc. Less than five percent of the college students of America today are actively associated with any church.

Among those on the advisory board are "Billy" Graham, Bob Jones, Jr., Dr. Henrietta Mears, Robert Munger, Dawson Trotman, and the writer of these pages. The director of the organization is William R. Bright. I happen to know something of the beginnings of this work and can testify that the director himself is a man who advances on his knees. He is now living in a large rented house on the edge of the campus of the University of California at Los Angeles, and is having meetings in his home every Monday night for the students there, with an attendance of between sixty and one hundred regularly, many of whom are leaders of campus activities.

One of the outstanding conversions recently was that of an All-American football man from U. C. L. A., whose testimony is as fresh and genuine as any I have heard for a long time. Pray for this group. They are in dead earnest and are approaching students in the spirit of love, but with deep conviction.

 GOD'S PLANS

Some time when all life's lessons have been learned,
 And sun and stars forevermore have set,
 The things which our weak judgment here has spurned,
 The things o'er which we grieve with lashes wet,
 Will flash before us clear in life's dark night,
 As stars shine most in deepest tints of blue;
 And we shall see how all God's plans are right,
 And what most seemed reproof was love most true.

Early Christian Use of The Word of God

A Study of the Old Testament Quotations in the Book of The Acts

BY HERBERT HENRY EHRENSTEIN*

To many people, professing interest in the Christian church today, such writings as the book of The Acts of the Apostles seem obscure, far-off, and extraneous to any fresh, alive Christianity applicable to today's problems. While vaguely they recognize that today's church evolved from this ancient origin, they fail to comprehend that many of the church's roots are fixed in first century activities. Consequently it is far from improper or unnecessary for us to take an occasional glance, indeed, an extended time-exposure, of happenings in early Christianity from Pentecost onward, with a view to stimulating our own faith in the risen Lord Jesus Christ whom the first apostles loved and served. Further, as we survey the joys and heartaches, the problems and solutions, the advances and regresses of primitive Christendom, we shall be gratified to observe that we face much the same situations in 1952, modernized to some degree to be sure, but maintaining the same basic character. And their solutions, in great measure, may be our solutions; their living, vital faith, our faith as we seek in our age further to accomplish that which they in the first century started out to do.

One of the fascinating features of the recorded history of the The Acts of the Apostles is the manner in which the apostles and other servants of Christ are shown to have had a grasp of Scripture. We read of some of these men—Peter, John, Philip, for example—in the early Gospel records, and their knowledge of Scripture, to say nothing of their understanding thereof, was exceedingly limited. They knew nothing of the impending death of the Saviour; indeed, they sought to forestall it on some occasions. Jesus's attempts

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to speak to them of the Holy Spirit were met with the blank stares of incomprehensibility. Yet, in this remarkable book of The Acts, Peter and John boldly spoke of the death of Christ, an event then past, and accounted for it by pointing back to the prophecies of the Old Testament Scriptures. They proclaimed the power of the Holy Spirit, acted in the power of His fulness, and, possessed and controlled by Him, accomplished mighty works to the glory of God. The Scriptures which once were a closed book to the disciples of the Lord Jesus during His earthly ministry, suddenly proved to be a source Book rich in meaning and prophetic significance, which was quoted readily without the necessity of consulting a concordance, had there been such a thing.

One who is not willing to recognize a supernatural element in this situation is hard-pressed to explain how these things came about. He who rejects the validity of the Pentecost experience finds a great many obstacles in his path as he seeks to account for the frightened, vacillating followers of Jesus suddenly becoming flaming witnesses for their risen Lord. The rationalist, who brushes aside the power of God to transform and mold a person's life, faces the dilemma of fathoming the disciples' new understanding of the Word of God then in existence.

Especially in this article are we concerned with looking at this latter item—the method in which the early Christians handled the Scriptures and quoted them so avidly to sustain their arguments for their new-found faith in Jesus Christ. It is especially interesting to notice that, in the story of The Acts, these men who knew nothing of importance about even the one who might be called the "Prince of Old Testament Prophets," Isaiah, suddenly began to quote and expound passages from Amos, I Samuel, Habakkuk, Psalms, Joel, Isaiah, Deuteronomy, Genesis, and Exodus. Had they suddenly taken a course in the "Bible Institute of Jerusalem"? Hardly; but they *had* taken a refresher course under the private tutorship of the Holy Spirit of God, and in the wisdom He imparted to these early Christian workers, they understood the truths that had before been hidden to their veiled eyes. Let us take

the time, now, to glance at some of these outstanding quotations contained in the messages, ministry, and acts of the apostles.

1. The Choice of a Successor to Judas

We do not turn very far in The Acts before we come to the first of the references to the Old Testament by way of quotation. A place had been left vacant in the company of the apostles by the suicide of Judas. Who was to take his place? To whom would the lot fall of being co-worker with the other apostles in the task before them? Should anyone else be appointed at all? These were problems faced by the apostles, and rather than permit their own logic to solve the question, Peter recalled—quite probably at the instigation of the Holy Spirit—an Old Testament reference that would quiet their uncertainty. Did not the Psalmist say: "Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take"? As a matter of fact, the Psalmist was not actually speaking of Judas; he had the wicked in general in mind, and spoke of them in plural terms. Then, too, the authority Peter quoted was a citation from two different Psalms, the 69th and the 109th, both of them being what are known as "imprecatory Psalms." Was Peter justified in snatching a section of one Psalm, adding to it another, and quoting the joined passage as authority for electing a successor to Judas? There are those who think he was right in his action; others question the move and point out that it was not God's will for Matthias to fill the place which should have been left vacant till Paul's time. It is not for us to decide; Peter felt led of the Holy Spirit, and the action was completed. Beyond that, we cannot go.

2. Pentecost: the Explanation of Phenomena

Perhaps one of the unusual sights in the history of the early Church was the spectacle on the day of Pentecost, that memorable occasion when the Holy Spirit came to dwell in the hearts and lives of the Christians. The Lord Jesus had told His followers that the Holy Spirit dwelt *with* them, and would be in them (John 14:17), and this fact became

reality in the most unusual manifestations of Pentecost. The sound as of a rushing wind, the flaming tongues of fire, the speaking with other languages—all served to startle the bystanders and required some sort of an explanation to avoid the charge of mere drunkenness. Once again Peter was equal to the task and he drew on the Old Testament. Had he prepared an elaborate sermon the night before, diligently studying the prophetic utterances of Joel in anticipation of his opportunity on Pentecost? I rather think not. Instead, I suppose, Peter was as startled as the rest of the populace at the phenomena. But, filled with the Holy Spirit, he "redeemed the time" by his dynamic sermon which began with a quotation from the ancient prophet, Joel, in order to explain the startling events. "This is that which Joel spoke of..." Of course, it was not *all* that Joel spoke of; but Peter left his hearers with the positive impression that what they witnessed was, at least, "the beginning of the end." The famous, long-awaited "Day of the Lord" was on the way.

3. Pentecost: the Exalted Son of God

It is not especially a simple thing to tell a surging mob that they are murderers; not many people do that—and live! But Peter did. Without mincing words, he put the blame for the death of Jesus Christ into two places: God and man. "Him [Jesus] being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain" (Acts 2:23). Then, in order to put God "in the clear," as it were, Peter hurried on to say that God raised His Son from the dead and exalted Him on high. Obviously this left Peter's listeners "holding the bag," and they were fortunately not slow to realize it, to the salvation of quite a number of them who believed. But where did Peter get his information, to say nothing of his boldness, for his statements concerning God's part in raising the Lord Jesus from the dead? To be sure, he knew it for a fact through personal experience with the risen Christ; but Peter's experience alone would not sufficiently convince the Jews. Again, the resort was to Scripture. Did not David foretell it? Was it not written in the

Psalm (16:8-11) that the Lord would rise again because of death's inability to hold Him? Were not the prophetic utterances clear concerning the exaltation of the Messiah on high? Was not the Christ to be the Heir to the throne of David? Did not the Psalmist say (110:1) that He was to be exalted at God's right hand in a position of authority, power, and privilege, until such time as He should take over the throne of David and rule? Peter believed these things to be so, and he did a good job in convincing his hearers also.

4. The Suffering Prophet to be Obeyed

The novelty of Pentecost had begun to wear off, as far as the unbelieving populace was concerned, although believers rejoiced in its continuing realization. Then, one day, Peter and John started another furor, by performing a miracle. They had the audacity to heal a man in broad daylight, in front of the temple. This, of course, brought a crowd about them and, once more, Peter took advantage of the opportunity and, having denied any part in the miracle other than being the instrument through whom the power of God flowed, he continued to speak of the suffering Messiah who was none other than the Prophet whom God had promised Moses He would raise up. And with that, Peter quoted the passage from the book of Deuteronomy (18:18, 19) as a prophecy of Christ the prophet of the people, and called upon the people to heed the prophet, realizing that since they were the covenant people of God, through whom all kindreds of the earth were to be blessed, the message of Christ had come to them first.

It is significant that Peter, in speaking of the covenant people of God (which he reminded the Jews before him that they were), spoke of Abraham, the great man of God revered by all. Abraham had received a promise from God that through his seed the peoples of the earth would be blessed (Genesis 22:18), and the Apostle Peter sought to recall to his audience that this far-reaching blessing came through Christ who was that seed, and through believing Jews as well. Consequently, if they would believe in their Messiah, God would bless them through Jesus Christ and make them a blessing, in turn.

5. The Importance of the Discarded Stone

Not all of the ministry of the early Christians was to huge assembled crowds. Oftentimes it was to a limited group, or even to a single individual, as was also the ministry of the Lord Jesus Christ. Therefore it was no surprise to Peter and John when they were brought before the religious council to give account of their actions. Far from it being a surprise to Peter and John, I suspect this event turned into a surprise to the Sanhedrin, who had thought that they would frighten these presumptuous street-preachers into silence. Empowered by the Holy Spirit, Peter once more drew from the ancient Scriptures a prophetic picture of the Messiah: the stone which the builders rejected, and which became the head cornerstone (Psalm 118:22). Did the Jews reject the God's Rock? Yes! Did they set Him at naught? Yes! "Well," said Peter "God has made this Rock of Israel the Head of the corner and there is salvation in none other." How important we see the Scriptures to be, those writings which were held in such high esteem by the leaders and people of the time! And how ready the early Christians were to quote those precious words, so that not even when the heathen raged and the people imagined vain things, not even when chief ones of earth, and rulers, gathered together against Jehovah and His Messiah (Psalm 2:1, 2, quoted in Acts 4:25, 26), were they fearful in their great ministry.

6. The History of Israel

There is no greater evidence of vital knowledge of the Scriptures, and of the historical picture of the people of Israel, than that given in chapter seven of the book of The Acts. Herein is recorded the magnificent defense of Stephen before his accusers who were out for his blood. Beginning at the call of Abraham, and including the great activities and episodes in the annals of Israel's past, Stephen sought to point out the repeated refusals of the people to follow God's leading. Aside from merely telling the story which he could have learned by tradition from the apostles, Stephen was quite apparently familiar with the Scriptural account, for he quoted a number of passages in his message:

Genesis 12:1; 11:31; 15:13, 14; Exodus 1:8; 3:2-10; 32:1; Deuteronomy 18:18; Amos 5:25-27; and Isaiah 66:1, 2. When he finished his defense, his accusers, the record tells us, "... were cut to the heart..." And why should they not be? The Word of God, which Stephen used so skillfully, is sharper than any two-edged sword, and did its cutting work in their lives. Faithful to the end was this valiant servant of God who so mightily wielded the Sword of the Spirit. Where did he learn these passages? Was it not through the immediate inspiration of God's Spirit, as he spoke?

7. The Word Alone in the Desert

Earlier in this paper we mentioned that the ministry of the early Christians was not always before huge gatherings but sometimes to individuals. And even as our Lord ministered to Nicodemus or the Samaritan woman alone, so Philip the evangelist had such an experience in the middle of a desert at the south-western part of Palestine, on the road to Gaza. One man, an Ethiopian official, was the subject; the minister was Philip; and the instrument was, of course, the Word of God. The account, given in chapter eight of The Acts, tells of the use of an Old Testament passage in the conversion ministry—Isaiah 53. Philip, in answer to the question of the Ethiopian, "of whom speaketh the prophet?" performed his work faithfully: "... [he] began at the same Scripture and preached unto him Jesus." Is the Word a powerful agent? Was it important in the early Church ministry? This study in Old Testament quotations in The Acts should leave no doubt.

8. Christianity Invades the Synagogue

On July 1, 1951, a Roman Catholic priest who had been convinced of the error of his church's teaching, and had been converted to Jesus Christ, said "Mass" for the last time. He preached a short sermon about the blood of Christ, and declared to his congregation that day that Christ's sacrifice on the cross was sufficient for the remission of all sin, once for all. He declared that the Roman Catholic Mass was a

mockery of the true Gospel of Christ, the Gospel which sets men free.* The same sort of consternation which such a declaration caused in the Roman Church was undoubtedly caused by the proclamation of the Apostle Paul at the synagogue at Antioch in Pisidia, when he was asked to address the group assembled (Acts 13:14 ff.). Paul preached Christ to a congregation that possibly had never had the claims of the Messiah presented in such a way before. In his message to the people, Paul quoted from I Samuel 13:14 as God's testimony to David, and then speaking of Jesus Christ, the apostle quoted the second Psalm, verse seven, as to God's testimony of His Son. He then concluded his talk with a reference to Isaiah 55:3: "... the sure mercies of David..."; Psalm 16:10: Christ's resurrection; and Habakkuk 1:5: an acclamation of the wonder God promised to work in the latter days. When opposition arose to this sort of ministry, as obviously it would, Paul denounced the Jews as unworthy of the truth, and turned to the Gentiles of the area, quoting as his authority, Isaiah 49:6.

9. The Council Converted

Everyone is happy as long as things run smoothly and there is no opposition in religious circles. But when the *status quo* is disturbed and someone begins to overstep traditional methods and practices, there is bound to be trouble. This principle has been as old as man: the non-conformist is always scorned as a heretic and denounced. Such was the situation with Paul and Barnabas when the smug legalizers from the Jerusalem council came to Antioch to criticize Paul's free Gospel, which omitted obedience to the law of Moses (Acts 15:1). Back at Jerusalem there was much arguing back and forth, and the council was getting no further at all. After listening to the recitations of Peter, Paul, and Barnabas, as they told of the way God had worked among the Gentiles in mighty fashion, James, the council leader, gave his recommendation, and it is significant that he based it on an Old Testament Scripture, from which he quoted, namely, Amos 9:11, 12.

*Flores, Alfredo, "Under the Blood," in *The Converted Catholic Magazine*, October, 1951.

10. When in Trouble . . .

Paul's journeys were not pathways strewn with roses; he had many a difficult hour, many a hard road to tread. And yet he was always conscious of the leading of the Lord, and of the presence of the Lord with him. There is one little incident, not important in itself except that it shows us that, even in adversity, Paul had Scripture right at hand ready to quote, and thus he exhibits a good example for us. In chapter twenty-three of The Acts, we have the account of Paul's defense before the Sanhedrin, and his opening words were: ". . . I have lived in all good conscience before God until this day." Instantly he was struck in the face at the command of the high priest. Apparently flaring up in indignation, Paul lashed out verbally: "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" When he was asked why he reviled God's high priest, Paul, apparently in submission, said: "I did not realize, brethren, that he was the high priest; for it is writteo, 'Thou shalt not speak evil of the ruler of thy people'." So we see that even when faced with such indignity, Paul still remembered the Scriptural account in so seemingly minor a matter.

11. The Blindness of Israel

The last picture we have of the great Apostle Paul in the book of The Acts, is the scene at Rome, where he called together a group of the Jews of the city to his place of imprisonment, to tell them of Christ. As he ministered to them, from the law of Moses and the Prophets, expounding the truth of God's kingdom to their hearts, some were convinced and believed but others refused and would not see the light. And the book closes with the quotation from Isaiah 6:9, 10, speaking of the blindness and deafness of the Jews, because their hearts were hardened against the truth of God.

" . . . As It Was in the Beginning, Is Now . . . "

We have seen, through this study, the important place the Word of God occupied in the early Christian Church.

Down through the years the Scriptures have always been dear to the hearts of those who have been the greatest workers for the Lord. The Church of today has a great heritage to uphold, and has fallen heir to a great responsibility: to maintain the Word of God as the center of thinking and activity. As it was in the beginning; as it is now; so may it continue to be. Even as God's Word is forever settled in heaven (Psalm 119:89), so may it be secure in our hearts and may it manifest itself through our lives.

Question Box

No. 1276. Where do Christians get the idea of celebrating Christmases with plays, parties, and socials in the church?

Not in the Bible.

No. 1277. In your series, "Re-Thinking the Rapture," you brought out that that which is known as "The First Resurrection" might involve more than one specific event, as, for example, Christ is said to be "the firstfruits of them that slept," etc. In this I agree. But I am puzzled about the group mentioned in Matthew 27:52, 53. I have been told that these died again. If they did, then Hebrews 9:27 is not true. Dr. Scofield's note on Matthew 27:52 states that these saints, who arose then, went to be with the Lord. Did they die again or did they ascend into heaven?

The question as to whether the saints, who arose after Christ's resurrection and appeared to many in Jerusalem, died again or went to heaven to be with the Lord, is a puzzling one. The Scriptures are silent as to what happened to them after they were raised from their graves. It may be that Dr. Scofield is correct in his inference that they went to Paradise. No one, however, can be dogmatic on the subject concerning which Scripture is silent.

In our opinion it does not hold that, if they died again, Hebrews 9:27 is not true. The Scriptures must be true, of course, but the statement in Hebrews that "it is appointed unto men once to die" is a statement about mankind generally. There are exceptions. Enoch and Elijah never died, and neither will a complete generation of believers who will be caught up to be with the Lord when He calls them into the air. Yet the principle still holds that "it is appointed unto men once to die." Consequently there could also be an exception concerning those who rose from their graves directly after our Lord Himself arose.

No. 1278. Some time ago, when I was listening to a Quiz Program on the radio, the question was asked: "Who was

Adam's first wife?" The answer came as a great shock to me: "Lillith." The one who answered was a Jew. Can you enlarge upon this, please?

It is significant that the answer to the question was made by a Jew, for it is from the Talmud that the legend of Lillith's being Adam's first wife comes. Needless to say it is legend and nothing else. There was no woman before Eve. Before she was taken from Adam's side, Adam was alone, and no helpmeet was found for him (Gen. 2:18, 20).

No. 1279. May we infer from the prophetic description of the temple to be set up in Jerusalem, as recorded by Ezekiel, that sacrificial worship will be instituted once more during the Millennium? Can you explain this, please?

The temple sacrifices predicted in Ezekiel 43 present an acknowledged difficulty. There are various suggestions offered: (1) It is said that this temple and the sacrifices were future at the time of Ezekiel's prophecy but that they are past now, having to do with the temple as it was rebuilt upon the return of the remnant from Babylon. But this cannot be, for Judah and Israel as a whole were not gathered in that day, nor was the kingdom established. Also, the glory of the Lord is to return to Ezekiel's temple, the same glory which Ezekiel saw departing from it. This glory did not return to the second temple. (2) It is said that it is the Church, with its earthly blessings, that is symbolically described by Ezekiel, but no exposition is offered with this theory, which is fanciful indeed. (3) It is thought by some that it is inconceivable that such sacrifices could be brought in a future temple, and as a result they spiritualize the Millennium, concluding that the difficulty of explaining these things destroys the whole argument as to the premillennial coming of our Lord.

But is it not possible that the explanation is simplicity itself? In Old Testament times, bulls and goats were sacrificed by Israel under the command of God, but these offerings in themselves did not take away sins. These were but foretastes of the sacrifice of Christ on the cross. These sacrifices were prospective, until Calvary, where Christ offered one sacrifice for sins forever (Heb. 10:12). When the true Lamb of God died, He cried, "It is finished!" and the prospective character of these sacrifices was ended for all time. But in the great millennial temple of Ezekiel's prophecy, the sacrifices will be retrospective. As the former offerings looked forward, these will look backward. All that the cross of Christ meant and means will be recalled in these sacrifices. We have an example of that today when, as believers in Christ, we worship at His table in the appointed way with the bread and wine, as a memorial. In this fashion we look back upon the cross. Ours is a retrospective memorial. But this feast will cease when we are caught up to be with the Lord; by it we now show the Lord's death "till He come." Just so, the sacrifices of the millennial temple will be a memorial of the cross, a reminder, to all the peoples of the earth in that day, of Him who died for Israel, who paid the redemption price for all creation, and whose glory will cover the earth as the waters cover the sea.

True sanctification is not attained by throwing the world out but by letting the Lord Jesus Christ in.

The Revelation, Verse-by-Verse

By E. SCHUYLER ENGLISH

Chapter VII, Verses 9-17

VERSE 9

"And after these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne and before the Lamb." The vision of the 144,000 that the apostle has recorded, immediately prior to this, pertains to an earthly people in an earthly sphere. We have seen that these people are evidently the Jews, chosen from all of the twelve tribes of Israel, who are to be protected during fearful judgment that is scheduled to fall upon the earth. Now, after beholding these things, John envisions something else: another people limited neither in number nor nationality nor race. For in place of the figure of 144,000, it is stated that this is "a great crowd, which no one could number"; and instead of a people from all the tribes of Israel, the new vision reveals a multitude "out of every nation and tribes and peoples and tongues." These, then, are not specifically Israelites but Gentiles.

"Standing before the throne and before the Lamb." Because these multitudes are said to be "standing before the throne and before the Lamb," and on account of certain other features of the description which follows, it has been assumed, by some expositors, that the scene is in heaven. On earth we are accustomed to thinking of one throne upon which our Lord will reign—the throne of His father David. But the Son is one with the Father (John 10:30), so that any throne of the Son's is also the Father's, and any throne of God's is also the throne of the Lamb. He, the Son of God and Son of man, is to have a throne of glory on earth (Matt. 25:31). And we propose that the setting of our passage is not in heaven but on earth, a proposition that, we believe, will become self-evident as the examination of the complete passage is pursued.

"Clothed with white robes, and with palm branches in their hands." The garments of these multitudes are indica-

tive, of course, of the fact that they have been cleansed in the precious blood of Christ. They would not feel at home in the presence of the Lord in any clothing that is not spotless, and the only means of cleansing a man's character (for garments are symbolic of character; see Gen. 3:7, 21; Ex. 28:2; Job 8:22; Isa. 59:17; 64:6; II Cor. 6:7; I Pet. 2:16; 3:3; 5:5; etc.), is by a washing in the blood of God's Lamb. Thus adorned in white, these multitudes have in their hands palm branches, suggestive of victory, for the purpose of ascribing praise to God. It was the branches of palm trees that were strewed in the way of the Saviour when He entered Jerusalem a week before His crucifixion, on the occasion when some shouted: "Blessed is He that cometh in the name of the Lord" (Matt. 21:9). But here in this present scene greater praise than that will be uttered, from hearts far more constant than those who met the Lord Jesus when He entered the holy city.

Who are these multitudes who stand before the throne and before the Lamb, arrayed in spotless garments? Another will ask the question and will himself answer it.

VERSE 10

"And they cry with a loud voice, saying, Salvation to our God who sits upon the throne, and to the Lamb." "Salvation to our God!" Does God need salvation? Perish the thought! The exclamation is a glad acknowledgement that it is God who is the source of deliverance from sin and righteous standing before Himself. It is the Lamb of God who shares that throne and is the person of the Godhead who is seen and who reveals God to men.

VERSE 11

"And all the angels stood round about the throne and the elders and four living creatures, and fell before the throne upon their faces and worshipped God." It is the presence around the throne of these created beings—the angels, the elders, and the living creatures—that suggests, more than anything else, that heaven is the place of this activity. For are not angels employed in heaven, as a rule,

rather than on earth? And do we not see the four and twenty elders around the throne in a scene that is unquestionably in heaven (chap. 4)? And are not the four living creatures "in the midst of the throne, and round about the throne" in that same scene in heaven? On what basis, then, do we interpret this present spectacle as related to the earth? The reason will be discovered in due course. Here we must simply point out that, because the angels, elders, and living creatures are in heaven in one vision of John's does not preclude their being seen on earth in a different instance. In chapter 4 the elders are themselves seated enthroned around the throne of the Lord; here they stand before the throne, not a conclusive change of attitude but a variant one nevertheless. As if they were stirred afresh by the sight of the multitudes and by their chorus of praise to the One sitting upon the throne, the angels, the elders, and the living creatures fall prostrate before His throne and do homage to Him.

VERSE 12

"Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and strength, to our God, to the ages of ages, Amen." Hearing the multitudes who are arrayed in white give praise and glory to the Lamb, the angels, the elders, and the living creatures say, "Amen." It is true, indeed! And then they, too, offer a paean of praise to God. Observe the ever growing crescendo of the ascriptions given to Him in 'The Revelation of Jesus Christ: it is "the glory and the might" in 1:6; "glory and honor and power" are attributed to Him in 4:11; "power, and riches, and wisdom, and strength, and honor, and glory, and blessing" is the acclaim of 5:12; and here the seven-fold utterance of chapter 5 is once more expressed, with a very slight change: "blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and strength." "Thanksgiving" replaces the "riches" of chapter 5; but then, is not the giving of thanks to God, by His creature, because of the riches that He has bestowed; and again, is not a spirit of thankfulness, on the creature's part, riches to the heart of God? These glorious praises that the company around the throne offer

to Him who sits upon it are a study in themselves to add to our worship of Him. They are so true, so constant, "Amen," the voices add as these virtues are attributed to God "to the ages of the ages," that is, forever and ever.

VERSE 13

"And one of the elders answered, saying, These who are clothed with white robes, who are they, and whence came they?" The elder's answer is a question; it is an answer in that it is a response to the presence and ejaculation of the multitudes; it is a question in that it calls for an answer from John, a question designed to instruct rather than to learn. "These who are clothed with white robes, who are they, and whence came they?" They do not compose the Church, for the Church was taken to heaven before the first seal was broken; in fact, it is a representative of the Church who poses the question. They do not constitute Israel, for they embrace all nations, races, and peoples. Who are they, then?

VERSE 14

"And I said unto him, My lord, thou knowest." John cannot answer the question, but he knows that the elder is not ignorant of the matter.

"And he said to me, These are they who come out of the Great Tribulation, and have washed their robes, and have made them white in the blood of the Lamb." No wonder John is puzzled as he beholds this innumerable company. Aware of the fact that it composes neither God's ancient covenant-people, the Jews, nor the Church, which, when these events take place, has already been gathered around the throne, He awaits the elder's explanation with keen interest. "These are they," the elder explains, "who come out of the Great Tribulation." Observe (1) that it is not said they were *kept* out of (*ek*) the Tribulation, as was promised by our Lord to His own in the letter to the Philadelphia church (3:10), but these are said to *come* out of (*ek*) the Great Tribulation; and (2) it is not simply the Tribulation, but, literally, "the Tribulation, the great." Now the Church is to be *kept* out of the Tribulation, the whole of Daniel's

seventieth week. This multitude, however, *comes out* of the Great Tribulation, the time of Jacob's trouble, the final three-and-one-half years of Daniel's prophetic seventieth week. Some commentators, who teach the mid-Tribulation rapture of the Saints, understand this passage to reveal a translation of this innumerable multitude just prior to the latter half of the seven years' Tribulation.

There are at least five reasons why we believe that neither the rapture nor a people in heaven are indicated in this passage. (1) We see no resurrection here. (2) It cannot be stated categorically that the scene is in heaven. (3) These redeemed multitudes are identified as from among many nations, tribes, peoples, and tongues, whereas there is no nationality in heaven. (4) We remind ourselves again that they are not said to be *kept out* of the Tribulation, but it is written that they *come out* of the Great Tribulation, suggesting that they have been in it for a period, at least. And (5) the ministration of the Lord to them, predicted in verses 15-17, most assuredly pictures an earthly people.

Unless we err grievously, the scene is on earth. It is after the Tribulation, at the beginning of the Millennium. "The great crowd, which no one could number," is gathered before the throne, the earthly throne of the Lamb of God, around which are seen the angels, the Church of God that is to reign with Christ, and the four living creatures. It is the occasion predicted by our Lord in His Olivet Discourse, the judgment of the nations: "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 . . ." (Matt. 25:31ff). Here in Revelation 7 the seer beholds the sheep who are to know His shepherding in a new and sweeter way henceforth than ever before. It will be on earth, during the millennial age, and not in the Father's house of many mansions.

"And have washed their robes, and have made them white in the blood of the Lamb." There is only one way whereby any man can stand before the Lord and not be consumed; it is to have been washed in the blood of the Lamb.

An enlightening suggestion, an illumination of Matthew 24:13, occurs in the expression, "have washed their robes." These multitudes who stand before the throne are said to have "washed their own robes," an intimation that there will be a works-relationship to God during the Tribulation, as there was under the Law. Do not misunderstand: salvation ever was, is now, and ever will be entirely by God's grace. But there was, under the old covenant, and will doubtless yet be, during the Tribulation, a works-relationship to God. "He that shall endure unto the end, the same shall be saved"—that is works; yet this salvation will not come by endurance, however grievous the suffering may be, but wholly by grace and freely offered, and by blood poured out at utmost cost. Thus these who stand before the throne "have washed their own robes," yet the garments are still defiled! Even the best works that a man can offer unto God are tainted by the flesh. Then how can this multitude stand before the throne of glory? The description continues: "and [they] have made them white in the blood of the Lamb." Only that precious blood could remove every stain and cause the wearers to appear spotless, faultless, blameless before the presence of His glory.

How will these multitudes out of every nation be saved? It must be that they will hear the Gospel. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). It is not fanciful, we reiterate (see comments on vs. 5-8), to understand that the 144,000 sealed servants of God, out of the twelve tribes of Israel, will proclaim the Evangel that these Gentiles will hear and believe. The 144,000 are, indeed, those of whom Daniel speaks: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (12:3). And thus, in Revelation 7, in the scallog of the Jews and the salvation of the Gentiles, there is fulfilled the prophecy of Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee [Israel]. For, behold, the darkness shall cover the earth, and gross darkness the people [Gentiles]: but the Lord shall rise upon thee [Israel], and His glory shall be seen upon thee [Israel]. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (60:1-3).

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VERSE 15

"Therefore are they before the throne of God, and serve Him day and night in His temple." So accustomed are we to thinking that God's throne is in heaven that we fail to take into account that He will also have a throne on earth when the kingdom age begins, the throne of the glory of the slain Lamb who will judge and reign. "At that time they shall call Jerusalem the throne of the Lord" (Jer. 3:17).

The redeemed multitudes from among the nations will serve Him day and night, constantly, before the throne and in His temple. In heaven there will be neither day nor night, but on earth, during the Millennium, there will be. Neither will there be, in heaven, any temple, nor will there be place for a temple in the new heavens and new earth (Rev. 21:22), but there is to be a millennial temple, concerning which Ezekiel has much to say (chaps. 40-44).

"And He that sits upon the throne shall spread His tabernacle over them." This is but a confirmation of Isaiah's word of long ago, who was speaking of the millennial age and not of the blessedness of heaven. Said he: "The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night" (4:5). This spreading of His dwelling place among His people on earth will reach out to all the redeemed of that day. It is reminiscent of the protection that He gave His chosen people in their wilderness wanderings. In such a way will He "spread His tabernacle over them," the redeemed who come out of the Great Tribulation.

VERSE 16

"They shall not hunger any more, neither shall they thirst any more, nor shall the sun at all fall on them, nor any burning heat." This verse and the next are almost a direct quotation from Isaiah 49:10, and again it is to be noted that this prophecy pertains to an earthly people and not a heavenly—an earthly people who will dwell here during the kingdom age. As men are inclined to think erroneously that God's throne is in heaven only and will not be upon the earth, so are they wont to associate such blessed and com-

forting promises, as these written here, to our heavenly home and not to the earth. However, great things are in store for those who will be saved during the Tribulation and who are to live on into the Millennium. There will no longer be the struggle for bread, for the curse will be gone. No more will men know thirst that cannot be quenched, for streams of water will irrigate the fields and satisfy the thirst of all mankind. Men will be protected from the sun and burning heat of every kind, under the sheltering wings of the Lord.

VERSE 17

"Because the Lamb which is in the midst of the throne shall shepherd them, and shall lead them to fountains of waters of life, and God shall wipe away every tear from their eyes." What exposition is needed? These His people, who have remained true to the Lord during the Great Tribulation and who have come out of it and stand before His throne in garments made white by His own blood, will have been a suffering people. They will have known trial more fiery than any that we know as a people today. They will have experienced hunger and thirst. They will have known the burning heat of persecution. But one day this will all be over. How tenderly will the Good Shepherd, who gave His life for His sheep, care for them! He will shepherd them lovingly and, oh, so gently. He will guide them into green pastures where they may rest and find food. He will lead them beside the still waters where they may find peace and quench their thirst. He will refresh their souls. He will cause their cups to overflow. He will wipe away their tears and dry their eyes. Surely goodness and mercy will follow them all their days and their dwelling-place will be with the Lord forever. Far beyond our experience will they know, in a most realistic way, the meaning of the Shepherd Psalm. And they shall not want.

It is a glorious thing that we are permitted to see this parenthetical word concerning the saved of the Tribulation. They are not of the Church, the body of Christ, His bride. They will not dwell in the Father's house. Their's is not the abode of spiritual blessedness in heaven. But for them

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earth's sorrows will end too. To us, living in the blessed hope of Christ's coming soon for us, the Spirit has given, in this passage, a foreview of another day when suffering and sorrow and struggle will cease for God's earthly people, and righteousness and peace will prevail under the glorious reign of the Prince of Peace.

(To be continued, D. V.)

BREAD CAST UPON THE WATERS

SELECTED BY J. A. BOFFIN

God has called His children to live a wonderful life in communion with Him. Let the morning watch each day be the gate of heaven through which its light and power stream down upon you as you go forth to your work and to walk with God throughout the day.

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Without Christ the soul's sun of hope sets in a sky black without promise and goes down into the abyss of hopeless night and eternal despair.

The soul cannot feed upon Christ the paschal Lamb within, before it is sheltered by His precious blood without.

Belshazzar prostituted the holy vessels of Jehovah to the vile use of his pagan gods. Reader, if you belong to Christ you are a chosen vessel for Him, and therefore it will be sacrilege on your part to devote anything in your life to that which will in any way contribute to the work or cause of the devil.

Reward is never the motive for godly conduct; there would be no love in that. Reward may be encouragement in the path into which love has brought us. Love to Christ is the motive.

Do not make a mistake: the Gospel is not for the mass, it is for "every creature." It separates you from the mass and says to you: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, *thou shalt be saved.*"

The Doctrine of the Believer's Judgment*

By MERRILL F. UNGER

VI. The Place of the Believer's Judgment

"The Day of the Lord," "The Day of Man" (I Cor. 4:3), and "The Day of Antichrist" overlap but take place upon the earth, in distinction to the "Day of Christ," which transpires in the heavenlies. Although it is apparent that the judgment seat of Christ is not on the earth but somewhere in "the air" (I Thess. 4:17) or the heavenlies, precisely where this is, is not revealed. Likely it will be held in the "third heaven," God's immediate presence, ~~whither~~ the holy apostle, on one occasion, was caught up (II Cor. 12:2-4).

Be that as it may, more immediately it will be conducted "before the judgment seat of Christ" *emprosthen* ("in the local region which is in front of a person or thing").⁴ *Tou beematos tou Christou*, "the bar of the Christ," is the *Twentieth Century New Testament's* rendering. Weymouth puts it: "Christ's judgment seat." The use of the term "bema" for this august and solemn scene is very appropriate and apt. Paul does not use the apparently less fitting word *kriterion* (James 2:6), which is frequently employed in the Papyri to mean "a court of justice," and is connected with the root *krisis* (judgment, condemnation). This thought has no place in any assize for the believer, and Paul evidently studiously avoids it.

As to the significance of the term "bema," it is arresting to discover that it is derived from *bainoo*, meaning to go up, ascend, and this thought predominates from Homer and Pindar down. It is true the elemental meaning is *step* or *pace*, but the common thought developed was a raised place mounted by steps, a platform, tribune, as the official seat of a judge (Matt. 27:19; John 19:13).

*This is the fourth of a series of articles by Dr. Unger, professor at the Dallas Theological Seminary, on this vital subject.

⁴Thayer, Joseph, *Greek-English Lexicon of the New Testament*, in loc.

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It was used of the structure, resembling a throne, which Herod built in the theatre at Caesarea, and from which he used to view the games, and make speeches to the people (Acts 12:21).^a

Says Clarence Larkin:

After the Grecian Games were all over, the runners, wrestlers, and successful contestants, assembled before the Bema, or Judge's stand, which was an elevated seat on which the umpire sat, and the winners received a corruptible crown of laurel leaves. Some had no reward, they had lost the victor's crown. But while there was no reward, there was no punishment, they were not cast out.^b

Says Dr. A. Plummer:

The "bema" is the tribunal, whether a basilica for the praetor in a court of justice, or in a camp for a commander to administer discipline, and address the troops. In either case the tribunal was a platform on which the seat (sella) of the presiding officer was placed. In the LXX *bema* commonly means a platform or scaffold rather than a seat (Neh. 8:4, 1; Est. 9:42; II Mac. 13:26). In the New Testament it seems generally to mean a seat.^c

The dignity of the term is illustrated by the fact that it is used of the tribunal of the Roman magistrates in general, and of Caesar's august judgment seat in particular (Acts 25:10), to which Paul appealed as a Roman citizen. It is very appropriate that he uses this significant word in writing to the Romans (Rom. 14:10), where he describes the appearance of all Christians before the greater than Caesar, the Lord Jesus Himself.

VII. The Basis of the Believer's Judgment

This has been seen as being works and achievements *after* salvation and by no means the issue of salvation itself. Moreover, the Bible doctrine of rewards is meant to be an incentive to holy living and godly achievement, and is an indispensable corollary of the teaching of free grace. That salvation is a gift, and that man must receive it as a gift "without money and without price," is the truth of free grace. No exchange is made. Man receives all as a gift and only as a gift. There are no subsequent payments or any offer of supposed merit to qualify or confirm in some imagined way the transaction of grace. It is all of grace,

^aThayer, Joseph, *Greek-English Lexicon*, in loc.

^bLarkin, Clarence, *Dispensational Truth*, p. 108.

^cPlummer, A., *A Critical and Exegetical Commentary on II Corinthians*, p. 156.

and no return of any description can ever be made. Christian service is in no sense to be thought of as an attempt at reimbursement for the gift of salvation. It is true that an important motive of divine grace is that "we are created in Christ Jesus unto good works" (Eph. 2:10), but this is not merely "saved to serve." Salvation is a prerequisite to acceptable works, and to the saved service becomes a *divinely provided privilege*.

It must be remembered constantly that, on the divine side, salvation is motivated purely by the love of God and is a demonstration of His grace alone. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "Hereby know we love, because He laid down His life for us" (I John 3:16).

On the human side there can only be one valid motive for Christian life and service, and that is the same motive that moved God in His love for us—*love*. God never demands Christian service, but He will reward every faithful word and deed. His plan to reward the believer's works is but a further manifestation of His unspeakable grace.

The judgment seat of Christ will determine whether our service has been motivated and energized by the unsullied purpose of love for Him. No other principle will stand the test of fire. No other service will receive award. But that which has been wrought in His divine will, according to His divine plan (Eph. 2:10), will be so graciously and wonderfully recompensed that human comprehension can with difficulty grasp the glories that await those who, like Mary of old, have broken the alabaster box of ointment to anoint His feet! His own priceless commendation, "Well done! Good and faithful servant. Enter into the joy of thy Lord" will in itself be a recompense, the sublime sweetness of which will last throughout eternity.

VIII. The Result of the Believer's Judgment

This will be, as already noted, reward or loss of reward for the believer, depending upon the character of the service rendered after salvation. "The fire itself shall prove each man's work of *what sort it is*" (I Cor. 3:13). There will be rewards, crowns, prizes. These speak of His loving appreciation of our little suffering and faithfulness to Him. They,

no doubt, represent positions of authority and power, both administrative, executive, and judicial,⁸ in the coming age, and in subsequent judgments of men and angels.

Jesus's parable (Luke 19:11-27) stresses the use of gifts and resources in faithful ministry during this age, while the nobleman (Christ) is away (in heaven) to receive for Himself a kingdom. Diligent use and increase of that which was committed to the ten servants brings reward of rulership and authority over a proportionate number of cities, while there was loss of reward in the case of the unfaithful servant, who had taken away from him even the resources (not his life), which he had. The teaching opens an immense vista as to the purpose of the believer's judgment in dispensing positions of trust and authority, when Christ returns in glory to occupy the Davidic throne.

To be connected with awards of the saints is the thought of co-reigning (II Tim. 2:12), and judging (I Cor. 6:2, 3). May not "the prize of the high calling of God in Christ Jesus" (Phil. 3:14), as well as the "prize" (I Cor. 9:24) and the "crown" (I Cor. 9:25, *et al.*), refer to executive, administrative and judicial preferments in the coming age, yea, and throughout eternity (Rev. 20:5)?

Indeed, the word "crown" (*stephanos*) is a very suggestive and instructive word, occurring in the writings of Peter, Paul, James, and John, and it speaks of the rewards of believers for "deeds done in the body." The word speaks of a woven crown or chaplet "put around" (*stephoo*) the head.

In the new Testament it is plain that the *stephanos* whereof St. Paul speaks is always the conqueror's, and not the king's (I Cor. 9:24-26, II Tim. 2:5).⁹

This type of crown is to be distinguished, at least in a general way, from *diadeema*, *kingly*, or *imperial crown*, and it has a clear reference to the wreath of garland which was given as a prize to the victors in the public games.¹⁰ This chaplet varied from one woven of evergreen leaves or parsley in the Isthmian games, to one of wild olive in the Olympic contests. Christ's chaplet as the Bearer-of-the-curse was a *stephanos* of thorns (Matt. 27:29).

⁸Vide, pp. 22-24.

⁹Trench, R. C., *New Testament Synonyms*, p. 79.

¹⁰Thayer, J. H. *Greek-English Lexicon*, p. 587.

Moulton and Milligan give an excellent statement as to the New Testament of the word:

From denoting a "garland" or "wreath" generally, *stephanos* came to denote a "crown of victory," and as such was applied by Paul to his converts, as in I Thess. 2:19. . . . *Stephanos* has been used in a more general sense, "reward" or "gratuity," in Papyrus Goodspeed, Cairo 5:5,¹¹ where Petesius promises a reward of five talents of copper, *eis stephanon chalkou (talanta) pente*, on account of some special service.¹²

In the meaning of the word, which bears out the New Testament teaching, is the idea of (1) *reward*, (2) *gracious reward*, (3) *victory*, and (4) *public award*.

The New Testament speaks of five crowns, and in each case the term *stephanos* is employed. These five crowns seem to describe five different fields and spheres of Christian service, achievement, and conquest, for which reward will be dispensed to the faithful servant of Christ:

1. *First, There Is the Crown of Life*

This is the martyr's crown, and it is mentioned twice. "Blessed is the man that endureth temptation, for when he hath been approved, he shall receive *the crown of life*" (James 1:12). The love is that which proves itself in suffering for His name even unto death, for we read of the same crown in connection with martyrdom in the fearfully persecuted saints at Smyrna: "Be thou faithful unto death, and I will give thee *the crown of life*" (Rev. 2:10).

The genitive seems to be that of quality, and would seem to speak of a "reward which consists in life," a fuller entrance into the glory and exaltation of Him, who is "the Life" (John 14:6), and who also was "obedient unto death," but highly exalted (reward) in resurrection life (Phil. 2:5-11).

2. *Second, There Is the Crown of Glory*

This is the elder's or pastor's crown, given by the Chief Pastor, when He shall appear: "And when the Chief Shepherd shall be manifested, ye shall receive *the crown of glory* that fadeth not away" (I Pet. 5:4). This award is made on the basis of faithfully, willingly, and sacrificially minis-

¹¹Milligan, George, *Selections From the Greek Papyri*, p. 26.

¹²*The Vocabulary of the Greek New Testament*, p. 589.

tering the Word to God's flock, in all humility and godliness of example and life. The reward will be glory in the coming splendor of Christ's earthly and eternal reign.

3. *Third, There Is the Crown of Rejoicing*

This award is the soul-winner's crown. Those whom the believer has led to Christ will be his "crown of rejoicing" at Christ's coming: "For what is our hope, or joy or crown of glorying [*stephanos kaucheestheos*]? Are not even ye, before our Lord Jesus at His coming?" (1 Thess. 2:19). In Philip-pians 4:1, Paul likewise calls his converts at Philippi, "my joy and crown." It will be a time of great exultation and intense jubilation for those who have sedulously followed judicious advice, "he that winneth souls is wise."

4. *Fourth, There Is the Crown Incorruptible*

This is the victor's award for those who win in the race of temperance and self-control. Those who do not yield to bodily lusts or carnality, but who walk by the Spirit, and hence do not fulfil the lusts of the flesh.

The Isthmian games of the ancient Greek world furnish the figure of the foot-race. If the Greek athletes strove so earnestly and diligently, and subjected themselves to such grueling and rigid bodily temperance for so poor a fading chaplet of leaves, how much more ought the Christian gymnast strive for the imperishable award of a never-fading crown! "And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible" (1 Cor. 9:25).

5. *Fifth, There Is the Crown of Righteousness*

This is the award for those who "love His appearing," "who have loved and still love His second coming" (Robertson). The meaning is *those who hold and cherish the blessed hope* (Titus 2:13), undimmed and undiminished throughout their Christian career, who live and work in an atmosphere actuated by an intense adventism because their love for their absent Lord is so great. They would gladly have him return any moment, and look for Him to do so, so other-

worldly and heavenly is their prospect. They account their treasure as well as their citizenship as being in the other world, and view this earth as merely a place of sojourning. They have set "their affections on things above and not on things on the earth" (Col. 3:1-3).

Dr. A. T. Robertson calls the genitive that of "apposition," the "crown that consists in righteousness, and is also the reward for righteousness."¹³ It is, then, a special reward for those believers who have lived soberly, *righteously* and godly in this present age. Why? Because they are ever expecting and longing for the blessed hope of Christ's appearing (Tit. 2:12, 13).

The perpetual attitude of advent-expectancy produces practical and experimental righteousness, in right and holy living, which has a reward, just as positional righteousness in Christ accompanies salvation.

* * *

It is a wonderful prospect, indeed, for the believer to see his glorious position in Christ. To realize that this position is all of grace brings revelation of the love and mercy of God which is overwhelming. The desire to love Him fervently and to serve Him faithfully becomes the normal course of action in the redeemed life, for it is He, who has done so much for us, who has thus extended His mercy, lifting us out of a horrible pit and making us one with Himself, exalting us to a place with Him in His ascended glory, who first loved us. What a lofty and soul-inspiring theme for contemplation is the subject of salvation! And how much loftier and more inspiring is the Saviour Himself!

When the truth of His added kindness and love in rewarding us for every faithful service we do for Him after he has saved us, is realized, the effect is little short of overpowering. Contemplating the vast and sublime prospect, with open vision, the believer can only say with the Psalmist:

Oh, give thanks unto Jehovah; for He IS good;
For His loving kindness endureth for ever (Psa. 136:1).

THE END

¹³Robertson, A. T., *Word Pictures in the New Testament*, Vol. IV, p. 631.

The Practicability of Prophetic Preaching

BY CHARLES C. RYRIE*

When the Apostle Paul took his leave of the beloved leaders of the church at Ephesus, he could make his boast in God that he had "not shunned to declare . . . all the counsel of God" (Acts 20:27). Before our Lord Jesus Christ left this earth, the only specific item Ise noted on the curriculum of the Holy Spirit's teaching ministry to the Christian was "things to come" (John 16:13). Although it does not necessarily follow that the preaching of prophecy should have primacy in ministering the Word, it does follow that it should have an important place in the proclamation of the whole counsel of God.

Why, then, the neglect of prophetic truth? We may suggest three reasons. First, the world is disinterested because of unbelief (II Pet. 3). It is more willing to believe in the uniformity of nature than in supernatural interventions in the affairs of men such as the events connected with the Lord's return will be. Second, sin in the believer's life will prevent his being taught by the Spirit, and, since the revelation of "things to come" is His particular work, sin causes a lack of understanding of prophecy. Third, ignorance of the importance of this subject leads to its neglect, and it is for this reason that we desire to show its importance in one realm, the practical.

1. It Convicts

In the very first weeks of the existence of the Church, prophecy found an important place in her message, for Peter's second sermon is prophetic (Acts 3:12-26). However one may interpret the full meaning and intent of Peter's words concerning the setting up of the kingdom, it fully illustrates the point that prophetic preaching convicts. Some received the message while others so violently opposed the

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apostles that they seized them and cast them into prison (Acts 4:1-4). Paul also spoke of judgment to come in his sermon on Mars' Hill (Acts 17:31).

2. It Comforts

In the hour of sorrow there is scarcely a minister of the Gospel who does not turn to some aspect of prophetic truth in order to speak comfort to bereaved hearts. This is good practice, for when Paul wished to comfort the Thessalonian believers concerning their loved ones who had died in the Lord, he spoke to them concerning the rapture of the Church (I Thess. 4:13-17). His message of comfort contained the truth of the future return of Christ (vs. 16), of the future resurrection of the dead in Christ (vs. 16), and of the future reunion of believers with their Lord (vs. 17). These are the words with which we, too, are to "comfort one another."

3. It Corrects

Prophetic "quacks" are rampant these days, but that should make us the more anxious to become prophetic experts. Because prophecy has been misused is no reason for not proclaiming it, as some teach. No one refuses to use money just because he knows that there are counterfeits abroad; rather, one guards against the false by coming to know the marks of the true. Just so with prophecy. Paul followed such a plan when some began to teach falsely that the day of the Lord was already present (II Thess. 2:2), for he explained to the Thessalonians once again (cf. vs. 5) the truth concerning the relation of this future day to certain other future events. There are points in this chapter which some Fundamentalists call unimportant. God deliver us from such an attitude and give us an avid desire to know and to proclaim the fulness of the truth in all points.

4. It Consoles

A walk well-pleasing to the Lord is often a lonely one, and frequently it is a difficult one because of tribulation. At times the difficulty is physical hardship, as it often was in Paul's life, but tribulation is also mental anguish (cf.

II Cor. 2:4). Although not every Christian is called upon to endure physical persecution, every believer should know something of the mental anguish of concern for others. A knowledge of prophecy, however, makes these things easy to bear, for we know that in relation to future glory these things are light and temporary (II Cor. 4:17). Prophetic truth makes us content to be nothing now.

5. It Cleanses

"And every man that hath this hope in Him purifieth himself, even as He is pure" (I John 3:3). This is probably the most obvious and oft-used benefit of the preaching of prophecy. However, the Scripture does not use the imminency of the Lord's return as a kind of club over the heads of Christians in order that the Lord might find them doing His will at the moment of His coming. There is no Scriptural premium placed upon the last moment or last day before His return. Rather, each hour of every day of our Christian lives is equally important in God's sight, and we realize that when He comes He will not simply review the last day but every day in our experience as Christians. Such a hope cleanses continuously. The word used for "cleanses" is the one commonly used in the Old Testament in connection with the Nazarite vow, and gives us a vivid picture of the completeness of cleansing in separation unto God that the knowledge of prophetic things brings. May we be doers as well as hearers of this word.

6. It Creates

No one can be the same after studying prophecy. It creates not only a different attitude toward life but it creates a new atmosphere in the student's being. Who can read the fourth and fifth chapters of The Revelation without absorbing and reflecting some of the glory and heavenly air of that scene? Who could be the same as he walks the streets of earth after he has had a glimpse with the eye of faith of the street of heaven (Rev. 21:21, 22:2)? Prophetic truth does create the very atmosphere of heaven within and through our lives.

7. It Constrains

Time will not always march on! Knowing what lies ahead for the world and realizing that we have the only message that can save, what else can be our reaction but to bend every effort to the winning of others to Him? Knowing that, although the unchangeable destiny of the world is condemnation, the destiny of individuals may be changed by believing the Gospel, we hasten to take the message to them. And finally, knowing that God will require an accounting from us as to the expenditure of our time, energy, and talents, we persuade men (II Cor. 5:11). Of course, this does not mean that everyone must drop everything and engage in direct evangelism, but it does mean that every child of God must be concerned to know and to do His will every moment of every day. We may trust Him, then, to see to it that all the daily tasks, however unglamorous, will work together to the end of bringing many sons unto glory.

Book Reviews

By EDWIN A. BUSTARD

Does Science Support the Scriptures? By O. E. Sanden. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 175 pages. Price, \$2.00.

Dr. Sanden has given a priceless gem to the field of Christian literature in this book. Here is the work of a Christian scholar. Many have found it easy to raise questions, but this author not only does that, but having done so, ably proceeds to answer satisfactorily his interrogations. Science is proven to be not the enemy of the Word of God but the ally of the Scriptures. Out of his own rich experiences, Dr. Sanden shows "the thrill of a new discovery," namely, that scientists, students, and soldiers were vitally interested in the correlation of science and Christianity. In one chapter, over one hundred and twenty-five questions and answers are given which were used effectively in dealing with college students. The purchaser of this book will be amply repaid by having in his possession the ninety-five articles which set forth how science supports the Scriptures. It seems that every conceivable field of knowledge is quoted in its relation to the Word of God. Pastors and Bible teachers who mean business for God, as far as reaching young people for the Lord, will be immeasurably assisted by this book; Christian students will have their faith fortified by its contents; and those who have been reached for Christ will be challenged by this presentation of the Truth.

Non-Christian Religions. By Ione Lowman, Ph.D., Th.D.
Van Kampen Press, Wheaton, Ill. Cloth binding, 123 pages.
Price, \$1.75.

The author has written this helpful volume out of a rich experience. First, as an unbeliever, she studied these non-Christian religions, seeking peace and light for her own soul. Now, as a believer, having found satisfaction in Christianity, Dr. Lowman presents, in a sympathetic and understanding fashion, this comparative study of eight non-Christian religions. Second, her capacity as librarian and professor in the Bible Institute of Los Angeles has given her an excellent background as far as bibliography is concerned. This volume has been prepared for students in schools "which hold to high scholastic attainment without giving place to those false teachings which undermine the faith and break down the Christian standards of young people training under their instruction." Difficult philosophical language has been avoided, and the style of the book is such that the reader is able to grasp easily the presented material. A concise chart has been included, showing the doctrinal viewpoint of these religions as compared to Christianity. Not only should this volume find a welcome place in schools true to the teaching of the Word of God, as a textbook or as collateral reading, and in the libraries of pastors and missionaries, but also among sober-thinking Christian lay people. The study of the beliefs of these other religions by Christians should quicken us to our responsibility to give the truth to the followers of these faiths, and also to pray more intelligently for the Lord's servants, who are endeavoring to minister to them.

Understanding God's Word. By Alan M. Stibbs, M.A.
Inter-Varsity Fellowship, London, England. Paper covers,
64 pages. Price, 75¢.

The purpose of the book is "to suggest to willing seekers and would-be students of divinely revealed truth, ways in which they may pursue more completely and with enlarged understanding, the study, faith, and practice of God's written Word." While originally prepared, no doubt, for work among Christian college students, it will be found very useful as an aid to Bible teachers, pastors, seminarians, Bible school students, yes, and to all believers who are interested in understanding and interpreting the Word of God. Especially helpful are the thorough presentations of suggestions to be followed in understanding the text, and the rules to be observed in interpreting Scripture. The chapter on "The Bible and Christian Living" will prove a continual source of blessing as the thoughtful reader meditates upon it.

BY HOWARD Z. CLEVELAND

A Commentary on the Gospel of John. By F. B. Meyer.
Zondervan Publishing House, Grand Rapids, Mich. Cloth
binding, 384 pages. Price, \$3.50.

The volume on John, like all of F. B. Meyer's works is primarily devotional. One seems to feel that Dr. Meyer had our busy days in mind when this volume was written, for each chapter is short, pointed, and packed with food for the soul. It is the ideal book for one who can read only a few moments at a time and yet, in those moments,

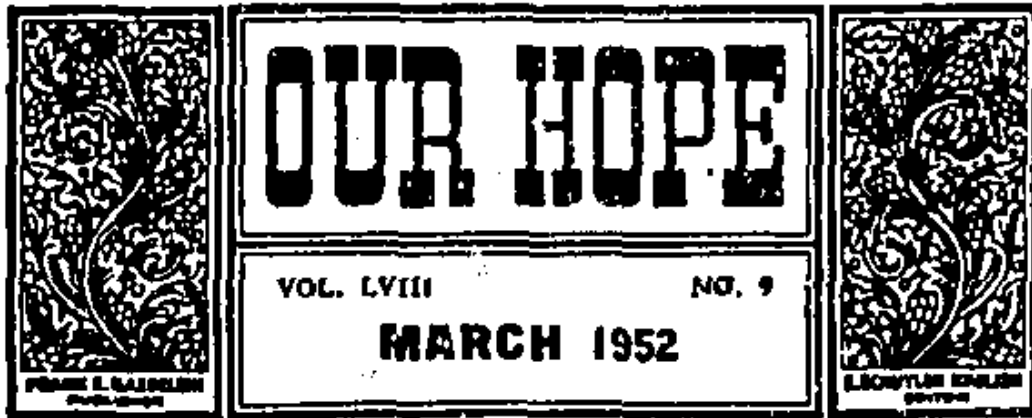
desires real spiritual meat. Dr. Meyer excels in his ability to bring out that which is essential and to so treat it that rich spiritual blessing results. No one can read this book of 78 chapters without having his heart warmed by its pungent truth. The words with which this book closes will be translated into our experience if we allow the Person it emulates to direct our lives: "And they worshipped Him, and went forth, and preached everywhere. The Lord working with them, and confirming their word with signs following."

Higley's Sunday School Lesson Commentary. By Robert D. Higley, Loyal R. Rigenberg, John Paul and Jasper A. Huffman. The Higley Press, Publishers, Butler, Indiana. Cloth binding, 320 pages. Price, \$2.00.

This is the nineteenth volume of comments on the International Sunday School Lesson that has come from the Higley Press. There are many factors that will serve to make this volume a real asset to Sunday School teachers. Its materials and suggestions are so arranged as to make the work useful for any age level and adaptable to any method of presentation. Maps, simple outlines, cryptic and timely analyses, useful illustrations, and thought-provoking questions and topics are some of the departments that contribute to the value of the volume. It is the opinion of the reviewer, however, that there are a few errors and unfortunate statements that weaken this work. Many will disagree with the comment on John 15:6—that one "in a vital relationship with Christ may lose that relationship by failing to abide" (p. 86). In the light of John 10:27-30 and Ephesians 4:30, this cannot be the meaning of this passage. One could wish for greater clarity in the comment on Matthew 5:20 (p. 99). The statement as it stands carries unfortunate connotations. Comments on "Law and Grace," on page 102, could be improved, and one wishes for better presentation on such an important subject as "Eternal Punishment" in connection with the lessons for May 25th and June 1st. Perhaps one of the most unfortunate statements, because I am sure it does not represent the belief of these writers, is the one found on page 242: "The Son, who had slipped down in rank from the divine level to the human, is now seen as subordinate to the Holy Spirit." The Son did become Man at the incarnation but He did not "step down" from the "divine level." He was, during His earthly pilgrimage, *subject* to the Holy Spirit but never subordinate to Him. I feel by making leaven, in Matthew 13:33, to be the Gospel, the writers have contradicted its use in Scripture and have taught something contrary to subsequent experience. Finally, I feel the authors of this work have not grasped the true New Testament concept of the word, "mystery" (p. 298-299). Despite these few unfortunate factors, the commentary will prove useful to many.

STOP THE BUS!

A little girl was coming away from a Sunday school party with a bag of sweets, an orange, and a card on which the words were inscribed: "Have Faith in God." She sat near the door in a bus going home; a gust of wind caught the text and, to the little girl's dismay, it was carried down the road. Whereupon she exclaimed: "Stop the bus! Stop the bus! I've lost my Faith in God." How many of us there are who, just as quickly, lose our faith in God—not the faith that saves but faith in Him day by day! How we need to remind ourselves that even "if we believe not, yet He abideth faithful" (II Tim. 2:13).



Editorial Notes

MEMORIAL EDITORIAL: *ascended up on high. Before He could*
His Ascension *ascend, He had to descend, of course. He left the glorious place that He had shared in all eternity with the Father, and came*

down to earth to become Man. The body with which He was clothed was prepared for Him by the Holy Spirit. In that body He descended into the grave, where it rested after it had been offered as the all-availing sacrifice on the cross. Then He arose and ascended upon high; He ascended far above all the lower heavens, into the highest heaven, that He might fill all things.

Christ's ascension, His triumphant entrance into heaven itself, as the risen Man, and His crowning there with glory and honor, like all else in His redemptive work, are anticipated and predicted in the Old Testament Scriptures.

The high priest in his office work, once a year when he entered the Holiest, was a type of Him who brought the better sacrifice, and after His ascension sat down at the right hand of God, because His work was finished. No more sacrifices and offerings are now needed.

In the sixty-eighth Psalm is the prophecy that Paul, directed by the Holy Spirit, quoted in Ephesians 4: "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Psa. 68:18). It is a direct prophecy of our Lord's ascension and victory. And it is of interest to note that in the Ephesians

citation the Holy Spirit tells us of the gifts that the ascended Lord gives to His Church, leaving out "for the rebellious also." For "the rebellious" means Israel. Israel will also receive gifts in a future day, in the day of their conversion—but not now as a nation.

In the words of Agur, the son of Jakeh, we find another witness concerning the Lord (Prov. 30:1). It is a prophecy, "Who hath ascended up into heaven, or descended? Who hath gathered the winds in His fists? Who hath bound the waters into a garment? Who hath established all the ends of the earth? What is His name, and what is His Son's name, if thou canst tell?" We know the answers to these questions. "Christ ascended up on high."

"And He led them out as far as Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven" (Luke 24:50, 51). "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight" (Acts 1:9). "So then after He had spoken unto them, He was received up into heaven, and sat on the right hand of God" (Mark 16:19). "He [God] raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be head of all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:20-23). "Who is gone to heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him" (I Pet. 3:22). In the glory John, a prisoner on Patmos, beheld Him, and heard Him speak: "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).

All these Scriptures, with others as well, tell us that the risen Christ, having ascended on high, fills the highest place in glory, not as a spirit, but as the glorified Man. There He is the object of worship and adoration. He is the upholder of all things, the heir of all things, and is filling all things. There He is—with all power in heaven and on earth. As

priest, He is touched with the feeling of the infirmities of His people, able to save to the uttermost. As advocate, He restores His own, keeping them in fellowship when they sin. As Head of His body, the Church, He gives gifts unto the perfecting of the saints, for the edifying of that body. As Lord, He directs His own, supplies their needs, answers their prayers, and keeps them; and when their work is finished, He takes them to be with Himself.

God's people, the true Church of Christ, have no greater need than to cling to these truths which Modernism denies, and to contend earnestly for them. It is an abiding comfort and a sustaining strength to the individual believer to know and to hold constantly in his heart, the truth of Christ's ascension to the right hand of God and of His gracious presence there in our behalf. This gives power for life and service. As we hold fast to this truth we can also expect that He will reveal Himself afresh, and in greater power, to our hearts, and that He will sustain us in every trial and conflict. For He ascended up on high, and He, our Intercessor and Advocate, is alive for evermore.

—A. C. G., July, 1925.



Another
Descent

When the Son of God, who had shared glory with the Father from all eternity, divested Himself of that glory and took upon Himself the likeness of men in the body prepared for Him, walking this earth in the form of a servant, that was descension—from heaven to earth, not that He should be ministered to, but to minister, and to give His life a ransom for many.

Again, when He humbled Himself, becoming obedient to the death of the cross—that was descension. For on the cross the God-Man became sin, and upon Him was laid the holy wrath of the righteous God against sin.

And still once more He descended—this time, when His body was laid in the grave: "He descended into the lower parts of the earth." His body rested there, and on the third day He arose, and later ascended to where He now is seated, the Man in the glory, at the Father's right hand.

But there is still another descent for Him. It is not past;

it is future. He who came in humiliation; He who was denied, and rejected, and spit upon, and crowned with thorns, and crucified, will come once more to this sin-cursed and Christ-rejecting earth. But He will not come in humiliation; He will come in power and great glory.

Prior to that descent to the earth, He will descend into the air. At that instant when His body is complete, when the Father wills it, the Son of God, our blessed Lord and Saviour, will rise from His place at the Father's throne, and with a shout, and the voice of the archangel, and the trump of God, will descend into the air to meet His bride, purchased by His blood.

What a day that will be! How His waiting ones will rejoice in that day! For those who have died in faith, while they are now in His presence, do not find their redemption yet complete. They are waiting to receive their bodies of glory, bodies like His glorified body—perfect, and without sin. And that twice-blessed living generation that will be caught up at Christ's rapture-shout is also waiting, waiting to see Him, waiting to be united with loved-ones long since passed into heaven, and waiting, too, for the redemption of their bodies. For seeing Him, we shall be like Him.

And then, at another moment when man, who in his pride and self-sufficiency is seeing on earth the worst fruits of his vaunted civilization and culture, when the peace proposals that are man-made and God-ignoring have showed once again how futile man is at his best, the heavens will open, and there will emerge from the glory the One who is called "Faithful and True," who will descend from heaven to earth, to judge in righteousness, to make war in righteousness also, and to reign in righteousness as well. The rejected Jesus, accompanied by the armies of heaven, will come to smite the nations, and to rule them. And across His garments and upon His person will be written, for all to see and so that none can misunderstand: "King of kings, and Lord of lords."

When He comes, it will be the vindication of Himself, for it will be the manifestation of His glory and power. When He came the first time, the glory of the Lord shined about the little town of Bethlehem and was seen by a few shepherds. His glory was intimated by the star of Bethlehem, but only

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a few wise men observed it and paid homage to Him. His glory was manifested in His daily walk of service, but only a remnant believed. But on His next descent from heaven to earth, His glory will be manifest to all the world.

When He comes, it will silence for ever the voices of the rationalists, the modernists who reject the supernatural about Him, who deny His virgin-birth, His miracles, His bodily resurrection, and His very Deity, and who ask today: "Where is the promise of His coming?" There will be no modernists when He descends the next time. They will see that what they thought was their wisdom was merely fable, and that what they taught to be fables was truth.

When He comes, at last there will be peace on earth. At last there will be righteous government. At last He, whose right it is to reign, will reign, upon the throne of His father, David, and upon His own throne: King of kings and Lord of lords. And we who are His will reign with Him, by God's grace.

And when He makes that final descent to earth, the hope of all the world will be accomplished. The hope of the Church will be fulfilled when His shout, calling us to come up into His presence, is voiced. But the hope of Israel, once again as a nation looking for her Redeemer, and this time knowing Him for who He is, will be satisfied at His descent. They will then look upon Him whom they pierced and, though anguished by their cruel rejection of Him of Calvary and the succeeding centuries, will receive Him with rejoicing, saying: "Hosanna! Blessed is He that cometh in the name of the Lord."

Then, too, the world's hope of a righteous king, a just government, and lasting peace, will be filled. Then, but not till then.



It was customary among the ancient, pious Jews not to pronounce the name, "Jehovah," lest by mentioning it they should do Him irreverence. This custom carried over into the early days of Christianity, when many of the early believers referred to our blessed Lord simply as "The Name," knowing that He is indeed Jehovah-God.

The Name
—"Jesus"

With what reverence they thought of Him and spoke of Him! How different from the careless, disrespectful, and sometimes flippant way that worthy and adorable Name is used by many today—and we refer now to the speech of Christians! How much more awful the blasphemy of an unbelieving world!

Who can fathom the Name of our Saviour? "There is none other Name under heaven given among men, whereby we must be saved" (Acts 4:12). "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name" (Heb. 13:15). "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son" (John 14:13). In that Name we are redeemed. In it we are washed. In it we worship. And in it we pray. Without that Name we should be eternally lost. In it we have life, joy, and peace.

The full name and title of our Saviour is "the Lord Jesus Christ." It is the title of His Deity, humanity, and work—His Messiahship. It is as a mark of reverence and respect that we use the full title in speaking of Him, or that we say, "The Lord Jesus," or "Our Lord." But this does not mean by any means, that we cannot think and speak of Him as "Jesus."

Some time ago we sat at a table after luncheon and talked with a business executive and friend who has been a Christian and a deep student of the Bible for thirty or more years. He was saved through the ministry of "Billy" Sunday. In the course of our conversation we discussed the widespread manner in which the Lord's Name is taken in vain, and how it cuts right through us to hear it. Our friend told us, then, about a man who had come into his office that morning on business, and how he was impelled to rebuke the man for giving voice to an invective in which he used the Name of the Lord.

Then our friend said to us: "I can't tell you what the Name, 'Jesus,' means to me. Don't tell me not to speak of Him as 'Jesus.' I know His proper title—the Lord Jesus

Christ'; but when I think of Jesus, when I hear that precious Name, something within me burns down to the very marrow. My heart just fills with such gratitude, and adoration, and love, that sometimes I think it will burst. I love Jesus. I love Him with all my being." And while he was speaking his eyes filled with tears, and his voice broke. "Please don't ever say I'm not to use simply that Name when I speak of Jesus."

No, dear friend, we will not say it. There could be no more reverence in your soul than there is when you adore and worship that Name. It is the Name which He bore in His humiliation, when He divested Himself of His glory and became Man for our sakes. It is the Name that He had as He walked the cruel pathway of this rejecting world. And while His disciples addressed Him, "Rabbi," "Master," "Lord," and said to Him: "Thou art the Christ, the Son of the living God," and, "My Lord, and my God"—when Matthew and John wrote of Him, or Luke, they spoke of Him as "Jesus."

It was "Jesus" who sweat drops of blood in Gethsemane. It was the Name, "Jesus of Nazareth, the King of the Jews," that was written on the superscription that was set above His head when He hung upon the Cross. It was "Jesus" whose body they sought on the resurrection morning; "Jesus" whom Mary saw in the garden; "Jesus" who walked out toward Bethany with His disciples; and "Jesus" who was received up out of their sight in a cloud. It is the Man, "Jesus," who is seated at the Father's right hand.

It is "Jesus" who is coming again, and those who sleep in "Jesus" who will be raised first when He comes for His own. It is because of who He is and what He did in His humiliation that "God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

When we shall be in the glory with Him throughout all the ages of eternity, we shall serve Him. And we shall see His face. And His Name—not His title, but His Name—

will be in our foreheads. What is that Name? It is "Jesus."

So may we ever reverence and worship Him. That His full title should be accorded Him, we do not, we cannot deny; for He alone is worthy. But let us not hesitate to use that Name which is above every name—the Name of "Jesus."

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon *His Name*. And they shall be Mine, saith the Lord of hosts, in that day when I will make up My jewels. . . ." (Mal. 3:16, 17).



Before us on our desk we have an advertisement of a series of meetings being carried on by a teacher of divine healing.

Nauseating The Saturday night (spelled "nite") service is announced in this way: "HOLY GHOST NITE—when scores will be filled with the Holy Ghost as hands are laid upon them." "Amazing" sermons are advertised for the various services during the week. It is all very nauseating.

The Holy Spirit was given to the Church on the day of Pentecost, when all believers were filled with Him. In those early days of the Church, when the Word of God was not yet completed, since the New Testament had not been written, the Holy Spirit was imparted to some at the laying on of the hands of the apostles, as in the case of the Samaritans of Acts 8. This is not, however, general Church truth. It is not thus taught in the epistles, for example. Here was a special case where it was necessary, because there had been schism between the Samaritans and the Jews, that apostles of Christ, from Jerusalem, should be instruments for the impartation of the gift. Otherwise the division between Samaria and Jerusalem might have continued.

It is clearly taught in the Word that "if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). The Holy Spirit enters the heart of every believer in Christ; He comes by faith and not by the laying on of hands; every Christian is the temple of the Holy Spirit. Do not be deceived

by the erroneous teaching that you must have the hands of some evangelist laid upon you ere you receive the gift of the Spirit, or that any evangelist in this present age can be the instrument, by the laying on of his hands, of filling you with the Holy Spirit. This sort of teaching is not of God.



**When the
Church
Is Taken**

An ingenious and very interesting communication came to our desk recently. It was a letter from B. D. Stevenson of the "Saturday Night Bible Readers," San Antonio. Mr. Stevenson is looking for the Lord's coming for His Church, to meet her in the air, at any time. And so he had some wall cards made, neatly printed and suitable for framing, to be placed "in the most conspicuous place in the home." Here is what the card says:

TO WHOM IT MAY CONCERN

**THIS HOUSEHOLD IS LOOKING FOR THE
IMMINENT RETURN OF OUR LORD**

When it occurs—as it surely will—that in a day, in a night, or in an hour, it is discovered that millions of people are missing and this home is found empty, then know that there has taken place that of which the Apostle Paul wrote in First Thessalonians 4:14-17. It will mean that Christ has called out of this world all the saved, of which were we of this household. Don't search for us. We will be back in seven years when Christ comes with all His saints to destroy Antichrist and World Governments, and set up His kingdom. Beware of Antichrist who will come with lying wonders. Don't be deceived by Antichrist and don't let Antichrist put his mark on your forehead or on your hand. Read carefully these passages of Scripture and pray and understand: Revelation 13th chapter and the chapters following. Also Daniel's prophecy.

While his supply lasts, Mr. Stevenson will send one of these cards, size 8½ x 11, to anyone who requests one and encloses nine cents in postage. Address: B. D. Stevenson, P. O. Box 1096, San Antonio 6, Texas.



The late Rowland V. Bingham, the founder of the Sudan Interior Mission, was one whose faith in God and His goodness was exercised in practical experience day by day. An example of this came to our attention some time ago, and we pass it on.

Dr. Bingham was seriously injured in an automobile accident in his sixtieth year. His head was severely cut and a number of bones in his body were broken. When he came back to consciousness on the day following the mishap, he asked the nurse attending him what he was doing in a hospital bed.

"Be very quiet," she replied. "You have been in a frightful accident."

"Accident! Accident!" the patient exclaimed. "There are no accidents in the life of the Christian. This is an *incident*."

From years of study of the Bible, Dr. Bingham had learned what all of us should know: in the life of the Christian nothing is permitted to take place that is not foreknown by a higher Wisdom. "Out of 1,000 things that come into the Christian's life, it is not 999 of them that 'work together for good,' but 999 *plus one*."

We are most grateful to God, and to you His stewards, for the generous donations to the *Our Hope Missionary Subscription and Book Funds* during December and, in fact, throughout all of 1951. There are no new ways for us to thank you, even though we experience fresh appreciation day by day. May the Lord bless you all in a special way for these contributions, and may He use the literature that is sent to His servants on the mission fields in great fruitfulness.

Printed below are the lists of donations for December and the totals received in each fund during the year 1951:

Our Hope Missionary Subscription Fund, December, 1951: Nos. 51-145M, \$3; 51-146M, \$2; 51-147M, \$5; 51-148M, \$1; 51-149M, \$2; 51-150M, \$2; 51-151M, \$10; 51-152M, \$3; 51-153M, \$20; 51-154M, \$2; 51-155M, \$1; 51-156M, \$5.50; 51-157M, \$1; 51-158M, \$3; 51-159M, \$6; 51-160M, \$2; 51-161M, \$3; 51-162M, \$4; 51-163M, \$3; 51-164M, \$9; 51-165M, \$3; 51-166M, \$3; 51-167M, \$150; 51-168M, \$12; 51-169M, \$7; 51-170M, \$7; 51-171M, \$10; 51-172M, \$20; 51-173M, \$10; 51-174M, \$5; 51-175M, \$6; 51-176M, \$1; 51-177M, \$7; 51-178M, \$9; 51-179M, \$15; 51-180M, \$4; 51-181M, \$100; 51-182M, \$1. Total for December, \$357.50. Total receipts in 1951, \$1,343.44.

Our Hope Missionary Book Fund, December, 1951: Nos. 51-26B, \$4; 51-29B, \$10; 51-30B, \$10; 51-31B, \$6; 51-32B, \$1; 51-33B, \$2.50. Total for December, \$33.50. Total receipts in 1951, \$241.50.

World Prospects

BY THE EDITOR

THE ECUMENICAL MOVEMENT

If there is one word that describes the era in which we are now living, it is the word "union." Business houses unite to build large corporations, cartels. Laboring men unite to create labor unions. Nations unite to shape federations of nations. Church organizations unite to form religious councils. "In union there is strength" has become the slogan of men in almost every kind of activity that life affords. They have come to believe, it would appear, that coalition is the panacea for all of man's ills—political, financial, social, and religious.

There can be little question that union in almost any sphere of life has certain advantages. There are disadvantages also. Unification does not of necessity insure unity, and nowhere is this more true than in the spiritual realm wherein the truths of God's Word and conviction concerning them play such a large part.

It is with union within the compass of religion that this article is concerned.

1. Diversity Issued from the Reformation

In the early days of Christianity there was no church organization. There was unity, however, the unity of the Spirit, and there was warm Christian fellowship. The body of believers grew in size and outreach. At the same time, since there were no collected New Testament writings in any one community and the New Testament canon was not yet determined, questions of Christian doctrine arose here and there. As the first century turned into the second, those who had been appointed local bishops were called upon to visit other communities and were looked upon as true interpreters of the Scriptures insofar as the sacred writings were available to any local group of Christians. Time passed, and with its passing these bishops were considered to be the successors of the apostles and, as such, were thought by some to be infallible in the matter of doctrine.

Another problem then confronted the church. Sometimes the bishops were not in harmony one with another in their interpretation of apostolic writings. How, then, could any one of them be said to be infallible in this respect? Broadly speaking, it was as a result of this factor that the papacy was established in the fifth century, the bishop of Rome being recognized as the earthly head of the church.

Separation between the Eastern and Western branches of the church was inevitable. In part this was due to the different locale and peoples whom the church served. However, their chief difference was that the Eastern branch, while acknowledging the apostolic succession of the bishops, was not able to go along with the idea of the necessity of one head, the pope. The church, as an organization, was therefore split into two segments—the Roman Catholic Church and the Orthodox Eastern (Greek Catholic) Church. The latter continues to exist, virtually unbroken by division to this time. But the former, the Roman Catholic Church, was severely dismembered by the Protestant Reformation which began in the sixteenth century.

When Martin Luther, in 1517, nailed his now famed ninety-five theses to the door of the church at Wittenberg, it is unlikely that he had any conception of the chain reaction that this attack on the sale of indulgences would formulate. Yet this was the birth of the Reformation. Luther himself, Calvin, Knox, Zwingli, and others, utterly nauseated by the idolatry of the Roman Catholic Church, its hypocrisy, its doctrine of salvation by works, and its false teachings in other respects, came to the place where they must spue Rome out of their mouths in entirety. They returned to the apostolic truth that God's written Word, rather than the church, constitutes the supreme authority for the Christian. So the Reformation began, in Germany, Switzerland, and the Scandinavian countries.

Out of the Reformation came diversity in program and practice. Four major divisions emerged—Lutheranism, Calvinism, Anglicanism, and the Moravian Church; indeed, five, for Radicalism also issued out of the Protestant Reformation. Lutheranism has remained Lutheranism and Moravianism has remained Moravianism. From Calvinism have

come the Presbyterian and Reformed Churches, and, in part at least, the Baptists, the Brethren, and the Disciples of Christ. Out of Anglicanism have proceeded the Church of England, the Episcopal Church, and the Methodist Church. From Radicalism the Congregational Church and, perhaps, the Friends also, developed. Here are about fifteen of the 250 denominations, more or less, now in existence, and all of the latter have stemmed, after further ruptures, from the five major sects first mentioned. This disconnection within Protestantism is spoken of, by one secular writer, as "the Christian Chaos."

2. Room for Differences

Is this division chaos? Yes and no. Organizational division that is brought to pass because of the flesh is certainly both chaotic and sinful. A breach that is effected because of strong conviction in relation to conformity to the doctrines of the Scriptures, as, for example, the Protestant Reformation, cannot be classed as chaotic; although the condition in the Roman Catholic Church that caused the separation, was chaotic.

This writer is not at all sure that denominationalism is scriptural in any event. But whether he be right or wrong in this view, certainly differences of opinion as to modes and methods of worship and practice are not necessarily of the devil, *provided such divergent opinions do not pertain to the cardinal doctrines of the faith.* Surely there is room for God's people, composed of men and women whose backgrounds, educational advantages, artistic tastes, emotional sensibilities, etc. are far from similar, to gather together in different kinds of buildings, follow varied forms of service, and observe diverse methods of procedure as long as their faith and worship are Christ-centered and Christ-exalting. Disunion in church affiliation does not, of necessity, dissolve the unity of the Spirit, a oneness that must be guarded above everything else. The difficulty is that many people, who think that the divisions in Protestantism are chaotic, mistake the ecclesiastical organization for the spiritual organism and confuse the union of churches with the unity of the Spirit.

So the world and untaught Christians ask: "Why don't the churches get together? Why doesn't Protestantism unite and be like Roman Catholicism?" They point out that when Rome speaks it speaks for all Roman Catholics whereas, when an Episcopalian, or a Presbyterian, or a Baptist speaks, he not only does not represent all Protestantism but is not even the voice of all the membership of his own denomination. This is not wholly true.

When any spokesman of any church proclaims the Word of God in truth, assuredly he speaks for every member of the true Church, the body of Christ, whatever his denominational affiliation. On the other hand, even were all Protestantism enrolled in one massive denomination, composed of believers and unbelievers, if a spokesman for such an abnormal church organization should declare anything that is contrary to the Word of God, he would not be speaking for the whole church or for any portion of the true Church. Apart from the proclamation of the Word of God, does it matter greatly if one of Protestantism's spokesmen is the representative voice of all Protestants? In such an event his utterance must have to do with influencing the world apart from the Gospel, legislating the world, or gaining the world's favor. None of these things comes within the sphere of the Christian minister. It appears as if many Protestants would like to see a pope in the seat of spiritual jurisdiction and the Christian's authority reverting back to the church rather than to the Scriptures. If this be so, of what purpose was the Reformation?

3. The Ecumenical Movement

In modern times, as far back as the year 1910, Bishop Charles Brent, an U. S. Episcopalian, began to dream of an inter-church movement which might eventually bring all Protestants into one fold. Seventeen years passed before Bishop Brent was able to accomplish a meeting with men of like mind in other denominations than his own, but in 1927, at Lausanne, Switzerland, he met with Protestant and Orthodox leaders, to whom he addressed a plea for unity, saying: "The Christ in one church often categorically deices the Christ in a neighboring church... Let us keep the

purpose of unity firm in our hearts, and look upon all Christians as brothers beloved. It is thus by practicing unity we shall gain unity."

Prior to the Lausanne convention, two independent movements which had as their objective the unifying of all professing Christians, were receiving considerable recognition, namely, the Universal Christian Council for Life and Work (known also simply as Life and Work, or the Stockholm Movement), and the World Conference on Faith and Order (called by some, the Lausanne Movement, or Faith and Order). The former was occupied chiefly with a program based upon the social gospel, while the latter sought to solve doctrinal and ecclesiastical difficulties. Life and Work held an assembly in Stockholm in 1925, attended by about 500 delegates representing various denominations and sects, including Unitarians and Greek Catholics. Two years later Faith and Order convened at Lausanne, at which 450 delegates from ninety churches and denominations were present. Bishop Brent presided over this conference.

These two meetings, in 1925 and 1927, were doubtless the seeds out of which the present Ecumenical Movement developed. (The word, "ecumenical," from the Greek *oikoumene*, relates to the whole habitable world, so that its use in connection with church unity suggests bringing all Christians throughout the world into one organization.) In its early days the Ecumenical Movement developed rather quietly and grew slowly but "with a pace and persistence," as one secular writer states, "of natural things" (*italics ours*). And while unquestionably there were genuine Christians who were active in the movement, as there are many real believers in the World Council of Churches today, we suspect that, as a whole, it began as the product of the natural man's mistaken view that massiveness, power, and prestige are signs of unity and the favor of God.

In 1937 two further ecumenical conferences were held—Life and Work's, at Oxford; and Faith and Order's, in Edinburgh. The two organizations were merged at that time and groundwork was laid for a world council of churches, that is, one responsible body to represent the world-wide church. A provisional constitution for such an organization

was drawn up by the end of 1938, but the wheels of progress were stopped by the eruption of World War II.

4. The World Council of Churches

In 1948, at Amsterdam, the Ecumenical Movement became officially the World Council of Churches and, with this formal act of organization, that which heretofore had been a membership of individual, like-minded, denominational leaders and theologians was converted into an organ of various churches and denominations and, thus, representative of them.

The establishment of the World Council of Churches was hailed, by the secular press generally and the religious press in large measure, as the greatest single unifying force in the church since the advent of the Holy Spirit on the day of Pentecost. Indeed, it was no small task, on the part of the leaders of ecumenicalism, to weld into one organization 352 delegates from 151 churches, denominations, and sects representing, so to speak, 150,000,000 professing Christians. Unitarians were there, and Greek Catholics, as well as Anglicans, Baptists, Lutherans, Methodists, Presbyterians, Quakers, Reformed, and others. Roman Catholics were invited but no official representatives of that church attended the conference.

The doctrinal basis of the World Council, as it was proposed, met with measured favor both among conservatives and liberals. The statement was compact: "The World Council is a union of churches who accept our Lord Jesus Christ as God and Saviour." While this declaration omits such important and vital matters as the inspiration of the Scriptures, the Trinity, the atonement, Christ's bodily resurrection, justification by faith, the resurrection of the just and unjust, etc., it was considered by many conservatives to be satisfactory, since it affirms that our Lord Jesus Christ is God. By some of the liberals, who would have preferred that Christ be called either "Lord and Saviour" or "Son of God, and Saviour," it was accorded reluctant and restrained approval. Yet in due course, before this terse doctrinal affirmation was adopted provisionally as a part of the constitution, a rider was appended to the effect that it is the

privilege of each participating church to interpret the statement in whatever manner it shall choose. Consequently the declaration is deceptive and thus utterly worthless.

When it is borne in mind that about eighty-five per cent of the support of the World Council is maintained by the National Council of Churches,* the liberal theological position of the World Council will not cause any astonishment. Such famed modernists as Methodist Bishop G. Bromley Oxnam, Lutheran Dr. Luther A. Weigle, Presbyterian Dr. George A. Buttrick, Baptist Dr. Harry Emerson Fosdick, and others are strong supporters of the World Council, whose aims seem, for the most part, to be occupied with the social gospel, economic and industrial problems, and international and race relations.

5. The World Council and Rome

The Roman Catholic Church has consistently refused to have any part in the organization or programs of ecumenicalism. Nevertheless World Council leaders just as persistently woo Rome. Expressions from the secretaries of the Council decry the separation between the Roman Catholic Church and the churches affiliated with the World Council and speak with anticipation of the day when all the so-called Christian churches of the world are united in one great organization, within Rome's fold if need be. Thus, one of the Council's spokesmen has declared: "Not only is convergence possible between the Ecumenical Movement and the Roman Church, but it is taking form little by little." Evidently it is the view of multitudes of professing Christians that the Reformation was a great mistake!

We have no doubt that this union will take place in due time. And when the World Council and the Roman Catholic Church unite it may not be long before the apostate

*The National Council of Churches (formerly the Federal Council of Churches) is not to be confused in any sense with either of two evangelical councils, The National Association of Evangelicals and the American Council of Christian Churches. Both of these organizations have international, world-wide programs which are not embraced in any way whatever within the Ecumenical Movement. In fact, both the N. A. E. and the A. C. C. heartily oppose the ecumenicalism discussed in this article.

church of the last days will be brought forth, "the woman arrayed in purple and scarlet" (Rev. 17:4).

6. Unity in the Scriptures

It is the will of God that there should be unity among His blood-purchased saints, unity in the Church (John 17:11; Eph. 4:3). This unity is not a unity spawned by man's device but of the Holy Spirit. It is a unity which already exists in faith if not in practice, a unity already provided which must be guarded.

The unity of the Spirit is not dependent upon unification. The Spirit's unity may obtain wholly apart from organizational unification; the latter in no way guarantees the former. It is no more necessary to organize in order to have and to maintain the unity of the Spirit than it is to organize in order to have and to maintain the fellowship of the saints. Indeed, far too often organization is entirely of the flesh and is, therefore, a barrier to both fellowship and unity. Scriptural unity will be known by the Church as a result of the Word of God heard and heeded, sins confessed and forsaken, love professed and exercised, and occupation with the Christ of Calvary and the empty tomb, who is now at the Father's right hand and is coming again—"our Lord Jesus Christ, God and Saviour."

The unity that is pleasing to God cannot be experienced apart from acquiescence to and belief in the sevenfold foundation that is described in Ephesians 4:4-6: "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 all." Will the leaders of ecumenicalism subscribe without reservation to this doctrine concerning unity? We suspect not. In fact, from what we know of the minds of the leadership of the World Council of Churches, as expressed in their utterances and writings, it is not only possible but probable that this organization is Babylon in embryo.

Never shall we get real, divine power against evil or for good, but as faith, led of the Spirit, draws it from Christ.
—Selected.

The Pre-eminent Christ

BY HERBERT LOCKYER

The purpose of the Epistle to the Colossians is to prove the pre-eminence of our Lord in every realm. It has pleased the Father to cause all fulness to reside in His beloved Son. The key verse of this Pauline letter is in 1:18: "That in all things He might have the pre-eminence." Christless eyes see no beauty in Jesus that they should desire Him, but true faith acknowledges Him to be the center and sum of all things.

Christ is pre-eminent in Scripture. It exists to reveal Him. Martin Luther said: "Here is one Book and one Person. The Book is the Bible; and the Person is Jesus Christ." And the Book exalts the Person! Every part of the sacred volume revolves around His blessed Person. "In the volume of the Book it is written of Me."

Christ is also pre-eminent in nature. He is the Creator and Sustainer of all the rolling spheres. Creation is His child; and He it is who upholds all things by the word of His power.

Christ is likewise pre-eminent in grace. In such a realm He is supreme, peerless, incomparable. The saved soul sings: "There is none like unto Thee as Saviour and Keeper." His grace is sufficient at all times and under all circumstances. He is the source of every precious thing.

And the truth of our Lord's pre-eminence has been realized and revered by the greatest minds in every age and in every sphere. He claims the recognition and admiration of the highest and the lowest. He is the attraction to which the point of the human needle flies.

There are many ways by which we can prove Christ's supremacy. In the following description of His uniqueness we have borrowed a point or two from one who loved to declare the greatness of his Lord.

1. Christ and Scholarship

The wise men of the schools marveled that Jesus had learning, having never learned (John 7:14, 15). If He lived

today, He would be looked upon by the leaders of any denomination as an unaccredited minister. Having never passed through a particular college, He could not expect to receive the official imprimatur of a presiding board or council.

Christ was not the product of the educational centers of His time. He never spent long, weary hours at the feet of some master. Probably at about the age of fifteen, the young Jesus left school and went to labor at the carpenter's bench, following this trade until He was thirty years of age.

And yet, although Christ was no scholar after the rabbinical order, His teachings have never been penetrated. His wisdom was from above and, consequently, has won the greatest intellects. Yes, and His Gospel is the greatest educative force in the world. The pioneers of modern education were sincere Christians who sat at the feet of the Master. As the light, He banishes all error and ignorance. Once the heathen come to know Him, they want to know how to read and write.

Are you ignorant, uneducated, lacking brilliant gifts? Then keep near to Christ, who is made unto you wisdom. Are you clever, versatile, eminently gifted, polished, and blessed with all that the finest of schools can give? Then remember that you are only a polished pagan without Christ as your Saviour. Let Him take your intellect and use every power as He may choose!

2. Christ and Authorship

Some have an urge to write. The printer's ink is in their blood and they are never happy unless and until they see their own writings in print. Not so, the Lord Jesus! We have no record that He ever penned a word. He left others to gather up His precious sayings and cast them into permanent form. Only once are we told that our Lord wrote anything, and that was when He printed a condemning message in the dust—a message bringing conviction to the men accusing a woman of adultery. And He wrote it in the dust, that after it had achieved its purpose, it could easily be obliterated.

Not very long ago, about \$30,000 was paid for a few leaves of Charles Dickens's *Pickwick Papers*. What would

we not give for a few words in the handwriting of the Lord Jesus! They would be counted among the world's greatest treasures. But here is the marvel: although Christ never wrote an epistle, as did some of His apostles, yet His sayings have traveled into over one thousand languages, and new tongues are captured almost daily for the proclamation of His redeeming Gospel.

And think of the countless thousands of theological and devotional books His spoken words have inspired! An outstanding American religious writer proudly showed me his library of seven thousand books, all of which were about Christ and His Word. But what are these among so many? My friend had only a very small section of the world's volumes centering around the Lord. Truly, they are as numberless as the sand on the sea shore! And after nineteen hundred years, the output of the religious press of books on the Person and influence of the Saviour reveal a staggering total.

Yes, and call to mind the numberless sermons and messages His words daily inspire. Take one city alone, and count up all the ministers, Sunday school teachers, evangelists, and Christian workers who speak about our Lord, and you will discover what a perennial topic He is.

3. Christ and Art

Certainly in His pre-existent form the Son of God was Creator of all beauty and color. At creation He displayed His artistry, for the worlds were made by Him. He it was who decked the flowers with their glorious, beautiful tints, and who formed the marvelous landscapes which artists strive to capture on canvas. And His fingers are still responsible for the glorious sunsets and the matchless rainbow.

What pictures He could have painted! What colors He could have used! The wonder, however, is that although He never used a brush and palette, He has inspired all the great masterpieces in the realm of art. Raphael, Leonardo de Vinci, Michael Angelo, Holman Hunt, Rembrandt de Munkacsy, and other famous artists were all alike captivated

ly the thought and vision of Christ. And so precious are their works that fortunes are paid for their paintings.

4. Christ and Architecture

Christ was the great Architect of the universe. He it was who formed the starry heavens, fashioned the worlds with all their marvels, and hung the earth on nothing. Every part of our planet, as well as every part of man upon it, reveals a wonderful forethought and perfect construction. Plan and order are everywhere. His master mind can be seen in the formation and properties of a single blade of grass.

Yet while our Lord was among men, He was so poor that He possessed no home of His own. Foxes could tunnel their holes and birds build their nests where they willed, but for the Master there was nowhere to lay His head. He never made a house for Himself, as Solomon did for himself. He lived in borrowed houses, and when there was none to welcome Him, He sought the covering roof of the star-lit sky above.

And yet what miracles He could have performed to His own ends in this respect! With a sign He could have fashioned for Himself a beautiful shelter just as easily and as quickly as He caused the gourd to grow for Jooah's protection. If it was possible for Him to raise the temple of His body in three days, what a magnificent structure He could have erected. But He never placed one stone upon another. Having power to rear gorgeous temples out of rubbish, He was content to move among men without proper habitation.

Once again, however, we discover His uniqueness; for although He never built anything, yet the greatest cathedrals in the world were erected for the worship of His name. Whether it be in Milan, or Cologne; whether the edifice be known as St. Paul's, or Canterbury, any and all of them exist that hundreds of adoring worshippers might gather at His feet. Crowning the vast majority of shrines, costly and otherwise, is the figure of His cross, out of which the Church was born. For the death-throes of Calvary were the birth-throes of the Church!

5. Christ and Poetry

The Lord Jesus possessed a poetical gift, otherwise His Spirit would never have inspired those incomparable poems of the Old Testament. And the gracious words leaving His lips also proved that grace had been poured into them. No man spoke as this Man!

Yet He never created a poem for His followers to recite. With the most perfect of all voices, tender, strong, and capable of all inflection, what heart-moving poems he could have produced. His very speech, so simple, and the beauty and charm of His language, indicate His limitless capabilities.

Strange, is it not, that although He never left a poem, the greatest poetical masterpieces revolve around His Person? The world's master poets dipped their pens in the ink of love for Christ. Take down your Milton, Dante, Browning, Herbert, Tennyson, Whittier, and a hundred lesser lights in the poetical world, and you will find that their most soul-inspiring lines are those that are fragrant with the thought of Christ!

6. Christ and Music

There is only one record of the Man of sorrows singing when the Son of God was manifest in flesh; and even then His voice was mingled with the voices of others. He was one of the male-voice choir that sang as He went out to His cross; for when Christ and His disciples had sung a hymn, we are told, they went out. And sing, the Lord Jesus could, seeing that He was anointed with the oil of gladness above His fellows! But though He had the melody of heaven in His soul, we are not told that He played an instrument like David of old. Yet He must love beautiful music, seeing that the morning stars sang together and that He has an orchestra of harps and harpers in heaven!

However, although our Lord left no song behind Him, He has inspired the most soul-thrilling oratorios of our master musicians. The creations of Bach, Handel, Haydn, and Mendelssohn, pulsate with praise to our adorable Lord. The sublimest music that the world knows has come from

hearts wrought upon by Christ, who is responsible for all melody and harmony. And of this we are confident: the grand "new song" that He is creating for us to sing will surpass the most bewitching rhapsodies of earth.

7. Christ and Social Reform

Ardent socialists claim our Lord Jesus Christ as one whose message and methods are communistic and revolutionary. He was no enemy, however, of a constitutional order of things. He urged men to render unto Caesar the things which were Caesar's. Christ did not concentrate upon the betterment of man's outward conditions. His work was deeply spiritual: "Repent ye"; and, "Ye must be born again," constituted His program. His power was certainly radical and revolutionary, but it was always spiritual in its nature. Socialists want better conditions. The Lord Jesus sought to create new hearts.

And yet the marvel is that His Gospel creates the social conscience. Christianity is the mightiest social force the world has ever known. Whenever and wherever Christ's precepts are taught and obeyed, industrial and communal problems are quickly solved. Greed, selfishness, wretched inequality, and the denial of another's rights can never live in the light of His countenance. Where Christ Jesus reigns, there righteousness occupies the thoughts and actions of all concerned.

8. Christ and Wealth

In His own right Christ was the owner of all. He it was who emptied all the silver, the gold, and the precious jewels into the casket of the earth. The cattle upon a thousand hills are His. The earth with its fulness is His. If He was hungry, He needed to tell no man, seeing that the world with its bountiful store was His pantry.

The mystery wrapped up in His incarnation, however, was that, although He was rich, yet for our sakes He became poor. And how poor He was! He was born in a manger and entered upon a life of voluntary poverty. He

actually borrowed a penny in order to enforce a lesson on paying taxes and the giving of His dues to God. When He died, He left nothing behind save His mother and His cross. The former sought shelter in the borrowed home of John, while His cross of anguish was what He bequeathed to a lost world.

But listen! Fortunes have been flung at the feet of Him who, in His poverty, dined at another man's table. Think of the surrender men like R. Arthington, William Borden, C. T. Studd, and a host of others were willing to make, for Christ's sake! Think of the consecrated giving of countless thousands in all parts of the world! Willingly men and women being their silver and their gold that such may be used in His happy service. He it is who guides the giving of multitudes so that His cause may be maintained. And, bless Him! He is worthy of our last penny.

9. Christ and the Home

The world gave our Lord a very cold reception. There was no room for Him—for Him, the One after whom every family is named—in the inn. When He stepped out into His ministry, it was to hear the click of closing doors on every hand. He lived and died the unwanted One. His own, we are told, received Him not. Sometimes at night, after listening to His message, the people would retire to their comfortable homes and leave the Lord Jesus to find His way to the Mount of Olives where, with darkness as His blanket and the mossy ground as His bed, He would snatch what sleep He could.

And yet it is the homeless Christ who creates the Christian home. He it is who secures its safety and sanctity. Home life reaches its ideal when He is recognized as Head. There is beauty all around when His love is at home. Degraded home life of today, with all its sad divisions, lovelessness, and tragedy of divorce, needs the Saviour. The poet speaks of "home" as heaven's fallen sister. When Christ takes up His abode in any home, it becomes heaven's twin sister. What place has He in your home? If you want a happy home, let Him occupy the throne therein.

Because of their acquaintance with suffering, women were drawn to Him and ministered unto Him. The last person to whom He spoke was a woman, and the first to hear His voice, after His resurrection, was a woman. Women had no hand in His cruel death.

Once He passed beyond His mother's care, He had no woman at His side to cheer, encourage, and inspire as only a good woman can. And yet womanhood owes its high calling to Him. Where His name is not known, woman is the slave or drudge of man. Generally speaking, women are more religious than men and are to be found in greater numbers in the church. Their devotion is a tribute to Christ as their Emancipator. The reason why men raise their hats, give their seat to women, and show them deference is because the Son of God came to earth, lived here, and died here. His cross is the charter of women's freedom.

Bengel declared that Christ had no child that He might adopt all. Homeless and wifeless, He did not have the smiling recognition of a baby's face, so precious to the heart of a parent. Yet this is the One who loved the children; and they in turn loved Him. He it was who taught the world to prize and value the child. "Suffer the little children to come unto Me," was His message to those who sought to keep their little feet from running to Him.

Think of the way in which the child is surrounded with every holy and wholesome influence as the result of His Gospel. The mothers of Jerusalem brought their children to His arms to be blessed, and mothers today are delivered from all fear when they know that young ones have a conscious experience of the Saviour's grace. And when we remember what a marvelous power our Sunday schools have over the lives of our children, how we praise God for Jesus Christ who, in the days of His flesh, taught His disciples many precious lessons from babes and sucklings.

Yes, beloved, we have a wonderful Christ. Truly, there is none like Him! He is the chiefest among ten thousand to our souls. The Master we love and serve is peerless, matchless, and incomparable. He has no equal. The question we must face honestly, however, is the one concerning His supremacy over our lives. Supreme as He is in every other

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realm, can we forbid His reigning over the little empire of the heart? Do we give Him the place of pre-eminence in all things? Have we brought forth the royal diadem and crowned Him Lord of our time, talents, and treasures? If not, then may the gracious Holy Spirit remind us that if He is not Lord of all, He is not Lord at all.

In all my heart and will, Lord Jesus,
Be altogether King;
Make me Thy loyal subject, Lord Jesus,
To Thee in everything.

ON TRIAL

Why the insistence on the recognition of Jesus as the Christ and the Son of God? Because it is a revelation of character—not His, but ours. A man visiting a great art gallery said that he did not think much of the pictures. This was the curator's reply: "These pictures are not on trial, but you are." It is we who are on trial, not the Lord Jesus. Appreciation is receptive genius. The man who can appreciate a noble symphony is of the same genius as the composer; one creative, the other, receptive. That suggests something of which John means. You recognize Jesus for what He is because you are informed by His Spirit. And this, too, means something more than formal assent. It means living by the Spirit of the Lord Jesus.

—Selected.

IN TIME OF NEED

BY EDNA F. SORRELL

(Lamentations 3:26)

God never has missed an appointment,
He never has been too late;
He has always come to the longing soul
Just when the need was great.

If you face an hour of great demand,
Trust and quietly wait;
The God, whom you serve, will come in time,
For He is never late.

Current Events

In the Light of the Bible

BY WILBUR M. SMITH

The Element of Treason in Liberal Christianity. It is commonly known that those clergymen, professors in theological seminaries and teachers of religion in our colleges and universities, whose names appear on the letterheads of organizations identified by the United States Government as anti-American—many of which deliberately seek to overthrow the present government of the United States or to change our democratic way of life into something like the slavery and horror that prevail in Russia—are almost without exception liberals in theology, with a careless view of the Scriptures and with no concern for the fundamental doctrines concerning the Person and work of the Lord Jesus Christ, long ago giving up any belief in the redeeming power of the cross of Christ.

One often wonders, if an hour of persecution and trial should arise when a decision had to be made whether one would be loyal to this country or sell out to Russia or some other totalitarian system, what these liberals would do. A conservative like myself has no right to make a blanket charge or to say that he knows what they would do, but it is not necessary for us to speculate; for it is already answered for us by a liberal himself. Recently, at the annual dinner meeting of the Baptist Theological Union, at the University Club in Chicago, the principal address was delivered by Dr. James Hastings Nichols of the Federated Theological Faculty of the University of Chicago. The paragraph which I now quote is not a newspaper account or a stenographic report of what he said, but is to be found in *The Divinity School News* of the University of Chicago for November 1, 1951:

The chronic danger of liberalism was revealed twenty years ago in Germany. Under political and social pressure the liberals adjusted themselves far more widely and rapidly to the new manifestations of "creativity" about them than did the creedalists and fundamentalists, Protestant and Catholic, who, whatever their other inadequacies, had a criterion and an authority by which they could measure Nazi Christianity and say "No." I would guess that, under the same pressures

today in America, two-thirds of our liberal Christians would sell out and never even realize that they had done so. They have no criterion and authority.

Deception in Our Textbooks. A new series of handy, cheap, paper-bound pamphlets, to be used in schools for surveys of various subjects, are now being issued by the Oxford Book Company of New York City (by no means to be confused with the Oxford University Press) carrying the general title, "Oxford Social Studies Pamphlets." A recent one is entitled, *Religion in America*. If a person from another continent, especially someone not acquainted with Christianity, should pick up this book with the idea of obtaining a well-balanced conception of religious conditions in our country, he would be grossly misinformed.

In the first place, in this pamphlet of sixty pages, more space is given to Mormonism and Christian Science than to all the denominations of Protestantism, though the Protestants of this country number something over 48,000,000, and the Mormons and Christian Scientists together number less than 2,000,000. There is nothing said, for example, about the beliefs of the Methodist Church, with 8,800,000 members, or the Baptist denomination, with something over 13,000,000 members, but the specific teachings of Christian Science and Mormonism are set forth in detail. In fact, if one will carefully study the six pages on Protestantism, he will not find even the names "Jesus," or "Christ." The Founder of the Church, the One who is preached in that Church Sunday after Sunday, the One whose very life quickens the Church, and around whom the Church gathers, is not even mentioned. There is no little here about Brigham Young, Joseph Smith, and Mary Baker Eddy, but there is nothing about Jesus Christ in the treatment of the Protestant Church.

An even greater piece of deception for an ignorant public is to be found in the very strange statement that even "the cult of Father Divine" may be classed as Protestant! In other words, a man who claims that he is God, and who has abandoned all pretense of Christian doctrine, is called a Protestant. If he is a Protestant, then the meaning of Protestantism has disappeared indeed.

The chapter in which the Mormon Church and the Christian Science Church are set forth is called, "Two Great 'Made in America' Religions." This unfair treatment of religion in America—inaccurate and deliberately false in places—has been written by Dr. W. Seward Salisbury, who is none other than head of the Social Studies Department of the State University of New York Teachers College in Oswego. Thus, thousands of teachers passing through this teachers college will be indoctrinated with this type of thing, for no doubt what he writes he also teaches.

The Growing Peril of Alcoholism in France. The weekly edition of *The London Times* carries a brief and amazing article, "Alcoholism in France," written by their Paris correspondent. It presents a situation more serious than I had any idea it was. If we think we are facing a problem in our country regarding intoxicating liquors, let us look at the following statement:

During the debate in the Assembly on the public health budget, M. Marcel David, the *rapporteur*, drew attention to the sharp recrudescence of alcoholic poisoning in France. Cases of illness due to the consumption of spirits had trebled between 1945 and 1950; he said there were now about one million people in this country suffering from alcoholic poisoning.

Referring to the "appalling ravages of alcoholism," M. David said that the hospitals last year treated 6,000 cases of cirrhosis, and 5,000 cases of acute alcoholic poisoning. Psychiatric hospitals dealt with 4,250 cases of alcoholic neurosis. In general, 25 percent of the cases under treatment in these hospitals were of alcoholic origin.

Detailed investigations have recently been made by the Institut National Demographique on the alarming increase in the use of spirits and in alcoholic poisoning since the war. Consumption far exceeds that of any other European country and of the United States. While in Britain the annual consumption a head is approximately 4.1 litres (slightly under one gallon) and in the United States 5.3 litres, in France it reaches 22.5 litres.

Strange Phenomena in the Heavens. Every student of Biblical prophecy knows that there are a number of passages in both the Old and New Testaments which affirm that strange phenomena in the stellar heavens will accompany the convulsive events with which this age will conclude and our Lord's return be ushered in. Personally, I have never taken the slightest interest in notices and articles in prophetic journals, either of a century ago or those currently being published, which, by pointing out the phenomena of

comets or falling meteors, or strange sights in the sky, attempt to show that the end of the age is near at hand. This has been going on for centuries but the end of the age never followed. For instance, far back in the sixteenth century, John Dove, in a sermon which awakened a great deal of interest, preached at Paul's Cross, London, and published in that city the same year, emphasized this idea in the following words:

Nowe out of the booke of nature, concerning this time, though we cannot decipher unto you the houre, day, montheth or yere, because it is not there revealed, yet in the booke we do read that it is very nere. For, nature beginneth generally to intermitte her wonted course, the mother elements of the world whereof thinges in this lower world are made, do loose their qualites and naturall vigor which they had before, the starres and planete of Heaven wax dimme and olde, not so wel able to preserve our earthlye bodies, the celestiall sphaeres be almoste weary of theyr wonted motions and regular volubility, the prince of the lightes of heaven, which before came as a bridegroomme trimmed out of his chamber dooth not looke upon us with so cheereful an aspect, and that Giant, which before did runne his ur-wearyed race, doth as it were by a languishing layntnease begin to stand and rest himselfe, the tymes and seasons of the yeare do blend themselves with disordered and confused mixture.

In spite of my own skeptical attitude toward these items, I was very much impressed with a long article in *The New York Times* for November 10th, originating with men who are astronomical authorities, beginning, "Two twin fire balls, meteors, passing through the sky near Albuquerque shortly before noon, November 9th, seen by observers 350 miles apart. In New York State on the same day, many people reported a strange light streaking across the sky from Middletown to Port Jervis." The report goes on to say, "An authority on meteors said the frequency of the recent fire balls—the latest were numbers 6 and 7 in a 11-day period—was 'without parallel in the whole of recorded history'." It is this phrase, "without parallel in the whole of recorded history," that interests me. I am not drawing any conclusions from this statement, but it does have its significance.

During the Millerite frenzy in the fourth decade of the 19th century, a most remarkable sight was seen, in 1833, when the sky over the eastern states was illuminated at night with thousands of falling stars. The cause of it I have never seen stated. If anyone wishes to read further

regarding this particular episode, he will find it fully discussed in the chapter, "Signs in the Heavens," in the very interesting book, *Days of Delusion*, by Clara Endicott Sears, published in 1924 (pp. 40-59).

The Growth of Roman Catholicism. I was amazed to read an authentic statement recently, setting forth the fact that there are more members of the Roman Catholic Church in the Quaker city of Philadelphia today than there are Protestant church members, though at one time it was, in some ways, the major Protestant city in America, famous for its strong preaching.

In the Roman Catholic Archdiocese of New York there were no less than 40,000 new converts in 1950. A recent notation says: "The Cardinal's influence is now so great, and the sweeping tide of religious feeling so marked, that the authorities recently invited him to lecture to the important War College in Washington."

Through the kindness of a friend, I was invited to the so-called Kick-Off Luncheon for the great Rose Bowl Football Game, held in the Civic Auditorium of Pasadena on Monday noon, December 31st. Approximately two thousand people were present at that luncheon. On the platform were many of the outstanding sports authorities in America, famous coaches, and the presidents and deans of Leland-Stanford University and the University of Illinois, the two schools competing in this contest. Dr. Stoddard, President of the University of Illinois, in his brief speech, which was broadcast, of course, to millions of listeners, went out of his way to tell us that the University of Illinois team had done something unique in coming west for the game, in that they had brought along a Catholic priest with them, and he named the priest. Furthermore, this priest was listed on the luncheon program as one of the distinguished guests present on that occasion. No Protestant clergyman was mentioned as belonging to either Stanford University or the University of Illinois. How is it possible for a great State university to throw its weight to the Roman Catholic Church in this public way?

The Growing Influence of the Erroneous Concepts of Christian Science in American Life. While in Providence, R. I., this past summer, I read daily *The Providence Journal* and was astonished to come upon a notice regarding a situation in the near-by town. This community was about to undertake a new project in the chlorination of the city water supply. The authorities of the town had been approached by members of the Christian Science group, who objected to this on the grounds that the whole thing was foolish, that it was based on a false concept of the communication of disease, etc. I understand that the project was held up for the time being because of this appeal, though I do not know the final result.

Recently we heard that in the great state of New York, the Board of Regents has decided to omit from all high school examinations in biology every question having to do with the germ theory of disease. The regents did this, they frankly admit, in order to avoid offense to believers in Christian Science. An editorial by Dr. Norman Cousins, editor of the *Saturday Review of Literature*, appearing in the December 29th issue of that journal, has this to say concerning it:

The Regents' action followed passage by the New York State Legislature of a law exempting students from instruction in health and hygiene that may run counter to their religion . . . not merely Christian Scientists, but all students, imposing on the public at large the standards and strictures of a particular sect.

Dr. Cousins wisely adds,

We are not arguing here for the total exclusion of religion from the public schools. It is important for our young people to know something about the moral and ethical, as well as spiritual values of American faith, but if religion becomes the yardstick for other courses of study, isn't it likely that the moment the school doors give way to outside pressures, the strongest pressure will prevail? Isn't there a danger that the religion of the majority could become dominant in education over the minorities?

With Roman Catholicism dominating in so many educational circles, and now Christian Science coming in to change our school courses, in addition to the infiltration of the whole philosophy of communism and dialectic materialism into many courses in our great universities, true Biblical Christianity is facing the most desperate struggle for un-

hampereed freedom that it has ever known, at least since the persecutions in the Roman Empire.

Veritas. The Old Testament carries a number of prophecies regarding the amazing fertility of the Holy Land at the end of the age, as Zechariah 10:1; Ezekiel 47:12; etc. In the light of this, it is interesting to note that during the last year 6,500,000 trees have been planted in Israel, which, with those of the preceding year, make a total of 9,000,000 trees.

A difficult and important field for missionary activity, so often forgotten by most of us, though on the hearts of a few devout believers in each generation, are the Indians of North America. There are 400,000 in the United States, 110,000 in Canada, 30,000 in Alaska, and 2,000,000 in Mexico. After a century and a half of labor among them, often intermittent, seventy-five percent of these precious souls are still worshipping in the same religion and with the same ceremony "as when Columbus first reached the shores of the New World."

A dispatch of the United Press from London says that there are more than 10,000 clergymen of various religious groups behind the Iron Curtain who have been murdered, imprisoned, or deported.

In spite of our being constantly confronted with the idea of a world government, world-this and world-that, one cannot help coming up with a start when he opens *The New York Times Magazine* and sees, at the top of a page of pictures of the buildings now being erected for the United Nations, on Manhattan Island, the heading, "World Capital." How far we have gone in the last thirty years! How powerful the creeds that sweep us on to that condition of world totalitarianism of which the Book of Revelation clearly speaks. And how sad to read the statement in the

brief legend on this page, that these buildings will house "the world's last best hope for peace."

Every day our Lord Jesus Christ, the Son of God, is offered, in this world, innumerable tributes of praise and honor. Sometimes these tributes are of an outstanding nature. I would call the enormous sale of Fulton Oursler's book, *The Greatest Story Ever Told*, a notable tribute indeed. The Doubleday edition, first published in February, 1949, reached the 15th printing by May, 1951; there were, in addition, two deluxe gift editions and three illustrated editions. The Family Reading Club required 23 printings from December, 1948, to May, 1951; the same group issued four deluxe editions in seven months. Permabooks has issued two editions in September and October, 1951, and a remarkable piece of merchandizing it is—a 400-page book for 35¢. I understand that the total sales for this "Life of Christ" are over 1,500,000. Besides this, it has been carried serially in full in many of our newspapers, and is being read aloud over many radio stations throughout our land.

It has just been announced that the Law School of Harvard University has been asked by the State of Israel to assist them in drawing up a "unified system of law which will meet the needs of a modern state, and at the same time reflect the historic traditions of the government of Israel." The new undertaking will be known as the Harvard Law School and Israel Joint Research Project for Legal Development of Israel.

A recent estimate of the cost of Solomon's Temple, according to the value of currency today, gives a figure of \$87,000,000,000, divided as follows: gold, silver, and brass, \$34,399,110,000; jewels, about the same; vessels of gold, \$1,876,481,515; vessels of silver, \$3,246,720,000; robes and vestment, \$10,385,440; trumpets, \$1,000,000; food for workmen, \$344,385,440; rough material, \$12,726,685,000.

The Prophecy of Habakkuk

BY FRANK E. GAEBELEIN

2. The First Woe (2:6b-8)

Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee: because of men's blood, and for the violence of the land, of the city, and of all that dwell therein (Habakkuk 2:6-8). Condemnation is now directed against the rapacity of the Chaldean, a leading feature of whose conquests was plunder. Motivated by a covetous spirit, he amassed huge stores of ill-gotten riches, which were used to build up material security. In verse 9 the prophet reverts to the 8th verse of the first chapter, wherein the Chaldeans are likened to the eagle. The figure reminds us also of Obadiah 4: "Though thou exalt thyself as the eagle and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." It should be observed that the word "house" in verse 9 refers to the Chaldean empire or dynasty, not to an individual dwelling. Likewise the expression "nest" is to be taken as a symbol of the Chaldean's purpose to make himself so secure as to be out of reach of his enemies.¹

3. The Second Woe (2:9-11)

Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it (Habakkuk 2:9-11). To the English reader, verse 10 is rather puzzling. But when the expression, "consulted shame" is read as "planned" or "devised shame,"

¹Fuerbringer, op. cit., p. 50.

it becomes clear. Actually, the statement is ironical. The Chaldean has connived through the destruction of many peoples to build up own his power and glory. But this sinful ambition will act as a boomerang. All these plans for glory will militate to shame and ruin for the wicked oppressor.

Verse 11, making the transition to the next atrophe, stigmatizes the propensity of godless civilizations to build imposing structures. All such outward evidences of swollen pride stand as a silent condemnation of the mighty oppressor. The very stones and the beams have a voice; unitedly they cry to high heaven of the slave labor with which they were built into man-glorifying monuments.

But a house speaks of more than the character of its builder. It also reflects the personality of those who dwell in it. In a striking sentence, Rudyard Kipling says, "Men and women may sometimes, after great effort, achieve a creditable lie; but a house cannot say anything save the truth of those who have lived in it." The idea is one worth thinking about, particularly by us Christians. What do our homes say of us? Suppose that, during our absence, some discerning strangers went through our homes. What would they learn of our character, our culture—most of all, of our devotion to the Lord? Kipling is right. A house cannot lie; silently it will, through its order, its state of cleanliness, the pictures on the walls, the books on the shelves, the music on the piano, the presence or absence of the Word of God, tell what we are and how we live. For, in a sense other than bearing witness of the builder, a house bears witness of the kind of people who dwell in it.

4. The Third Woe (2:12, 13)

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, it is not [margin] of the lord of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity (Habakkuk 2:12, 13). This verse intensifies the thought of building upon a foundation of injustice and cruelty. Indirectly it reminds us of the familiar word of the psalmist, "Except the Lord build the house, they labor in vain who build it" (Psalm 127:1). Or, to put it in another way, it is the antithesis of Paul's affirma-

tion, "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Corinthians 3:11). As for verse 13, it cries out against the fire of affliction in which conquered peoples have throughout the ages been forced to toil. How little, how very little, have godless men progressed! Today, over two and one-half millenia since Habakkuk's time, slave labor is still a shameful fact, and no United Nations can stop it. Within the last fifteen years, there has been a return of forced toil, such as was not thought possible fifty years ago; behind the iron curtain building is going on under conditions which, in respect to callous disregard of human life, puts even Chaldean cruelty in the shade.

a. The Earth to be Covered with the Knowledge of Jehovah's Glory (2:14)

For the earth shall be filled with the knowledge of the glory of the Lord (Habakkuk 2:14). It is with a sense of relief that we come to verse 14. Here is a glorious parenthesis that opens in this dark passage a window through which we may see God's judgments in the perspective of His future, sovereign plan. Let us introduce our consideration of it by glancing at a comment from a critical source.² It reads as follows: "The quotation from Isaiah 11:9 [the reference is to verse 14 which is almost a direct quotation from Isaiah] is not metrical, nor has it any particular bearing on the subject, but is merely a pious reflection thrown in at hazard."³ Is this true? Is this all there is to be said of the verse before us? Certainly not. The comment just cited betrays an extraordinary insensitivity to the higher meaning of the passage. It is, of course, correct that we have here almost a direct quotation of Isaiah 11:9. But this in itself is revealing, for, when we turn back to Isaiah, we see a classic description of the future kingdom age when the wolf will dwell with the lamb, the leopard with the kid, the calf and young lion shall be at peace together, and a little child shall lead them. Instead, then, of calling Habakkuk's use of Isaiah's words "merely a pious reflection thrown in at hazard,"

²In this case a source that has an anti-supernaturalistic bias.

³William Hayes Ward, *Habakkuk*, p. 17, in *The International Critical Commentary*.

let us rejoice in the vista it presents. Civilizations come and go. Arnold Toynbee identifies over twenty cycles of the rise and fall of human power. But God is ever working toward a final purpose which is nothing less than the coming Messianic kingdom. For the day is inevitably approaching when judgment will be a thing of the past and the earth shall overflow with the knowledge of the glory of the Lord. So the quotation points like an arrow to the reign of Him who is King of kings and Lord of lords. As such, it reminds us who share with Habakkuk the experience of living in a time of corruption and injustice, that there is a brighter day ahead. Evil will be dealt with and, judgment having been meted out, God will clothe the earth with His glory.

5. The Fourth Woe (2:15-18)

Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame and not glory: drink thou also, and be as one uncircumcized [American Standard Version]: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. What profiteth the graven image that the maker thereof hath graven it: the molten image and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? (Habakkuk 2:15-18). Drunkenness was a besetting sin of the Chaldeans. Not only did they drink to excess but they were also possessed with the desire to make others drunk. At this point Habakkuk's language is terribly severe, as it lays bare the disgraceful motive of the Chaldean in plying others with drink. In verse 16 we have a Hebrew word for vomiting that occurs only here and that connotes the ultimate in scorn.

There is, however, more behind Habakkuk's words than this picture of bestial drunkenness. While the disgraceful

¹This is the meaning of the Authorized Version, "let thy foreskin be uncovered"—i.e., to show in the Chaldean's shameless intoxication his non-Jewishness.

scene was drawn from life, the true force of the figure is retributive. The likening of fury and wrath to the intoxicating cup is a familiar prophetic figure. Jeremiah, for instance, has a powerful passage on the "wine cup of fury" in which he portrays nation after nation imbibing the cup of wrath which drives them to the madness of war.⁸ Obadiah also uses the same figure at the close of his brief but severe prophecy.⁹ Thus, with that double application so unique in the prophetic word, the intemperance of the Chaldean turns into retribution, as "the cup of the Lord's right hand," which is the cup of His terrible wrath, is poured out against them.

In verse 17 the prophet shifts to another iniquitous act of the Chaldean. Here the words have a most contemporary application, once they are understood. "The violence of Lebanon" undoubtedly refers to the devastation of the forests of that region, while "the spoil of heasts" points to the resulting destruction of wild life, as the forests were denuded. This judgment then is against the Chaldean's wanton waste of natural resources, such waste being the inevitable concomitant of the passion for building which characterized Babylon. It is one of the earliest references in ancient literature to the conservation of those natural resources with which God has blessed humanity. Only in recent years have nations begun to realize how important such conservation is. Even in our America the battle for proper care of the natural riches of our land is by no means won. Let the verse remind us, especially those Christians who own land, that there is such a thing as stewardship in the realm of nature. Those people who squander God-given resources pay a very heavy penalty for their sin.

Once more the focus of judgment shifts; verse 18 brings to the fore another sin of Chaldea. As the woes come to their end, a climax is reached with the mention of the crowning sin of idolatry and sorcery, denunciation of which is carried over to the fifth woe. "What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work

⁸Jeremiah 25:15-38.

⁹Obadiah 16.

trusteth therein, to make dumb idols?" (Habakkuk 2:18). The Word of God has a great deal to say about the idolatry and sorcery of Babylon. The very term "Chaldean" was synonymous with a practitioner of hidden arts; "Chaldeans" are prominent in Daniel, one of our chief sources for knowledge of ancient Babylon.⁷ And it is significant that in Revelation the great threnody over the coming Babylon sums up her iniquity in these words: "for by thy sorceries were all nations deceived."⁸

6. The Fifth Woe (2:19)

"Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it (Habakkuk 2:19). Habakkuk now pronounces judgment against the Chaldean for presuming to give speech to idols of wood and "dumb stone." How ancient is the devil's trickery! Whether by a kind of ventriloquism or some other deceit, or possibly by Satanic power, the ancient sorcerer claimed to give speech to insensate wood and stone. And his modern counterpart, the spiritist, follows the same old evil path. Why is it that supposed communications from the dead are rapped out upon a hard substance like wood in some darkened room where lying mediums deceive the unwary?

Or, to ask another question, what should be the Christian attitude toward this matter of modern spiritism? The only safe principle is to keep completely away from it. Any dabbling in these things is expressly forbidden by the Word of God, and one of the signs of the last days is that apostates will give "heed to seducing spirits."⁹ Neither out of curiosity nor from any other motive should a Christian have anything to do with spiritism, astrology, fortune-telling, and the like. When made into a religion like spiritism (or spiritualism, as it is often called) such cults are horribly blasphemous. Their proponents, mediums and the like, are generally unscrupulous and their practices ninety-nine percent fraud, with the dread possibility that the residuum may be Satanic.

⁷Cf. Daniel 2:2, 4, 5; 3:8; 4:7, etc.

⁸Revelation 18:23.

⁹1 Timothy 4:1.

Spiritism has nothing good but only evil to offer Christians.¹⁰

Some years ago *The Sunday School Times* printed the following remarkable paragraph, which stands as a strange modern comment on Habakkuk 2:19: "Spiritism might sometimes be described as the art of waking wood. Regarding table-tipping, etc., Sir Oliver Lodge is quoted: 'A light table seems no longer inert; it behaves as if animated. It can exhibit certainty, it can seek for information, it can convey it.' In the *Outlook* (30 January, 1920) Mr. J. Vine Milne wrote: 'I had been spending an evening with a friend, an M.A. and D.Sc. of London. It was not long before we heard knocks, which we spelt out aloud. It was a reference to Habakkuk. We eagerly turned up the passage, which read: 'Woe to him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach!' A great silence fell on us. I took it as a personal warning, and this was forty years ago: I have not touched the unclean thing since.'¹¹

(To be continued, D. L.)

¹⁰Cf. the article by Douglas Roe in the January issue of *Christian Life* telling of his dealing with a medium in an evangelistic after-meeting.

¹¹*The Sunday School Times*, 16 June, 1934.

POWER LEAKAGE

The electricity used over a wide area in the state of Kentucky is generated from power furnished by the Kentucky River. A huge dam has been built across the river, and a large generating plant converts the power of the water into electricity.

One night several years ago the power failed. The lights went out all over that area. Street lights were darkened, the lights in homes went out, and all the lights at a near-by college were blacked out. Everyone wondered what was the cause. The engineers immediately began testing at the power plant. There was nothing wrong with the mighty turbines. They continued to operate. In fact, nothing could be located which would account for the sudden failure of the huge plant to send its electrical energy over the wires.

After many hours of testing and checking, with no success in locating the trouble, one man climbed to the top of the building. There he found the source of the difficulty. A black snake had crawled into the building and had made its way across the wires near the roof. It had been electrocuted, but its body was still short-circuiting the current, and the power had failed.

We Christians need to be constantly on the alert lest some "black snake" of sin come wriggling its way into our lives and cause a leakage of power. Satan is as subtle today as he was in the Garden of Eden.

—Olive Bishop Branch.

Seven Symbols of the Holy Spirit*

BY LEHMAN STRAUSS

3. The Fire

That the Holy Spirit is symbolized in the Scriptures by fire no devout student of the Word will deny. While fire is used in several ways in the Bible, it is the consistent symbol of the divine Presence. Moses wrote by inspiration: "For the Lord thy God is a consuming fire" (Deut. 4:24). Elsewhere he said: "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (Ex. 24:17). Both of the foregoing verses pertain to Israel and not the unbelieving Gentile nations. Likewise when we read in the New Testament, "for our God is a consuming fire" (Heb. 12:29), it is speaking of what God is to the believer and not to the world. It is true that God will be a consuming fire of judgment to the unsaved, but the time for Him to deal in retribution with the unbeliever is not yet. For the present He is allowing the world to go on its own course; He is now dealing with believers in order that Christ might be made manifest in them.

Fire is indeed a word of awe. To the unbeliever it will spell horror and judgment; but to all who surrender in loving obedience to God's divine will it is a synonym for blessing. Its intended mission was to bless and beautify our lives. When we are told that our God is a consuming fire, it suggests that characteristic in the divine nature exercised in our behalf to purify and empower us. If there is terror in this symbol, it is reserved for those who spurn His love and violate His laws.

Examine the few passages where fire is applied to the Holy Spirit. The Prophet Isaiah, writing of Israel's glorious future in the Millennium, speaks of that day "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the

*This is the second of a series of studies by Pastor Strauss, on the Holy Spirit and His ministry.

spirit of burning" (Isa. 4:4). It is by the Spirit of burning that Jehovah will effect purity in Israel when Christ returns to reign.

In the wilderness God sought to lead them by a pillar of fire (Ex. 13:21), but the people murmured and would not be led. However, in the coming Millennium Israel will be purged by the fire of the Spirit, the baptism foretold by John the Baptist (Matt. 3:11), for when the Lord returns, "He is like a refiner's fire" (Mal. 3:2). In that day "He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Matt. 3:12). The fire will both purge and punish. While the fire will burn up all that will not stand its fierce flame, it will also baptize the true Israelite for cleansing and power. The baptism with fire, then, is that which will take place when Christ returns to establish His kingdom on the earth and to execute righteous judgment. The wheat are the children of the kingdom (Matt. 13:38) who are to be baptized with divine fire. The chaff are the evil-doers who will be baptized in the fire of divine judgment.

Now while it is quite clear that no baptism in fire is promised the believer in this dispensation of the Church, our Lord did say to His disciples: "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Here the Lord Jesus omitted the baptism with fire, and we believe it is wrong for men to pray for a baptism with fire. However, of this we may be certain: when the Holy Spirit came at Pentecost and the disciples were baptized into one body, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:3). Let us seek to glean some scriptural truth about the present ministry of the Spirit of burning in the life of the believer.

First, fire gives light, thereby indicating the illumination the Holy Spirit imparts. We need the fire of the Holy Spirit for enlightenment in Christian life and service. Many Christians have come under the blood of Christ for salvation but have not grown for service. They believe that a personal knowledge of Christ for salvation is all that is needed.

The Holy Spirit is light to shine into the darkened heart.

of the unregenerate man, to be sure; but He is more. He is the light that illumines the sacred page of God's Word and that makes clear the deep things of God. Christian, we need not remain in the dark regarding the true meaning of the Scriptures. In the Person of the Holy Spirit we have the divine searchlight, "for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:10). What God did for Israel when "He led them . . . all the night with a light of fire" (Psa. 78:14), He will do now for the believer who wants His guidance through the indwelling Spirit. He is "the Spirit of wisdom and revelation" given that "the eyes of your understanding being enlightened . . . ye may know . . ." (Eph. 1:17, 18).

Then, too, fire gives *warmth*. We read: "I am warm, I have seen the fire" (Isa. 44:16). Permit me to lift this phrase from its context and to tell you that it suggests the cheerful, warming effects of a glowing fire when one has come indoors on a cold, wintry night. I am sure that at some time you have sat before an open fireplace and warmed yourself. How you have appreciated those relaxing momental

The Church is desperately in need of the warming fire of the Holy Spirit. It has been a long spiritual winter for many churches. There is a coldness in both pulpit and pew. Church life and service need to be set on fire of God. There is the need for more fervor in prayer, more passion in preaching, more devotion in worship, more eagerness in service, more enthusiasm in witnessing. Oh, for the fire of the Spirit that warms!

However, beware of a "strange fire" that is not of the Spirit. Nadab and Abihu, sons of Aaron, offered "strange fire before the Lord . . . and there went out fire from the Lord, and devoured them, and they died before the Lord" (Lev. 10:1, 2). The exact sin of Nadab and Abihu is not definitely known. Some suppose they introduced into the incense ingredients which were not divinely prescribed. Others conclude that they used fire other than that furnished by the coals from off the altar. There are those who claim the judgment came because the incense was offered at the wrong time, or that Nadab and Abihu used their own censers instead of the sacred vessels of the sanctuary. What-

ever the exact nature of the sin, be reminded that any kind of fire will not please the Lord and that any kind of worship will not satisfy divine requirements. We need the heavenly fire of the Holy Spirit to warm our hearts.

Finally, fire purifies. Malachi, depicting the coming of Jesus Christ in majesty, said: "He shall sit as a refiner and purifier of silver: and shall purify the sons of Levi, and purge them as gold and silver" (Mal. 3:3). What Christ will do in this respect for Israel in the Millennium, the Holy Spirit is doing in the Church today. As the Spirit of burning He purges the dross out of our lives and purifies us for worship and service. You see, the body of the believer is the temple of the Holy Ghost; therefore, if He is to have His rightful place, His holiness must purify all that is inconsistent in us. In the worship of Israel there was a continual burnt offering. The fire upon the altar was not to be put out. God had said: "It shall never go out" (Lev. 6:12, 13).

The purifying fulness and fire of the Holy Spirit are what you and I need every day. Oh, let us not shun the Refiner's fire! He only desires to consume the dross and refine the gold. Thank God for the refining flame. Rejoice that the Holy Spirit is meticulous about you and me.

As the silversmith tempers the fire and watches the metal, the action of the flame is soon revealed. What is it? Gradually the dross comes to the surface and he skims it off leaving the pure metal. The fire is essential for the purifying process. This process continues until the refiner can see his own reflection in the molten metal. Silversmiths speak of this as "the silver look." Beloved, God has given us His Holy Spirit to purge the scum of pride, murmuring, and self-seeking from our hearts. If we do not quench the fire of the Spirit, He will make us vessels meet for the Master's use. He only wants His image reflected in our lives. May God grant each of us a holy heartburn. Quench not the Spirit!

I saw a human life ablaze with God;
I felt a power divine
As through an empty vessel of frail clay;
I saw God's glory shine.

Then woke I from a dream, and cried aloud:
"My Father, give to me
The blessing which Thou consumed by God,
That I may live for Thee!"

If we quench Him now, our works will not stand the test at the Judgment Seat of Christ where every believer's work shall be revealed by fire, and the fire shall try every man's works to determine their quality (I Corinthians 3:12-15).

4. The Water

Of all human wants, thirst is perhaps the most exigent of them all. How tormenting when one cannot slake that craving for a refreshing drink of water! Our Lord told of the rich man who went into hades, and being tormented in the flame, called upon Abraham that he might dip the tip of his finger in water and cool his tongue (Luke 16:22-24). His was an insatiable desire. Though the rich man used the language of the physical, I am of the opinion that his was a spiritual thirst; for it was not his body that was in hades but his spirit. It is the spiritual thirst of man that we are to consider in this part of our meditation.

In the natural human heart there is a craving for satisfaction which cannot be found in the springs of this life. Through the Prophet Isaiah, God calls: "Ho, every one that thirsteth, come ye to the waters . . ." (Isa. 55:1). Here God is represented as standing in the midst of this desert-world, calling to the dissatisfied and thirsty. Angels to come and drink. And one cannot read this portion of Scripture without thinking of an incident in the life of our Lord when, on the great day of the Feast of Tabernacles, He stood amidst the hurrying throng and cried: "If any man thirst, let him come unto Me, and drink" (John 7:37).

Then He added: "He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:38, 39 A. S. V.). It is quite clear from the above passages that man is a needy, thirsty individual, and that God alone

has the only water that can satisfy his thirst. From the text in Isaiah we conclude that "everyone" needs the satisfaction that God can give.

When our Lord Jesus Christ attended the wedding feast in Cana of Galilee, there was no wine. Wine is a symbol of joy. In order to satisfy all who were present, He took six waterpots and instructed His hosts to fill them with water. Six is man's number, and the empty waterpots suggest the emptiness in the human heart without God. Not until He gives the water of life can there be true joy. Apart from Christ the sinner is like those waterpots, quite empty and dissatisfied.

Now true joy consists not of the material benefits of water. The spiritual significance of water is mentioned in Scripture, and in some passages the reference is to the Holy Spirit. God had said: "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring" (Isa. 44:3). The seed of Jacob is to be blessed by the outpouring of the Spirit who is here likened unto water for the thirsty. Likewise John tells us that our Lord Jesus spoke of the Spirit when He invited men to come unto Him and drink (John 7:37-39). It is water as a symbol of the Holy Spirit that is to occupy our thinking here.

Water is essential to life. This colorless liquid compound of hydrogen and oxygen (H₂O) is one of the indispensables of life. We could not survive without it. We do not look upon it as a luxury but a necessity. Water is not merely essential to life, but it also symbolizes life itself, even that eternal life which comes to us by the Holy Spirit.

The Spirit of God is the water, or the salvation which God has provided for sinners. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Like water, the salvation which comes to mankind is not a luxury but a necessity. All need the water of life. He who has not come to the soul-quenching fountain for eternal life is condemned already.

Through the ministry of God's Word some of you have been led to the fountain but you would not drink. Someone has said: "You can lead a horse to water but you cannot

make him drink." The same has been true of sinners. Perhaps some of you have been under the convicting ministry of the Holy Spirit. You sat in a Gospel service where God's power was poured out. You were brought under the gracious influence of the Spirit as you became convicted of your sin, and in that you were made a partaker of the Holy Ghost (Heb. 6:4), but you refused to yield. And until this very hour you can hear the Lord say: "Ye will not come to Me, that ye might have life" (John 5:40). O sinner, do you not have a deep longing in your heart to be better and to possess more holiness? "Blessed are they which do hunger and thirst after righteousness . . ." (Matt. 5:6).

Some people thirst for pleasure, wealth, or fame; but these things never satisfy, these do not quench the thirst like the pure water of the Spirit, but only increase and aggravate it, as does salt water. Accept Jesus Christ and hear Him say: "He that believeth on Me shall never thirst" (John 6:35). Appropriate the Person and work of the Holy Spirit to the full. Then your soul will be satisfied along with other believers who "have been all made to drink into one Spirit". (I Cor. 12:13). "With joy shall ye draw water from the wells of salvation" (Isa. 12:3). And you may be sure it is "living water" (John 4:10).

In the next place, water is essential to growth. Bildad asked: "Can the flag grow without water?" (Job 8:11). The water-reed flourishes when its roots reach the water, and without the water it withers. Just so is the Spirit's continued ministry in the believer's life essential to growth. Rootage in the Spirit is essential to fruitage.

Christian, when we refuse to drink deeply of the Spirit's fellowship, we wither within us. He who walks in the Spirit "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Psa. 1:3). He who walks in the flesh fulfils the lusts of the flesh and cannot grow, neither can he please God (Romans 8:8).

Take your Bible and read again the eighth chapter of Romans, and you will agree that it is one of the greatest chapters in all the Bible for practical Christian living and spiritual growth. The victorious heights of Christian living are reached, not through a struggle but by surrender. Drink

deeply of the Spirit of God and you will grow. Give in to the desires of the flesh and you cannot grow; but let Him guide you and there can be no defeat.

Every river cuts its own course by the very force of the flow. The Grand Canyon, in our own country, is evidence that neither mountains nor forests can prevent a river from reaching the sea. "He cutteth out rivers among the rocks; and His eye seeth every precious thing" (Job 28:10). When the Spirit is in control of the believer, there can be no obstacle too great to be passed. But let the flesh rule a man's life, and there will be no end of trouble. We must allow the Spirit of God to carve out the course of our lives.

Whether geologists are right or wrong when they tell us that there are lost rivers in arid regions where the water soaks into the ground, let the mere thought of it serve as a solemn warning to us all, lest the Water of Life in us lie dormant and unseco. and we fail of the purposes of God for our lives. May God grant a discovery of the lost river in many lives.

Finally, water produces power. Niagara Falls is but one example of the tremendous power that man can harness from the world's vast water supply. But the greatest unused power in all the world is the Holy Spirit of God who indwells every Christian.

Let us look once again at the words of our Lord at the Feast of Tabernacles. He said: "He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water." And then John adds: "This spake He of the Spirit" (John 7:38, 39). Here the indwelling Water is seen flowing out to bless others. Both the flowing river in this passage and the springing well in John 4:14 symbolize the power of the Holy Spirit in the life of a believer.

We need power for worship, power for preaching, power for service, but it must be His power and not ours. You see, water is God's gift to men. Despite all of his boasted scientific progress, man is unable to create water. It is not a product of the earth but comes first from heaven. Even so power belongeth unto God. We spend ourselves in the energy of the flesh and produce nothing for God. But when the Holy Spirit is in control, it is His power operating in and through us.

To Israel God said: "Thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:11). No matter how evil the days, the true believer can be a channel of spiritual blessing to others. Our Lord promised this to His own in Act 1:8. The water flowing forth in blessing to others is the normal Christian experience. When we Christians find our satisfaction in coming to Christ and drinking of Him, there will be an overflow. Others will know that we have been with Jesus and they too will come and drink.

(To be continued, D. V.)

WHERE ARE THEY?

Where are the men of vision today? Where are the men of enduring vision? Where are the men who have seen the King in His beauty, by whom henceforth all else is counted but refuse that they may win Christ? Where are the adventurers, the explorers for God who count one human soul of greater value than the fall or rise of an empire, or their own reputations? Where are the men who glory in God—in loneliness, difficulties, persecutions, misunderstandings, discipline, sacrifice, death? Where are the men who are prepared to pay the price of vision? Where are the men of prayer? Where are the men who, like the Psalmist of old, count God's Word of more importance to them than their necessary food? Where are the men who, like Moses, commune with God face to face as a man speaks with his friend, and unmistakably bear with them the fragrance of that meeting through the day? Where are God's men in this day of God's power?

—Howard Guinness.

STAFF SPEAKING ENGAGEMENTS (For Your Information and Prayers)

Dr. Frank E. Gaebelein:

March 3—New York City, N. Y.: Meeting of Columbia Christian Fellowship, Earl Hall.

March 30—New York, N. Y.: Broadway Presbyterian Church, a.m. and p.m.

The Sacred Order of Ezra

By EDWIN RAYMOND ANDERSON*

Good Ezra, of the olden days, paused in the midst of holy work and lifted his heart unto the heavens, giving expression in worship and testimony for all to hear and to profit by. "The hand of our God was upon us and He delivered us from the hand of the enemy" (Ezra 8:31). Two hands were present in that arena but there was always the one hand to gather the victory. The hand of the enemy was forever stricken as "the hand of our God" is forever exalted. Ezra learned this truth, for the need and situation of his day. So ought many of the saints in our latter day give attention to the hand of our God rather than to the hand of the enemy, learning to trust God more for the conquest that is surely charted, because of Calvary.

Too much attention is frequently given to the hand of the enemy. In a certain sense, "we do not well" in sitting down to bemoan the "Saturday-night-condition" of the world. We really do not need so much tearful sighings for the abominations which are advanced. There is a subtle danger in this that pleases the enemy no little. Some of the saints have been sitting down far too long, whimpering: "What's the use? What are we against so many? See how hard-hearted the people are! How can there be any revival for such a time as this? What can we do except just to sit here and pray for the Lord to come and clean up the mess?" It should not be too difficult to detect the shadow of Satan even in this, especially when the warriors become so weary as to worry themselves into a woeful "What's-the-use?" disclaiming any possibility of revival. Some of the saints have been sitting down far too long. Down sitting needs be touched and transformed, by the power of the Spirit, into thrilling uprising!

As Ezra dwelt upon the hand of our God, we, too, should find our delight and encouragement in dwelling thus. There we leave the darkness for the brightness of the way and

*Mr. Anderson, who has a ministry for Christ in Waterbury, Conn., and in numerous evangelical publications, has been writing for *Our Hope* for a number of years.

wisdom of the Lord. There we catch the glimpse of conquest and find the unchanging One yet going forth for the accomplishment of the victories marked out beforehand. And when we dwell there, we find our hearts settled and strengthened. There will spring forth more pleasing notes of praise, adoration, and worship. Moaning and bewailing are certainly strange business and even stranger melody from the lips and hearts of those who have experienced the greatest power in all this world!

"The hand of our God was upon us." That was simply said, but with holy praise. It gives Him His full and glorious due. Our own hands are less than nothing; they merely disturb whatever they may touch. But His hand!—there the saints have *everything*. To have the sweet consciousness of that hand resting upon us in strength, in blessing, in encouragement, in enlightenment—what else can be desired, or what else can we do than render a sincere testimony of praise to God? Such praise glorifies Him. It exalts Him above all. It will acknowledge that all blessing comes from the Lord: "Not I, but Christ." "Not by might, nor by power, but by My Spirit." It will be "unto Him that loved us." Praise will be rendered to the Lord Jesus Christ alone and apart, as exalted and supreme!

What a precious hand, as we behold it in the light of our New Testament! That hand that is upon us is the hand with the blessed brand of Calvary. The steadying hand is the hand that saved us. The leading hand is the hand that lifted us. It is the hand of grace that guards and girds us. It is the hand of love that links and leads us. It is the hand of mercy that marks and measures us. Once that hand was upon us in condemnation. We were lost in sin. Then that hand was upon us in conviction, through the pleading of the Holy Ghost. Then came the happy day when that hand was upon us in conversion, and Calvary became more than a song and a Sunday sermon. Now we have come thus far, and with that same hand! It has changed everything for us; and it remains upon us in compassion and correction and certitude day by day.

Beloved, this ought to mean very much to us, especially in the light of these dark days. It ought to cause our hearts

to long for "membership in the sacred order of the endued Ezras." We need to stand forth in such an hour as this as a glad testimony of praise to "our God." Those about us doubtless have their "gods many and lords many," but in sad truth, "their idols have no hands." *But the hand of our God is upon us, and He will deliver us from the hand of the enemy.*

BREAD CAST UPON THE WATERS

SELECTED BY J. A. BOFFIN

When a man makes his own mind the measure of his knowledge of good, he soon sinks to the level of that by which he measures it: indeed he has already sunk there.

Faith struggling is not faith resting. Rest is found in faith's complete weakness. When faith, struggling, comes to the end of self and just throws itself upon the Lord Jesus Christ its Saviour, then comes peace and victory.

The power for the task comes from the Holy Spirit of God whom the Lord has bestowed upon all those who believe in Him and who seek to fulfil His work alone to the glory of His holy name.

"Without shedding of blood is no remission" (Heb. 9:22). Nothing is so visionary and unreal as the salvation supposed to be effected by good works. In the very nature of the case, good works cannot atone for evil ones already done.

The new birth is not effected by material water applied to the body but by the agency of the Holy Spirit applying the Word of God to the soul.

Awful is the peril of that man who lightly regards the dignity of the Lord Jesus. There is a last day coming. He who now sneers at the Bible shall then find that his eternal destiny rests not upon science or character, but upon that very Word which he has despised.

The Revelation, Verse-by-Verse

By E. SCHUYLER ENGLISH

Chapter VIII, Verses 1-6

VERSE 1

- "And when it opened the seventh seal, there was silence in the heaven about half an hour." The parenthesis of chapter 7 is completed and now the eyes of the seer are lifted again from earth to heaven. The Lamb breaks the seventh and final seal of the scroll. Within the judgments of this seventh seal, seven trumpets will be sounded and seven vials will be poured out. But first, before the blowing of the initial trumpet, the apostle beholds a strange phenomenon: "there *became* [lit.] silence in the heaven about half an hour."

This silence is the calm before the storm. It is as if the long-suffering God stays His hand of judgment for a final and fleeting moment, reluctant to execute the terrifying judicial acts that His holiness and righteousness demand. "As I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ezek. 33:11). God's pleasure is in pouring forth the blessings of redemption upon His own people and not in imposing sore judgment upon rebellious men. Yet the holiness and justice of His character require Him to act as He is about to act, to do this "strange work" of judgment (Isa. 28:21). For the space of half an hour He withholds His hand.

At the same time, all activity ceases in heaven and all voices are stilled, as though all the inhabitants of heaven stand in agitated and mute expectancy while awaiting the voice of the trumpet. The four living creatures, the four and twenty elders, representative of the redeemed of all ages prior to the time here described, and the myriads of angels await, in a hush of anticipation, the next act in the drama that is unfolding. For the normal sounds of heaven are purely joyous sounds—utterances lifted in worship and adoration, melodious songs of praise rendered by sweet voices and stringed instruments—so that God's judgment and wrath must surely elicit silence.

VERSE 2

"And I saw the seven angels who stand before God, and seven trumpets were given to them." Here is revelation—that seven angels stand in God's presence. Never before in all Scripture is this fact made known. The definite article suggests that these are a special order of angelic beings, distinct from the thousands upon thousands who continually serve God (Dan. 7:10). In Zacharias, Gabriel revealed concerning himself: "I am Gabriel, that stand in the presence of God" (Lk. 1:19), but whether he is numbered among these seven we do not know.*

The seven angels are given trumpets. What they will do with them seems obvious without reading further; they will blow the trumpets, of course. For what purpose? The Scriptures tell of varied reasons for the sounding of trumpets. They were used of old as strange weapons of warfare, when Joshua and the Israelites surrounded Jericho. They were employed also during Israel's wilderness wanderings, to assemble the leaders or the congregation as a whole, to prepare the nation to march onward, and as an alarm. Trumpets were sounded on feast days, in times of solemnity and times of gladness, and as a memorial before God. And they also announced destruction. (See Josh. 6:1-5; Num. 10:1-10; Ezek. 33:1-7; Jer. 4:19, 20). It is such destruction, the judgments of Almighty God, that their notes will herald now.

But first there is a gracious interlude.

VERSE 3

"And another angel came and stood at the altar." Not one of the seven but another angel enters the scene. He has something to do and the activity of the seven must wait until it is accomplished.

Who is this angel? Is he to be nameless to us, or can he be identified? Commentators are not agreed as to his person. It is pointed out, and with certain reasonableness, that it

*That some have supposed Gabriel to be one of these seven angels is vouched for by the Negro "Spiritual" that ascribes to him a ministry with a trumpet.

cannot be our Lord because (1) He, the Lord Jesus Christ, is seen, in chapter 1, in the midst of the seven lampstands as the Son of man ready to act as judge, and, in chapter 5, in the midst of the throne and the four living creatures, and in the midst of the four and twenty elders, as the Lamb ready to take the scroll and to break its seals. How, then, can He be this angel who comes to stand before the altar? In The Revelation, it is stated, Christ is a king and a judge rather than a priest. And thus, it is said, the angel that *John now sees is a creature and not the Creator.*

This writer, however, is too jealous for the high-priestly, intercessory character of our blessed Lord to be prepared to discover one of His creatures offering and adding to the prayers of the saints before the altar. If the ascended and glorified Christ can be, in the same vision, the Son of man, the Lion of the tribe of Juda, and the Lamb slain from the foundation of the world, He can also be an angel, or messenger, interceding for the saints still on earth, since it is part of His post-ascension work to "save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25). He, and He alone, is the "one Mediator between God and men" (1 Tim. 2:5), the only One who is able to take the prayers of His people and make them efficacious before the throne.

We must remember that our Lord appeared in the guise of an angel to Abraham, to Joshua, to Jacob, and to others, and it is this character that He assumes here. Why? Who can answer with certitude? Perhaps it is in heaven only that He can be seen as the Lamb, whereas His ministry in this instance, although it is indeed in heaven, is on behalf of His people who are walking the earth in the Tribulation. For, in spite of the fact that the Lord is always with His people during their earthly pilgrimage, there is not quite the same intimacy, shall we say, that exists between Him and those who are in His very presence. Distance, the distance of space and spiritual development and condition, makes a slight difference.

Now, as the Angel of the Lord, He stands before the altar.

"Having a golden censer; and much incense was given to Him, that He might give [efficacy] to the prayers of all

saints at the golden altar which [was] before the throne." The censer was used of old for the purpose of taking burning coals from off the altar (see Num. 16:6, 7). The golden altar of the Tabernacle was the place where the high priest burned sweet incense perpetually before the Lord (Ex. 30:7, 8), the incense representing Christ's work at Calvary, an odor of a sweet smell to God, and typifying also the prayer and praise of God's people. These were patterns of things in heaven (Heb. 8:4; 9:23, 24).

So, here, the Angel-Priest is given much incense that "He might give efficacy [or add] to the prayers of all saints at the golden altar." These saints are not the saints in heaven but the suffering saints on earth during the Tribulation. What is their prayer? Is it for mercy? Rather, as we shall see, it is for judgment upon their cruel oppressors, the imprecatory prayers of the Psalms, prayers such as the one that Elijah offered, for the fire of judgment to descend (1 Ki. 18:36-39). The Church does not pray thus, but it is prophetic and proper that Israel shall do so in the day of Jacob's trouble. Joining voice with the 144,000 of the twelve tribes of Israel, will be the multitudes out of every nation, and tribe, and people, and tongue, who will have turned to God in the hour of trial (cf. ap. 7).

The prayers of the saints are always noted by God. In whatever period of history these prayers are offered, however, they are imperfect in themselves and need to be added to by the Christ of the cross and the throne. It is He who gives efficacy to these utterances, through His redemptive work. It is because He acts as the intercessor of the saints that their prayers come before the throne of God in sweet odor. It is because of Him, here the Angel-Priest, that the prayers of all saints are heard and answered.

VERSE 4

"And the smoke of the incense went up with the prayers of the saints, out of the hand of the Angel before God." The Angel takes the cries of God's suffering earthly people, adds to them that which will be a savor of sweetness and rest to God, and presents them to Him. And the petitions of His people are heard at the throne.

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VERSE 5

"And the Angel took the censer, and filled it from the fire of the altar, and cast [it] on the earth." The fire on the golden altar was a figure of the holiness of God. It could accept only perfection, the perfection possessed by Christ alone, who came as the sinner's substitute. Upon imperfection, such as the sin and rebellion of unbelieving men and women, it must direct judgment. Such is God's holiness. The prayers of the saints, made perfect by the Angel-Priest, went up to the throne as a sweet savor upon a sinful world; however, they brought forth divine judgment. For when the Angel casts the fire from off the altar to the earth, He will pour out upon this world the condemnation that God's holiness demands of an unreconciled race. This casting of the fire from the golden altar to the earth will be in answer to the prayers of the saints that God shall wreak vengeance upon their persecutors dwelling on the earth (cf. 6:10).

"And there were voices, and thunders, and lightnings, and earthquakes." Physical phenomena will accompany God's judgment. These are warnings, signs in the heavens and on earth of awesome things to come.

VERSE 6

"And the seven angels who had the seven trumpets prepared themselves that they might sound with [their] trumpets." The silence can last no longer. The prayers of the saints have been taken before the throne. The Angel has acted in predication of judgment. The seven angels, who stand before God, lift their trumpets to their mouths, ready to sound them one by one. Heretofore, in the breaking of the first six seals, we have seen disasters taking place that are in the nature of the tragedies of life on earth as it is today, but magnified many times over—wars, famines, earthquakes, death. But with the breaking of the seventh seal and the sounding of the seven trumpets, it will be observed that direct divine intervention from heaven is signified. The wrath of God is coming. It is about to break. The first trumpet is brought to the lips of the first of the seven angels. What will it herald?

(To be continued, D. V.)

An Unturned Cake

By C. ERNEST TATHAM*

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not" (Hos. 7:8, 9).

What a splendid start Ephraim had! Born to Joseph during his years in Egypt, his name, meaning "fruitful," indicates something of the joy that his birth brought to his father's heart. With such a godly sire, Ephraim's place was one that carried with it most unusual privileges. His grandfather too, Jacob, had been led and blessed of Jehovah in an extraordinary way; hence Ephraim's natural heritage was surely one of no ordinary proportions.

Ephraim's only brother was Manasseh. The latter, being the elder, enjoyed the dignity of the firstborn. But Genesis 48 records the interesting story of the grandfather's reversal of the natural order; for, instead of Jacob preferring Manasseh above Ephraim and conferring upon the former a firstborn's blessing, he completely reversed things and exalted Ephraim to the place of supremacy. And although this procedure virtually took Joseph's breath, yet the patriarch was unmoved by his son's objection, saying: "God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh" (vs. 20).

In Deuteronomy 33, we find a superior blessing conferred upon Ephraim by Moses. In contrast with "the thousands of Manasseh," he speaks of "the ten thousands of Ephraim" (vs. 17).

In view of all this, is it not a sad surprise to read the dismal words of Hosea 7? "How have the mighty fallen!" Ephraim is here seen as "mixed among the people." Like many professed Christians today, Ephraim aimed at being a good mixer. He tried to fit in with all classes of people, with the sad result that strangers devoured his strength, to his entire spiritual undoing.

Jehovah describes Ephraim as a cake not turned—all done on one side, all dough on the other; hot on one side, cold

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on the other; unfit for display, and unfit for food. He was like a pancake, fried only on one side. Men looked up to him from beneath and saw a splendid fellow; God looked down from above and saw an inconsistent, unpalatable man. Manward he was one thing; Godward he was quite another.

"How long have you been a Christian?" asked Moody of a young chap at the close of a meeting.

"Five years, off and on," replied the other.

"Yes," retorted the evangelist, "probably more off than on!"

C. H. Spurgeon used to say: "May I not be a double-minded dealer in *flour* by day and *soot* by night."

Ephraim had a wonderful start but a dismal finish. May the Lord give us grace not only to begin but also to "finish our course with joy." May He keep us from being unturned cakes!

Question Box

No. 1280. Please explain Joel 2:28, 29. It seems to refer to Israel in the kingdom but some think it applies to us today.

Please observe that this prophecy (not merely verses 28, 29 but verses 28-32) quoted by Peter on the day of Pentecost as recorded in Acts 2:17-21 is not an isolated passage to be applied at will. It is in a proper order in a book of prophecy that speaks of Israel's repentance, rescue, regeneration, and regeneration in the last days, when Christ returns to this earth. This prediction will be fulfilled completely when the nation Israel is restored to the land of Palestine in the last days and not before. There was a token fulfillment of Joel's prediction at Pentecost; but it was partial and not complete. It is not for us today.

No. 1281. I notice quite often in the magazine that the initials D. V. are used in connection with the continuation of articles. What do they mean?

"D. V." stands for the Latin words, *Deo volente*, which mean, "God being willing."

No. 1282. I am told that the name, "Adam," means *red earth*. If Ad-am is *red earth*, to what kind of earth does "I AM," Jehovah's name refer? It seems funny to me.

The name, "Adam," is taken from the Hebrew, *'adham*, meaning *man* or *man*. The "I AM" title of the Lord has nothing whatever

to do with this. The "am" or "ham" of Adam's Hebrew name is Hebrew, whereas the "AM" of our Lord's title is the English verb. In Hebrew it is 'ahyah.

No. 1283. Is the Church both the body and the bride of Christ, or is it true that the remnant of Israel is the bride?

The bride of Christ and the body of Christ are one and the same, that is, the Church. It is in the epistles that the term, "body" is applied to believers of this age, whereas in The Revelation the word "bride" is used to refer to the same people. In speaking of the Church the Apostle Paul states: "For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they too shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church" (Eph. 5:30-32). It is patent that Paul speaks here (1) of the Church and, (2) of the relationship between Adam and Eve. As Adam said concerning Eve: "This is now bone of my bones, and flesh of my flesh" (Gen. 1:23), so the Church is, figuratively speaking, of the flesh and bones of Christ, His body. Eve's fitness to be Adam's bride was because she was of his flesh; the Church's fitness to be the bride of Christ is because she is of His body. The relationship between a man and his wife, his bride, is a type of the relationship between Christ and the Church. Thrice in The Revelation the Church is alluded to in the wife-to-husband or bride-to-bridegroom relationship (19:7; 21:9; 22:17).

No. 1284. Recently I received a jolt in reading . . . that Matthew puts Christ's birth in the time of Herod the Great, who died in 4 B.C., whereas Luke puts it when Quirinius was Governor of Syria, when there was a taxing and census, in A.D. 6. I cannot seem to get around these figures. Can you help me?

What the writer of the article that you refer to failed to state, and deliberately in our opinion, is that Quirinius (the Cyrenius of Lk. 2:2, A.V.) was twice the governor of Syria. His first term of office was from 7-4 B.C.; his second term, A.D. 6-9. There were two taxations when Quirinius was governor of Syria: the first in 5 or 4 B.C.; the second in A.D. 6 and 7. The enrolment that we read of in the Scriptures is the former, for it is clearly stated, in Luke: "This was the first enrolment made when Quirinius was governor of Syria" (2:2, R.V.) Thus, since Herod the Great died around 4 B.C., and Quirinius made his first enrolment at that time, the date of the Saviour's birth is fairly well settled at 4 B.C., and in this all conservative scholars agree. It is to be noted, however, that there is no length to which destructive criticism will not go to deceive men. Modernism was the source of the article to which the inquirer refers in his query.

No. 1285. Is the Battle of Armageddon referred to in the Old Testament?

Yes. See Zechariah 12:10-14; and compare chapter 14:1-3.

Book Reviews

By KENNETH O. BOUTON

Sermons on the Ten Commandments. Compiled by H. J. Kuiper. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 175 pages. Price, \$2.50.

Here are eleven messages on The Ten Commandments; one on each commandment except the third, on which there are two. The eleven contributing ministers are from the Reformed and Christian Reformed Churches. The editor, Mr. Kuiper, says that these sermons proceed from a conviction that the Decalogue is still valid as a rule of Christian gratitude.

The messages contain many helpful and practical thoughts. There are two reasons why their usefulness will be limited. The first is the frequent reference to "the" or "our catechism," which will hold little meaning for the majority of Christians.

The second reason is based on the statement in the Introduction that, "the Ten Commandments are still the Law of God for the believer of the new day." Compare this with Romans 6:14: "For ye are not under the law but under grace." The righteousness of the law is fulfilled in the believer but not by him (Rom. 8:4). Grace teaches us how to live (Tit. 2:11-14), and the Holy Spirit enables us to live in a way that is pleasing to God (Gal. 5:16, 18, 25).

By HOWARD Z. CLEVELAND

Tried by Fire. By F. B. Meyer. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 192 pages. Price, \$2.50.

No book written by Dr. F. B. Meyer will surpass in practical helpfulness this work on The First Epistle of Peter. What is true of all of Meyer's writings is especially true of this volume, i. e., it is deeply spiritual. The difficult portions have been skillfully treated so as to render them both clear and understandable. For instance, when Dr. Meyer treats the subject of election in chapter 1:4, he dismisses controversy and instead says: "There is no election outside of Christ. We know little or nothing of the secret transactions of Eternity but we can tell if we were included in them by a very simple test. All whom the Father gave to Christ come unto Him (Jn. 6:37). If, therefore, we have come to Christ . . . we may assure our hearts, and dare to lay claim to the blessings and responsibilities included within that mystic circle."

This book will be especially treasured by one whose faith needs strengthening. Dr. Meyer shows with masterful skill God's sufficiency for one going through deep trials and testings. "The very fact of trials proves that there is something in us very precious to our Lord."

Here is a volume that will make a real contribution to the spiritual growth of its thoughtful readers.

OUR HOPE

BY RAY C. STEDMAN

Introductory Guide to the Old Testament. By Merrill F. Unger, Ph.D. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 420 pages. Price, \$4.95.

The field of Old Testament Introduction has suffered greatly from a rash of text-books representing varying degrees of modern destructive criticism. Even otherwise conservative authors have been unduly influenced by the "assured findings" of the critics. It is, therefore, most refreshing to hear this trumpet of no uncertain sound ring out in stout defense of the conservative position. Of unquestioned scholarship and ability, Dr. Unger's text richly deserves its first prize award in Zondervan's recent Christian Textbook Contest.

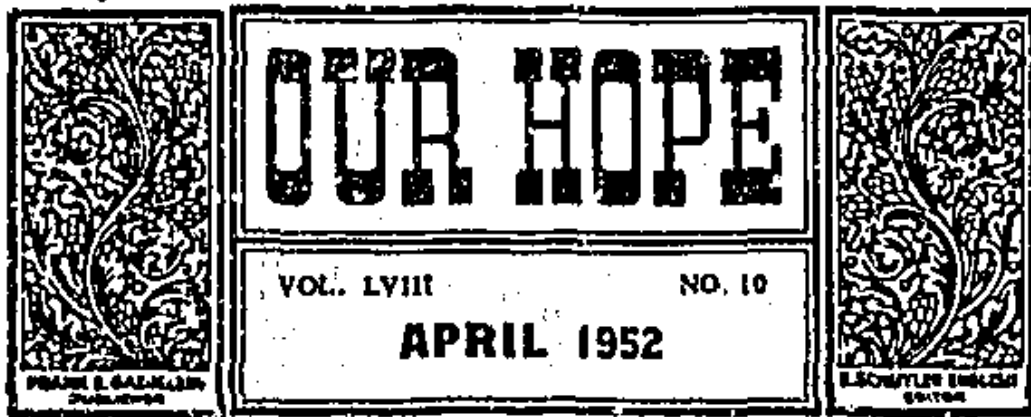
A glance through the table of contents reveals the completeness of his survey. Problems of inspiration, canonicity, unity, authorship; discussions of the text, the Apocrypha, and ancient versions; concise introductions to individual books: all are presented in clarifying and exhaustive detail, slanted always in defense against the unsound theories of humanistic antagonists. It is this very slant which may serve to discredit the book in the eyes of those who never seem able to take a firm stand on any question. For Dr. Unger, wisely, refuses to scrape and bow to the touted "scholarship" of the critics, as witness this sentence: "It is accordingly evident that the critical theory has been deliberately fabricated and foisted on Old Testament scholarship to explain away the supernatural, whether in revelation, miracle or fulfilled prophecy." The format of the book is greatly aided by the bibliographical insertions which appear at the end of each major division in the chapters. There is also a general index and scriptural quotation index. For text-book purposes a number of illustrations would be of real aid, especially in the fields of texts and versions. Unfortunately, a quantity of typographical errors mar the first half of the book, though it seems to have been proof-read more thoroughly in the remainder.

Not all conservative scholars will agree with Dr. Unger's conclusions on chronology on pp. 192-94, but beyond question, orthodox scholarship is greatly indebted to Dr. Unger for this splendid presentation of the conservative position on introductory matters.

The Final Invasion of God. By John P. Woods, M.A., Th.B. W. A. Wilde Company, Boston. Cloth binding, 87 pages. Price, \$1.50.

A refreshing approach to the fact of the second coming of Christ, in man-on-the-street language, is contained in this volume. It is not a description of the second advent but a defense of its logical inevitability, designed to catch the attention of the average citizen. In view of this express design, no distinction is made between the Lord's coming for and with His saints, and no discussion is made of the Millennium or related matters. Despite the over-all soundness of the book, a statement on page 74 is open to question. The author says that, "hell is the place where a man gets out of the reach of the moral and ethical arm of God." This would seem in direct contradiction to Philippians 2:10. This reviewer has often heard the late H. A. Ironside remark: "Hell is God's well-ordered prison house; the lake of fire is His penitentiary."

"Churchianity will not save you any more than it did the church of the Lapdiceans"



Editorial Notes

MEMORIAL EDITORIAL: "These things said Esaias, when he saw His glory, and spake of Him" (John 12:41). Inasmuch as in the Gospel of When He Saw His Glory John our Lord is described as the Son of God, the true God and the eternal Life,

the Holy Spirit reveals the fact that He, who manifested His glory on earth in incarnation as the Only Begotten of the Father, also manifested His glory in Old Testament times. These manifestations can be traced in Israel's history.

The uncreated Angel, the Angel of the Lord, as He is called, was the Son of God Himself. The third chapter of Exodus makes this evident. The Angel of the Lord appeared in the burning bush and then revealed His identity: the "I AM." "I AM THAT I AM."

Before Moses, Abraham had seen and recognized Him as the Lord. Three came to him at Mamre. The One in the middle he worshipped. Before Him Abraham bowed, and called Him "My Lord" (Gen. 18:1-3).

Joshua saw the same One as a man with a drawn sword: "And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant?" And the answer came: "Loose thy shoe from off thy foot; for the place where thou standest is holy. And Joshua did so" (Josh. 5:13-15).

At other occasions the same visitor from heaven appeared and manifested His glory. He appeared suddenly and then disappeared in the same manner. Manoah and his wife saw

Him. They brought Him a sacrifice. "It came to pass, when the flame went up toward heaven from off the altar, that the angel ascended in the flame of the altar. And Manoah and his wife looked on and fell on their faces to the ground" (Judges 13:20).

Prophets saw the Lord and beheld His glory, like Moses, Elijah, Daniel, and others. Isaiah's vision however is singled out, and the Holy Spirit calls our attention especially to that one vision. The glory he saw was His glory who had come to earth in the garb of a servant.

And we behold His glory. It is in His Word where it shines for us. There we behold as in a glass the glory of the Lord. The glory we behold is far greater than the visible glory that Isaiah saw when he gazed upon Him sitting upon a throne, high and lifted up; when he heard the "Holy, holy, holy" of the Seraphim (Isa. 6:1-4). We behold His different glories in the Word. His eternal glory, which He had with the Father before the world was; His glory, as the head of creation, who created all things and by whom all things consist; His moral glories in incarnation; His acquired glories in resurrection—all these we see in His Word. It must be the first thing with every true believer to behold His glory, to pray for a vision of it through the power of the Holy Spirit, and then never to lose sight of the glory of the Lord and the Lord of glory. It is the one object which must be steadily before our hearts, yea, which will never, nor can ever lose its charm. And higher still we are led. We know what Isaiah did not know in seeing His glory—that we are one with the Lord and that His glory, the glory He acquired, is shared by us.

"When he saw His glory." What was the result of that vision for Isaiah? Self-judgment, confession, cleansing, self-surrender, communion, commission, and intercession. It cannot be anything less for us, but even more than that. In His presence, occupied with His glory we, too, are led by His Spirit to self-judgment and experience the same blessed results Isaiah experienced in seeing His glory. But higher and deeper is our communion than Isaiah's could ever be. We know the Lord of glory in the fulness of His love and power. Greater and better is our commission for service

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into which He has called us. We are the messengers of His love, called to make known His glory. Seeing His glory changes us from glory to glory into the same image. Becoming more Christlike, walking as He walked, can only be accomplished by "seeing His glory."

All the worldliness so marked among God's people today would cease if the glory of the Lord, the Lord Himself, were the real object of the believer's heart. Ephraim, as Hosea's message informs us, had joined himself to idols. "Leave him alone" was God's verdict upon Ephraim. Severe sufferings followed, but these could not wean Ephraim, the house of Israel, from their evil ways. Their blessing was to come in another way. By the Lord's power Ephraim shall say: "What have I to do any more with idols? I have heard Him and observed Him" (Hos. 14:8). The sight of Him and His glory can only restore a true power for a surrendered life.

Hast thou heard Him, seen Him, known Him,
Is not thine a captured heart?
Chief among ten thousand own Him,
Joyful choose the better part.

What has stript the seeming beauty
From the idols of the earth?
Not the sense of right or duty,
But the sight of peerless worth.

Not the crushing of the idols,
With its bitter void and smart,
But the beaming of His beauty,
The unveiling of His heart.

'Tis that look that melted Peter,
'Tis that face that Stephen saw,
'Tis that heart that wept with Mary
Can alone from idols draw—

Draw and win, and fill completely,
Till the cup o'erflows the brim;
What have we to do with idols,
Who have companied with Him?

A. C. G., 1914.



His Essential
Glory

The essential glory of our Lord is the glory that was His in eternity, the glory that He had with the Father before the world was, the glory of the only Begotten of the Father. No one could rob Him of that glory. It was His

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right, because He is God, co-equal with the Father and the blessed Holy Spirit. This glory was always His. He was "in the form of God" (Phil. 2:6)—not as to shape, for "God is a Spirit" (John 4:24), but as to His nature, His character. Yet the wonderful mind of the Son caused Him to lay aside that glory in order to serve sinful man through death, that He might redeem him to Himself. Do not misunderstand: our Lord did not lay aside His Deity but He did empty Himself of the glory that He shared with the Father, until He should accomplish His redemptive work at Calvary (John 17:5).

The record of the path that led our blessed Lord from the place of His essential glory to His place on the cross is found in Philippians 2:6-8. There are seven steps in that pathway.

(1) He was "in the form of God." As has already been stated, this has nothing to do with the shape of God, who is Spirit, but with His nature or character. In every respect the Son was God, as He still is God. He was Spirit. He was able to manifest Himself in the semblance of man, or in other ways, as He did of old to Abraham, Moses, Joshua, Isaiah, Daniel, and others. Yet in essence He was a Spirit. He was in the form of God.

(2) He "thought it not robbery to be equal with God." That character and position that He had with the Father and with the Spirit, that which was His by divine right, He did not consider a thing to be held. In His omniscience He knew that it must be laid aside if He were to effect man's salvation. The mind of Christ grasped for the place of humiliation rather than the place of glory. His love thus manifested itself in eternity.

(3) He "made Himself of no reputation," that is, He took the step which required that He divest Himself, for a time, of the glory that He had with the Father.

(4) He "took upon Him the form of a servant." Not in the form of God could He accomplish man's redemption, but in the form of a servant, the Creator becoming like the creature, as the One who ministered rather than to be ministered unto. In His incarnation He emptied Himself of His glory.

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(5) He "was made in the likeness of men." It was not as an angel that He served mankind but in the likeness of men. He entered this world through the womb of a woman, and in the likeness of men. Yet there was a difference. His conception was by the Holy Spirit and not by man. He possessed no sinful nature as do all other men, for He was still God. Yet His fashion was in the likeness of men. He lived in human form; moreover, He was the perfect Man, the God-Man.

(6) "And being found in fashion as a man, He humbled Himself." He could readily have established Himself as the Superman, by His power and character. But He did no such thing. He, who did not consider the glory that He had with the Father a thing to be grasped at, sought no earthly glory for Himself. No, He humbled Himself. His birth was a humble birth in a humble home. His childhood was a humble childhood in a humble village. His friends were humble men from humble circumstances. He dwelt in no palace. He possessed no riches. Humility was His character from beginning to end.

(7) He "became obedient unto death, even the death of the cross." It was the will and purpose of the Godhead that the Son must die for the sin of the world. And the Son was obedient to that righteous demand on the part of God. Such was the Son's humility, such was His obedience, that He voluntarily suffered the most shameful and cruel death ever devised by man, death by crucifixion. He "became obedient unto death, even the death of the cross."

The mind that was in Christ Jesus (vs. 5) conceived that His eternal and essential glory was not a thing to be cherished when, by relinquishing it, He could redeem fallen man. Thus He who had glory with the Father before the world was, divested Himself of that glory, took upon Himself the form of a servant in the fashion of a man, and poured out His blood at Calvary—for you and for me. Is there any sacrifice that we can make for Him that is too great?



Gazing upon the face of Jesus in the glory of God, your path will be brighter and brighter unto the perfect day.

His Acquired Glory

That the Lord Jesus Christ, the Man who is now at the Father's right hand, donned again the glory that He had with the Father before the world was, goes without saying. In His wonderful intercessory prayer, that was His request: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John 17:5). There can be no doubt that the Father answered the Son's prayer. Again He possesses His essential and eternal glory. But another glory has been given to Him also. It is His acquired glory, the glory that He earned because of His obedience. "He became obedient unto death, even the death of the cross. *Wherefore* [because of His obedience] *God also hath highly exalted Him*" (Phil. 2:9).

As there were seven steps leading to Christ's humiliation, so there are seven steps in His exaltation. The record of the path that took our Lord from the place of the cross to the place at the right hand of the Majesty on high is written in Philipians 2:9-11.

(1) "Wherefore God also hath highly exalted Him." He who was lifted up from the earth to hang on a cross has been taken up from the earth into heaven and has been highly exalted there. Yes, "Christ died for our sins according to the Scriptures, and . . . was buried" (I Cor. 15:3, 4). But He did not stay in the tomb; "He rose again the third day according to the Scriptures." And, after forty days, He ascended up on high, passing through the heavens into the Father's presence where He is seated at the Father's right hand, waiting expectantly until His enemies be made the footstool of His feet (Heb. 10:14). There is a Man in the glory. It is the crucified, risen, exalted Son of God who has been glorified because of His work of redemption, His achievement on our behalf.

(2) "Wherefore God also hath . . . given Him a name which is above every name." There is no name such as "Jesus" has in His exalted position. Enoch walked with God, and so did Noah. Abraham was the friend of God. Moses, the meekest of men, spoke with God face to face. David was a man after God's own heart. Of all men born of women to his time, none was greater than John, the

Baptist. But the names Enoch, Noah, Abraham, Moses, David, and John are not equal to the name "Jesus." His name, because of His Person and work, is above every name.

(3) "That at the name of Jesus every knee should bow, of things in heaven." At that name every knee is going to bow some day. The name "Lord" has always been associated with Deity. The name "Christ" has always spoken of God's Anointed. But the name "Jesus" has not always been exalted. It was the Son's name of humiliation: Jesus, of Nazareth, the carpenter's son (so-called). To that name, however, every knee will bow, of things in heaven. The angels and archangels, the seraphim and living creatures, and the redeemed out of every age will bow to that exalted name.

(4) "And things in earth." The name "Jesus" will be paid obeisance here on this earth where He was rejected, for one day every knee on earth will bow to Him.

(5) "And things under the earth." Yes, in hell too, every knee will bow to His exalted name. It will be too late for those who thus bend the knee to Him to be saved, for their eternal destiny will then have been sealed. Yet they *must* subject themselves to Him in that day when they will acknowledge that this very "Jesus" whom they despised is above all.

(6) "And that every tongue should confess that Jesus Christ is Lord." Not only will the redeemed confess that name, but the condemned will also speak openly to confess that Jesus is both Lord and Christ—not Lord and Christ in a personal way, their Saviour and Friend; but Lord and Christ, their Judge and the One whose right it is to reign.

(7) "To the glory of God the Father." The acquired glory of our blessed Lord, the glory that is bestowed upon Him for what He has accomplished, will redound to the glory of the Father, when Father and Son are vindicated before their rejectors and magnified by the redeemed.

"Now we see not yet all things put under Him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor" (Heb. 2:8, 9). Glory to His name!



OUR HOPE

Our dear friend, Paul Beckwith, sent as a quotation, from a volume entitled *Evangelist's Commentary*, that we feel we must pass along to our reader-family.

"One of John Wesley's associates, named Samuel Bradburn, was much esteemed as a good preacher and an excellent man. At a time when he was in straightened circumstances, Mr. Wesley sent him a five-pound note, with the following letter:

Dear Sammy:

"Trust in the Lord and do good: so shalt thou dwell in the land and verily thou shalt be fed."

Yours affectionately,

JOHN WESLEY

"The reply was prompt:

Rev. and Dear Sir:

I have often been struck with the beauty of the passage of Scripture quoted in your good letter, but I must confess that I never saw such useful expository notes on it before.

I am, reverend and dear sir, your obedient and grateful servant,

S. BRADBURN

Faith is followed by fruits, and the best commentary on the reality of the Christian faith is a Christlike spirit. Writes the Apostle James: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone" (2:14-17).

Let us be careful to live out the life that is ours by faith, the life of the compassionate Christ who lives in us.



"Soul Sleep"

Is Error

One of the many modern errors, one that is materialistic and almost atheistic, is the doctrine of "soul sleep." In its strongest form it denies entirely the existence of the soul apart from the body; in its weakest form it asserts that the soul sleeps except when it is united with the body.

Whether it be held in its grossest or least objectionable mold, it is in direct opposition to the Word of God. It proposes that there is immortality only for the righteous dead, a teaching known as "conditional immortality," or, to express it in another way, it denies the everlasting judgment of the wicked. Anyone who reads his Bible intelligently and without prejudice must see that such doctrine is utterly false and is, therefore, of the devil and not of God. There is ample material in the New Testament to brand as untrue the theories of those who teach "soul sleep" or "conditional immortality."

In Matthew 17, in which an account of our Lord's transfiguration is given, we read that "there appeared unto them [Peter, James, and John] Moses and Elias talking with Him" (vs. 3). Let men argue, as some do, that Elijah was translated and did not die and that, therefore, his soul lived because it remained always with his body, what can they propose in connection with Moses? "So Moses the servant of the Lord died there in the land of Moab, according to the Word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day" (Deut. 34:5, 6).

In Luke 16 is written our Lord's account of the rich man and Lazarus. In it we find that not only Lazarus, the man who died in faith, but the rich man also was conscious after death—the former in Abraham's bosom, the latter in hades. Let the proponents of the doctrine of "soul sleep" argue, as they do, that this is a parable, the truth of the passage cannot be gainsaid without impugning the honor of our Lord. In the first place, the Lord Jesus did not say that He was speaking a parable but declared: "There was a certain rich man, etc." However, even supposing the account to be a parable rather than an actual case, the point of every parable of Christ's was to teach truth; and if this account in Luke does not teach the truth of consciousness after death, conscious blessing for the saved and conscious suffering for the lost, what does it teach?

Luke 23 tells us of the dying thief on the cross, to whom the dying Saviour said: "Verily I say unto thee, Today shalt thou be with Me in paradise" (vs. 43). Let the critics

argue, as they do, that we read the Scripture wrong, that our Lord put it this way: "Verily I say unto thee today, Thou shalt be with Me in paradise," it is unconvincing. When, in all the accounts of His speech, did our Lord use the word "today" in such a way in connection with the what He was saying, "Verily I say unto thee *today*"?

Acts 7 gives the account of Stephen's martyrdom. When he was stoned, we read that Stephen cried: "Lord Jesus, receive my spirit" (vs. 59). There was no doubt in Stephen's mind that his spirit would go immediately into the presence of the Lord. Stephen did not believe in "soul sleep."

Finally, let Paul speak. Twice he penned words that deny categorically the doctrine of "soul sleep." "We are confident," he writes, "and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8); and again, "For I am in a strait betwixt two [whether to live or to die], having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23).

Do not be deceived by those who teach "soul sleep." It is not according to the Word of God but is the outcome of man's reasoning. It is nonsense and nothing less.



There are two factors in the soul of the Faith and Hope believer in Christ that look to God's faithfulness for their fulfilment, namely, *faith* and *hope*. Both are intimately connected with our salvation. "By grace are ye saved through *faith*," the apostle writes to the Ephesians (2:8); "for we are saved by *hope*," the apostle tells the Romans (8:24). There is quite evidently a familiar link between these two principles. Yet there is a marked distinction between them also.

Faith receives what God has given; *hope expects* what God has promised. Both faith and hope look to God confidently, the former resting in what has been done in the *past*, the latter longing for that which will be done in the *future*.

Hope depends for its strength upon the strength of faith. If faith wavers so will hope. But if faith abides in the strong confidence that what God has promised He is able to perform, so will hope wax strong and not be ashamed.

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As a point of illustration, the Christian may be likened to a vine. Faith composes the roots of the vine, while hope forms its tendrils which stretch forth to grasp the wall and grow into beautiful blossom. The soul reaches in faith deep into the eternal Word of God, and rises in hope that feasts upon His promises that cannot fail.



A man once went to Dwight L. Moody and told him that he was worried about his salvation, because he did not *feel* saved.

"Was Noah safe in the ark?" the evangelist asked him.

"Certainly he was," replied the inquirer.

"Well," Mr. Moody countered, "what made Noah safe—his feelings, or the ark?"

"It was the ark, of course!" the man exclaimed. "How foolish I have been! It is not my feelings but Christ who saves."



Just as we were ready to go to press we P. D. Loizeaux learned of the Home-Call of P. Daniel Loizeaux in his eighty-first year, at his home in Philadelphia on February 7th, after a heart attack. Mr. Loizeaux, in fellowship with believers known as the Plymouth Brethren, was for many years the active head of Loizeaux Brothers Bible Truth Depot, New York. He was an ardent defender of the faith, a deep student of the Bible, and was devotedly interested in foreign missionary ministry. Our sincere sympathy goes out to his widow, two sons, and three daughters who survive him while, at the same time, we rejoice for our departed friend in his joy of being in the presence of the Lord Jesus and of being united with many of the saints who preceded him in entering the house of many mansions.



It is with gratitude to God and hearty thanks to you, His stewards, that we acknowledge the donations to the *Missionary Subscription and Book Funds* during the first month of the year, sufficient to renew the expired missionary subscriptions to January 31st, and to meet the demands

for books on the part of the Lord's servants on mission fields. Donations are tabulated below:

Our Hope Missionary Subscription Fund, January, 1952: Nos. 52-1M, \$25; 52-2M, \$7; 52-3M, \$20; 52-4M, \$4; 52-5M, \$2; 52-6M, \$6; 52-7M, \$2; 52-8M, \$6; 52-9M, \$7; 52-10M, \$1; 52-11M, \$4; 52-12M, \$2; 52-13M, \$3; 52-14-M, \$3; 52-15M, \$5; 52-16M, \$5; 52-17M, \$10; 52-18M, \$6; 52-19M, \$15; 52-20M, \$10. Total, \$141.00.

In addition to the above contributions, a gift of \$437.00 was received, to be applied to needs in the *Missionary Subscription Fund* and elsewhere. A temporary receipt has been issued until the exact distribution is determined. Generally speaking, therefore, donations to this fund in January approximate \$578.00.

Our Hope Missionary Book Fund, January, 1952: Nos. 52-1B, \$20; 52-2B, \$15; 52-3B, \$5. Total, \$40.00.

Corrections Through an oversight a glaring mistake appeared on page 566 of the March issue. The strange word "waters," in the caption near the top of the page, should be "waters"—**BREAD CAST UPON THE WATERS.**

Also, on page 571, line 10, the semicolon should follow the word "savor" and not "world."

The mistakes occurred in making up the pages after the galley proofs were read. We are sorry.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler English:

April 6-13—Columbus, Ohio: Soul's Harbor, 66 S. Third St.

Dr. Frank E. Gashelcin:

April 18-20—Northport, N. Y.: Northport Methodist Church; Youth Conference.

April 22—Philadelphia, Pa.: Eastern Baptist Theological Seminary; Chapel Service.

Dr. Herbert Lockyer:

April 1-6—Panama City, Fla.: Cove Baptist Church.

April 12-23—Sioux City, S. D.: Central Baptist Church.

Pastor Lehman Straus:

April 2, 9, 16, 23, 30—Souderton, Pa.: Calvary Mennonite Church.

April 4—New York, N. Y.: Calvary Baptist Church.

April 6, 13, 20, 27—Bristol, Pa.: Calvary Baptist Church.

April 7, 14, 28—Philadelphia, Pa.: Philadelphia Bible Institute; Weekly Bible Lectures.

April 8—Caldwell, N. J.

April 18—Philadelphia, Pa.: Conservative Baptist Youth Rally.

April 21—New York, N. Y.: Rally of Conservative Baptist Churches.

God used the poor widow to feed Elijah; but Elijah's dependence was not upon the widow but upon God.

Service

By WALTER E. MARSH*

In a recent article,† under the title "Worship," we saw that true worship, or worth-ship, is living a life of love to God, with all that is in us physically, emotionally, mentally, and above all spiritually, thus giving our Father and our Lord Jesus Christ the pre-eminence in every phase of our being all the time; for as the Apostle Paul puts it: "In Him we live and move and have our being."

Now we consider the next thing required of the Christian.

In Matthew 4:10, our Lord, in rebuking Satan said: "Thou shalt worship the Lord thy God and Him only shalt thou serve." It is as though we had a coin. On the obverse, or head, side is the requirement to give God the pre-eminence in worshipping Him, while on this, the reverse side, is His requirement that those who so live a life of true worship should follow it up by *servicing* Him. "Him only shalt thou serve."

This command admits of no choice of master. It is not optional; it is mandatory. God, our Father, will not share our allegiance with anyone. He demands our complete service. Neither will Christ take a secondary place.

Service is the active side, while the life of worship is the passive. Service is the outward visible evidence of the inward invisible life of worship. Service is the tangible proof of the intangible, of the Spirit working within, working outwards. It is the inevitable sequel of love, for love always wants to express itself in giving.

First let us consider who are to serve, for not everybody has that prerogative.

God's command in Deuteronomy to love the Lord, etc., was given exclusively to Israel, to His own, for they alone knew enough of His lovingkindness and tender mercies to love Him. And out of His own people He picked qualified servants to do specific work for Him. He Himself directed

*Mr. Marsh, formerly a barrister in London, England, is now a lay preacher who resides in Vista, Cal., who has written for these pages on several occasions.

†July, 1951.

that the house of Aaron alone, were to be the priests, and to them He gave the exclusive right of offering the sacrifices of the people. In the same way He appointed the Levites to slay the victims to be sacrificed; while none but the Levites were allowed to bear the ark from place to place.

When the Lord Jesus gave the great commission, it was only to those who then loved Him and to those in succeeding generations who would love Him and would be prepared to give up all for Him.

We cannot serve the Lord unless we first live a life of devoted worship. The Old Testament saints called it "fearing the Lord"; the New Testament saints called it "loving the Lord." Sometimes, perhaps, it would be well to use the older phrase, i.e., in its true meaning. It does not mean being afraid of God, but it does mean having a reverential love, or a loving reverence, closely coupled with a fear of sin, so that at the same time as we love God, we fear grieving Him. The New Testament idea of loving God is, of course, wholly good, yet the idea of loving Him that we dread, or fear, the idea of fearing Him.

God will not accept any service unless it is motivated by love for Him, where "the love of Christ constraineth us," or controls us. A Christ-controlled life is a life ready for service. It has received its preparation. The inner life of communion is followed by the outer life of whole-hearted service and devotion. Just how much time and effort does thus serving God entail?

Giving out an occasional Gospel of John or a tract, or even what we call "living the life," is not enough. Often the so-called separation from the world consists of a series of negatives, of things we abstain from doing because we feel we should not, but this is not enough. Even if we were spotless and above reproach in all these negative things, it still is not enough.

Up to this point we have been introverts, looking within at ourselves, endeavoring by God's help to grow into fine Christians and to bear the fruit of the Spirit. Wonderful? Yes. The will of God? Yes. And yet it is not enough. Having developed to the point where God is in our inner and personal life, we must go further and have Him in our

outer and public life. This is an important distinction and a definite advance in the Christian life. It is necessary that our spiritual lives should be balanced. While still being introverts, insofar as our personal growth is concerned, we should become extroverts with an enlarged vision of the world's need and an overwhelming desire to fulfil our destiny in meeting that need.

We must not only pray and grow in the graces of the Spirit but we must consult God about our public lives, that life among men whereby we live and move in lieu of the Saviour. We must seek His guidance to make sure that we are in the right place at the right time to be available when He has a special work for us to perform for Him. God may have a special will, or specific mission for my public life. It may be at the turn of the road just ahead that He will need me, so I must allow Him to guide my steps that, when that turn of the road is reached, I shall be there ready for service.

Someone has pointed out that there is a man in the New Testament of whom it is recorded that God used him but once. He may have been used by God at other times and in other ways; we do not know. But we do know that when God particularly wanted him on the one important occasion recorded, he was there, waiting and available for divine use.

His name was Ananias (not the husband of Sapphira). In Acts 9 we read that the Lord sent him to Saul of Tarsus, who had been blinded from his arrest by the Lord Jesus, and, following the Lord's directions, Ananias ministered unto Saul, who received his sight. The point is that Ananias was at Damascus when he was wanted there, for his steps had been ordered by the Lord. God was in his public life as well as in his private life. God was in his manifest outer life as well as in his hidden personal affairs. Thus it is necessary to take counsel with God about your extrovert life that you may fulfil His purposes concerning you and thus serve Him. The Lord requires not only that we love Him but that we prove our love by selfless service. We are saved to serve Him *to the limit*, as He loves us and proved His love to the limit.

What does Paul say about it? In Romans 1:1 he describes what he became after he was born again: "Paul, servant of Jesus Christ, called to be an apostle separated from the Gospel of God."

The word translated "servant," means *a slave*. But the Greek has two different words for slave—one, when a man was taken prisoner by war, in which case he would be a most unwilling slave to his captor; the other word for slave was used when a female slave had a child born in the house of the master. Such a child, when grown, would have known no other home but the one where he was born; he belonged there by right. And it is this latter word that Paul used when he said he was a slave of Jesus Christ—born again, into the family of God—a freedman by the Gospel and yet a slave of Jesus Christ.

To understand this paradox turn to Deuteronomy 15. The Israelites were told by God, through Moses, to release their slaves every seven years, if such slaves were of Hebrew race and wanted to go; but in verses 16, 17 it says: "And it shall be, if he [the slave] say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant forever."

If a man like that, who became a slave probably through owing money, could learn to love his owner to the point where he would prefer him to freedom, how much more should one, redeemed by the precious blood of Christ and who has been accepted in the Beloved, desire to consecrate his life henceforth to his Redeemer, voluntarily bound to him by three cords of love: (1) the love of the Father who gave (God the Giver); (2) the love of the Son who came and gave (God the Gift); and (3) the love of the redeemed for the Redeemer!

Paul was not merely the slave; he was the love-slave of Jesus Christ. He loved and served to his limit. In Galatians 6:17 he writes: "I bear in my body the marks of the Lord Jesus," or, "I bear branded on my body the Owner's stamp," the stigmata of the Lord Jesus. Paul had suffered physically for the Gospel to such a degree that his body was permanently

disfigured, branded on account of his love for Christ. And according to our abilities and opportunities, the Lord Jesus expects us to be completely His also.

In our article, "Worship," we were considering whether we really thought of God as the One most worthwhile and, therefore, as the One we really worshiped. Here we turn over to the other side of the coin, as it were and, in Matthew 10:37, we find the gentle Christ turning the tables on us, saying: "He that loveth father and mother more than Me is not worthy of Me. He that loveth brother or sister more than Me is not worthy of Me." Then, in vs. 38, He continues: "He that taketh not his cross and followeth after Me is not worthy of Me."

It is no longer a question of whether we consider God worthwhile, of what we think of Him, but rather what He thinks of us. In this triple statement He makes it unquestionably clear that, if we give Him a secondary place in any phase of our affection, we are not worthy of Him who poured out His love unstintedly on us. But love delights to give. Giving is the fruitage of loving; thus the inner life of communion must be followed by the outer life of service to God only.

In the first two of the three times He used the phrase, "not worthy of Me," our Lord warned His followers against allowing their human love to override the call of His divine love. Even in the family, love for Christ must come first. Then, in the third "not worthy of Me," we see the operation of love, like a thread woven into the very texture of our inner life. The Lord did not say, "My cross," but "his cross," the disciple's own cross. How does the love come in there? Because it is not something forced upon him; it is something that he may either stretch forth to take, or leave alone. If he takes it, it is because the love of Christ impels him to. This must not be confused with the cross of affliction or hardship which God has to permit so as to bring the man back to the fold; rather, it is something that the consecrated man or woman deliberately reaches out and takes, when he or she attempts to do something towards saving men and building up the kingdom of God.

When one's love for Christ has grown so that He is placed

on the throne and rules the life, then such an one is impelled, compelled, by love to stop, to stoop, to pick up his cross and undertake for God. In taking up *his* cross he is witnessing for the cross of Christ. The taking up of one's cross often means the world's enmity and ridicule. Even so, what of it? They thought our Lord was mad, an eccentric, out of the center, odd. We should glory to be in such divine company. We know one thing: we shall never be alone, for He said: "Lo, I am with you always, even unto the end of the age" (Matt. 28:20).

Again, in Acts 1:8, Christ said: "Ye shall be witnesses unto Me." A witness is a martyr, one who bears testimony, one who gives evidence as to the truth of something. Witnessing to the power and efficacy of Christ's redemptive work is a part of our cross on account of the antagonism it engenders. It is the particular work given by Him to us to do for Him. He has entrusted to us the task of bringing certain unsaved ones to Him. In II Peter 3:9 are these words: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward [or longsuffering on your account—this is addressed to the 'beloved,' see v. 1], not willing that any should perish, but that all should come to repentance."

In view of the fact that these words were addressed to the "beloved," this verse certainly lends itself to the inference that we are held responsible to God if we fail to witness for Christ. This is an awful and solemn thought. But just as God was longsuffering towards us when we were still in our sins, before we became reconciled to Him, so is He patient and longsuffering towards us now in our tardiness in witnessing for Christ, giving us opportunity after opportunity for bringing in the unsaved. Oh, how the lovingkindness, and longsuffering, and patience of our God should stir up our sluggish hearts and fan our love into a consuming flame whereby we may truly worship Him and take up our cross and follow Him, serving Him in spirit and in truth.

We cannot live on yesterday's manna. The personal faith that feeds upon Christ *daily*, alone can keep the soul.

The Revelation, Verse-by-Verse

BY E. SCHUYLER ENGLISH

Chapter VIII, Verses 7-9

VERSE 7

"And the first sounded [his] trumpet: and there was hail and fire, mingled with blood, and they were cast upon the earth." In these trumpet-judgments that are now to fall one after another upon the earth, we have one of the most obscure portions of The Revelation; for there is, it appears, less light from other Scriptures thrown upon the symbolism here than elsewhere in this final book of the Bible. It is folly, therefore, to dogmatize upon the precise nature of the fulfilment of these predictions. We can be sure of one thing—they will be consummated; and we can discern the awful implications as to the devastating violence and terrifying effect that these judgments will produce among the inhabitants of the earth.

It may be asked: "If it is so difficult to understand and interpret certain portions of The Revelation, such as this one, why bother? There are plenty of other parts of the Bible than *can* be understood." In reply, let us bear in mind that the last book of the Bible is not a sealed book (Rev. 22:10). Its true interpretation can be known, and it is profitable for God's people to seek earnestly to discover what He has graciously revealed. The study of The Revelation is more than the gratification of morbid curiosity; it is the evidence of the desire to know God's mind and purposes in respect to the vindication and glorification of His Son, the blessing of His people both in heaven and on earth, and the discharge of His righteous judgment upon all who reject His Word.

Upon the sounding of the first trumpet of John's vision, "hail and fire, mingled with blood . . . were cast upon the earth." Such catastrophic phenomena as these, are typical examples of the display of divine judgment. They once fell upon the earth in former days when, during Moses's contest with Pharaoh, "hail, and fire mingled with hail, very grievous," smote the land of Egypt, inflicting both man and

beast, every herb of the field, and every tree of the field (Ex. 9:24, 25). It will also be remembered that, among the plagues that beset Egypt in those days, were one in which the rivers were turned to blood (Ex. 7:20, 21) and another wherein darkness covered the land (Ex. 10:22, 23). For this reason it is thought, by some, that all of the trumpet-judgments are to be understood literally. Such things as these occurred before and God can cause them to take place again. Indeed He can! Surely the predictions can be taken in a literal way.

The Revelation is, however, a book of symbols. Consequently these predictions that we are now considering may denote more than the supernatural effects upon nature and heavenly bodies that are designated. In either case, whether the prophecies be interpreted literally or figuratively, their fulfillment must be wrought by divine power. With God nothing is impossible. His power is unlimited. He can accomplish His purposes merely by taking thought or speaking a word. Fiery judgment is to fall upon the earth. It may well be that this will be in the form of literal "hail and fire, mingled with blood." What the Almighty has done before He may do again.

"And the third part of the earth was burnt up, and the third part of the trees were burnt up, and all green grass was burnt up." The descent of divine wrath by means of hail and fire, such as is here pictured, whether its connotation be literal or figurative, will cause the destruction on the earth. A catastrophe of this nature cannot fail to have an effect upon mankind. If a portion of the earth be scorched, a portion of the trees be razed, and all of the grass be consumed, there must follow agricultural dearth and a measure of commercial chaos. Since green pastures are indicative of God's loving care (Psa. 23:2; John 6:10), contrariwise a scorched and barren earth signifies the withdrawal of His kindness and mercy. And when such devastation is brought about as a result of His direct work of judgment, how desolate the scene becomes! Isaiah speaks prophetically of the same period in the world's history: "For it is the day of the Lord's vengeance . . . and the land thereof shall become burning pitch" (34:8, 9). It is not a happy picture.

We learned in chapter 7, where it is told that four angels, standing upon the four corners of the earth, will hold fast the four winds so that "no wind might blow upon the earth, nor upon the sea, nor upon tree" (vs. 1), that trees are a figure of men in their dignity and arrogance, supposing themselves to be independent of God's sovereignty. The tree also suggests nobility and leadership among men (Eze. 31:3).

Grass is a symbol of man in his weakness. "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away" (I Pet. 1:24).

Thus, if symbolism is to be employed in connection with the interpretation of this judgment, man, in his pride and self-constituted independency of God, will be sorely tried by the divine, fiery judgment that is to come, and men *en masse* will be destroyed. Whatever the exact character of the judgment of the first trumpet, its results will be violent and far-reaching.

It is to be observed however, that, if the trees and green grass of this prediction are to be understood figuratively, a genuine difficulty arises. The fact that "all green grass was burnt up"—if grass denotes man in his weakness—would leave us with no other conclusion than that man will be wholly annihilated. But we know perfectly well that this is not so, for prophecies regarding the times that will follow this first-trumpet-judgment show man to be very much in evidence.

It seems quite clear, therefore, that the judgment introduced by the sounding of the first angel's trumpet should be interpreted in a literal way. At the same time, it is neither illogical nor unreasonable to surmise that the final results of this judgment will surpass merely the physical suffering, severe as it will be, that the demolition of natural resources will achieve. For let one-third of the earth's vegetation be consumed, so that harvests will be bad, and let commerce be retarded and prosperity supplanted by poverty, and great will be the political upheavals that will follow. It is in such an atmosphere that anarchy and revolution thrive.

VERSE 8

"And the second angel sounded [his] trumpet: and as a great mountain burning with fire was cast into the sea, and the third part of the sea became blood." There is a strong hint here that this passage, pertaining to the second angel's trumpet, is to be interpreted figuratively and not literally; for it is not stated that "a great mountain . . . was cast into the sea," but, "as a great mountain . . . was cast into the sea." Something *like a great mountain* is thus to be dislodged.

Let us make it perfectly clear that the omnipotent God is able, should He so desire, to lift the largest mountain from its base and project it into the ocean one thousand miles distant. In fact, for Him literally to do this might be easier (if we may use such an expression in regard to divine might) than to accomplish that which may be symbolized by such an act on His part. Our suggestion as to the figurative character of this prophecy is based, therefore, not upon any limitation of the power of God but upon the fact that The Revelation is filled with symbolic writing and here a similitude is patently implied.

If a great mountain, burning with fire, were cast into the sea, doubtless the third part of the habitation of the waters would perish immediately, and one-third of the ships thereon would be destroyed. But let us see whether there is not something other than this involved in this judgment.

A mountain is used in Scripture, upon occasion, to denote a kingdom. "And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest the earth: and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain" (Jer. 51:24, 25; cf. Isa. 2:2; Zech. 4:7). In the Jeremiah citation, Babylon is a great mountain that is to be judged, burnt, and transported.

The sea is a figure of the Gentile nations. Daniel suggests this in his chapter 7:2-7. And Isaiah writes that "the wicked are like the troubled sea, when it cannot rest, whose waters

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cast up mire and dirt. There is no peace, saith my God, to the wicked" (57:20, 21).

Perhaps, as some have suggested, there is, in the second trumpet-judgment, a prediction concerning spiritual Babylon, of which the Babylon of Jeremiah's day, the seat of idolatry, was a shadow. If this be so, when the second angel's trumpet sounds, the false church will be destroyed and cast among the nations, bringing death to many. Since, however, the fall of Babylon is predicted in some detail in chapter 18, it would seem that something else is alluded to here. A great kingdom, burning from within, is to be cast among the nations.

In this year, A.D. 1952, a situation exists that offers an apt illustration of what the second trumpet-judgment may be like. Behind the Iron Curtain, among the Communist-controlled peoples of the earth, is a "kingdom" that embraces approximately one-third of the world's population. Suppose that, within Russia and its satellite nations, the smoldering embers of hatred and anarchy were to be freshly ignited by some mysterious force, so that the Iron Curtain would be burned and demolished from within, and the peoples of those lands would burst forth among the nations, causing bloodshed and death on every side. Such an astonishing and wholly possible contingency is somewhat analogous to that which is predicted in connection with the sounding of the second angel's trumpet. "*As a great mountain burning with fire was cast into the sea, and the third part of the sea became blood.*"

VERSE 9

"And the third part of the creatures that were in the sea which had life died; and the third part of the ships were destroyed." The phenomenon depicted in verse 8 will result in the death of one-third of the creatures in the sea (men and women within the Gentile nations) and the destruction of one-third of the ships of the sea (commerce and communications between the nations). Disaster upon disaster will fall upon this old earth as God's judgments break forth. Yet even here, in the trumpet-judgments of the Tribulation, His judgment continues to be tempered with a measure of

mercy, for it is repeatedly shown that it is only "the third part" of humanity that suffers the full consequences of the calamities that will afflict the earth. It is as if God were still calling upon men to repent amid these partial judgments which are warnings of the still greater exercise of His wrath that is to be demonstrated in due time.

(To be continued, D. V.)

BREAD CAST UPON THE WATERS

SELECTED BY J. A. BOFFIN

How blessed and peaceful life will be when we have learned to forget ambition and success, and only aim to work or speak for the glory of Christ and His approval.

The enormity of sin in God's sight is proved by the fact that it cost God the pouring out of the blood of His own beloved Son to put it away.

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.

A little evil allowed, if not repented of, is the beginning of a greater. The heart is hardened as we look off from the Lord Jesus, and self-pleasing takes the place of doing God's will. Only mercy's intervention hinders the end from being according to the way; truly sin is deceitful.

Only the grace of God can enable any one to follow Christ—to follow Him when the road is rough, and the day is dying, and the dangers increase on every side; to follow Him in the pursuit of that which is noblest and best. Following Christ is that which changes the incline of life from down to up.

As being not of this world, but a stranger in it, the spirit which alone becomes me is that of subjection to God's will and guidance under all circumstances.

The hand that was pierced for my sins covers my defenceless head; He who allows the storm is my hiding place from it.

Resurrection Power

BY CHARLES C. RYRIE*

Although it is only at Easter time that Christendom in general remembers the resurrection of the Lord Jesus Christ, many believers realize that it is to be celebrated every Sunday of the year. But more important than this is the realization of personal appropriation of the reality of the power of that resurrection every day of the week, yes, every moment of the day. Indeed, the Christian life cannot be lived apart from it; it is an ever-present necessity.

1. Resurrection Power is Personal

It is a good thing to be able to state the many infallible proofs of our Lord's resurrection and to know with all certainty that Christ lives. But how much more blessed it is to know that Christ lives in *me* (Gal. 2:20). Who has ever fathomed or demonstrated by the life the meaning of this? It is not a violation of personality, for the apostle says, "Nevertheless I live." We do not become holy robots, for each is a different instrument in His hands and yet an instrument so united with Christ that every movement is empowered by resurrection power. Lightfoot puts it this way: "When I speak of living, I do not mean myself, my natural being. I have no longer a separate existence. I am merged in Christ." And this Christ is the risen, all-powerful One who lives in me.

2. Resurrection Power is Practical

But some may ask: "Can this really work in 1952, with all of the changes that have taken place since New Testament days?" The answer is a resounding and reassuring, "Yes!" For although the outward forms of evil have changed through the years, it is still the same enemy of our souls who promotes the same evil world-system. Actually, it is not the characteristics or manifestations of the world-system only which the Christian battles, but his antagonist is none

*Dr. Ryrie, Dean of Westmont College in Santa Barbara, Cal., has been writing a number of articles for us of late. We welcome this timely one.

less than the very head of that system, Satan himself. Resurrection power is not only the most practical weapon for these days in which we live; it is the only practical weapon, for it alone is capable of dealing not only with externals, but it suffices for victory over the prince of this world-system. John puts it this way: "Greater is He that is in you, than he that is in the world" (I John 4:4). Although Satan and his host are rulers of the world (*kosmokratoras*, Eph. 6:12), our Lord is the Ruler of all (*pantokrator*, Rev. 1:8). This assures victory.

Is it practical? What could be more practical than power that can give victory over the prince of the world-system? This does not violate the truth of the power of Satan; it speaks of greater power. Who is the One who is within and who is greater than all the forces of evil? It is this same risen, all-powerful, personally indwelling Saviour.

3. Resurrection Power is Permanent

But can it last? How do I know tomorrow will not bring a change to all of this? The answer to this is the answer to a consistent Christian life, and that answer is the word of promise: "I will never leave thee, nor forsake thee" (Heb. 13:5). God does not violate the limitations and bounds of time when He saves us, but He does guarantee that time will not violate the permanence of the power of the Christian life. And who is this One who will never leave me? He is this same risen, all-powerful, permanently indwelling Saviour.

In the light of such truth, is it any wonder that Paul so earnestly prayed that believers might know "what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead" (Eph. 1:19-20)? At this season especially it is our prayer also for all who read these words.

There are two means of our being carried safely through the wilderness of this world—the Word of God, and the Priesthood of Christ.

The Coming of The Lord

BY DONALD M. HUNTER*

In his *Cardiphonia (Voice of the Heart)*, John Newton wrote: "He [the Christian] knows he is fallible, therefore cannot be positive. He knows he is frail and therefore dares not be censorious." Concerning much in connection with the promise of the coming of Christ, believers can be positive because of the direct teaching of the Scriptures; on the other hand, this doctrine has fallen into disrepute in many quarters due to the positivism on points that are not clearly revealed. Whenever we approach this precious theme, the words of Bishop Moule should be kept in mind. This same, godly Bible teacher wrote:

On no topic of revelation should believing students be more watchful against premature conclusions and unloving mutual criticisms than on that of the details of the prediction of our blessed Lord's most certain, literal, glorious and desirable return. Meanwhile, let the topic invite an ever deeper, more hallowed, and more submissive study, and kindle a more ardent longing, and animate to a bolier walk.

The theme of the second coming of Christ occupies a large part of Scripture; even in the Old Testament there are more references to His second coming than there are concerning His coming to suffer. The first recorded prophecy of God uttered by man was this: "Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him." The prophet was Enoch, and the prophecy concerns the second advent of Christ (Jude 14, 15, A. S. V.). The last message of the Lord Jesus and the Bible is: "Surely, I come quickly" (*Rev. 21:20*).

If a careful study of these many passages is made, there can be no doubt as to the nature of Christ's second coming. The Lord Jesus is now seated on His father's throne, and is to be there until His enemies are made His footstool. This prophecy is from the 110th Psalm, and is quoted by

*Mr. Hunter, a missionary to Japan, is a careful student of the Scriptures whose articles have appeared in our pages from time to time.

the Lord Jesus (Matt. 22:44) in connection with His Deity; by Peter (Acts 2:34, 35), when expounding the resurrection of Christ; and by the writer of Hebrews (1:13), when dealing with Christ's superiority to angels. The word "until" contributes much help toward solving the problem of the time of the advent. It cannot occur before His enemies are made His footstool by the deliberate actions of God. At the appointed time, the Lord Jesus will return to the earth (Zech. 14:4), personally (Rev. 19:11-16), and in the clouds of heaven (Acts 1:11; Rev. 1:7). He will come bodily and gloriously; so the nature of the second coming, like that of the first, will be literal and visible. "Every eye shall see Him."

I. The Action of Christ at His Coming

What will the Lord Jesus do when He returns to this earth? In attempting to answer this question Bible teachers have written volumes. Unfortunately, much that has been suggested is mere fancy and, sometimes, misleading speculation. Charles Hodge approached the subject of prophecy with diffidence and submission. He wrote: "The interpretation of unfulfilled prophecy, experience teaches, is exceedingly precarious. There is every reason to believe that the predictions concerning the second advent of Christ, and the events which are to attend and follow it, will disappoint the expectations of commentators." We will consider three actions of the Lord Jesus Christ which seem to be indicated in the Scriptures, the details of which we dare not suggest.

1. *Christ will punish His enemies* (II Thess. 1:7-9; 2:8; Rev. 19:11-21). The judgments at the time of Christ's return will be wide-spread but not necessarily universal. In many cases the judgments of the coming Lord will be executed by angels (Matt. 16:27; II Thess. 1:7). To an angel will be given the commission to bind Satan in the abyss for a thousand years (Rev. 21:1-3). In the II Thessalonians I passage two classes are intended. The first are those who are willfully ignorant of God due to the terrible and increasing sin of disobedience. The second includes those who, having heard the tidings of salvation, refuse to hearken to the commands of God. II Thessalonians 2 deals with the

rise and lawless acts of Antichrist, and verse 8 gives us the truth of the final overthrow of this Satan-energized persecutor of the people of God, and his destruction by the shining forth of the glory of the Lord Jesus Christ. Revelation 19:11-21 refers to the destruction of a great world-force specifically organized to resist Christ at His coming.

2. *Christ will establish His glorious kingdom.* When announcing the birth of Christ, Gabriel said to Mary: "He shall be great . . . and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end" (Luke 1:32, 33). Isaiah 2:2-4 refers to the absolute peace and safety of the triumphant reign of Christ. This beautiful picture of external peace and security is supplemented by Isaiah, in 11:6-9, and by Micah, in 4:1-4. When the Lord Jesus reigns "all kings shall fall down before Him, all nations shall serve Him" (Psa. 72:7, 16; Mic. 4:4; Isa. 65:22). During that glorious reign Satan will be shut up in the abyss (Rev. 21:1-3). The absence of Satan and his evil influences will be unique in the history of mankind. Even so, the Millennium will not be a time of perfection, as all will not have been regenerated. Some will merely feign obedience to Christ (Psa. 60:3). The existence of elements demanding the use of force is implied by the rod-of-iron-rule of Christ. Whenever and wherever evil dares to raise its head the rod of iron will fall and immediately crush it (Psa. 2:9; Rev. 2:27). The saints of the Old Testament and of the Church age will share the blessed reign of Christ (Dan. 7:18; Luke 22:29, 30; I Cor. 6:2, 3; II Tim. 2:11, 12; Rom. 8:17; Rev. 3:21; 20:4).

3. *Christ will restore the nation of Israel* (Rom. 11:25, 26; Isa. 60). The approaching advent of Christ will be a time of severe and righteous judgment to the ungodly, but it will be a time of deliverance to the nation of Israel. The Jewish people will be in desperation because of the great tribulation that God will allow them to suffer; their sorrows will break their stubborn wills and make contrite their hard hearts. So when they see the crucified One coming in glory, they will confess their sins. He, because of the atonement

made at Calvary, will forgive and restore them. Commenting on Amos 9:13-15, we have written elsewhere: "These sublime words of the prophet point to a future day when the Jews will be restored to their own land. That will be a time of national peace and prosperity (vs. 13); a time of long and settled habitation (vs. 14). The glorious restoration of His chosen people will be effected by God's own power (vs. 15), and the reason will be the same that caused Him to choose them in the first place—because He loved them" (The Pilgrim Bible).

II. *Parousia, Apokalupsis, Epiphaneia*

Three Greek words are used in connection with the return of the Lord:

(1) *Parousia*, "presence" (Matt. 24:3; I Cor. 15:23; I Thess. 4:15). The Scofield Bible says that the word is "used of the return of the Lord as that event relates to the blessing of saints and to the destruction of the man of sin."

(2) *Apokalupsis*, "an uncovering" (I Cor. 1:7; II Thess. 1:7; I Pet. 1:7, 13). "The use of this word emphasizes the visibility of the Lord's return" (Scofield Bible). Archbishop Trench writes: "... being rendered once 'coming' (I Cor. 1:7), once 'manifestation' (Rom. 8:19), once 'appearing' (I Pet. 1:7), it has always that augustic sense of unveiling by God of Himself to His creatures, to which we have given the more Latin term, 'revelation'."

(3) *Epiphaneia*, "an appearing, appearance, often used by the Greeks of a glorious manifestation of the gods" (Thayer). It is used in II Thess. 2:8; II Tim. 4:1, 8; Titus 2:13).

Each of these terms is related to the believers of this age. Those "that are alive, that are left unto the coming [*parousia*] of the Lord shall in no wise precede them that are fallen asleep" (I Thess. 4:15, R. V.). The Corinthians were waiting for the revelation (*apokalupsis*) of our Lord Jesus Christ (I Cor. 1:7), at which time the faith of suffering saints will be found unto praise and glory and honor (I Pet. 1:7). Christians throughout this age have loved His appearing (*epiphaneia*, II Tim. 4:8), and have been instructed to look

for the blessed hope and appearing of the glory of the great God and Saviour Jesus Christ (Tit. 2:13).*

III. An Appeal for Mutual Tolerance

Among Christians who hold the pre-millennial coming of Christ, there is a difference of opinion regarding the time of the long-awaited event when living believers of this age will be caught up to meet the Lord in the air (I Thessa. 4:13-17).

The greater number of fundamentalists, we believe, hold to the view that the coming of the Lord will be in two stages. The first stage is the rapture described in I Thessalonians 4:13-17. As this will precede the apostasy, the rise of the man of sin, and the seventieth week of Daniel's prophecy, it may occur at any moment. "When we turn to the second phase of the advent as presented in I Thessalonians 5:1-11," says the well-known C. H. Macintosh, "we find something entirely different." This second phase or stage is the appearing of the Lord in power and glory. The exponents of this view distinguish between the day of Christ (the Morning Star) and the day of the Lord (the Sun of Righteousness). This view, said to be a truth re-discovered by the late John Nelson Darby, has become the "accepted" view among fundamentalists. Many of the godly teachers of the past hundred years have held, taught, and lived in the light of this view—C. I. Scofield, A. C. Gaebelain, W. L. Pettingill, W. J. McClure, I. M. Haldeman, H. A. Ironside, to mention but a few whose memory is indeed blessed. Frank E. Gaebelain and the Editor, E. Schuyler English, take this position also.

On the other hand, the earlier view of pre-millennialists, that there are not two parts in the coming of Christ but that it is one great event, is still held by a number of careful students of the Word. According to this view the Church will be exposed to the tribulations that are bound to accompany the reign of Antichrist. It is important to remember

*Concerning the Greek construction of Titus 2:13, Dr. Archibald Alexander has written: "According to the established rule of construction in the Greek tongue, when two nouns are connected by a copulative, and the first has the article prefixed and the other is without it, both must be referred to the same person or thing." This is indication, to this writer, that the blessed hope is the appearing of the glory of Jesus Christ.

that those who accept this view do not teach that the Church will be obliged to endure tribulation that is intended for the Jews, nor will it suffer at the hand of God when His wrath is poured out on unbelievers. When Christ comes in glory and power with His holy angels, they affirm, He will first call the few surviving believers, as well as those who have died in faith, who will meet Him in the air and then, at once, return together with Him in His triumphant advent. Among the godly and scholarly men who have held this view are J. A. Bengel, Delitzsch, Lange, Zahn, Alford, the Bonar brothers, Ellicott, Nathaniel West, A. J. Gordon, Bishop Ryle, A. Saphir, Tregelles, Trench, Spurgeon, and the saintly trio of friends, George Müller, Anthony N. Groves, and Robert Chapman. Incidentally, some of the most precious hymns concerning the coming of the Lord have been written by those who hold this earlier view of the advent.

We doubt not that, until prophecy is fulfilled, these two schools of interpretation will continue. Must there be bitter controversy? Must friendships be broken? Must teachers be excluded from platforms because of a difference of opinion? Must men of God be called heretics because they happen to differ on this point? No, a thousand times, no! If and when the above conditions prevail, it is due to the fact that men have no more than a head-knowledge of a doctrine that should grip the heart. When the second advent of Christ is the purifying hope of the believer, there may be disagreement but certainly there can be no lack of love and tolerance. Let us remember that the differences between these two schools are small compared with the many precious truths held in common. Surely as that day approaches each of us can allow the other mutual freedom to hold and express that which is whole-heartedly believed.

It might be helpful to bear in mind the good intentions of those who hold either viewpoint. Those who believe in the "any moment" rapture of the Church feel that those of the contrary part are robbing Christians of their comforting hope. On the other hand, those who hold the "one-phase" coming view feel that they should warn believers against complacently and mistakenly expecting exemption from suffering under the cruel reign of the man of sin. Actually

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we know a number of believers in both schools of thought who, with all their hearts, are waiting, longing for that day to come. We fear, however, that so far as most of us are concerned, our actions and our earth-centered plans indicate that, regardless of our views of the coming of the Lord, it is not to us a gripping, practical hope, but a theological sentiment if not a speculative pastime.

We are waiting, we are yearning for Thy voice
Through the long, long summer day and winter night;
We are mourning till Thou bid'st our souls rejoice,
Till Thy coming turns our darkness into light:
Come, Lord Jesus, come again;
We shall see Thee as Thou art,
Then, and not till then
In Thy glory bear a part;
Then, and not till then,
Thou wilt satisfy each heart.

FAITHFUL IS HE

(I Thess. 5:24)

By EDNA F. SORRELL

Faithful is He
Whose nail-scarred hand reached out
To beckon you.
There was no need for shout.

But quietly
He spoke within your heart;
And well you knew
That you would have a part
In seeking sheep—
Lost ones gone far astray,
Who needed you
To lead them in the way.

And thus you go,
Though far you cannot see,
For this you know—
God still will faithful be.

Current Events

In the Light of the Bible

By WILBWA M. SMITH

If Without God, Then Without Hope. Recently the famed London weekly, *John O'London*, has been running a series of articles entitled, "My Faith in the Future." While most of the contributors are outstanding intellectuals, they are also rationalists or atheists. It is pitiful to see what foundations of sand these men have. Bertrand Russell begins the series by saying that "pessimism has become as much the fashion as optimism was fifty years ago." He then tries to show the brighter aspects of this dark day, and concludes by saying that his hope is "in a state co-extensive with the earth which would seem natural to expect will be the outcome of the next war. If so . . . the long horror of war that has darkened human life throughout recorded history will disappear. A new happiness and a new freedom from fear will be born and our scientific ingenuity will be devoted to our own happiness." The Bible speaks of a world state to come—it is pictured in Revelation 13.

Probably the most distinguished living anthropologist of our time, Sir Arthur Keith, now in his eighty-fifth year, writes the fourth article. It is quite intangible, but the following summarizes what he is trying to say: "There is an instinct in man even stronger than the fear of his own death—namely, the fear of the death or destruction of the nation of which he forms a part. My faith in the future of Western Europe rests on my belief that those nations can be educated . . . in building up statesmanlike governments within each of its national frontiers."

Sir Arthur believes that a world government will only prolong the tragedy of the present hour; Bertrand Russell believes that it will deliver us from our present troubles. It is strange that two famous rationalists, skilled in philosophy and science, should come to the very opposite conclusions. If two men like this, so brilliantly educated and well-informed, cannot agree on the real foundation for hope, what can the man on the street do?

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Mr. Alan Walker, of Sydney, Australasia, in a recent, very significant article on religion on the campuses, says:

There is an amazing absence of hope among young people. Questions asked are invariably framed pessimistically. There is something infinitely pathetic about a generation of youth which is expecting very little from life. Yet this is undoubtedly the case today. There seems a fear that disappointment is inevitable, and that it is better not to pitch dreams too high.

The Wealth of the Dead Sea. Practically all of my life I have been interested in Palestine, its glorious history, its geography, its missionary activities, its present problems, and predictions concerning it. One of the most interesting subjects here is, of course, the Dead Sea, especially in the light of the great wealth that it is claimed it contains. I had heard many estimates, but had seen nothing specific regarding this wealth until recently, and here the material is so well analyzed that I thought our readers would be glad to have it for their notes on biblical geography. This material has been gathered from various sources by the editors of that excellent small paper, *Israel in the News*. The weight of the mineral resources in the Dead Sea is as follows:

2 billion tons of potassium chloride
1 billion tons of magnesium bromide
11 billion tons of sodium chloride
22 billion tons of magnesium chloride
6 billion tons of calcium chloride

The composition of the Dead Sea surface brine has been analyzed as follows:

Chemical Name	Grams per quart
Potassium Chloride.....	11.8
Sodium Chloride.....	82.4
Magnesium Chloride.....	142.4
Calcium Chloride.....	33.0
Calcium Sulphates.....	1.3
Magnesium Bromide.....	3.9
Total.....	274.8

Analysis shows that the waters of the Dead Sea contain, roughly, 275 grams per quart, while the average concentration of other sea water does not exceed 35 grams of salt per quart, making the water of the Dead Sea eight times saltier than ordinary sea water—the saltiest in the world. We illustrate this by filling a quart bottle with water and allowing it to evaporate. When the water is entirely gone we will find one-half pint of solid matter still in the bottle.

The French chemist, Claude, estimates that the Dead Sea contains so much gold that within fifteen years 12 billion

dollars worth could be extracted from these waters. The total chemical wealth of the Dead Sea at present prices is estimated at the staggering figure of \$1,388,000,000,000. The article says that this is equal to "the combined property wealth of the world," but this statement, I think, is an error.

Korea—"A Preview of the World of Tomorrow." After an extended visit to battle-torn Korea, Dr. Harold E. Fey has written a lengthy article for *The Christian Century*, containing some sober words which we ought seriously to consider. Living so far away from the tragedies of war, most of us, never having seen the plane of an enemy nor heard the roar of guns of an invading force, have little idea of how millions and millions of people in Asia are suffering today.

No words can compass the suffering of even one family when it flees from its burning home and wanders destitute among strangers in the cold of winter. Yet 600,000 homes have been burned or otherwise destroyed in a year and a half of Korean fighting, and twice that many families have been driven out on the roads by contending armies. Of the 20 million people in the Republic of Korea, between 4 and 8 million are the victims of war. At least 4 million refugees are still exiles from their homes. The Korean government says that 3 million are utterly destitute and 2 million receive or are supposed to receive a tiny grain ration. Even a generation which has had to develop a calloused insensitivity to catastrophe cannot ignore what has happened in Korea.

It is obvious that what has happened in Korea may be a preview of the world of tomorrow, of our world of tomorrow. I soon came to see that these millions of Korean men, women and children are the real clue to the history being made in this Asian peninsula. They are not merely unfortunate spectators, wretched pawns, pathetic bystanders of a drama whose significance excludes them. They, and not the world powers contending in their land, are the principals. Caught beneath the caterpillar treads of mechanized war, their children hit by machine gun bullets or burned by Napalm or blown to bits by artillery, their homes burst asunder by monstrous tanks, these Korean people sitting beside the road or packed in boxcars or refugee camps are the true meaning of history in the middle of the 20th century.

Thirty years ago such statements would have been labeled silly, and would never have crept into a liberal journal.

Variae. Dr. Eugene C. Blake, the recently appointed Stated Clerk of the Presbyterian Church in the U. S. A., in a letter to Cardinal Francis Spellman, says:

Although the Presbyterian Church must always find itself in active opposition to any effort on the part of the Roman Catholic hierarchy to secure a privileged position for the Roman Catholic Church in America or elsewhere, nevertheless I want here to assure you of my desire and delight in co-operating in every worthy way with the Roman Catholic Church and with the Roman Catholic people in our common

fight against the inroads of humanistic secularism and the attacks of atheistic communism as from within they seek to undermine the Christian foundations upon which our freedoms, civilization and culture rest.

Slowly the great ecclesiastical organizations move toward Rome. You can well believe that Rome will never co-operate with the Protestants, at least outside of this country. When we begin to co-operate with them, unite in some of their programs, and pool our resources for the conflict with this or that, we are surely on the road to union with Rome ultimately. This is what most of the members of the World Council of Churches want; this is what Rome wants; this is what our New Testament tells us is ultimately going to happen.

It has recently been reported that the Mapam party in Israel has published a Bible in which all reference to God has been deleted. This has been vigorously protested by the Rabbinical Alliance of America and other Jewish organizations. The same Bible omits the first four of the Ten Commandments. What will come of this, we do not know. Russia has done worse—she has forbidden the Bible entirely.

"Religion"—Without Religion. I do not get the opportunity for reading the labor journals of our country, nor do I have the time to pursue the vast literature of sociology today. Like everyone else, however, I do know the names of some of the most prominent labor organizers of our land, and sometimes read their addresses. Among these outstanding figures in the labor world is Walter Reuther, President of the United Auto Workers of America, C. I. O., who is one of the most brilliant and powerful labor leaders of our generation. In looking through the Jubilee volume (1950) of the *Proceedings of the Rabbinical Assembly of America*, I was astonished to see a fifteen-page address, given by Mr. Reuther at that Assembly meeting in New York, entitled, "Religion in a World of Tension."

I had never before seen any reference to Mr. Reuther's faith, though apparently he is a Jew. Consequently, I read the article with greatest interest, but with a feeling of increasing sadness. Apart from one incidental, superficial

statement, which I shall quote below, there is not a single reference to God, or even to a Divine Being, in the whole address. Reuther does use the following language:

When the good Lord made us, He made us all alike and we thank Him for that, and He intended that the children of corporation executives as well as the children of workers should have the things necessary to grow strong, physically, spiritually, and culturally. If He had intended otherwise, He would have put a little switch on the stomachs of the workers' children, so that when they get laid off, they could turn the switch off until they go back to work.

In one place he says of millions of people in this country: "We have got to give them spiritual aid." But nowhere does he refer to the matter of prayer, to attending church or synagogue, to offering up worship or thanksgiving. The Bible is not referred to, nor even the Ten Commandments, and there is no quotation from the Bible in the entire address. Mr. Reuther refers to Mr. C. E. Wilson of General Motors, Senators Taft and Hartley, Congressman Wolcott, Senator McCarthy, President Roosevelt, and Winston Churchill, but there is no mention of any person in the Bible, nor of any religious leader of any age. He does talk about poverty, higher wages, the United States Steel Corporation, the cost of living, war, Communism and Russia, all very important subjects, but in this address on "Religion in a World of Tension," there is no reference to anything religious!

Is this a true representation of the millions of laboring people who are members of the C. I. O.? What kind of a "religion" does Mr. Reuther propose or recommend in this world of tension? There is no hint here as to what he means by religion. If this is all the word means to him, then he has no religion at all and has nothing to suggest for the quickening of the spiritual life of the laboring people of this country, over whom he exercises such an enormous influence. I wonder what his Jewish friends thought as they met together in this Rabbinical Assembly and heard a man speak for a solid hour about religion without one direct reference to God, the Bible, the Ten Commandments, a synagogue or church, the Sabbath, or Sunday, or anything else that has to do with religion!

I have not read anything in the last few months quite as ominous in its implications as this address by Mr. Reuther.

If this is what a great mass of people in our country today call "religion," we are fast getting ready for the kind of worship referred to in Revelation 13.

Undermining the Foundations of National Loyalty. In our issue of May, 1951, was a rather extended discussion of "The Fearful Possibilities of Science Under the Control of Supporters of Communism and Men Without God," regarding the Communist affiliations of a number of outstanding scientists, and their co-operation with subversive groups in this country. Many in this group feel insulted when asked to declare themselves as loyal to the government of the United States. This issue has become so acute that it is splitting faculties of our great universities and giving rise to an extended literature, including Weyl's *The Battle Against Disloyalty*, and Gelhorn's *Security, Loyalty and Science*. Several months after this subject was discussed in these pages, the *Bulletin of the Atomic Scientists* devoted its entire December, 1951, issue, nearly one hundred columns of print, to a symposium on "Scientists and Loyalty." It is a shocking document indeed.

The leading editorial begins: "Scientists have always been suspicious characters—members of an international brotherhood, a freemasonry with a secret language of symbols and equations they alone understand." That is a good beginning for this issue, and I need not analyze the statement. As a background for this, may I note that the opening article, "The Basis of National Loyalty," is by Mr. Morton Grodzins, recently appointed editor of the University of Chicago Press, and is the substance of an address delivered by him at the Roosevelt College in Chicago a year ago, one of the rankest liberal, anti-government educational institutions in the United States. Mr. Grodzins says in this article:

In times of crisis, the nation's demands may easily conflict with the demands of non-national groups. Family welfare, professional status, career and job stability may be threatened or thwarted by governmental policy. In such circumstances, clean choices need not always be made. When they do, national loyalty may mean family or professional disloyalty. Where loyalty to family or to career or to profession is held foremost, then the result is national disloyalty.

Here again I need make no comment.

Later, in this long discussion, the same authority says:

One can hypothesize that scientists are not bound to nation by direct ties of great strength. To the extent that any group can be so categorized, their primary satisfactions issue from work. Their identification with the nation is filtered through these satisfactions. They do not generally achieve gratification through what we have called the religious quality of patriotism.

Grodzins proceeds to denounce completely all loyalty investigations, and says that if the government places an individual in a situation that indicates suspicion, "then the government invites him to react as he has been defined. In this case, government invites his disloyalty by questioning his loyalty."

The most terrible statement in the issue, however, is this:

The fraternity of scientists is a world-wide fraternity. The professional guild to which a scientist is attached, from which he acquires prestige and cues for action, is a guild not confined to national boundaries. Scientific progress is not confined to single nations. Restrictions on freedom imposed by a nation run counter to the professional creed.

In other words, science is international: a true scientist's first loyalty is to his science; therefore, to advance the international aspects of science he must, if necessary, be disloyal to his nation and loyal to a world mind.

This is a perfect preparation for that world government which will be headed by a supreme deceiver himself. Our writer goes on to say that "the consequences of giving primacy either to national or professional loyalty are very grave." Or, it may cost a man a terrible price to be faithful to his own land.

Loyalty checks, says Dr. Mott, Professor of Theoretical Physics and Director of the Physical Laboratory at the University of Bristol, active in the work of the British Atomic Scientists Association, are wholly bad. Notice how smoothly he covers up the awful treachery of Fuchs:

Opinions differ about the actual value of the information transmitted by Fuchs, but it was certainly substantial. However, it must be very rare that there is such a gap between the achievement of one country and another in a development of military value as there was in atomic energy at that time, so that such valuable information could exist to be given away. Security-consciousness engendered by the Fuchs case may prevent from time to time the further leakage of certain bits of information, but it has also enormously increased suspicion of scientists by other members of communities.

If this is a cross-section of scientific thought today—and it seems to be—we are truly in those times of tremendous peril of which Paul speaks at the beginning of the third chapter of his Second Epistle to Timothy.

Later Developments in World Union. In the issue for October, 1951, there appeared in this department a page entitled "Steadily We Move to One World." In *The New York Times* for January of this year, there is a long article, with maps, headed, "Two Worlds—The Expansion of Communism and What the West Has Done in Defense." Attention is called to the fact that, in 1939, the population of countries under Communistic control was 170,000,000, and now it has reached the fabulous total of 769,000,000. The area in 1939 was approximately 8,000,000 square miles, and, in 1952, it is something over 14,000,000 square miles. In Western Europe we have the Atlantic Pact, the European Army Plan, the Schuman Plan, and the Council of Europe. In the Atlantic Pact, the following nations are leagued together: Belgium, Canada, Denmark, France, Iceland, Italy, Luxembourg, Netherlands, Norway, Portugal, United Kingdom, and United States. Greece and Turkey have been invited to join. The European Army Plan embraces the following: Belgium, Netherlands, Luxembourg, France, Italy, West Germany; and the Council of Europe is formed by Norway, Sweden, Belgium, Netherlands, Luxembourg, Iceland, Ireland, the United Kingdom, Denmark, West Germany, Turkey, Greece, Italy, and France. A map such as this would have been considered, twenty years ago, to be a fantastic dream. It is world conditions that force these great unions, and as the situation becomes more desperate, the unions will become larger and more dictatorial.

Grossly Misinforming the Public. Two of the most important encyclopedias that have been published for Americans in this century are *The New International Encyclopedia*, and *The Encyclopedia Americana*. The latter first appeared in 1918, and the last revision that I have seen is the one of 1932, in thirty volumes. No doubt many of our readers have this on their shelves.

Recently, in listening to the famous biblical archaeologist and semitic authority, Dr. William F. Albright, I was astonished to learn that the article, "New Testament Problems," appearing in Volume 20 of this encyclopedia, was written by the late Dr. William Benjamin Smith, for many years Professor of Mathematics in Tulane University, New Orleans, who did not even believe that a person by the name of Jesus ever lived on this earth! If one wishes to know what this mathematician wrote, let him look, for example, at *The Search for the Real Jesus*, by Dr. Chester C. McCown (Scribners, pp. 76-78), or *The Historicity of Jesus*, by Shirley Jackson Case (University of Chicago Press, pp. 49-52).

At the end of the article to which we have just referred (which, by the way, occupies twenty-four solid columns of print), Professor Smith asserts that "ninety-nine per cent of Christian theory and practice is derived from Judaeo-Pagan sources, and merely 'transferred to Jesus.'" He refers to Christ as "this prodigy, this heir of all the ages who appeared at first under many forms, with many slogans and battle cries. It was the work especially of the second century to rally the straggling and sometimes contending arrays under one banner, to select, and unify, and communicate what was best in each." In other words, the Person, Jesus, who is set forth in the Gospels, never lived, and ninety-nine per cent of everything attributed to Him came from Jewish and pagan materials of the first, second, and third centuries B.C. What deception! I am confident that today there is not one outstanding scholar in the field of New Testament, in America and probably in Great Britain, who denies the historicity of Jesus. This article may set forth a mass of learning, but it is not wisdom—it is foolishness. Why the editors of that encyclopedia should choose a man to write on New Testament problems who does not believe that Jesus ever lived is a mystery that probably will never be solved.

The most amazing experience that anyone can have in life is when the Lord Jesus comes into the heart and fills it. The knowledge of the Lord in the soul makes a complete change in the life; the light of God directs it, grace reigns, and righteousness rules.

God's Creative Masterpiece

By D. EDMOND HIEBERT*

The apostle points to the believer as the creative masterpiece of God when he says: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). The redeemed soul is the highest product of the creative activity of God, reflecting the glorious achievements of God in human redemption. Here is the crowning illustration of the infinite wisdom and power of God.

Paul's arresting statement reveals the outcome of God's activity in redeeming fallen men and the resultant activity of those who have been redeemed. The verse portrays the dignity of the redeemed and indicates their consequent life of service in accordance with the plan of God. The apostle's statement gives us the logical outcome of a free salvation through grace.

In studying Paul's assertion about the believer as the creative masterpiece of God, three things call for attention.

I. The Divine Product

1. *What we are.* The words "we are His workmanship" contain the apostle's description of what believers have become by grace through faith. It is a profound assertion as to what believers are.

The word translated "workmanship" is the Greek word *poiema*, and it alludes to that which is the result or product of the creative activity of God. The word occurs only twice in the Greek New Testament. The first use of the word is in Romans 1:20, where it is rendered "the things that are made." There it is used with reference to the material creation which is the product of the creative activity of God. This world in which we live is not the result of a chance evolutionary process but the direct product of the

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creative work of the eternal God. The second time that the word *poiema* is used is here in Ephesians 2:10, where it is rendered "workmanship." Here the reference is to the spiritual creation resulting from the regenerative work of God in human life. Believers in Christ become new creations, the products of the creative activity of God in spiritual regeneration.

It is instructive to notice that this is the word from which we get our English word, "poem." That relationship is revealing. In a very real sense the redeemed soul is God's poetry. If the physical "heavens declare the glory of God; and the firmament sheweth His handywork" (Psa. 19:1), how much more should the redeemed soul be an instrument revealing the glories of our God! We well marvel at the beauties of the physical creation around us. We stand in awe before the majestic beauty of the towering mountain as it rears its mighty peak into the blue of the sky. We are entranced with the beauty and perfection of the delicate flower that wafts its sweet fragrance on the evening air. We revel in the matchless beauties of the sunset skies as the divine artist, in flaming colors, flings His paintings against the heavenly canvas. But there is a higher beauty than the beauties of nature. More marvelous is the beauty of a transformed soul set into harmony with the eternal God through the work of redeeming grace.

Someone has suggested that the word, *poiema*, should be translated "a work of art." Truly all the products of the creative activity of God are works of artistry and infinite perfection. God's creative work is never slovenly or careless. All that is wrought by Him is characterized by infinite perfection. And His work in the saints is no exception. God has a profound purpose and plan in carrying through His work with the redeemed—a plan that reaches far beyond the present time and place. In Ephesians 3:10 we are told that in accordance with His eternal purpose God is now giving the angelic world a display of His manifold wisdom through the Church. And in Ephesians 2:7 Paul tells us that God will use the saints to "display in the coming ages the surpassing riches of His grace in kindness towards us in Christ Jesus" (J. N. D. translation). The Church is to be

used by God as the crowning example of His infinite wisdom and power.

The story is told of an artist who was innocently accused of a crime and cast into prison. While in prison he was allowed his paints and brushes but he had no canvas on which to paint. One day he asked the jailor for something that he might use as a canvas. The jailor stooped and picked up a soiled handkerchief, which happened to be lying in the corridor, and carelessly tossed it into the artist's cell. The artist took the soiled handkerchief, carefully studied its stains as well as its texture, and then began to paint on it the face of the Christ. When, after long hours of work, the picture was finished, the artist called the jailor and showed it to him. The marvelous beauty and sweetness of the picture so touched the hardened jailor that tears flowed unbidden down his cheeks. If an artist can do that with a soiled rag, what cannot the infinite God do to reveal His matchless skill in a sinful soul that has wholly yielded to Him?

2. *Whose* we are. The word order in the original is expressive, "*His* workmanship are we." The word "*His*" is emphatic by position. It puts the emphasis upon the divine origin of the redemption that we enjoy. Just as a manufactured article owes its origin to its maker, just as a poem owes its origin to its author, just as a painting owes its origin to the artist, so the saint owes his character to God. What we are as the redeemed of God is no ground for boasting on our part. It is entirely due to His grace. Isaiah 43:21 still holds true of us: "This people have I formed for Myself that they shall shew forth My praise."

3. *How* we became this. With the use of the cognate term, "created," the apostle explains how we became such a divine "workmanship." It was through a definite creative act of God. In *Genesis* we have the account of the first creative act, when God brought man into being; here we have a second creative act, when God brought our spiritual life into being. The first was a definite creative act; no less an act is involved here.

In individual experience this new creation takes place at conversion. When a repentant sinner in faith accepts Christ

as Saviour, he is made a new creature. God does not merely reform him but makes a new creation out of him. "Therefore if any man be in Christ, he is a new creature" (II Cor. 5:17). But this new creation takes place only in union with Christ Jesus. We were "created in *Christ Jesus*." Apart from Him this creative experience does not take place. He was the agent of the original creation (John 1:3), and He is likewise the sphere in which the new creation is produced. This new creation is begun, continued, and consummated "in *Christ Jesus*."

II. The Divine Purpose

Having shown us what we are as the result of the creative act of God, the apostle next indicates the divine purpose for us as such. This purpose is stated in the words "for good works" (A. S. V.). The words might be translated "with a view to good works." The new creation was for the purpose that we might be active in good works.

1. Their *relation* to salvation. These "good works" stand in striking contrast to the "works" mentioned in the preceding verse. There the apostle emphatically denies that salvation can be gained by works of any kind, however good they may appear to be in the eyes of men. Salvation is only by grace through faith. But having been saved through God's grace, the believer engages in good works. While we "were dead in trespasses and sins" (2:1), we could not engage in good works of any kind. Then we could only fulfil "the desires of the flesh and of the mind" (2:3). But now that we have been made "new creatures" in Christ, our works reveal the reality of our salvation. We work not to be saved but because we have been saved. Good works are the *fruit*, never the *root*, of salvation. To reverse the order is to invite endless confusion and error. That would be like saying that the apples on the apple tree produced the tree. The apple tree produces the apples but the apples never produce the tree. Likewise the new creation produces the good works after we have been saved, but our works never produce the new creation. We must first be made good before we can do good.

2. Their *meaning*. It is necessary to examine what is

meant by "good works." In the New Testament, good works are postulated only of the saved. They are the services of the redeemed soul. They are works such as God adjudges good. They stand in direct contrast to the works of law, mentioned in Galatians 2:16, etc., as attempts to earn salvation. They are the personal services of those who have been saved. Believers are often exhorted in Scripture to produce good works (1 Tim. 6:18; Titus 3:14, etc.).

The Scriptures speak of "wicked works" (Col. 1:21). They are the open transgressions of the sinner, the evil practices of the unsaved as outlined in Ephesians 2:2, 3. It also speaks of "dead works" (Heb. 9:14). They are the deeds of the moral and religious sinners, but they are dead because they have no life in them. But the believer engages in "good works," works that are beneficial to others.

A study of our text reveals that these "good works" are the services of the redeemed wrought in conformity to the will of God for that individual's life. Paul says that these good works have been "afore prepared that we should walk in them" (A. S. V.). God has a special service planned for each believer, and if God is to adjudge the services of that believer as "good works," these services must arise out of the outworking of the divine will for his life. Any works, however good in themselves, if not in accordance with God's will for that believer, are not "good works" in God's sight. Good works are the services of the believer wrought in loving obedience to the will of God for his life.

Someone has related of a missionary on the foreign field, happy in his sphere of service, who was asked by his mission board to take over a different and larger field of work. When the request came he had definite misgivings as to whether it was God's will that he should make a change. However, as requested, he went to look over the proposed areas. Traveling there on horseback, he prayed that, if it were not God's will that he should make the change, God should intervene by means of some accident on the way. In due course he came to a stream that had to be crossed and, as he was descending the river bank, the horse slipped and fell, falling on the missionary and breaking his leg. Yet after the leg was healed, he accepted the new post!

Seven years later the missionary lay on his death bed. Calling his fellow missionaries, he confessed to them that seven years ago, when he took over that field, he felt that it was not God's will for him to do so. He told them that these seven years of his life, although spent in preaching the Gospel, would not be rewarded when he stood before the judgment seat of Christ.

3. *Their importance.* While good works are impossible as a means of salvation, they are nevertheless vitally important as the proof of the reality of our salvation. Whenever a professed believer does not manifest any good works, we may well question if he has been recreated in Christ Jesus. Good works are God's will for the believer. In II Timothy 3:16, 17 we are told that the believer is now being educated spiritually in order that he may be thoroughly equipped unto every good work.

These good works of the believer are to be the means of leading others to a knowledge of salvation. The Lord Jesus said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Christianity demands a life of well-doing. The Gospel is not only a pleasant message of a free salvation; it is also a trumpet call to active service on the part of the saved.

III. The Divine Plan

1. *The reality of the plan.* The text plainly declares that God has a plan for the life of each of His children. This plan is embodied in the "good works which God hath before ordained that we should walk in them." To many this revelation may seem strange and startling. Many believers have found this truth as a climactic and revolutionary experience in their lives. And yet how reasonable that God should have such a plan for His own! Men have definite programs for the work of their hands. The architect has his designs all worked out in detail before the first spade of dirt is turned in the construction of the giant skyscraper. The shipbuilder has a complete blueprint for his vessel even before the first timber is laid. The general has his battle-plan for his soldiers on the field of conflict. The employer

has his projections for the men that he employs in his factory. Should it then be thought incredible that the omniscient God should have a plan for the lives of His redeemed?

God has a plan for all of His creation. The scientific study of our universe reveals a definite plan and order in all things that He has created, from the tiny atom to the measureless expanses of the starry skies. Everywhere there is evidence of creative purpose, plan, and order. Even the little snowflakes that come fluttering down from a wintry sky are constructed upon a definite design. Every one of them is built around a methodical, six-sided arrangement. Furthermore, scientists tell us that every individual snowflake that falls has its own peculiar design. There are no two snowflakes exactly alike.

If God can create such infinite variety in the little snowflake, surely He can do so in the lives of His saints. God has a special plan for each of His children. Someone has rightly said: "In all the ages of the ages there never has been and never will be a man, a woman, just like me. I have no double." Each life is a fresh thought from the eternal God.

I like to think
That all my life was laid
In Thy great plan of love, my Lord;
And that according to Thy Word
Its changes have been made
From link to link.

2. The preparation of the plan. The preparation of the plan is in the hands of God. It is a plan which He has "ordained." It is His plan, not ours. And He has already prepared it for us. The word translated "ordained" means *gave formal orders, appointed and consecrated*. The great architect of our souls has already appointed the plan for us. It is ours to find the plan, not to make it nor even to decide what it should be. As obedient children it is ours to follow the plan of our all-wise heavenly Father. We may not always understand all that He has planned for us. We may not be able to see the significance of some of the features of the conception, yet we can trust that He has planned it all for our good. When the plan develops differently from we had thought or hoped, we can yet trust His wisdom. In

such hours it is a comfort to know "that to them that love God, He works all things into good, even to those called according to His purpose" (Rom. 8:28, *literal rendering*). May we learn to say with the poet:

Small choice is mine
 In all that comes and goes;
 Mine but to be; to live as Thou
 In Thy good will shalt show me how,
 Nor reckon joys or woes,
 Just love Divine.

3. The *living out* of the plan. Long in advance God prepared His plans "that we should walk in them." The plan is ready but it is useless unless we find it and follow it. The Bible, as well as Christian experience, proves that it is possible for believers to miss God's plan for them.

G. Christian Weiss tells how one day, while he was a student in Christian training, one of his teachers startled them in class by saying: "I have lived most of my life on God's second best." Following this remark, instead of devoting the class period to the lesson, he told them his story. God had manifestly called him to be a missionary in his younger days, but he turned aside from this course through marriage. In fact, he practically gave up Christian work and began a selfish business life as cashier in a bank, with the primary purpose of setting up a nice home and making money. The Spirit of God kept dealing with him but there was no yielding.

A number of years passed. Then, one day, there came a telephone message to him at the bank. His little child had toppled over in her high chair and was dead.

It took that bitter experience to bring this Christian to the place of surrender. After he spent a night alone with God on his knees, in tears and agony, the surrender came. But it was too late now to go to the mission field. With a broken and contrite heart, he pleaded with the Lord to take up the tangled threads of his disobedient life and make of the wreckage whatever He could. God answered that prayer and gave him a useful and quite fruitful ministry the rest of his days. He was the means of training and sending out a number of missionaries, but all the time he lived on God's second best for him.

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God has made the plans for our lives with the intention that we should "walk" in them. The aorist tense, in the Greek text, suggests that our whole life as a unit is thus to be lived in accordance with His plan. While finding God's plan for him as a whole, it is yet possible for the believer to miss it in certain parts. Abraham was called of God and given the glorious promise that he should become the father of the chosen nation through whom all nations should be blessed, yet he missed God's plan for him in the birth of Ishmael. David, the man after God's own heart, missed God's plan for him in his sinful relationship with Bathsheba. How important, then, that we should find God's plan for our lives in every detail!

Several things are necessary if the believer is to find God's plan for his own life. He must believe, on the basis of the teaching of God's Word, that God has such a plan for him. If he does not accept this revelation from the Word, he will wander aimlessly through life. Believing that God has a plan for him, he must ask God to reveal it to him. But having asked to be shown the plan, he must be willing to obey as much of it as God reveals to him. God does not often reveal the whole outline for us at once. But He will always reveal enough so that we can obey it, one step at a time. If the next step is not clear, we must quietly wait until He has made clear what it will be. Either to rush ahead of God or to lag behind, when He reveals His plan, is to miss that plan or some phase of it in our lives.

Why do I drift on a storm-tossed sea,
With neither compass, nor star, nor chart,
When, as I drift, God's own plan for me,
Waits at the door of my slow-trusting heart?

Down from the heavens it drops like a scroll,
Each day a bit will the Master unroll,
Each day a mite of the veil will He lift,
Why do I falter? Why wander, and drift?

Drifting, while God's at the helm to steer;
Groping, when God lays the course, so clear;
Swerving, though straight into port I might sail;
Wrecking, when heaven lies just within hail.

Help me, O God, in the plan to believe;
Help me my fragment each day to receive;
Oh that my will may with Thine have no strife!
God-yielded wills find the God-planned life.

Question Box

No. 1286. What is the source of the expression, "a nation shall be born in a day"?

Isaiah 66:8. Other interesting passages in connection with this thought are Ezekiel 37:21-23; Amos 9:13-15.

No. 1287. Please explain the "all" of John 12:32.

Our Lord's statement, "I, if I be lifted up from the earth, will draw all men unto Me," was not fulfilled at the time of His death on Calvary. Neither is it accomplished in our day. But it will be in God's time. Do not misunderstand—this is not by any means a teaching of the doctrine of universal reconciliation, which is not biblical. But there will be universal subjugation. Those drawn to the Lord Jesus Christ in faith are saved and safe forever. Those however, who reject Him will be compelled (the verb rendered "draw" has the sense of compulsion) to acknowledge His Deity and Lordship. For it is the promise of God "that at the name of Jesus every knee shall bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:10, 11).

No. 1288. Why do we have to read the Old Testament when Church truth is contained in the New Testament?

You do not have to read anything, but he who would know God's mind must read the Old Testament as well as the New. In Romans 15:4 we are told: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Cl. I Cor. 10:11.) It is safe to say that none can understand the New Testament in its fulness who does not study the Old Testament also.

No. 1289. Where in the Bible do we read about the United States?

We assume that the question has to do with the United States of America and not a future federation of nations or states. There is no direct reference to the U. S. A. in the Bible insofar as we are aware. Some see an allusion to this country in Isaiah 18, but this is speculative in our opinion.

No. 1290. Who will be the Antichrist?

Not knowing, we cannot say. The Bible does not reveal his identity.

No. 1291. Why do you say, in your comments on Revelation 7:17, that the people saved during the Tribulation will not dwell in the Father's house?

Those who are saved and die during the Tribulation will be taken into heaven. But those who are saved during the Tribulation and live on through it to its end, when Christ comes in power and great glory, will live on earth and not in heaven during the Millennium. There is no translation of the saints in Revelation 7.

Seven Symbols of The Holy Spirit

BY LEHMAN STRAUSS

5. The Oil

Oil is likewise a clear and impressive symbol of the Holy Spirit. When Samuel anointed Saul with oil, to become Israel's first king, "the Spirit of God came upon him" (I Sam. 10:1, 10). Likewise, when Samuel took the horn of oil and anointed David, "the Spirit of the Lord came upon David from that day forward" (I Sam. 16:13). The act of anointing was usually done with oil. When Aaron was made high priest, God said: "Thou shalt take the anointing oil and pour it upon his head and anoint him" (Ex. 29:7). In his shepherd Psalm, David declared: "Thou anointest my head with oil" (Psa. 23:5). The anointing with oil, then, is a symbol of the blessed Holy Spirit's coming into one's life, either to bring salvation, sanctification, or enduement for service.

The Apostle Peter, in the house of Cornelius, said: "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38). Peter was possibly referring to the time when the Holy Ghost descended in a bodily shape like a dove upon Him (Luke 3:22). Later our Lord said: "The Spirit of the Lord is upon Me, because He hath anointed Me . . ." (Luke 4:18). This incident in His life was doubtless the fulfilment of those predictions in Psalm 45:7 and Isaiah 61:1, which refer to the Spirit's anointing of our Lord just prior to His public ministry.

Oil supplies illumination. In the tabernacle in the wilderness there were three lights: (1) the natural light in the court; (2) the candlestick (or lampstand) in the holy place; and (3) the glory of God in the holy of holies. The lampstand in the holy place was the most beautiful and most ornamental piece of furniture in the tabernacle. However it was not placed there as an ornament but to give light in an otherwise dark place. It was made of pure gold, having one main shaft and six branches, Christ Himself being represented in the main shaft and having the preeminence, and His followers being the branches (John 15:5). Now the branches were

not the light in themselves but merely the receptacle for the light. There could be no light save as the branches were united to the main shaft and the bowls were kept filled with oil (Ex. 25:31-40; 37:17-24).

An application to this seems quite clear. The six branches coming out of the main shaft of the candlestick in the tabernacle represent all believers in Christ. Six is man's number. He was created on the sixth day. Six days were sufficient for man's labor. The number of the Anti-Christ is 666, for he represents the sum total of human strength and wisdom. But the man in Christ is to show forth the true Light.

When our Lord was in the world, He said: "I am the Light of the world" (John 8:12). He was the true Light which lighteth every man that cometh into the world (John 1:9). Then He added: "As long as I am in the world, I am the Light of the world" (John 9:5); "Yet a little while is the Light with you" (John 12:25). He knew His earthly mission at His first coming would be brief, so He gathered unto Himself those who would believe in Him, and to them He said: "Ye are the light of the world" (Matt. 5:14). Actually our Lord did not mean that we in ourselves are the light, but that all true believers are the recipients of the light, thereby becoming light-holders. Christ Himself is the Light, and we are expected to show forth Him. And just as the lampstand in the tabernacle could give forth light only as it was kept filled with oil, even so must the believer be filled with the Spirit of Jesus Christ.

God took one man, Abraham, a pagan Gentile, and from his loins He brought forth the nation Israel, and in order that Israel might become a blessing to other nations, God said: "I anointed thee with oil" (Eze. 16:9). On the day of Pentecost the Church was born, and in order that she might shine as a light in a dark place, God gave her the Holy Spirit. Paul wrote: "That ye may 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).

Beloved Christian, we are the light of the world (Matt. 5:16). But we need to keep on being filled with the Spirit, if we are to burn and shine for Jesus Christ. The prevailing

spiritual and moral darkness all around us is proof sufficient that there is need for the light. What a dark place this world is! And what a blessed privilege to live our lives for God in such a dark spot!

But the light needs care. We need to have our wicks steeped in the gracious oil of the Holy Spirit. If we are going to maintain the spiritual glow we must keep our wicks trimmed of pride, prejudice, jealousy and selfishness so that God may be glorified. Shining is not easy. It costs something to produce light.

The Lord Jesus said of John the Baptist: "He was a burning and a shining light" (John 5:35). Please notice that the burning precedes the shining. Oh, let us not hide our light under a bushel but, like John, let us be true illuminators of darkness, glowing brightly for the brief period we are left here on earth. John had faithfully borne witness to the Son of God, and so the blessed Lord bears witness to His servant. John had not hid his light under a bushel. Are you hiding yours? Dear reader, the shadows are lengthening and the midnight hour is close at hand. "Let us therefore cast off the works of darkness; and let us put on the armour of light" (Rom. 13:12). Common to all saints is the Spirit's anointing (1st Cor. 1:21). Let your light shine.

You remember our Lord's oft-told story of the good Samaritan who found a man half dead on the roadway between Jerusalem and Jericho, a victim of thieves. Already a priest and a Levite, coming that way, had deliberately ignored him, passing by on the other side. But a certain Samaritan, when he saw him, had compassion on him, and went to him and bound up his wounds, pouring in oil and wine (Luke 10:30-37). The priest and the Levite were both religious, presumably servants of God but without compassion; hence they had not the divine anointing of the Holy Spirit. Spiritually speaking, they had nothing to offer.

The help that was needed came from a most unexpected source, for the Jews had no dealings with the Samaritans. When the Jews wanted to express their contempt for our Lord, they called Him a Samaritan (John 8:48). But it was the Samaritan who had what the man needed, namely, love and healing for his wounds. He applied the oil, a symbol

of the Holy Spirit, and the wine, a symbol of the joy of salvation. *Dear child of God, when you and I are filled with the Holy Spirit, we will not be passing by poor, needy sinners, but we will be ministering to them of salvation by the power of the Spirit of God.*

Let this meditation on the oil as a symbol of the Holy Spirit serve as a solemn warning to the unsaved. Look at another of our Lord's parables, in Matthew 25:1-13. The parable of the ten virgins has a message in it for all who are religious, for the ten maidens represent those who by their religious profession stand in the place of testimony.

Five of the maidens were wise, having taken oil in their vessels with their lamps, but the other five were foolish, having taken their lamps but no oil. All professedly went forth to meet the Bridegroom, but while He tarried they all slumbered and slept. Then at midnight a cry was made: "Behold, the Bridegroom cometh; go ye out to meet Him." The five who took oil were wise unto salvation, for they had been born of the Spirit; hence they went to be with the Bridegroom. But the five who had no oil were left. They had a religious profession but they were unreal, having never been born again by the power of the Holy Spirit. Though they knocked and sought diligently to be admitted, they were shut out forever. The Lord had to say to them: "I know you not."

My friend, are you a mere professing Christian? Or is the Holy Spirit present in your life? Make certain of salvation now lest the midnight cry find you unprepared to meet the Lord.

6. The Salt

While we know of no one verse of Scripture which states in so many words that salt is a symbol of the Holy Spirit, it is only the presence of the Spirit in the believer's life that can produce salt-like qualities. When we study the scriptural uses of salt, we can readily see the Spirit's counterpart and draw the spiritual parallels from these uses.

New-born babes were bathed in salt water. Through His prophet, God said to Israel: "And as for thy nativity in the day thou wast born thy navel was not cut, neither wast

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thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all" (Eze. 16:4). The purpose of the parable in Ezekiel 16:1-14 is plainly stated, namely, that it might "cause Jerusalem to know her abominations." Jerusalem, like an abandoned and unclean child, had a poor beginning. Like an unwanted child, she was left to perish in uncleanness: "Thou wast not salted at all." Not having been washed with salt, they were strangers to purity and to that power which resists corruption.

Here indeed is a picture of every unregenerate natural heart. We all are born sinners, unclean children, having a bad beginning (Psa. 51:5). We, too, are strangers to divine purity and holiness, and until we are born again by the Holy Spirit, washed in the saline solution of the Spirit, we are left to perish in our uncleanness.

Salt was divinely ordered by God in a covenant He made with the Levites, known as "a covenant of salt." Moses wrote: "All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee" (Num. 18:19). It was Abijah who reminded Jereboam and all Israel of God's everlasting agreement, saying: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt" (II Chron. 13:5)?

Now why would God use salt in a covenant? It was in order that its preservative qualities might show it to be a binding and continuing covenant, "a covenant of salt forever." Salt is a permanent and preserving chemical, and when used by God in any divinely-made covenant, it speaks of perpetuity and constancy.

The application seems quite clear. Each of us, when we were saved, was given God's gift of His Holy Spirit. The Lord Jesus said: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (John 14:16). The Holy Spirit Himself is the salt, the preserving influence in the believer, given by God to each of us that we may rest in the assurance that no Christian

can ever be lost. God will never recall the Spirit from the life of one of His children. He is to abide *forever*. God has entered into a covenant with the believing sinner, a covenant that is without repentance, for "God's Seed remaineth in him" (I John 3:9).

If by our good works and fleshly efforts we had to preserve our salvation, every one of us would have lost it a long time ago. But, glory to God, the Holy Spirit is the saline deposit in every true child of God! Among eastern nations salt was emblematic of fidelity and continuing friendship. To eat of a person's salt is still regarded among the Arabs as a pledge of mutual devotion. Just so the presence of the salt of the Holy Spirit in the believer is God's pledge of His love and *keeping power for His own*.

Along with the privilege of being indwelt by the salt of the Spirit, there is the accompanying responsibility. All privilege entails responsibility. When our Lord taught His disciples concerning their obligation to God and to others, He used the common everyday things of life to convey spiritual truth. On one occasion He said: "Ye are the salt of the earth . . ." (Matt. 5:13). By this statement He did not mean, as one expositor puts it, "you yourself are it—your own personal character." Never! It is only by the presence of the Holy Spirit in a man that salt qualities are made possible in him.

How the world needs the saline influence of the Spirit of God! With corruption abounding on every hand there is a clarion call for Spirit-filled Christians to stem the onrushing tide of evil. This poor and needy old earth is a corrupt spot. In Elisha's day there was a tide of corruption in the river Jordan, "and he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land" (II Kings 2:21). The world needs the salt of the Spirit of God to heal its moral corruption. Christian, you and I, filled with the Spirit, are that salt.

Salt in itself is pure, devoid of all poison, thereby preventing the spread of corruption. And no matter how evil a nation or a community might be, the presence of Spirit-filled

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Christians will do more to prevent the spread of evil than all the many civic organizations together. There is a great need for more "condiment Christians," whose lives are being preserved day by day from sin's corruption by the power of the indwelling Spirit.

It appears that in the Old Testament salt and sacrifice went together. God had commanded Israel: "And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering; with all thine offerings thou shalt offer salt" (Lev. 2:13). Every sacrifice burned on Israel's altars was to be well salted with salt, preserved from corruption.

This was blessedly true of God's greatest sacrifice for mankind, His Holy Son, for God did not suffer His Holy One to see corruption (Psa. 16:10). Our Lord was all that salt stands for, and more. His whole life exhibited the powers of salt. His was a salty service, palatable, pure, powerful. This must be the experience of all of Christ's servants. No matter how much time and energy we spend in religious work, there can be no sacrifice acceptable unto God if it is not holy, purified by the salt of the Spirit. (Read Rom. 12:1.)

The salted saint speaks the language of the spiritual man. Paul wrote: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). From the unleavened lips of our blessed Lord men heard "gracious words" that proceeded out of His mouth" (Luke 4:22), words of purity and power. Paul's exhortation, in Colossians 4:6, is to be like Him, speaking words with a spiritual flavor, never flat, but forceful and fragrant. Salted speech savors of love, kindness, and wholesomeness.

The language of the average man is anything but gracious and affable, even when he is not opposed or misrepresented. Yet Christian conversation is not to be tasteless, sickly, insipid, but "seasoned with salt," flavored with true wisdom and grace. As salt gives flavor and tang to the food we eat, so the Holy Spirit gives point and adaptation to our speech. Though such speech may not always convince the unbeliever to change his ways, he will not be able to gainsay our words,

for they will have been spoken by the direct power of the Spirit.

And now, before concluding our meditation on the salt as a symbol of the Holy Spirit, look at a solemn word spoken by our Lord. He said: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth food for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13). Again He spoke, saying: "Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another" (Mar. 9:50). We repeat that these are solemn moments.

While we stated earlier that salt is a permanent chemical, and so it is as a rule, yet we have been informed that, in some parts of the world, salt *can* be washed of its flavor, or its "tang," leaving it tasteless and insipid. In such instances, it is "good for nothing." It is savourless salt, hence useless. How tragic to meet savourless Christians in whose lives there is no evidence of the Spirit's power! They are sickly and insipid. Their testimony has lost its keenness. Christians, have you lost your spiritual tang? Do you have power in prayer? Do you have insight to the great truths of God's Word? Does your testimony ring true?

Hear the Word of the Lord! If the salt loses its savour, it will be cast out and trodden under foot of men. The church must win the lost to Christ or else the lost will turn upon the church and trample it under its feet. History will prove that where Christian countries failed to evangelize their neighbors, in time their neighbors turned upon them. We gave Japan our scrap iron instead of our missionaries and Bibles. In due time the Japanese gave our American boys a baptism in our own blood. The memory of Pearl Harbor will never die. Oh, my brother, the warning is clear. Let us yield to the Spirit's leading that we might be a positive force in the world, giving spiritual taste to all we touch. If we would salt the earth, we must have salt in ourselves. Be filled with the Spirit.

(To be concluded, D. V.)

Book Reviews

By KENNETH O. BOUTON

Keys to Christian Living. By Luella Knott. W. A. Wilde Co., Boston. Cloth binding, 248 pages. Price, \$2.50.

This is a helpful piece of Christian writing. It is packed with Scripture quotations and illustrations. The book is informative, interesting, and inspiring. There are six sections and thirty-three chapters. The sections include The Keys of Faith, Scripture, Prayer, Obedience, Consecration, and Suffering.

Scripture difficulties are skillfully handled and a most useful illustration of the need for prayer is presented. Quotable quotes are interspersed throughout. There are some fine barbs to point-up your Gospel-temperance messages. You will find pleasure in reading and profit in using the material in this book.

Great Sermons from Master Preachers of All Ages. Compiled and edited by Theodore W. Engstrom. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 180 pages. Price, \$2.00.

This book contains thirteen sermons by different men, beginning with John Chrysostom of the fourth century and closing with "Billy" Sunday of the present century. Among others there are sermons by John Wesley, Spurgeon, and Moody. An interesting addition to the messages is an etching of each preacher along with a biographical sketch of his life.

Most Christians do not have in their libraries volumes by the famous preachers of preceding years. This book and succeeding ones will make available at least one message from some of these famed men who were so mightily used of God.

By HOWARD Z. CLEVELAND

Propheic Questions Answered. By Keith L. Brooks, D.D. Van Kampen Press, Inc., Wheaton, Ill. Cloth binding, 165 pages. Price, \$2.00.

Dr. Keith L. Brooks, editor of *Prophecy Monthly* and president of the American Prophetic League, has prepared in this volume a very useful contribution to the field of prophetic literature. The book, as the title implies, consists of seventy-six prophetic questions and their answers. The author agrees for the most part in these replies with the majority of prophetic, premillennial teachers on these questions. One could wish for greater detail on some replies such as the question of "Must Anti-Christ Be a Jew?" Then, too, there are some answers where there would be quite a difference of opinion. Nor would all agree with his replies on pages 4, 132 or 140. However, Christians, young Christians especially, will find that this volume will meet a real need. And I am sure it will be handy as a reference work to the busy pastor and teacher also.

The Way Into the Holiest. By F. B. Meyer, D.D. Zondervan Publishing House, Grand Rapids 2, Mich. Cloth binding, 191 pages. Price, \$2.50.

In devotional writings Dr. F. B. Meyer excels. In no book from his pen is this more apparent than this priceless work on Hebrews. The title of this volume is wonderfully expressive of the author's aim. Surely no one can read this exposition without being drawn closer to the One of whom it speaks. In the thirty-five brief chapters that make up this unusual devotional work on the Book of Hebrews, Christ Jesus is so depicted as to make one reach out in ever increasing love to this Saviour of men. The book lays bare the skill and spiritual insight of the writer in a striking manner. Any Christian student wanting real spiritual food for growth and meditation will find this volume a real blessing. Its short chapters are especially prepared for the busy pastor or layman. *I would consider it an absolute must for every Christian.*

The Lord from Heaven. By Sir Robert Anderson. Trustworthy Books Co., Baltimore 1, Md. Cloth binding, 118 pages. Price, \$1.50.

In these days when the old Arian heresy is being revived through various modern false cults, denying to Jesus Christ our Lord His true and proper Deity, one welcomes the republication of such a noble defense of this important doctrine. *The Lord from Heaven* first appeared in 1910 and was published in England. With his unique skill the author defends Christ's Deity by appealing to the scriptural testimony.

After explaining the meaning of "Son" as used of Christ, Sir Robert shows the significance of the titles, "Son of man," and "Son of God," as applied to our Lord. Then with the skill of a master detective, he assembles proof after proof of that fact that Christ is God from the Gospels, James, Hebrews, Paul's Epistles, and Revelation. In reading this refreshing work one finds it contains many other suggested lines of study for the interested student. It is a needed volume, coming at an opportune time. It should be bought and read by a large number of believers, so that they might be able to give a reason for the hope that is within them.

In many circles Sir Robert Anderson is known for his significant work as head of the Criminal Investigation Department in England (Scotland Yard), which office he held from 1888 until 1901. By the Christian student, however, he will be remembered for his twenty or more Christian works, of which *The Lord from Heaven* is a fair sample.

ONLY ONE SPOKE

A pastor was passing a large department store when he followed a sudden impression to speak to the proprietor. He said, "I've talked carpets and beds but never my business with you. Will you give me a few minutes?"

Being led to the private office, the pastor took out his New Testament and directed the proprietor's attention to passage after passage, urging the man to become a Christian. Finally, the tears began to roll down the proprietor's cheeks as he said, "I'm seventy years of age. I was born in this city, and more than a hundred ministers and five hundred officers of the church have known me in a business way. You are the only man who ever spoke to me about my soul."—*Service.*

Letters

Know Dr. A. C. Gebelein

To the Editor:

I have been reading *Our Hope* since I first knew Dr. Gebelein when he taught in Galveston, Tex., in 1910. God has been using you with great blessings to many as you continue to edit this Bible study magazine. What a day of rejoicing there will be for the true and faithful servants of God who have been giving forth the Word of Truth. Keep up the good work.

C. R. MILLER

Grand Rapids Mich.

To the Editor:

I can well remember as a small boy the visits to Racine, Wis., of Dr. Arno Gebelein. He spoke there in the *Rescue Mission* on many occasions. It was there I found my Lord through the influence of Christian parents.

I enjoy the magazine immensely and congratulate you on the fine spirit manifest in its columns. May God bless your every effort in these dark days.

WESLEY J. DRUMMOND
Flandreau, S. D.

We refrain, as a rule, from publishing letters of praise of the magazine, of which we receive many, we are thankful to say. But it is not in good taste to display them. Occasionally, however, simply so that our reader-family may know that all the letters we receive are not critical, we print several of the more favorable kind, of which these are examples.—Ed.

Pagan or Christian?

To the Editor:

As a frequent reader and admirer of your magazine, I was very

pained to read the comment in the issue for January, 1952, on the election of Mr. Winston Churchill as Prime Minister of this country (*Current Events*, p. 414).

There are, I am sure, many fundamentalist Christians in Britain who will take grave exception to the statement: "I suppose most of us who are Christians rejoice that the Socialist Government of Great Britain has been overthrown, with its pagan leadership (with the exception of Mr. Atlee himself)."

Mr. Atlee is most certainly not the only Christian amongst the leaders of the Socialist Party of Great Britain. A little further enquiry on your part would show you that. Of the two main political parties of this country it would be difficult to say which is more "pagan" (or Christian, for that matter). The Christian element of the country seems to be as evenly divided in its political allegiance as the rest of the state.

You will realize therefore, that many Christians, of the same views as your magazine on Scriptural truths, etc., will be very hurt by your comment on a subject which as you say, is certainly not your business to comment upon; and which is, moreover, libellous and untrue.

Please do not think that I write this in any spirit of animosity, but I do think that you should be acquainted with the facts of the matter.

A. JAMES VINCENT
Camborne, Cornwall, England

To the Editor:

Will you allow me as an English Christian, to protest against some passages in "Current Events in the Light of the Bible" (January, 1952), which seem to give a very wrong impression of the British situation?

Dr. Smith is entitled to rejoice at the fall of the Labor Government if he so wishes: but it is simply not true to say that its leadership was entirely pagan; nor

has there been any evidence as yet that the new Conservative Government will provide more definite Christian leadership.

Apart from Mr. Atlee, whom you exempt from this sweeping condemnation, the last government had many leaders who were not ashamed of the testimony of Christ. Amongst others could be mentioned Mr. Ede, the Home Secretary; Lord Gowitt, the Lord Chancellor; Mr. Griffiths, the Minister for Colonies; Mr. Tomlinson, the Minister of Education; and Lord Alexander...

British Christians, who are looking for the Lord's return must bewail the fact that God is not given His rightful place in the counsels of the nation; but it is important to recognize that neither Paganism nor Christianity is confined to any one political party. All alike stand under the judgment of God, and Christians are so divided in political allegiance as any other section of the British people.

ANDREW FEDALL

Clifton, Bristol, England

Wholesome Criticism

To the Editor:

We are happy to know that "Our Hope has been of untold blessing in our lives." I am sure that all of your readers can say this too. But if it is so, it is because you have refused to "trim your sails." We are as convinced as you are that this is no day to be doing that. We value your de-

cision not to do so, which decision strengthens our confidence in you. Compromise kills honor. Hew to the line and let the chips fall where they may.

Criticism is always wholesome; praise and compliments are not always so.

(Or.) J. A. BOPPIN

Turks Island, B. W. I.

Two Views

To the Editor:

We in this family are so very happy that you are continuing the studies in *The Revelation* that were begun by Dr. Ironside. They have not ceased to be extremely helpful in spite of his Home-Call.

SARAH D. ELLIOTT

Cedar Rapids, Iowa

To the Editor:

It is highly presumptuous of you to suppose for an instant that you can pursue "The Revelation, Verse-by-Verse" with the same skill and spirituality that the greatly beloved H. A. I. was blessed with....

T. R. C.

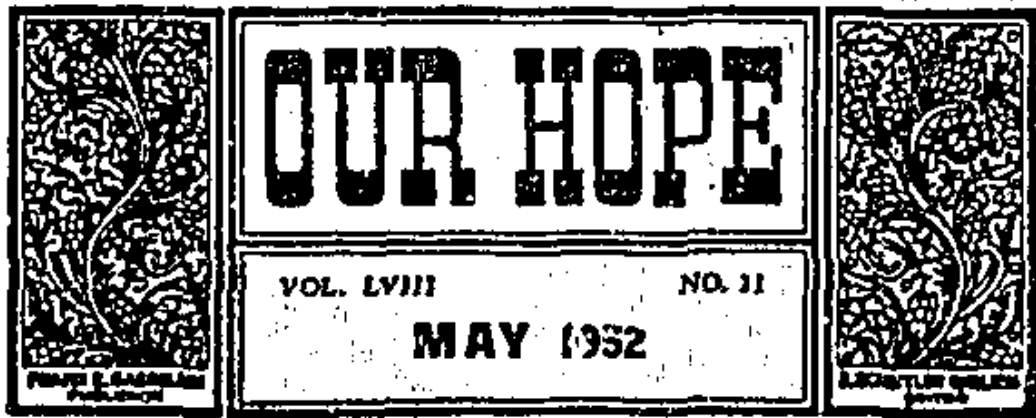
Chicago Ill.

¶Granted! It has, however, pleased the Lord to call Dr. Ironside into His presence. Would reader T. R. C. have all study of the *Apocalypse* cease now that H. A. I. is no longer with us?—Ed.

BREAK FORTH, O MORNING STAR

BY EVA GRAY

Break forth, O glorious Morning Star,
And shine, for night is on the earth!
It is far spent and darkness now
Is deepening; shadows fall. The birth
Of a new day begins. At dawn
It sees our Lord in glory, power!
Lift up your heads, His coming's nigh!
Break forth, O glorious morning hour!



Editorial Notes

**MEMORIAL
EDITORIAL:**
Lord, Thou
Knowest
All Things

"Lord, Thou knowest all things." Such were Peter's words when, for the third time, the Lord Jesus Christ asked His penitent disciple: "Simon, son of Jonas, lovest thou Me?" This acknowledgment of the Lord's omniscience was another expression of Peter's faith in the Deity of Christ. Not alone did he confess Him at Caesarea Philippi (Matt. 16:16) but at another time Peter said: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (John 6:68, 69). Peter and his fellow disciples had, during their days of fellowship with the Lord Jesus, abundant evidence of His attribute of Deity in His omniscience.

Only God possesses omniscience. Christ our Lord manifested divine omniscience. He knew all things. He knew the innermost thoughts of His questioning and disputing followers. He knew the secret plottings of His enemies. What would take place in the hour of His sacrificial death was not hid from Him. He overheard the conversation between Peter and the tax-gatherer, though He was absent from the scene. He knew all about Judas, who would betray Him; about Peter, who would deny Him. Before Nicodemus became concerned about the kingdom, the Lord knew all about him. He laid bare the secrets of the Samaritan woman at Jacob's well. He knew all the men with whom He came in touch, "and needed not that any should

testify of man; for He knew what was in man" (John 2:24-25).

Christ's omniscience is described in Psalm 139: "Lord, Thou hast searched me, and known me. Thou knowest my downsitting, and mine uprising, Thou understandest my thought afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

"Lord, Thou knowest all things!" For us, His people, this is a truth of unspeakable blessedness and comfort. That He who loves us, who is our Lord and our friend, knows all things, should give us daily cheer, daily assurance, daily peace, and teach us daily to walk as in His sight.

He knows all about our sins. He knew us long before we existed and before our sins were committed, He bore them in His body on the tree. With the Apostle Paul we all can say: "He loved me, He gave Himself for me." Surely such knowledge is too wonderful for us. It transcends our finite reason. And knowing all about us, the sins we would commit, the depravity of our fallen nature, the corruption of our hearts, He loved us and redeemed us.

He knows our failures, our infirmities, and weaknesses. "For He knoweth our frame; He remembereth that we are dust" (Psa. 103:14). Since He knows our failures, we do not need to fear to come to Him and tell Him all about them and about our mistakes. This is well-pleasing to Him when we bring all these things into the light of His countenance, never hiding anything from Him but confessing our sins and failures. And because He knows our infirmities, we have His gracious sympathy, for "He was in all points tempted as we are, apart from sin."

He knows our sorrows and griefs. He knew the sorrows of Israel thousands of years ago, when they were suffering in Egypt. He appeared in the burning bush as the Angel of the Lord, the I Am, and He said: "I know their sorrows" (Ex. 3:7). So He still knows the sorrows of His people. He knows what they are, for He Himself in His life on earth

was "a Man of sorrows and acquainted with grief." We know that "He hath borne our griefs and carried our sorrows" (Isa. 53:3, 4). Therefore we can come to Him at all times with our sorrows and grief, for He knows and is able to give us the comfort we need. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:18).

He knows our burdens and our cares. All our anxieties in temporal things are known to Him. He is interested in them and His Word tells us: "Cast thy burden upon the Lord, and He shall sustain thee" (Psa. 55:22). Knowing our cares, He careth for us (I Pet. 5:7). If we remember this at all times, we shall be able to be careful for nothing; but in everything by prayer and supplication with thanksgiving make our requests known to God (Phil. 4:6).

He knows our various temptations. Satan came to sift Peter as wheat, but the Lord saw the tempter coming. Before Satan ever could execute his scheme, the Lord had prayed for Peter; therefore Peter's faith did not fail and, though he sinned, Satan could not separate him from his Lord. He knows all the accuser of the brethren is doing; He knows all his wiles and is able to cover His trusting children and deliver them out of the snare. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (I Cor. 10:13).

He knows our motives; He knows when others misunderstand or misjudge us; He knows every wrong done to a member of His body; He knows our secret prayer; He knows our tears and, as David said, puts them in His bottle (Psa. 56:8). He knows every little service done in His name and for His sake, as He knows self-sacrifice and suffering for His name.

"The Lord knoweth the way of the righteous" (Psa. 1:6). "He knoweth the days of the upright" (Psa. 37:18); He knows the way and has promised "I will teach thee in the way which thou shalt go" (Psa. 32:8). "He knoweth the secrets of the heart" (Psa. 44:22) as He knows "the soul in adversities" (Psa. 31:7).

What a blessed thing it is, then, to look up and to say with Peter: "Lord, Thou knowest all things." What rest it brings to the trusting heart! What assurance of safety!

May we trust accordingly. In every trial, faith can say: "The Lord knows all about it." In every sorrow and affliction we can claim the comfort that He knows. Whatever bows us down, whatever the perplexity, however mysterious providence appears, we can meet all by saying: "He knows." Then shall we likewise order our lives in such a way that please Him and honors His worthy name. "Lord, Thou knowest all things."

No anxious thought upon thy brow
The watching world should see;
No carefulness O child of God,
For nothing careful be!
But cast thou all thy care on Him
Who always cares for thee.

—A. C. G., 1927



The Angels Must Wonder "The doctrine of Christ" (II John 9) is the doctrine of man's redemption through Him and in Him. The offer of salvation from sin and of consequent newness of life which has been freely made and given by God to man through faith is entirely gracious, that is, God has made that offer in His sovereignty to sinners who deserve nothing but judgment. Yet amazing as it is, vast portions of mankind have rejected and do reject divine grace and choose to accept the evil doctrine of Satan and his ministers as a substitute for the doctrine of Christ. Angelic beings, both good and evil, unfallen and fallen, must pause in their works to wonder at the obstinate and deceived creatures of earth who hear God's Word so lightly and heed it so ill.

Sin's entry into the universe in the first place was through pride. Lucifer, son of the morning, the anointed cherub, determined that he would not take second place to God. "I will be like the Most High," he 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" (Isa. 14:13, 14). It was not enough for him that

he was God's appointee to rule. He sought to have power of himself, and he fell to the dust.

Into the world, too, in human breasts, sin entered through pride. It was not sufficient for our first parents that they were given dominion over all that was upon the earth. They also, deceived through the tempter's wiles and ensnared with the unholy desire to be as gods and as full of wisdom as God, succumbed to the sin of pride and fell from the state of innocence to that of sinners.

And it is pride that causes sinful men and women of this generation to reject the doctrine of Christ. Preferable to multitudes who have heard the glorious Gospel of salvation in Christ is another gospel, another doctrine, perpetrated by Satan and those ministers of his who are transformed into ministers of light, though they are full of deceitfulness and evil. This other gospel is not always the same gospel. It may appeal through the senses, or through the intellect, or through self-effort. But it eventually touches off the fire of pride, appealing to men and women with the suggestion that by some merit or merits of their own they can save themselves, or deceiving them into believing that they do not need salvation, that they can stand before God as they are.

Wonder of wonders, that God should love such wilful creatures of the dust as we are enough to redeem us, to bring us back to Himself! Would it have been unjust of Him to forsake the humanity that forsook Him by choice? Not—but because He is God, perfect in His holiness, gracious in His justice, just in His grace, He plumbed the depths of infinite wisdom and love, and provided a way of redemption. His son, the only Begotten of the Father, full of grace and truth, divested Himself of His eternal and heavenly glory and took upon Himself human form. In the likeness of men and as a servant He walked this earth in obedience to the Father's will—to die an ignominious (but how glorious!) death on the cross for sin. And even in that death man's rejection of the Son of God was manifested, as it has been manifested by millions since. Yet upon Calvary the Holy One and the Just was made sin for us, that we, defiled, helpless, and hopeless, might be made the righteousness of God in Him. This is the doctrine of Christ. It involves not only

His glory but His suffering. It embraces those for whom He suffered and all that He did in love for them.

Would it be any wonder should the Almighty, although He knew all this and all things before the world was, suffer grief whenever His beloved Son is rejected by inimical men and women? For after all, He has done everything that He could possibly do to deserve and receive their love. And is it any wonder that the angels wonder at such callousness on earth—they who know God's holiness and man's sinfulness? Speaking of the power of God and His salvation, the Spirit declares through the Apostle Peter: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us did they minister the things, which are now reported unto you by them that preached the Gospel unto you with the Holy Ghost sent down from heaven; *which things the angels desire to look into*" (I Pet. 1:10-12).

Peerless, matchless love of God! Matchless, peerless Son of God and Saviour! Well may we present our bodies as living sacrifices to Him because of His mercies. This is the joy of those who have been marked out to the place of sons and heirs of God, joint heirs with our blessed Lord, and to be conformed to His image whom, seeing not, we love, whom, when we shall see Him, we shall be like, for we shall see Him as He is. There can be no greater goal, no higher hope.



The Origin of
the Name
"Christlan"

"And the disciples were called Christians first at Antioch" (Acts 11:26). Where did the name "Christian" originate? There has been a great deal of conjecture about how this distinctive name whereby we, who are the Lord's, are identified with Him, came into existence. No one can say with certainty concerning its origin. Expositors generally seem to be agreed only as to where the name did not have its source: (1) the disciples

did not first use it of themselves, they say, because they were first "called" by this name, that is, by others than themselves; and (2) the name was not used by unbelieving Jews concerning the disciples, since the Jews despised the name which we have come to hold in honor. By the process of elimination, therefore, the name is said to have originated with the pagans, a view that is held by such eminent scholars as Alexander, Alford, Lange, etc. Consequently some of God's people today propose that we should not apply the name, "Christian," to those who are members of the true Church.

With this strange viewpoint we most assuredly cannot agree. The Holy Spirit, through the pen of the Apostle Peter, employed the name in referring to believers in Christ. In I Peter 4:16, we read: "Yet if any man suffer as a *Christian*, let him not be ashamed; but let him glorify God in *this name*" (lit.). Yes, in *this name*—"Christian."

The word rendered "were called," in Acts 11:26, is the Greek verb *chreematidzo*, used nine times in the New Testament and translated "call," twice; "reveal," once; "speak," once; "admonish," once; and "warn," four times. It is instructive to trace the word, beginning with its first usage. The italicized words in each quotation represent the verb under consideration.

Matthew 2:12 tells us of the wise men' *'being warned of God in a dream . . .'* Matthew 2:22 records Joseph's experience in bringing the babe, Jesus, back from Egypt with Mary; "notwithstanding, *being warned of God in a dream . . .'*" Luke 2:26 pertains to Simeon's promise from God that he should see the Lord Christ before he, Simeon, should die: "*it was revealed* unto him by the Holy Ghost . . ." Acts 10:22 refers to the message that the men from Caesarea brought to Peter in Joppa, concerning Cornelius, of whom the messengers declared that he, Cornelius, "*was warned from God by an holy angel . . .'*" Romans 7:3 is a portion of Paul's instruction concerning the believer's death to the law; and here, you will recall, the apostle makes use of an illustration, from the law, in connection with divorce, wherein he states that the woman who has an husband, if she be married to another while

the husband is still living, "*shall be called an adulteress . . .*" Hebrews 8:5 tells of certain earthly things being a pattern of heavenly things, "*as Moses was admonished of God . . .*" Hebrews 11:7 speaks of Noah's faith, who "*being warned of God of things not seen as yet . . .*" And Hebrews 12:25, containing an appeal to the epistle's readers not to refuse Christ, the one Mediator between God and men, states: "*For if they escaped not who refused Him that spake on earth . . .*"

We have cited the eight usages of the Greek verb, *chreematidzoo*, other than in our text, to learn that in every instance it pertains to a communication received directly from God, for even the Romans passage, dealing as it does with an injunction of the law, is God's revelation. It would be strange if the word did not suggest the same thing in Acts 11:26: "*And the disciples were called Christians first at Antioch.*"

We cannot and do not insist, of course, that the name, "*Christian,*" was given to the Lord's disciples directly by God, but it may have been in view of what we have learned from the passages cited. And what more suitable name could be given to that great body of believers who have been chosen, *by Christ (John 15:16), in Christ (Eph. 1:4), and for Christ (Col. 1:16).* We are Christians, Christ's ones, for we belong to Him because He purchased us by His precious blood; we love Him because He first loved us; live for Him because He lives in us; we wait for Him because He is coming for us; and we shall reign with Him because He will glorify us with Himself. How proud we can be that we bear His blessed name, the bride taking the name of the Bridegroom! May God help us to carry His name well and to His glory.



These paragraphs were written in St. Old Age, and Petersburg, Florida, a city that has been How to Face It facetiously but unkindly called, "the city of the walking dead." It is true that St. Petersburg is filled with aged people; and what a wonderful place it is for them! The warm sun shines day after day with unbelievable regularity. Thousands of benches are set

on the streets where citizens may enjoy the sunshine, read, make new acquaintances, or just watch the crowds go by. The traffic laws are geared to the needs of elderly pedestrians. The churches are built with ramps as well as stairs, so that the halt are not obliged to climb steep steps and those who are confined to wheel-chairs may have a way of access into the services. Even the amusements that the outdoors offers, such as the game of shuffle board, are arranged so that age is preferred above youth. In a day when most of the world is youth-conscious and old folks are seemingly not wanted in many places, it is a delight to visit a city where those who are in their sunset days are catered to. St. Petersburg should be filled with happy old people.

Yet it is disheartening to see so many of them whose faces reveal unhappy hearts. Every so often there shines, out of a wrinkled countenance, a radiance and joyous warmth that make heaven seem very close, as well it may be. But this is more the exception than the rule. Rather, upon the faces of many of these aged people, disillusionment, or loneliness, or resentment, or bitterness, or sorrow, or resignation, or fear has marked its lines. What is the cause of such discontent in the lives of men and women who have reached a ripe old age and are spending it in a climate and atmosphere that are made to order for them? There is something lacking, something they long for without being aware of what it is—the joy of knowing Christ in genuine experience, possessing the assurance that is given in the Word of God as to the past, the present, and the future.

What full provision has been made, in Christ, for the aged as well as for the young! It may be that the last years have come upon you and, with them, the realization that your life has not been lived for God or, worse still, that you have never known Him in saving faith in His Son, the Lord Jesus Christ. The years cannot be restored to you; it is too late for that: but now, even though the sun of a lifetime has begun to set, you can turn to the Lord and trust Him for forgiveness of your sins, and salvation; and receive life that is everlasting. The past can be left with Christ, who has made peace for you with God, and provides the joy of His salvation, through faith.

Christ also will provide for your present, for today and tomorrow; for if you will think upon Him, yield yourself to His indwelling Spirit, and feed upon His Word, the Bible, your joy will be full and the peace of God will guard your heart and thoughts day by day.

Christ is also the answer to your future. All who are His, according to God's promise, will be with the Lord forever, in the Father's house of many mansions. For God loved you and gave His Son for you. Trust Him for eternity; trust Him for time, the time that is left for your earthly walk.

To face old age with the joy of the Lord as your portion will be to find the sunset days the brightest of all—bright with the knowledge of safety in Christ, bright with the expectancy of seeing Him ere long, bright with the assurance that His Word is true and that, when you see Him, you will be like Him. It is the Lord Jesus Christ who wipes away the tears, and takes away the loneliness, and fills the heart with peace. Old age must be faced as youth should face a full life ahead—with your head lifted up and your eyes looking up, up to the Man in the glory.



Rome's Intolerance Members of the Roman Catholic hierarchy in the United States are very outspoken in stressing the need of tolerance on the part of all religious faiths, and they point to the Roman Church as exemplary in this regard. That is in the United States, however, where Roman Catholics are still in the minority. Let the person who is impressed by this sort of talk acquaint himself with the activities of the R. C. Church in countries where the population is predominantly Catholic and see what he discovers. Make inquiry about Italy, or Spain, or Brazil, or, closer at hand, the Province of Quebec in Canada, and it will be established that there is no tolerance on Rome's part in these quarters but quite the reverse—vilification and persecution.

Out of Spain there has come recently, for example, news of vandalism practised by Roman Catholic youths that resulted in the destruction of a Protestant church building

and bodily injury to its pastor. This single incident might be excused as exuberant and undisciplined action on the part of unprincipled young men were it not for the fact that this type of thing has broken out in other places. Furthermore, within a few days after the episode, Cardinal Segura, Archbishop of Seville, issued a strong denunciation of Protestantism, urging the Spanish people to beware of Protestant "heresy" that threatens the Roman Catholic Church. He added that they should not tolerate Protestantism in any manner, and even went so far as to denounce the Spanish Government for such an act of "benevolence" as its expression of sympathy to Britain's royal family upon the death of King George VI.

Let no one be deceived by any apparent spirit of tolerance on the part of the Roman Catholic Church in the United States. Rome knows no such word as "tolerance." If and when Catholicism becomes the religious concept of the majority in this country or anywhere else, its so-called tolerance will cease abruptly.



Spiritual
Laziness

Gibbon spent twenty-six years writing *The Decline and Fall of the Roman Empire*. Milton used to arise at four o'clock every morning in writing *Paradise Lost*. Bryant re-wrote *Thanatopsis* ninety-nine times. Webster worked thirty-six years to produce the first edition of the dictionary that bears his name. Cicero practised speaking before friends every day for thirty years to perfect his elocution. To accomplish the desire of their hearts these men, and others like them, have counted no sacrifice too great.

Many of us who profess to love the Lord Jesus Christ, yes, who really love Him and desire to serve Him, are put to shame in comparing our exertions with those of the men mentioned above. So many acts of service in Christian work are done in a half-hearted way. They are fulfilled as tasks to be done, but there seems to be little effort in preparation or joy in the doing of them. A Sunday school teacher "gets by" with but a few minutes of study and less prayer, and then wonders why there is little fruit. A missionary

society officer allows someone else to do the work assigned to her and consequently does not grow in missionary zeal. A pastor "digs into the barrel" for an old sermon, supposing that it will do for the next Sunday as few of his congregation will remember it in any event, and is puzzled that his audience is not stirred. Most of us fail to pray as we ought, for praying is hard, hard work, and then we profess perplexity that we do not see answers to our prayers.

Spiritual laziness is responsible for much spiritual barrenness. In connection with this matter, each of us might ask ourselves the same question: "Could this possibly be true of me?"



**Missionary
Subscription and
Book Funds**

During February and March the donations for missionary subscriptions to *Our Hope*, and for books to be sent to the mission fields, fell off somewhat, but we have no doubt that they will increase when it is learned that funds are needed at this time. Only recently we have had several inquiries for both the magazine and Bible study books. Perhaps some of our reader-family would like to send donations in memory of loved ones, as was done in the case of the contribution acknowledged under No 52-24M below.

Our Hope Missionary Subscription Fund, February, 1952: Nos. 52-21M, \$3; 52-22M, \$3; 52-23M, \$6; 52-24M (in memory of Mr. A. Gemmell, Mr. A. Bremmer, Mrs. E. Gerrity, and Mr. G. Netler), \$33.50; 52-25M, \$2; 52-26M, \$12; 52-27M, \$4; 52-28M, \$3; 52-29M, \$3. Total, \$69.50.

Our Hope Missionary Book Fund, February, 1952: Nos. 52-4B, \$10; 52-5B, \$4; 52-6B, \$2. Total, \$16.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler English:

May 20-25—Shamokin, Pa.: First Baptist Church.

Dr. Frank E. Gashelsin:

May 13—New York, N. Y.: First Reformed Episcopal Church, 317 E. 50th St.; 11 a.m.

Pastor Lehman Strauss:

May 2, 9, 16, 23—Plainfield, N. J.: New Salvation Army Building.

May 3—Scranton, Pa.: Youth for Christ.

May 4, 11, 18, 23—Bristol, Pa.: Calvary Baptist Church.

May 7, 14, 21, 28—Souderton, Pa.: Calvary Mennonite Church.

May 24—Hatfield, Pa.: Youth for Christ.

May 29—Lancaster, Pa.: Lancaster School of Theology; Commencement Address.

May 30—Southampton, Pa.: Bethanna Bible Conference.

World Prospects

By THE EDITOR

THE ENIGMA OF THE UNITED NATIONS

The story of the United Nations, man's supreme effort to insure peace and good will on earth, is one of the strangest and most tragic tales that history has ever known. There can be no doubt of the fact that this organization was brought into being by men who, for the most part, had and still have a sincere desire for a peaceful world. At the same time, as the record unfolds, it becomes increasingly evident in many quarters that this so-called peace organization was endorsed and entered into by Moscow and her satellites for the purpose of bringing into existence a Communist-controlled one-world government.

Even before the United Nations was formally organized, there were, in the minds of some, grave doubts as to its practicability in view of the fact that its proposed member-nations were composed of people with highly opposed philosophies, ideals, and ways of life. Yet there seemed to be no other hope than such a body for bringing about the universal peace that millions were crying for at the conclusion of World War II. And so, in the spirit of the late President Franklin D. Roosevelt, who is reported to have said, when a new world-peace organization was just a dream, "I don't see how it *can* work, but it *must* work," the blue-prints were drawn and, in due time, the United Nations came into existence.

1. The United Nations an Instrument of Force

Contrary to its declared aspirations, the United Nations Charter can hardly be said to be an instrument dedicated to peace on earth since, from its inception, the United Nations has been an instrument of force. Throughout the Charter there is striking evidence that military power and its effective use by the governing "Big Five" of the U. N. form the basis of its workability. Military power, in the hands of people of good will and peaceful resolve, may be all right. Howbeit the same power, in the hands of men of evil intent and aggressive purpose, is invariably all wrong.

Consider the fact that one of the five signatories of the United Nations Charter was Soviet Russia which posed then as a liberty-loving democracy, and still affirms herself so to be. Witness, on the other hand, the record of the Soviet Union in recent years wherein she has raped and enslaved China, Czechoslovakia, (East) Germany, Hungary, Latvia, Lithuania, Poland, Rumania, Tibet and other nations by means of treachery practised on a wider scale than has ever before been seen on this earth. In spite of these crimes against humanity and the Charter of the United Nations—acts brought to pass by duplicity, treason, genocide, and other outrages—Russia is still a member of the U. N., in good standing.

It is not astonishing that Russia has behaved as she has. Russian Communism has looked upon the world as its own since Marxism was born. Nor is there cause for amazement, when the facts are known and realized, that Russia united with the U. N. in the first place. The Charter of the United Nations was written by Alger Hiss, whose Communist affiliations have been reasonably established in court; Harry Dexter White, who, before his mysterious death, was cited as a likely Communist before a Congressional Un-American Activities Committee; Russia's Molotov; and the late Edward Stettinius, who was, at that time, Secretary of State for the United States of America. In view of the fact that three of the four authors of the Charter were, to put it mildly, favorable to Russian Communism, it is no wonder that the pact was patterned to some extent upon the Constitution of the Soviet Republics.

Only a last-minute realization that the U. N. Charter might actually be employed as an instrument of force and that Russia intended thus to use it, as manifested by her devious efforts to obtain the preponderance of votes in the Executive Council, caused other signatories of the Charter to form the General Assembly as a governing body, in which Russia and her satellites could be outvoted and where Russia's veto would not be allowed. But for this fact, Russian-Communism might conceivably have made far greater advances in its program of world conquest than it has already accomplished, and Russia has done quite

well for herself to date, without firing a round of ammunition apart from her own purges in the U. S. S. R. and enslaved countries.

2. The United Nations Harbors Strange Bedfellows

There are, of course, no Christian countries in the world, if we use the word, "Christian," in its true biblical sense. There are, in fact, no nations in which the majority of citizens are true Christians, with the possible exception of Switzerland. There are, however, countries that were, in a broad sense, founded upon Christian principles, wherein the majority of citizens are professing Christians, and in which God is recognized as the Creator of the world and of mankind. A portion of the member-nations of the U. N., as, for example, the United States, Great Britain, Canada, Australia, New Zealand, the Scandinavian countries, France, etc., can be thus classified. On the other hand, there are other lands which are atheistic, denying the very existence of God, ridiculing Christ, and disparaging the Bible, God's Holy Word. This is the philosophy of Communism and one of its governing principles not only within the U. S. S. R. but in all of its satellite states.

How preposterous it is, therefore, how irrational, to suppose that men of such extremely opposite viewpoints can understand each other or work together! "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" Whereas these biblical questions cannot be applied absolutely in instances in which no parties involved can be described as wholly Christian, the great divine principle is certainly in effect in all phases of life. The recognition of God and the denial of God cannot possibly walk hand in hand, for one is light and the other is darkness.

It is instructive to observe some of the strange bedfellows that are endeavoring to rest under the cover of the U. N. The classifications are broad. On the one side are the U. S. A., founded on Christian principles with a large population of professing Christians, a constitutional republic; Great Britain, a long-time center of Christian activity, now

partially socialistic; France, professedly Christian, divided politically between Socialists and Communists; Denmark, inhabited by many Christians and professing Christians, a constitutional kingdom with some leanings toward Socialism; Norway and Sweden, professedly Christian, constitutional kingdoms; the Netherlands, professedly Christian, a monarchy; Canada, Australia, and New Zealand, professedly Christian, representative democracies. Next in order are countries like Brazil, strongly Roman Catholic, a representative democracy with socialistic leanings; and Mexico, Roman Catholic, with a fondness for Communism. Then there are Iran, Mohammedan, tending toward Socialism or Communism; Turkey, also Moslem, inclined toward Totalitarianism; India, mostly Hindus, flirting with Communism; and Greece, Greek Catholic, which is also inclined toward Communism. Next is Nationalist China, with its various religions, chief of which are Confucianism and Buddhism, but its exact political status unclear. Finally there are, far removed from the first group, Russia and her satellites, atheistic, completely committed to Communism and its world ambitions.

Strange bedfellows indeed! Is it any wonder that the United Nations is precariously disunited, an incredible mixture of love and hate, faith and doubt, simplicity and duplicity, altruism and selfishness, generosity and greed?

3. The United Nations Is a Threat to the Security of the United States

No nation has taken a greater interest in the welfare and program of the United Nations than has the United States of America. In addition to loaning the U. N. \$65,000,000 for the building of its vast home in New York—a loan, by the way, that will doubtless be written off as a gift—the United States has contributed between 51 percent and 90 percent toward the various sums that have been required to maintain the U. N., sums amounting to billions of dollars. Moreover, the major contributions to the U. N. armed forces have been provided by the United States in manpower and equipment. It cannot be said, therefore, that the U. S. A. has failed to make genuine and willing sacrifices toward the furtherance of the program of the United Nations.

Yet what other deduction can be drawn than that the very organization that the United States has fostered so sincerely and assiduously, and that was considered to be the one hope for world peace, the United Nations, has acted and continues to behave in ways that are detrimental to the peace of the world and the interests and security of the United States? A few examples will suffice to demonstrate this to be so.

(1) Wholly through self-constituted authority, the United Nations has put into operation machinery geared toward the establishment of a one-world government, with scores of subsidiary organizations such as, e. g., UNESCO, UNRAA, the International Labor Organization, the International Court, the International Economic Organization, the Human Rights Convention, the Genocide Convention, the Atlantic Pact, the International Education Organization, the International Child Welfare, etc. We must bear in mind that the Charter of the U. N. was made actual by a treaty signed jointly by the President of the United States and the U. S. Senate, who had no intent whatever, surely, that the United Nations should assume powers to establish international organizations with such authority that, by the terms of the treaty, these powers might become the highest law in the United States of America, superseding the laws of individual states.

(2) During the summer of 1951, the International E. C. A. Committee of the U. N. met and decreed an annual tax levy upon the United States, Canada, Australia, New Zealand, and the peoples of Western Europe who are at present recipients of the E. C. A., of \$19,000,000,000. Has it been entirely forgotten that America's Revolutionary War was fought because her citizens would not submit to taxation without representation?

(3) The United Nations now has power to order the United States to war at any time (Articles 43-51 inclusive of the U. N. Charter), without consent of the U. S. Congress. Thus the constitutional right of Congress to declare war has been completely transferred to the Military Committee of the United Nations. In the name of the U. N. the United States can be forced to secure the freedom of foreign countries within or outside of the Atlantic Pact, but evidently

at the cost of her own freedom. And her boys have not even the privilege of fighting under their own flag but must muster under the banner of the U. N. This is attested in both Korea and Europe today.

(4) The present educational policies of the National Education Association of the U. S. A. appear to be dictated by the International Education Committee of the U. N. As an example of this, we cite a survey of textbooks, made by Congressman A. L. Miller of Nebraska, in which he discovered that, in the District of Columbia, a large proportion of these books had been printed in Russia and contained teaching that is patently communistic.

Conclusion

Of course the United Nations is doomed to failure as were its predecessors, the last of them being the ill-fated League of Nations. It is doomed to failure because, unless men are of like ideals and minds, they cannot walk together. It is doomed to failure because selfishness and greed rule the hearts of men. It was doomed to failure at its birth because God was left out of the institution and program. It was doomed to failure when it was conceived, because it is contrary to the plan of God that there should be a one-world government or universal peace until the Lord Jesus Christ returns in power as the Conqueror of His enemies and the Prince of Peace.

The United States of America, as well as every other nation that acknowledges God and professes itself to be Christian, has no business bound in a yoke with God-denying and Christ-hating governments. Much of the leadership of the U. N. is Socialist-Communist. "Do men gather grapes of thorns, or figs of thistles?" They do not. Thus, in spite of genuine aspiration in the hearts of multitudes for peace (and peace is good and greatly to be desired), it will not come by the United Nations, for the U. N. is not of God. The majestic United Nations edifice that rises in New York today is a monument that is likely to stand a long time, unless it be destroyed by bombs dropped by one of the member-nations, to man's failure to govern himself or establish lasting peace.

“Parousia”

By HOWARD Z. CLEVELAND*

When one studies the truth of the second coming of our Lord Jesus Christ, he is impressed by the repeated use of three words. They are *parousia*, *epiphaneia*, and *apokalupsis*. The most impressive term of these three is *parousia*. It occurs twenty-four times in the New Testament, being translated in our Authorized Text twenty-two times by “coming,” and twice by “presence.” Seventeen times this word is used of Christ’s second coming (Matt. 24:3, 27, 37, 39; I Cor. 15:23; I Thess. 2:19; 3:13; 4:15; 5:23; II Thess. 2:1, 8; James 5:7, 8; II Pet. 1:16; 3:4, 12; I Jn. 2:28), six times of the coming of individuals, and once of the coming of the man of sin.

1. Meaning

Quite a debate has arisen over the exact meaning of this term. In fact, one of the world’s most active false cults of the present day, “Jehovah’s Witnesses,” has seized upon this word as a proof that Christ has already come and that a future visible coming is not to be expected. They insist that the term always means “presence” and that, hence, He came in 1914. Of course the best lexicons of the Greek text do give this as a meaning but not the only one. One only needs to read such references as I Thessalonians 3:13 and II Peter 3:12 to see the utter impossibility of such an idea. Thayer favors *presence* as the basic meaning when used of persons; and when *coming*, *arrival*, or *advent* is used as its meaning, it conveys the presence of the one coming. It is not found in the LXX except in some of the apocryphal books,¹ but it is found in the secular Greek writings. In fact, its use in secular Greek works makes the appearance of this word very significant in the New Testament when applied to Christ.

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¹See Judith 10:18 and II Macc. 8:12.

Adolph Deissmann comments upon this word thus: "Yet another of the central ideas of the oldest Christian worship receives light from the new texts, viz. *parousia*, 'advent, coming,' a word expressive of the most ardent hopes of a St. Paul. We now may say that the best interpretation of the Primitive Christian hope of the Parousia is the old advent text, 'Behold, thy King cometh unto thee.'"¹

From the Ptolemaic period down to the 2nd century A.D. we are able to trace the word in the East as a technical expression of the arrival or the visit of the king or the emperor."²

Moulton and Milligan feel certain that in the general sense the word means *presence* or *arrival*. They make, however, a very significant statement about the word: "What, however, more especially concerns us in connection with the N. T. usage of *parousia* is the quasi-technical force of the word from Ptolemaic times onward to denote the 'visit' of a king, emperor, or other person in authority, the official character of the 'visit' being further emphasized by the taxes or payments that were expected to make preparations for it."³

Stephen Tyng, Jr., rector of the Church of Holy Trinity, New York, brought a message at the Prophetic Conference held at his church on October 30, 31 and November 1, in 1878. The title of this address was, "Christ's Coming: Personal and Visible." In it he said that *parousia* was found in the New Testament with two meanings: *coming*, and *presence*. He feels the literal rendering of the term is "the becoming present." "It marks the moment when absence ceases, and presence begins. It excludes all idea of a prolonged period, as they who seek to identify the coming of the Lord with death vainly fancy. How contrary to common sense is such a definition, will instantly appear on attempting to adjust it to the prophecy of Matthew 24:27. There is nothing so instantaneous as this. It is now, and in the twinkling of an eye it is gone. So shall the *parousia* of the Son of Man be. The word is equally intolerant of the theory of a spiritual coming. It implies personality, and in several

¹Zech. 9:9.

²Light From The Ancient East, p. 372.

³Vocabulary of the Greek New Testament, p. 497.

passages suggests physical visibility. If the coming of the Lord, to which it refers, be spiritual or figurative, so must also the coming of Stephanas, Fortunatus, and Achaicus, who certainly brought substantial help to the Apostle Paul, and must, therefore, have been more than phantoms."⁵

I feel quite certain then that the meaning of *parousia*, both lexicographically and according to usage in and outside of the Bible, is that of a coming being consummated in an arrival of presence.

Some writers have tried to use this word to show that it proves a pre-tribulation rapture of the saints. I am firmly convinced of a pre-tribulation rapture but feel certain its proof cannot rest upon the usage of *parousia* in the New Testament. The word is used with both aspects of our Lord's return. I was especially interested, in view of its two-fold usage, in a remark made by G. M. Hardy about the New Testament employment of the word, in an article which he wrote on the subject: "As to the time of the *parousia*, we find two classes of statements that are somewhat perplexing to reconcile. In one set of passages Jesus looks forward to its early, and even speedy approach. The existing generation was to witness it (Matt. 24:34). On one occasion He told those standing by that some of them should not taste of death till they saw the Son of Man coming in His Kingdom (Matt. 16:28; cf. Mk. 9:1; Lk. 9:27),⁶ and the same idea of nearness is expressed in Matthew 10:23 and Mark 14:62. Yet we are confronted by another set of passages that suggest a lengthened period of waiting and the probability of the '*parousia*' being deferred."⁷

2. Usage

The first appearance of this word in the New Testament is found in Matthew 24:3. Disturbed by the statements Christ has just made about the destruction of the temple, the disciples ask Him three questions, one being: "What shall be the sign of thy *parousia*?" Obviously, the disciples here

⁵*Premillennial Essays*, by Nathaniel West.

⁶These references do not bear directly upon our problem, for *parousia* does not occur in any of them.

⁷*Dictionary of Christ and the Gospels*, James Hastings, Vol. II, pp. 321-322

did not have the Church's rapture in mind, for it had not been revealed to them as far as we know. Only three other times does this word appear in the Gospels and, significantly, all are in this chapter. In Matthew 24:27, Christ shows that His return in glory will be sudden; in chapter 24:37, He indicates the moral condition of the time when He will return. The final appearance of this word, in chapter 24:39, fails, I think, to convey an "early and even speedy approach" such as Hardy suggests in his article.

There is a Greek word in this portion of Scripture recording our Lord's prophetic discourse on the Mount of Olives, *genea* (vs. 34), translated "generation" in both the Authorized and Revised Versions, that has been misunderstood. The word has a variety of meanings, as Thayer shows.⁹ As one reads the various interpretations given to this passage there seem to be almost as many ideas as men. A. T. Robertson favors taking *genea* as meaning forty years but restricting the meaning of "all things" to those things pertaining to Jerusalem's destruction.⁹ H. L. Mansel feels the same way about *genea*, but feels that Christ's presence, or coming, may be regarded in a two-fold sense—spiritual in His Church at the present day, and literal when He returns in person.¹⁰ It appears to me that this idea should be rejected as suggesting a dangerous hermeneutical principle. Plummer retains this meaning and feels Christ simply meant to imply that the present generation would see the beginning of the fulfillment of these "all things."¹¹ This seems to me to lead to a forced meaning of "all things"! I am strongly inclined to feel that the context assists us in deciding how this passage should be considered. Christ has shown to the Jewish race by these statements in Matthew 24 how great must be their suffering. Verse 34 would simply bring them the needed encouragement. This *genea*, or race of people, would not pass away until all the things spoken would be fulfilled. Therefore this passage could not properly be used to support a soon-coming of Christ.

⁹*Greek-English Lexicon of the New Testament*, Joseph Thayer, p. 112.

¹⁰*Word Pictures of the New Testament*, Vol. I, pp. 193-194.

¹¹*Holy Bible Commentary*, F. M. Cook. The New Testament, Vol. I, p. 145.

¹²*An Exegetical Commentary On The Gospel of Matthew*, Alfred Plummer, p. 338.

Paul uses the word *parousia* in I Corinthians 15:23 in connection with Christ's coming, pointing clearly, I feel, to the rapture. The same aspect of truth is obviously in mind in I Thessalonians 2:19, for to those who have earned them, crowns are awarded between the time of the rapture and the return of Christ to establish His kingdom. One of these crowns will be a crown of rejoicing given when the Church is raptured. It consists of believers who have found Christ in response to our preaching and witnessing. The rapture certainly is in view in I Thessalonians 4:15; about this there can be no mistake. Paul probably has this aspect of His return in mind in chapter 5:23 also. As to II Thessalonians 2:1, opinion is divided. Some think the rapture is still in view while others suppose Paul to be speaking of Christ's return to rule. I personally feel the latter is indicated by the word.

James uses the word in chapter 5:7, 8, and from the context either aspect of Christ's return could be in view. However, because this epistle is obviously early, it seems to me he must have Christ's return to establish His kingdom in mind.

The last place in the New Testament where this word is found in connection with the Lord's coming clearly indicates the rapture. John uses it in his first epistle, chapter 2:28. What a solemn truth this appearance calls to mind—a thought all but lost sight of today by believers! When we are called into His presence at the rapture, we must give an account of our deeds done in the body (II Cor. 5:10). John here reminds us that it is possible to have lived so carelessly as Christians as to be ashamed of our record at that moment. Surely this thought should cause us to search our hearts and examine our motives so that, at His coming, we will not have to be ashamed but can merit His welcome plaudit: "Well done!"

In addition to those few references that may refer to either aspect of our Lord's return, there are, in my opinion at least five appearances of this word that point unmistakably to Christ's return to establish His kingdom (I Thess. 3:13; II Thess. 2:8; II Pet. 1:16; 3:4, 12). About these verses there can be no doubt.

3. Conclusion

It is evident, then, that the word, *parousia*, as used of our Lord Jesus Christ, can mean either "presence," or "coming" that culminates in presence. It does not, as some have mistakenly thought, point only to the rapture of the Church but is a term that is applied to both aspects of our Lord's return.

I found, in noting the use of the word in papyrus fragments, that it presents to the believer a real challenge in the light of Christ's return. Deissman says: "This papyrus supplies an exceptionally fine background of contrast to the figurative language of St. Paul, in which *parousia* (or *epiphany*, 'appearing'), and *crown* occur in collocation. While the sovereigns of this world expect at their *parousia* a costly crown for themselves, 'at the *parousia* of our Lord Jesus,' the apostle will wear a crown—the 'crown of glory' (1 Thess. 2:19) won by his work among the churches . . ." ¹²

"I have found another characteristic example in a petition, cires 113 B.C., which was found among the wrappings of the mummy of a sacred crocodile. A *parousia* of King Ptolemy, . . . is expected, and for this occasion a great requisition has been issued for corn . . . Speaking of this . . . these officials say: ' . . . and applying ourselves diligently both night and day, unto fulfilling that which was set before us and the provision of 80 artabae which was imposed for the *parousia* of the king . . . ' " ¹³

If Egyptian peasants toiled night and day with diligence, merely to fulfil their requirements for the coming of an earthly potentate, how much more diligently should our tasks be fulfilled as we wait for the return of our Saviour, the Lord Jesus Christ, who is the King of kings and Lord of lords! May each one of us, who names the name of Christ Jesus our Lord, do business until He comes, praying, as we do, with John of old; "Even so, come Lord Jesus."

¹²Op. cit. p. 373.

¹³Ibid.

Let the Lord have complete control in your heart, and He will make you more than conqueror over every temptation.

Today's Prophets

By HERBERT HANAY EHRENSTEIN*

During every period of world-uncertainty, and there have been many, when the very foundations of civilization seem to be shaken, the world's populace has a tendency to seek out those who profess to have the ability to look into the future and to tell the blessings or forebodings yet in store. Many have been the charlatans who have enriched themselves on the emotional insecurity of mankind which cries out for something firm and solid on which to build hopes and aspirations. Once more our world totters on the brink of trouble and disaster, and once more the throngs are eager to know what is going to happen in the tomorrows which may yet be ahead of us. Consequently we find a greater interest in the subject of prophecy, so-called, than in supposedly normal times. Interestingly enough, chaotic conditions always revive interest in biblical prophecy also, and while multitudes go to the fortune-tellers and spiritists, there are the many who turn with renewed vigor to the Word of God to find out what it has to say to a troubled people in a critical age.

It is with this subject of prophecy that we desire to deal at this time, and yet before we can come to grips with the main portion of our subject, we must have a common understanding as to what is meant by prophecy. One of the things that has confused the issue and has caused a haziness in many minds as to what prophecy actually is, is the misuse of the term in our modern-day speech. Almost everytime we see or hear the word "prophecy" today, we find it related to future events. For instance, some national statesman or politician may stand up and make a prediction about a coming third world war, and because of his profound utterance, the newspapers may hail him as a prophet. Or, to use another illustration, every so often you will pick up the Saturday edition of your local newspaper and look at the church notices. Somewhere on the page there may be

*Mr. Ehrenstein, the pastor of the Gethsemane Baptist Church in Philadelphia, hardly needs to be identified for our reader-family, since his articles are being accepted and published with increasing regularity. We welcome this discussion of prophetic ministry.

a local church featuring what has come to be known as a Prophetic Conference. If you were to attend one of these meetings, the chances are that you would learn that they were dealing with such items as the second coming of Jesus Christ, the return of the Jews to Palestine, the Antichrist, the Great Tribulation, and other kindred themes, all of them related to the future, or the present bordering on the future.

Now, do not misunderstand me! I do believe that prophecy does deal with future things sometimes, but not always so. The prophet of God is primarily a "spokesman" for God who clearly and forcefully tells forth the message that God has given him. It may be that this God-given message will deal with future events, or it may be that the message will speak only of the local, immediate circumstances; and yet it is still tabulated under the heading of prophecy. So, I say, it is important to remember that the prophet, in the biblical sense, is God's Man-of-the-Hour, whether he gazes into the crystal-ball or merely preaches a message of judgment and righteousness and salvation for his own day. It is a known fact that if you study your Old Testament carefully, you will see that the prophet of God in Old Testament times was a man who saw things which were not seen by others. Now, of course, this does not mean that he was perpetually in a state of delirium or walked about in a trance-like state with his head in the clouds, seeing dreams and visions at all hours of the day. But it does mean that the Old Testament prophet had the supernatural ability to discern things that other people failed to understand, to see beyond the obviously limited vision of the masses of people.

But, more than that, the prophet of God in ancient times was a man who heard things which were not heard by others. His ears were sharper and were attuned to spiritual things beyond the physical realm. Whereas the common people heard only the steady buzz and monotonous hum of civilization's busy activity, the prophet listened attentively to the cry of the down-trodden for justice; he heard the stealthy steps of the unrighteous in their endeavor to commit unnoticed sin; he heard the still, small voice of the Lord whispering to him over the noises of nature and humanity.

And thirdly, the prophet of God was a man whose word came not from himself, not from his own wisdom and intelligence, but from a higher source: from the Lord God Himself. And once this man of God received his message from God—unseen and unheard by others as it was—there was within him a driving compulsion to tell that message out in haste and with all of the positiveness and, oftentimes, severity that God gave to him. He was a man within whom the Holy Spirit worked, literally pushing the prophetic proclamation from the man of God as a water-fountain spurts forth water. In fact, if you were to read and analyze the biblical Hebrew word translated "prophet" (*nabhi*), you would find that it has the idea of bubbling forth. Consequently the prophet who would be God's spokesman had no choice but to speak when the Spirit of God began to work within him.

The prophet Amos suggested this very thought to us in the book which bears his name. In the third chapter, having given a series of cause-and-effect relationships (vs. 3-7), Amos then made the assertion: "The Lord God hath spoken; who can help but prophesy?" (vs. 8). And Jeremiah, oftentimes called "the weeping prophet," backed up Amos with his statement that when the Spirit began to work within him, he was unable to keep silent: "The Word of the Lord . . . is in my heart like a burning fire, shut up in my bones; I am worn out with holding it in—I cannot endure it" (Jer. 20:9, *Goodspeed*).

One of the significant things in Old Testament prophecy is that the prophet's message must never be his own thought; rather, his message must be a transmission of God's Word. We have a rather interesting illustration of this in the prophet Nathan. In II Samuel 7 we read that David had a fine home to live in, probably with all the conveniences of the day, and his conscience troubled him. Why should he have such splendid comforts, when there was no permanent housing place for the Lord? And so, one day, David confided his thoughts to Nathan, his prophetic advisor. Unfortunately Nathan did not ask counsel of the Lord before giving his answer to David; instead, he seemed to speak on the spur of the moment, *his own thoughts* in the matter, and said:

"Go, do all that is in thine heart, for the Lord is with thee" (II Sam. 7:3). That was his mistake, and it was not long before he found out about it, for when Nathan was getting ready for bed that night, the Lord spoke to him and indicated clearly that it was *not His will for David to build a temple*; that task was reserved for Solomon. Nathan, the prophet, had spoken on his own initiative, giving expression to his own thoughts, and as is always the case, human knowledge and understanding were entirely inadequate when dealing with the divine plan. God has clearly stated that His thoughts are not our thoughts, neither are our ways His ways (Isa. 55:8). And so, poor old Nathan had to "eat his words" and retract his statement to King David.

When you trace the course of the history of the prophetic movement through the past ages, it is somewhat surprising to many of us to observe that way back in Samuel's day (some 1,000 or more years before Christ), there were theological seminaries for prophetic students. Occasionally, in your reading of the Old Testament books, you come across the phrase "sons of the prophets." These were not literal sons that were born to God's spokesmen but were, apparently, a group of young men who were greatly impressed and influenced by the ministry of the prophets of God and, thus, became their disciples. Even as the Lord Jesus had His disciples during His earthly ministry, who followed Him and learned at His feet, so did these ancient prophetic masters; and their student-prophets sought to acquire the ways of their elders, oftentimes becoming useful followers.

There is a good illustration of this in the famed ministry of Elijah and his younger contemporary Elisha, who obviously learned his "trade" at the hand of the elder man. And when, on that significant, never-to-be-forgotten day that Elijah was miraculously swept up to heaven bodily in a whirlwind, Elisha was fully prepared to take over the prophetic ministry and carry on the tradition followed by his translated predecessor.

Then, too, it is very interesting to notice that often these sons of the prophets would identify themselves by some sort of marking. They would inflict a wound on their hands, or on their forehead, or possibly shave off their hair. We have

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a corroborative illustration of this truth in the thirteenth chapter of the Book of Zechariah, where the prophet has endeavored to tell of a time when the prophets would use all manner of subterfuge to avoid being identified as prophets. And Zechariah told of one of these instances:

It shall come to pass on that day that the prophets will each be ashamed of his vision when he prophesies; nor will he clothe himself with a hairy mantle in order to deceive people. And he will say, "No prophet am I! I am a tiller of the soil. The land has been my occupation from my youth."

Up to that point, it might be easy enough to disguise the prophetic office and claim to be an ordinary farmer. But then there were the marks permanently engraved in the hands; they could not be done away with, for plastic surgery had not yet made its entrance. And Zechariah went on to tell of this identification:

... But when someone says to him, "What mean these scars on your hands?" He will say, "I was wounded in the house of my lovers" (Zech. 13:4-6, Goodspeed).

"A poor excuse is better than none," the world says, and obviously the prophet in this story sought to make excuse for the identifying marks of his office by saying, as it were, that he received them in a fist-fight with some friends down the street. This passage, plus one in 1 Kings. 20: 35-41, gives us some light on the matter of prophetic marks of identification.

We have already indicated that the primary purpose of every Old Testament prophet was to be a spokesman for God among his own people. Often involved a pronouncement of judgment upon the people of the day. However, equally often, among the proclamations of the men of God, were predictions of a coming Messiah. Again and again, through the writings of the great prophetic masters of the past—Isaiah, Jeremiah, Daniel, and the Minor Prophets—there are sprinkled predictions of a coming One who would be King of the Jews, the Anointed of God, Messiah of Israel. And, as God permitted his holy men of old to gaze down the corridors of unborn history to the advent of the Messiah, they would write down snatches of what they had seen.

Now, let me ask you a question, and you answer it in your own mind before you read the answer in this article:

"Which of all of the prophets, who pointed to the coming Messiah, do you think was the greatest?" Was it Isaiah? Surely, with his magnificent fifty-third chapter, describing so accurately the suffering Servant of the Lord, *He* would be a fit candidate. But no! Isaiah was not the greatest. Well, Moses then, of whom it was said: "The Lord . . . God will raise up . . . a Prophet . . . like unto me [Moses]" (Deut. 18:15); was Moses the greatest prophet? No, I am afraid not; although he was great as a prophet, there is another in my mind. Our answer is found in St. Luke's Gospel, chapter 7, where the Lord Jesus spoke to the people of His day and said: "I say unto you, among those who are born of women, there is not a greater prophet than John the Baptist" (Luke 7:28). Now the reason is obvious! All of the Old Testament prophets pointed down through time to a coming Messiah and King. All of them had glimpses of Him, however slight. But all of them looked from afar off. All of them died without having seen His advent. John the Baptist, the last of the Old Testament prophets, had the extreme privilege of standing beside and pointing to "the Lamb of God who taketh away the sin of the world." Obviously, therefore, John receives the prize; no prophet was greater than John, by our Lord's own declaration.

When God extended a call to a man to be a prophet, He generally did so in some unusual way. For instance, you will recall the unique call of Moses as God spoke to him out of a bush that burned with fire but was not consumed. You remember Isaiah and his sublime temple-experience, where he saw the Lord of Hosts high and lifted up, His glory filling the whole place, so much so that Isaiah recognized himself for what he was—"a man of unclean lips, [dwelling] in the midst of a people of unclean lips." And we know of the unusual call Jonah received when the fish disgorged him on land, after a hectic "submarine voyage." Amos, too, received a positive call which he could not shake off. When he was preaching to one of the pagan-like religious shrine-centers at Beth-el, he was accosted by the religious leaders who were disturbed at this ranting man, who suggested rather forcibly that Amos take his business elsewhere. Undaunted, however, Amos gave a thunderous

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response, in which he declared his call to the prophetic ministry: "I was no prophet," he said, "neither was I the son of a prophet [i.e., a member of the prophetic schools]; but I was a herdman and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, 'Go, prophesy unto My people Israel.' Now, therefore, hear thou the Word of the Lord" (Amos 7:14, 15). There was no mistaking it: Amos had received the call of God and was not hesitant in making it known to those to whom he had been sent.

We must not think, however, that this calling of prophets was just done at the whim of God. Some people have an idea of God, sitting up in His heaven like a puppet-master who pulls certain strings and certain of His creatures on earth move; He pulls other strings, and others dance about in response. And these folks think that all God has to do to call a prophet is to pull one of the strings, and the corresponding prophet will move accordingly. This is far from the truth.

Amos's prophetic ministry, for example, had been a long time in preparing, probably unknown to Amos himself. For instance, he had been a caretaker of sheep, and had come to know the wandering, aimless ways of a flock of sheep. Consequently, when God sent him to prophesy to the lost sheep of the house of Israel, he was amply trained to deal with them with a shepherd's technique. So, I say that God works in such secretive, unseen ways in developing those who are to be of service to Him and, in His own time, He reaches down and extends the call to those who are to serve Him.

God prepared D. L. Moody as a clerk in a shoe-store, dealing with all types of people and selling them shoes so that ultimately in God's own time, Moody might stand before the hundreds upon hundreds of people of all types and "sell" them Christ. God prepared "Billy" Graham by allowing him, as a young boy, to roam the Carolina woods, preaching to the trees and the birds, and dreaming of the day when he might be a preacher, so that now, Graham can stand before the forests of people and proclaim Christ to them.

And so, my friends, God can prepare each of us—regardless of our background, accomplishments, personalities, or talents—to do a great work for His glory, as His prophets, if we will only let Him. He may train a young man by sending him through a season in the armed services so that he can see the rottenness of this world, and how far down into the muck and mire of filth and godlessness mankind, apart from Christ, will go. And when God brings such a young man back home, he will have a burning zeal to preach Christ to a lost world. I can testify to this from personal experience; He did it for me. He has done it for others. He will do it for still more. God may prepare a girl by giving her a love for languages, and, in His own time call that girl to do translation work on the mission field. God may give men, women, or young people a thousand-and-one different abilities which, if put to use for His glory, will develop; and, in His own time, He will call those persons for temporary or permanent service in His vineyard, where their talents will bear fruit.

On the journey of the children of Israel from Mount Sinai to Kadesh-barnea, there was one occasion where the Lord provided Moses with seventy helpers from among the elders of the people. They were required to appear at a certain time and place outside the camp, and God promised that He would put His Spirit upon them that they might prophesy for the glory of God. Sixty-eight of them obeyed and came to the place of meeting in accordance with the Lord's command, but two of them, Eldad and Medad, remained in the camp, in all probability detained by some duties. Suddenly, in the midst of the ceremony outside the camp, a messenger came and told the officials that the two men in the camp were prophesying also. Indignantly, Joshua, standing at Moses's side, cried out: "Forbid them!" But Moses was wiser; he recognized the principle involved and gave utterance to one of the great passages of the Bible: "Would God that *all* the Lord's people were prophets, and that the Lord would put His Spirit upon them" (Num. 11:29).

That same desire would come from my lips this day. What a tremendous need there is, in the midst of a civiliza-

tion that runs here and there, searching for something secure to hold them when all of their dreams and hopes are being dashed to pieces! If you are a Christian, my friend, then you have an obligation to be a prophet of God. True, your voice may not be heard over the radio, or from a church pulpit. Your messages may not be printed and published far and wide. But your ministry can oftentimes be much more effective, since you can get close to the individual with whom you deal. Your neighbors, your friends, those with whom you work or with whom you go to school, the casual acquaintances you make in the street-car, bus, train, or in the store—all of them are confused about the issues of the day. You have the answer to their need; you have the greatest prophetic message that has ever been given to mankind: the Word of God. What are you doing about it? Are you fulfilling your obligation as a prophet of God? Are you acting as God's spokesman in a world of sin, to your "congregation" of one or two, or ten or fifty, a hundred, a thousand? If you are, God bless you and make your prophetic ministry strong. But if you are not speaking thus for God, then I ask you: "What excuse are you going to give to the Lord for your wasted time on earth?" "Would God that all the Lord's people were prophets!"

GOD'S GREATEST HEROES.

BY EVA GRAY

Some move in circles unobserved,
Some labor in the fields
Where truly they are white unto
The harvest, as it yields.

Lost to the centers of the world
They stand, unshaken by
The elements so beggarly,
For which the world doth sigh.

These great ones never count the cost;
The price may fullest be
For Him who died upon the cross
That we might ransomed be.

Oh, give us more of heroes who
Are faithful, true to Christ;
Who walk with Him, and do the will
Of Him, the Sacrificed.

Current Events

In the Light of the Bible

By WILBUR M. SMITH

"My Word Shall Not Pass Away." A double-page advertisement in the center of *The Publisher's Weekly* (January 12, 1952) bears the heading: "Announcing the Greatest Publishing Event of Our Time." And what new book is this which a reputable publishing house calls "the greatest publishing event of our time," though the volume itself will not be available for seven months? How does anyone know that work not yet off the press will become what this announcement dares to predict? Well, this is not a new book. The last page of it was written 1850 years ago, and the first page, 3500 years ago. There are already millions of copies of this book in the world. It is, of course, the Bible—the complete Revised Standard Version, to be published by Thomas Nelson and Sons, New York, on September 30th. The New Testament, it will be remembered, was published four years ago; and when the Old Testament is completed, the two will be bound together. The first printing of the entire Bible in the Revised Standard Version will be 925,000 copies. Nine months before publication, the advance sales were over 360,000 copies. The publishers expect that before the end of the year, that is, within three months after publication, the entire printing of almost a million copies will be sold. Thomas Nelson and Sons are spending a half-million dollars in an advertising and promotion campaign.

I am not here speaking of the virtue of the work but pointing out the fact that, with all the books of the ancient world, Greece and Rome together, no publisher would dare to run off a first printing of 925,000 copies.

The new Dutch translation of the Bible has had a first printing of 115,000 copies, which was practically sold out in advance, necessitating a second printing of 160,000 copies. Holland is a very small country where the Bible has been known for centuries.

Once again we must say with David of old: "I stand in awe of Thy Word."

Humanistic Atheism in Our Universities. The most widely circulated periodical in this country, devoted to the propagation of humanism and denying everything that is essential in the Christian faith, is *The Humanist*, published at Yellow Springs, Ohio. The issue for January-February, in its very table of contents presents a tragically serious situation, in the number of educators holding outstanding positions in the U. S. A. today who write for this paper.

The first article, "A Defense of Secularism," is by Dr. James L. Jarrett, Jr., Assistant Professor of Philosophy at the University of Utah, teaching this year at Columbia University. Another contributor is Dr. M. C. Otto, the notorious atheist who was for many years head of the Department of Philosophy at the University of Wisconsin, and who for a generation has taught that large body of students to reject the idea of God, the Bible, and Jesus Christ. There is an article by Ralph Barton Perry, Edgar Pierce Professor of Philosophy Emeritus at Columbia University; another by Dr. Harry Elmer Barnes, an educator for forty years and a bitter enemy of the Christian faith, and a poem by Mr. Arthur M. Sampley, the Director of Libraries and Professor of English in North Texas State College. In other words, the man upon whom the purchase of books primarily falls in a state college, and through whom the treasures of English literature are unfolded, is one who does not believe in God.

On the back cover of this periodical is another startling revelation, in an advertisement of two theological seminaries—the Meadville Theological Seminary, now in the Federated Theological Faculty of the University of Chicago, and the Starr-King School for the Ministry of Berkeley, California; there is also an announcement of Boynton's blasphemous book *Beyond Mythology*, and Charles Francis Potter's organization, called "The Church of the Human Spirit."

The Increasing Attention Given to the Truth of the Second Advent of our Lord. It is amazing to note how many Christian leaders today are compelled to consider the great New Testament truth of the second advent of our Lord, a subject which, among intellectuals and church leaders, was almost

taboo at the beginning of this century; those who talked about it were considered fanatics. At Vanderbilt University a series of lectures has just been delivered, on the Cole Foundation, by one of Germany's most brilliant New Testament scholars, no conservative, Dr. Rudolf Bultmann, in which, according to newspaper reports, the speaker affirmed, "the inescapability of God's judgment makes it seem that the hour of crisis is at hand." The general subject for Dr. Bultmann's lecture was "A Modern Interpretation of the Doctrine of the End." When the exact text of the lecture comes to my hands, I shall quote further from it.

In the well-edited quarterly, *Religion and Life*, is a remarkable statement on the second advent of Christ, by a world-famous Christian. This is by C. S. Lewis, who is probably one of the most powerful Christian apologetes of our generation, a professor at Oxford University. He was asked to join a symposium, for this periodical, with Professor Wilder of the University of Chicago and the famous historian Arnold J. Toynbee, on the theme of the hope of the world. The other two articles are of no value but Lewis boldly says that the only hope of this world is that of which the New Testament speaks—the return of the Lord Jesus Christ, and this, he says, could happen before any of us have finished reading that paragraph. The whole article is worth careful consideration, though you and I would not agree with every sentence in it.

And now, Dr. Robert S. Bilheimer, the America program secretary of the World Council of Churches, which is scheduled to meet in Evanston, Illinois, in 1954, in a recent article, "Christian Hope," says that the primary theme decided upon for discussion at this Second World Assembly will be "the affirmation that Jesus Christ is the only hope of the world and the church." A paragraph here is worth quoting:

The advisory commission has defined the Christian hope in eschatological terms. The event for which we all hope, or should properly hope, is the final coming of Christ in glory. It is important to understand at once that this means the time when Christ shall have completed his work, when his Kingdom will come to earth in full, when the promise of salvation shall have been fulfilled. It is the time of resurrection. It is the time for which we pray when we say, "Thy Kingdom come." It will not come by man's efforts, but by God's grace and power. We do not know the time nor the specific means of its coming. Yet the fact that it will come constitutes the ultimate Christian hope.

What Could Be More Blasphemous? My dear friend, Dr. Keith L. Brooks, editor of *Prophery Monthly*, who sends me many good things through the months, has put on my desk a copy of *Novena Notes* for January 4, 1952. On page 14 of this Catholic devotional weekly is an article by Hugh Calkins, O. S. M., two paragraphs of which I wish to quote without any more comment than to say that, although we agree many of those of the Catholic faith will be in heaven, something like this originates from the deceiving strategy of the devil himself:

Christ and Mary were our agents on Calvary. They both represented humanity, but in different ways. Christ represented humanity as Redeemer. He was the Second Adam, buying back by His sacrifice all the riches lost by sin in the Garden of Eden. His sacrifice was all-perfect and all-sufficient. Nothing else was needed to square humanity's debts. But God had planned that humanity should share in its own redemption. We humans were not to be mere spectators watching our representative sacrifice Himself for us. Each human being was to make his personal contribution by suffering in union with Christ. In union with Christ these sufferings would be co-redemptive, helping to save us and others.

Mary represented humanity on Calvary as Co-Redemptress. She was the Second Eve. She not only suffered with Christ as any mother would suffer from watching her son die. Mary suffered in her own right as Mother of Sorrows. Mary brought the unique offering of her perfect self to God with and through Christ. She did perfectly what all of us can do imperfectly. Mary did not suffer just as one of us, or even as the best of us. But Mary suffered as our representative. We don't understand Mary, unless we see her as our representative. God allowed the sufferings of a Divine Person to be accompanied by a wholly human suffering. Mary represented humanity in the co-redemptive act.

No Wonder These Groups Are Growing. Not long ago, in coming by train from Minneapolis to Pasadena, I had some time to leave the train and walk about the city where we had stopped—I believe it was Sioux City, Iowa. On the wall of the station—of course by permission of the Union Pacific Railroad, a permission we are not begrudging—I saw a large assortment of attractively published periodicals for free distribution, originating from a number of widely varying religious groups in this country. Here was the magazine *Awake*, published by the Russellites, now known as Jehovah's Witnesses; also the *Christian Science Monthly* and the brilliantly edited *Christian Science Monitor*; and three periodicals published by the Seventh Day Adventists, the

Voice of Prophecy News, 8 pages; two different issues of the *Signs of the Times*, 16 pages each; and two issues of the larger *These Times*, 36 pages.

When will Protestants get together and unite in a program of literature distribution that will lead men to believe in Christ as their only Saviour and will help to interpret for them the treasures of the Word of God? Conservatives, especially, are so intensely engaged today in sharpening swords with which to chop at one another that the vision of dying multitudes dims before them as the fog of bitterness deepens.

Reprobate Minds. Our age, creating an insatiable appetite for excitement by the development of movies, comics, and television, is beginning to note with horror the tragic consequences of the constant application of these artificial stimulants. Words of warning are being heard throughout the land, but none more direct and realistic than the one uttered by Mrs. John E. Hayes of Twin Falls, Idaho. Speaking before the 78th annual regional convention of the American Association of School Administrators in Los Angeles early in March, where three thousand western educators were gathered together for consultation, Mrs. Hayes said in part:

The man on the street who denounces the school system for its failure to teach the simple facts of statesmanship and history does not realize that his own preoccupation with the World Series, the Kentucky Derby or the Rose Bowl may have produced a pattern of interest in youth that leaves only a slight residue of interest for history and statesmanship. Fifty years ago the school boy or girl depended strictly upon school and home for his education. Today, motion pictures, comic books, radio and TV contend dramatically for his attention every waking hour. . . . Citizens and parents are responsible for tolerating a mental and emotional diet which reduces the ability of children and youth to accept those teachings which we consider essential.

Lashing out at what she called "the fantastic eulogy of screen celebrities and graphic headline emphasis on crime and criminals," she added: "We will do well to remember that the competing forces have at their command billions of dollars for skillful salesmanship and glittering properties."

Without God, Without Hops. Probably the greatest genius in mathematical physics since Sir Isaac Newton is Albert

Einstein, whose research first transformed modern physics, with the introduction of the concept of relativity, and made possible the whole development of nuclear physics and the atomic bomb. Dr. Einstein is today seventy-three years old. In reply to an invitation to speak at a meeting in Europe of the Society for the Advancement of Science, which he was unable to attend because of poor health, he wrote a message to be read there which appears in the *Bulletin of the Atomic Scientists* for February of this year. This concludes with one of the most pessimistic statements I have seen from an intellectual of our generation—and there have been many such statements:

Thus the man of science suffers a truly tragic fate. Striving in great sincerity for clarity and inner independence, he himself, through his sheer superhuman efforts has machined the tools which are being used to make him a slave and to destroy him also from within [note carefully, *from within*—W. M. S.] He is fully aware of the fact that universal destruction is unavoidable since historic development has led to the concentration of all economic, political, and military power in the hands of national states.

Dr. Einstein follows this by saying that there is one hope, "a super-national system based on law, created to eliminate for all time the methods of brute force." In other words, a world government. No government in the world today has eliminated brute force. That is a mark of fallen human nature. The most powerful government in the world today, as far as authority goes, is Russia, and a world government may well be nothing more than the exaggeration of Russia's notorious brutalities and falsehoods.

As more and more of the leaders of our day become convinced that the only hope for mankind is a world government, the more quickly will we come to the conditions prophetically portrayed in the 13th chapter of the book of The Revelation. Dr. Einstein speaks about "a religious attitude," but nowhere does he mention even the name of God because, of course, he does not believe in God. Thus we also have in this message other aspects of the 13th chapter of Revelation—religion, forced religion, but without God.

Various. The State Department has announced that there are in progress five hundred research studies on the Soviet Union alone in this country, with major centers of Russian

research and a large faculty at Columbia, Harvard, Syracuse, Yale, and the University of California.

A ten-year plan for the development of agriculture in Israel, to make this small state, as nearly as possible, self-supporting in regard to food, has been started by the United Palestine Appeal, to cost \$840,000,000. The plan embraces the establishment of sixty-six new farm units by the end of 1954, while \$290,000,000 will be used for irrigation projects, and \$72,000,000 for reforestation. Of the reblooming of this land the prophets often spoke.

It is strange how texts we hardly ever think of, and maybe would not even recognize, come up in a mysteriously vital way as the result of some crisis or world condition. Dr. Agnes Waldstein, in the magazine *Jerusalem*, has recently said:

Of far reaching consequence in national life is the application of the Bible verse, "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it" (Deut. 25:19). The Jewish people are taught that they must not forget the evil deeds of their enemies. Hence Israel does not wish to have any official connection with Germany. Every Israel passport carries the stamp: "Valid for all countries except Germany." The German language is barred in all public places, even the German texts of classical songs at concert performances. However, there is also a minority of people who courageously and openly speak of the need for forgiveness also towards the Germans.

An interesting movement has recently developed in Stamford, Conn. It is reported in *The New York Times*, for January 19th, that as a substitute for Saturday night parties, a group of high school students in Stamford have organized weekly Bible readings and discussions, about twenty students, members of different Protestant faiths, meeting in a circle. "Each carries a copy of the Bible to school, along with other school books. They talk to other students between classes in the school halls and in the cafeteria."

THE WORLD

As you love your souls, beware of the world; it has slain its thousands and ten thousands. What ruined Lot's life? The world. What ruined Judas? The world. What ruined Simon Magus? The world. And, "what shall it profit a man if he shall gain the whole world, and lose his own soul?"

—Selected.

Seven Symbols of the Holy Spirit

BY LEHMAN STRAUSS

7. The Finger

We conclude our study on the symbols of the Holy Spirit by giving thought to the expression, "the finger of God." We think of the divine finger as the Holy Spirit, when we combine our Lord's words recorded by Matthew and Luke as they wrote the account of the Pharisees who accused Christ of casting out demons by Beelzebub, the prince of demons. Matthew records Him as saying: "I cast out demons by the Spirit of God" (Matt. 12:28). Luke tells us that He declared: "I with the finger of God cast out demons" (Luke 11:20). There is no contradiction here. The two phrases, "the finger of God," and "the Spirit of God," are synonymous. The Pharisees attributed our Lord's power to Satan. He declared rather that He worked by the power of the Holy Spirit.

Let us look together at a few references to the finger of God as that divine Finger symbolizes the Person and work of the Holy Spirit.

First, we see the finger of God, the Holy Spirit, in inspiration. By this is meant that the Holy Spirit is the author of the Word of God. Three times in the Pentateuch we read of "the finger of God," and in two of these instances direct reference is made to the divine authorship of the Law: "And 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" (Ex. 31:18). Later Moses testified to the people: "And the Lord delivered unto me two tables of stone written with the finger of God" (Deut. 9:10).

Now we know that the phrase, "the finger of God," is symbolical language since "God is a Spirit" (John 4:24). Most assuredly, human fingers penned the manuscripts of Holy Scripture, but those human fingers were controlled and guided by the divine Finger, the Holy Spirit.

God has written to us excellent things in counsels and knowledge (Prov. 22:20), "but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). Moses,

and the prophets, and all the rest of the writers of the Scriptures received a revelation, so that their writing was God's writing, inspired, inerrant, and authoritative. The inspiration of the Bible by the Spirit of God is correct Christian belief. God spoke and then the writers wrote the revelation by inspiration of the Holy Ghost. This is the finger of God in inspiration. "All Scripture is given by inspiration of God" (II Tim. 3:16).

Next, we see the finger of God, the Holy Spirit, demonstrating divine sovereignty over evil spirits. The story is recorded in Luke 11:14-26. The Lord Jesus had just cast out a demon from one who had been stricken speechless, and the dumb commenced to speak. His enemies did not deny that a miracle had been performed but, in order to discredit Him in the eyes of the astonished onlookers, they charged Jesus with being in league with the devil. They said: "He casteth out demons through Beelzebub the chief of the demons" (vs. 15). They were actually saying that the Son of God was able to cast out demons only because He was in alliance with the prince of demons, since demons are subject to a leader.

But Christ knew their thoughts and evil intentions. He answered them: "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand?" (vss. 17,18) How absurd their suggestion! If the devil himself cast out his own emissaries, his kingdom would itself be divided, brought to desolation. Actually they were in league with the devil. Their fellowmen had effected cures, but not by the power of God (vs. 19). Our Lord represented the kingdom of God, not the kingdom of darkness, hence His miracles were performed by the power of the Holy Spirit. He was not aiding the devil; He was demonstrating the Spirit's power over him.

The highest prayer a sinner can make is for the Holy Spirit's incoming to regenerate him. The highest prayer a saint can offer is for the Holy Spirit's infilling to empower him (vs. 13).

There are unclean spirits in the world, evil but powerful influences, attempting to defeat the purposes of God. Our

Lord demonstrated that these enemies can be met and defeated only by the Person and power of the Holy Spirit. Early in His ministry, the Lord Jesus said: "The Spirit of the Lord is upon Me" (Luke 4:16). Peter told "how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts 10:38).

The present-day barrenness of the church is the result of a terrible lack of the power of God. We fail to recognize the Holy Spirit's presence as the sovereign Lord in our midst. We do not depend upon His power in our lives and ministry. Little wonder that the Christians of our day are speechless and powerless! Little wonder that modern Christianity differs so much from that of the apostolic age! We need to be filled with the Holy Spirit and empowered by Him for service, so that the devil will not get an advantage over us. Satanic power and worldly opposition must crumble before the finger of God.

Finally, the Finger of God, the Holy Spirit, is seen in judgment upon the unsaved. An Old Testament example is recorded in Daniel 5. Belshazzar had made a feast for one thousand of his lords. Piety and reverence were wanting as drunkenness and base sensuality prevailed. Belshazzar was no stranger to divine judgment since he had full knowledge of God's dealings with Nebuchadnezzar, but, like so many others, he was slow to profit by the experiences of others. Inebriated with the wine he drank, he sent for the sacred vessels of Jehovah and stooped so low as to make a royal joke of them.

Suddenly, out of the sleeve of that night of dissipation, the Finger of God, the Holy Spirit, appeared to write the doom of the degraded and defiant monarch. Belshazzar cried for his wise men. They came but they were helpless to interpret the handwriting on the wall. The king had resisted the Holy Spirit. Now the same Spirit had ceased to strive with him, but instead had sealed the judgment of the king and his kingdom. The end had come. Already the Medes and the Persians were at the gates. The finger of God had struck in condemnation.

OUR HOPE

Centuries before Belshazzar's death another great Gentile ruler defied God. Pharaoh refused to let Israel go, and God sent devastating plagues upon Egypt until the Egyptian leader cried: "This is the finger of God" (Ex. 8:19). He, too, learned the hard way that, when a man resists the conviction of the Holy Spirit, he cannot escape the Spirit's condemnation.

These seven symbols of the Holy Spirit are given in the Word of God that men might know that the Spirit is in the world. They are signs which represent His Person and work, showing how God saves sinners and guides His saints. We do not think for one moment that they form the foundation of creed or doctrine, but we do know that they were given for our learning and admonition that we might know Him better who is able to guide us into all truth.

THE END

 EPISTLES OF CHRIST

A young man recently requested to be received among the people of God, expressing a desire to come to the Lord's table as a public confession of his faith that, through the death of Christ, he had everlasting life. He was asked whether he could trace his awakening to some sermon he had heard. "No," he promptly replied. Was it the result, then, of a conversation with a Christian friend, or did it follow the reading of a book, or did a startling providence arouse him to reflect upon the interest of his soul?

"None of these things," he answered, "had any connection whatever with my concern and conversion. But in the same boarding house with me there lives a salesman at a certain store. I soon observed that he had something I did not possess. He was always so gentle, so peaceful, the light of so heavenly a joy was upon his face, and the atmosphere of his presence was so full of love and holiness, I was actually won to Christ and through his life turned to the Word of God."

It would be well for us all to ponder the following definition of a Christian: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (II Cor. 3:3).

A Christian, therefore, is a person upon whose heart the Holy Ghost has written Christ, as Moses wrote the law on tables of stone. It is not a question of natural amiability but Christ must be engraved there, and exhibited in the thoughts, the words, the life, just as the law was seen on the stone. Oh, what a calling it is to have Christ written on all our walk and ways, and how careful we should be to maintain this high vocation! Such an epistle is ever in demonstration of the Spirit and of power, and is of infinitely greater value than human eloquence and energy.

—James H. Brooks.

The Revelation, Verse-by-Verse

By E. SCHUYLER ENGLISH

Chapter VIII, Verses 10-13

VERSE 10

"And the third angel sounded [his] trumpet: and there fell out of the heaven a great star, burning as a torch." At the sounding of this, the third trumpet, a star, burning as a torch, falls from heaven. As in the case of the first trumpet-judgment and, indeed, the second also, there are those who insist that the interpretation must be literal. Did not our Lord prophesy, as recording in Luke 21, for example, that "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring" (vs. 25)? Yes, He so predicted, and that men's hearts will fail them for fear, as will surely be the case when the trumpet-judgments occur. It may be, therefore, that a literal star will fall from the literal heaven, as John beheld it in his vision, to cause a third part of the waters on earth to bring death to multitudes. If this be so, then no further exposition is needed.

Nevertheless, let us recall again that The Revelation is a book of symbols. In chapter 1:20 we learned that the seven stars of that passage were figurative of the seven messengers of the seven churches, that is, spiritual leaders, so that it is not at all fanciful to suppose that some such sign may be indicated here. Again, twice in the Scriptures we read of a certain angel, or divine messenger, falling from heaven, namely, Satan. Isaiah exclaims: "How art thou fallen from heaven, O Lucifer, son of the morning" (14:12); and our blessed Lord, when the seventy returned with joy to tell Him how, in their ministry, even the demons had been subject to them, declared: "I beheld Satan as lightning falling from heaven" (Lk. 10:18). It is said of this great star that, in its fall, it is "burning as a torch," a reminder of *the lamps, symbolic of the churches or assemblies to whom our Lord addressed His messages that are recorded in chapters 2 and 3.* A great star, falling from heaven as a burning torch, carries vivid implication in this highly figurative book.

OUR HOPE

Here is a great religious leader who, like Satan from whom he derives his power, will fall from his place of authority, and such witnesses as he has had to that time will be consumed and utterly destroyed.

It has been suggested that this star is emblematic of the last pope, who will head up the apostate religious organization of the latter days, a world-church that will then exist—Laodicea, with Christ outside the door and not within it. This proposal has merit and may properly apply to the third trumpet-judgment but, to this writer, there is a more reasonable interpretation. Not the pope but Antichrist is the great star that falls. For in the true Church no mere man, be he the pope of the Roman Church or the president of the World Council of Churches, is God's vicegerent. The Lord Jesus Christ is the Head of the Church, who has, in all things, the pre-eminence (Col. 1:18). So in the counterfeit church it will not be a man such as the pope but the counterfeit Christ who will be its head.

Our Lord stated, during His ministry here on earth: "I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive" (John 5:43). This is Antichrist who, instead of preaching the truth as did the One who is the Truth, will proclaim a lie. "Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son" (I John 2:22). When he comes, the Antichrist, multitudes will believe him, all those who, during this age of grace, "received not the love of the truth, that they might be saved. And for this cause God will send them strong delusion, that they should believe the lie" (II Thessa. 2:10, 11). Antichrist, the apostle of him who is the father of lies, will fall from his place of power (perhaps in the midst of Daniel's seventieth week, when the Roman beast will break his covenant with him), and great will be the fall thereof.

"And it fell upon a third part of the rivers, and upon the fountains of waters." Water is used in Scripture as a symbol of the Word of God (Eph. 5:26), and we shall observe, as we examine the next verse, how such a figure may readily apply in this instance. Here again, as in verses 7-9, God's judgment seems to be tempered with a measure of mercy

as He withholds the outpouring of His wrath from two-thirds of the earth. It may well be that "the third part," employed in this portion of Scripture in relation to the earth and its vegetation; the sea, and the ships upon it and the creatures in it; the rivers, and the fountains of waters; and the sun, the moon, and the stars, pertains especially to the revived Roman Empire, to Christendom, about which we shall learn more in later chapters of the book.

VERSE 11

"And the name of the star is called Wormwood." In the name of this star is the key to the identification of the personage represented. Wormwood is a poisonous herb that is bitter to the taste. In the Greek it is *Ho Apsinthos*, "The Wormwood," and it is from the Greek noun that the name of the French liqueur, absinthe, is taken—an aromatic, extremely bitter, highly intoxicating beverage which is actually impregnated with wormwood.

It will be remembered that Moses, speaking for the Lord God in warning Israel against unbelief, declared: "Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood" (Deut. 29:18). Again, Jeremiah speaks of wormwood: "Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink" (9:15), a pronouncement that came to Israel because God's chosen people walked after their own imaginations and served the gods of Baal (vs. 14). Furthermore the prophets of Jerusalem, who profaned the Lord in all the land, were to be made to partake of wormwood also, and to drink the water of gall (Jer. 23:15). Wormwood, then, is seen to be used in Scripture in connection with apostatizing from God, and with divine judgment for such profanation of His name.

"And the third part of the waters became wormwood, and many of the men died of the waters because they were made bitter." The Wormwood, the false prophet, falls from his high estate upon the third part of the rivers and the

fountains of waters, the sustainer and refresher of natural life. As water, in its purest form, symbolizes the Word of God which gives life and provides refreshment to all who will partake of it in fulness, so the waters that are poisoned by Wormwood bring death and bitterness to those who imbibe of them. For in the days of which this prophecy speaks it will no longer be the Word of God that is taught but false doctrine, the word of him who will come in his own name, denying God the Father and God the Son as they are revealed in the Scriptures.

How far from the Tribulation we now are cannot be stated with certainty or authority but already, despite the fact that the third angel has not sounded his trumpet and, therefore, the star, Wormwood, has not yet fallen—already, we say, we perceive that the waters of pure truth are being contaminated by the polluted springs that issue from many wells in Christendom. The schools, the colleges and universities, and the theological seminaries wherein, at one time, God's Holy Word was revered and the truth, as it is in Christ, was believed, even though it may not have been taught widely in some of the lower institutions, now promote instruction that is inimical to God and to the Gospel of Christ. Young people (and adults, too, within the halls of false cults) drink of the vile waters that bring only bitterness and death, spiritual death. Many springs are poisoned already with apostate teaching that will reach its ultimate when Wormwood falls. Multitudes are partaking of these waters, but not all. For the water of life still flows freely and is available to all who will drink of it. And whosoever will drink of this water, the water that our Lord Jesus Christ gives, will never thirst, but it will be in him a well of water springing up into everlasting life (John 4:14).

VERSE 12

"And the fourth angel sounded [his] trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them should be darkened, and that the day should not appear [for] the third part of it, and the night the same." It is fairly evident that a strictly literal interpretation

not apply in this instance, for if, for example, the third part of the sun were darkened, the result would not be darkness for one-third of the day but only two-thirds of the sun's light would shine throughout the full day. The sun, the moon, and the stars are employed elsewhere in Scripture in a figurative sense and, doubtless, the Spirit thus alludes to these heavenly bodies here.

Young Joseph had a dream in which, as he told his brothers, "the sun and the moon and the eleven stars made obeisance unto me" (Gen. 37:9). "And his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow ourselves to thee to the earth?" (vs. 10). Jacob was the head of the household, the mother was next in authority that was derived from her husband, and the twelve sons held a lesser position than their parents but were yet in authority over the servants. The sun appears, then, to symbolize the highest authority, and the moon and the stars, in that order, lesser authority. If, as many commentators suppose, "the third part" throughout these trumpet-judgments relates to the revived Roman Empire, there is a suggestion in this verse that within that empire, a mighty political convulsion will take place in which all authority, from the head of the state down to the lesser leaders, will be subverted.

The question may be asked: "Is it not a mistake to infer that there will be such a political upheaval within the revived Roman Empire since we are told, in Revelation 19, that it is the coming of the Lord in power that will bring destruction upon the beast that represents the empire?" Indeed, it will be our Lord who crushes this world-power. We must bear in mind, however, that this beast is going to be overwhelmed twice, as it were. He is to be one of seven kings, yet he is also said to be the eighth (Rev. 17:11); and it is as the eighth that he will be suppressed and debased by the Lord Jesus Christ at His coming. All of these things will be discussed in detail in their proper place.

When Wormwood falls and effaces all fear of God; when the light of God's revelation is hidden from man; when Christ, the world's Light, is dimmed; when the Church,

which reflects the true Light, is taken from this earth, the darkness will be great. It is then that lawlessness will flourish everywhere, for the Restrainer, the Holy Spirit, will be taken out of the way. Who can deny that "the mystery of iniquity [lawlessness] doth already work"? The atmosphere in which we live is filled with insubordination, disregard of authority, and the spirit of anarchy, from the children to their parents and grandparents. Half of mankind lives within the borders of atheistic communism. Spiritual and moral darkness permeate the world. What will it be in that prophetic day here described!

VERSE 13

"And I saw and heard an eagle, flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to them that dwell upon the earth, for the remaining voices of the trumpet of the three angels who are about to sound." It is an eagle and not an angel that John now sees flying through the heavens, and the eagle speaks, saying in loud tones: "Woe, woe, woe, to them that dwell upon the earth," thus warning of the increasing intensity of the trumpet-judgments that are to follow. These woe-judgments are introduced as follows: the fifth trumpet sounds at chapter 9:1; the sixth, at 9:13, a judgment that is followed by a parenthetical passage; and the seventh trumpet sounds at 11:15.

The eagle is, according to Scripture, an unclean bird, called "an abomination" (Lev. 11:13). It is symbolic of divine judgment, a species of fowl that feeds upon putrifying flesh. "For whersoever the carcase is," said our Lord, in speaking of the very days described in The Revelation, "there will the eagles be gathered together" (Matt. 24:28). God is not limited in utilizing His own people, or clean instruments only, to execute His purposes, but He may employ evil creatures or circumstances as well.

These woe-judgments, immediately preceding in John's record the most frightful woe of all, Satan's final eviction from heaven (see 12:7-17), will assuredly open wide the gates of the last half of Daniel's seventieth week, so that none can gainsay that it is the hand of God which has fallen in wrath.

"Woe, woe, woe, to them that dwell upon the earth." We, the Church, live on this earth. Are these woes for us? No, for the Church will be taken when those things take place that are here predicted. The expression, "them that dwell upon the earth," found frequently in The Apocalypse (3:10; 6:10; 8:13; 11:10; 12:12; 13:14; 14:6), speaks, if we mistake not, of a particular class of men—those who have rejected the heavenly calling and take their pleasure in earthly things. To "dwell" upon, to make one's "home" in, to occupy oneself with that place where Satan's throne is said to be (2:13), is to lose sight of the love and grace of God. Yes, the Christian today lives here on the earth, but it is not his "home." He is but a stranger and pilgrim in this world and his footsteps are constantly moving forward toward that place where his heart is, because His beloved Saviour and Lord is there—heaven itself, the celestial city "which hath foundations, whose architect and builder is God" (Heb. 11:10).

Woe to the earth-dwellers of the prophetic day concerning which we have been studying, on account of "the remaining voices of the trumpet of the three angels who are about to sound."

(To be continued, D. V.)

Question Box

No. 1292. Our pastor says that (1) John the Baptist and Jesus knew each other before their birth, having been together in heaven; (2) when Mary visited Elisabeth in the hill country, both babes moved in the wombs of their mothers in recognition of each other; (3) John the Baptist had no human father, his birth being equally as miraculous as that of our Lord. I should be pleased to have your comments.

These statements are wholly ridiculous and without a shred of Scripture evidence behind them. (1) Only God the Son was in heaven before human birth. There is absolutely no Scripture to support the proposal of your pastor that John the Baptist was in heaven before he came into this world as a babe. (2) The Bible does not say (a) that both babes moved in the wombs of their mothers when Mary and Elisabeth met in the hill country, or (b) that the two babes recognized each other. It states that, after Mary greeted Elisabeth, "it came to pass,

that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she spake . . . Lo, as soon as the voice of thy [Mary's] salutation sounded in mine ears, the babe leaped in my womb for joy" (Lk. 1:41-44). The movement of the babe, John, was a mysterious action inspired of the Spirit of God. Both babes did not leap, but only John. There is no basis, therefore, for your pastor's statement of mutual recognition on the part of John and the Lord Jesus. And (3) not a line of Scripture suggests that John the Baptist had no human father. On the contrary, it is stated in Luke 1:59 that, at the circumcision of John (at the time when his father was still unable to speak because of his doubt of Gabriel's message about the birth of John), "they called him Zacharias, after the name of his father." Again, in verse 67, it is stated that "his father Zacharias was filled with the Holy Ghost." Of course John had a human father, Zacharias by name, the husband of Elisabeth. Do not let the fact that Gabriel predicted concerning John [that "he shall go before Him [Christ] in the spirit and power of Elias" (Lk. 1:17)], cause confusion. John was not Elijah in actuality but his ministry was in the spirit and power of Elijah's ministry so that, if Israel would have received it, John would have fulfilled the prophecies pertaining to Elijah's coming again (Matt. 11:14). John had a human father. Only our Lord was conceived by the Holy Spirit. He is the only Begotten of the Father.

No. 1293. Do you or do you not recommend the Weymouth Translation of the New Testament? I have seen it quoted in *Our Hope* and yet I understand it to be modernistic.

If it is not the best, Weymouth's is among the best of the modern (not modernistic) translations of the New Testament. We speak here of the text. In respect to the footnotes, carried in some editions but not all, it is a different story. Many of the notes are erroneous and throughout them there are strong leanings toward the unscriptural doctrine of the annihilation of the wicked dead. If you use Weymouth's New Testament, beware of the footnotes; better, secure an edition without the notes.

No. 1294. In Luke 24:27 it is said that Christ told the two Emmaus disciples that all the Scriptures witness to things concerning Him. He said that this was true in respect to Moses and all the prophets. What *things* in all the Scriptures did the prophets bear testimony to, concerning Christ?

The context clearly implies that it was concerning our Lord's sufferings and His glory to follow (vs. 26) that Moses and the prophets witnessed. Furthermore, Peter writes: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. 1:10, 11).

Man refuses to receive what cannot be understood, a disobedience and pride which have no parallel except in the disobedience and pride of Satan.

An Advocate with The Father

By J. B. MARCHBANKS*

The thirteenth chapter of John is a part of the Upper Room Discourse of Christ, so-called because it was spoken by our Lord to His disciples in the large upper room where they had gathered to eat the Passover Feast, on the night before our Lord died on the cross. This discourse, found in John 13-17, especially anticipates this present age, when Christ is in heaven with the Father, absent from His own who are in the world. In the first verse it is stated that "when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end" (John 13:1).

Later He said to the Father: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (17:4), that is, He was viewing the work of the cross as already accomplished, and Himself back in the glory with the Father. He stated further: "And now I am no more in the world, but these are in the world, and I come to Thee. . . . While I was with them in the world, I kept them in Thy name: . . . And now come I to Thee" (17:11-13).

So, in our study of John 13, let us remember that our Lord was thinking of Himself as in the glory with the Father. He anticipated the fact that He would, in a very short while, endure the cross, despising the shame, and be set down at the right hand of the throne of God (Heb. 12:2). But we, His own, are still in the world. And He, blessed be His name, has made provision for our needs here!

"Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end" (13:1); He loved them to the uttermost, the limit, and that love of His made provision for our needs, a provision which is illustrated in the verses that follow.

*Mr. Marchbanks, Executive Secretary of the Southern Bible Testimony, has written for us on a number of occasions.

Incidentally, the above verse gives us an important key to the Upper Room Discourse. We read that "having loved His own which were in the world, He loved them unto the end." It is "His own" and not the unsaved, who are in view in this section of Scripture. Further on He declared: "And I will pray the Father, and He shall give you another Comforter, . . . whom the world cannot receive" (14:16, 17); and "I pray for *them*: I pray not for the world, but for *them* which Thou hast given Me; for *they* are Thine" (17:9). Clearly, His own, and *only* His own, are in view.

Let us observe, in this thirteenth chapter of John, the way in which the Holy Spirit brings before us the Deity of Christ. Our Lord is about to be betrayed by Judas Iscariot. The Lord of glory is about to perform a lowly servant's task, washing the feet of His disciples. In the midst of such circumstances, we are informed that "Jesus knew that His hour was come that He should depart out of this world unto the Father" (vs. 1), and, "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God" (vs. 3). It is as if the Holy Spirit would impress our hearts with the fact that this is the Christ of God, "who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

"He riseth from supper, and laid aside His garments; and took a towel, and girded Himself" (John 13:4). The laying aside of His garments pictures to us the fact that He laid aside His glory when He came into this world as a man. Girding Himself with a towel, He shows us that He is taking the place of a slave, ready to do the lowest service. And may we remember that, though our Lord has returned to the glory which was His before the foundation of the world, He still serves His own. Like the Hebrew servant who, because of love for his master, his wife, and his children, chose not to go out from them but rather to become a perpetual servant, permitting his master to "bore his ear through with an aul" so that he should "serve him forever"

(Ex. 21:6), so Christ, when He came into the world, chose to become a perpetual servant, saying to the Father: "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened" (Psa. 40:6).

"After that He poured water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded" (John 13:5). Notice that the Lord Jesus took "water . . . and began to wash the disciples' feet." *Water* in the Word often symbolizes the Word itself. Thus Ephesians 5:26 speaks of "the washing of water by the Word." Our Lord told Nicodemus that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Peter explains to us that the new birth is not by literal water, but that we are "born again . . . by the Word of God" (I Pet. 1:23). So we believe that when the Lord took "water . . . and began to wash the disciples' feet," He was giving us a symbolical action, picturing the application of the Word to the lives of His own.

It was "the disciples' feet" that the Lord washed. The believer's life in this world is often referred to in the Scriptures as a *walk* (Eph. 2:10; 5:2, 15, etc.), and we walk with our feet.

As the Lord went around the room, washing the defiled feet of His disciples, "then cometh He to Simon Peter: and Peter saith unto Him, Dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter" (vss. 6, 7). Peter knew, of course, that our Lord was washing the disciples' feet with water. He saw that Christ was performing the menial task ordinarily done by a servant, and he objected to this lowly service being done for him by the One whom he recognized as "the Christ, the Son of the living God" (Matt. 16:16). But may we not safely say, in view of the Lord's answer to Peter, that He was not teaching them to observe a literal act or ritual of foot-washing? Otherwise it would not have been necessary for Him to say: "What I do thou knowest not now; but thou shalt know hereafter." He was teaching them something which was not then clear to them.

"Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me" (vs. 8). At this answer, impetuous "Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head" (vs. 9). And now the Lord's reply gives to Peter and to us a truth that is precious indeed, a truth which is vitally important to the believer, and which also explains the Lord's actions in this chapter.

"Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean" (vs. 10, 11).

"He that is washed needeth not save to wash his feet." As has often been pointed out, this sentence contains two different words for "wash." The first word, "washed," means *a complete, all-over bath*; while the second word, "wash," means *to wash a part of the body*. The Revised Version states it clearly in these words: "He that is *bathed* needeth not save to wash his feet."

What did the Lord mean? Simply this: the believer has been washed from his sins *once for all* by the precious blood of Christ, which was applied when we believed the Gospel message contained in the Word of God. We read elsewhere of this once-for-all salvation, this once for all washing. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeeration, and renewing of the Holy Ghost" (Tit. 3:5). "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22).

We believers have had "our bodies washed [all over] with pure water." We have experienced "the washing of regeneration." And, "he that is washed [all over] needeth not save to wash his feet." The Lord was drawing a picture from an Oriental custom which was well known to His disciples. A man would go to the public bath for his all-over washing. Walking home from there, his feet, clad in open sandals, would become dusty and defiled. So, as he entered his home, he or a servant would loose the sanda's and wash

his feet. He did not need to bathe all over again, only to wash his feet.

Because we have received Christ, "we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). Nothing can ever alter that blessed fact. We have eternal life. But we are living in a world of sin, and have indwelling sin in us, and we become defiled. We cannot deny this fact, for "if we [believers] say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). This is why the Lord has to wash the feet of His own.

Any sin causes fellowship to be broken between the believer and his Lord, and in order for fellowship to be restored, it is necessary that there be "the washing of water by the Word" (Eph. 5:26). This explains why the Lord said to Peter: "If I wash thee not, thou hast no part with Me."

We have already mentioned that the Upper Room Discourse, in which the foot-washing scene is found, anticipates this present age. During this age, Christ is at the right hand of the Father where, among other things, He is the believer's advocate. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the whole world" (I John 2:1, 2).

The Lord is still serving His own, cleansing us when we become defiled. How does He do it? In the thirteenth of John, we noticed Him as "He poureth water into a bason, and began to wash the disciples' feet." We have seen, too, that water speaks of the Word. It is by the application of the Word to our hearts that we are cleansed from defilement, and enjoy communion with our Lord.

When we sin, our advocate there in the glory acts through the Holy Spirit, who indwells every believer. The Holy Spirit is also an advocate, and His business is to glorify Christ. He applies the Word to our hearts to bring us to consciousness of our sin and defilement. Then, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

God, in faithfulness to Christ and His work on the cross, righteously forgives the sins of His own when they repented of and confessed to Him. Thus our defiled robes are washed, and we have fellowship with our Lord.

Are you cleansed by the Word, fellow-believer? "The entrance of Thy Words giveth light; it giveth understanding unto the simple. . . . I thought on my ways, and turned my feet unto Thy Testimonies. . . . I made haste, and delayed not to keep Thy Commandments" (Psa. 119:105-59, 60).

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:12-15).

By His grace, may we seek to apply the Word of God to the feet of His sinning saints, as He leads and as He gives opportunity. "Brethren, if a man be overtaken in a fault, which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

"Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than He that sent him. If ye know these things, happy are ye if ye do them" (John 13:16, 17).

LOOK UP

If you want to be wretched, look within, in a vain attempt to discover something good down in the sink of idolatry called the human heart, which God has described as "deceitful above all things and desperately wicked." If you want to be distracted and fearful, look around upon the world that "lieth in the wicked one," and is full of unrest and care, and disappointment. If you want to be peaceful and happy, look up, and by faith see Jesus who, having put away sin by the sacrifice of Himself, now appears in the presence of God for them who believe, and in His own time will come again to receive them unto Himself in the glory.

The Valley of the Shadow

By RAY C. STEOMAN*

What untold comfort there is in David's cry: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me!" Thousands of dying saints have leaned upon that staff and, feeling the grasp of an invisible hand, have resolutely entered the sombre shadows and passed safely on through the chill, swirling waters to the sunlit uplands beyond. For them there is no "terror by night," no "pestilence that walketh in darkness," but they pass over in confidence, secure in the knowledge: "Thou art with me."

But what of the perhaps greater number of saints, equally beloved, equally safe if they but knew it, who start back in terror at the awful darkness, and are chilled to the heart with the moaning of the wind and the rushing of the dark waters, whose staff falls from their palsied fingers? In their fright they lose all consciousness of the hand that grips theirs? What of those who cry as Job: "It is a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness"? For, be assured, not all the saints have learned to lean on the staff, not all have sensed the pressure of the unseen grip. Is there a word of comfort for them in the dying hour?

There is and, as in so many other instances, it is found in a closer look at the Word of promise. Observe that David does not say: "Yea, though I walk through the valley of death." It is the valley of the shadow of death. Not the shadow which death casts, but the shadow which is death: the valley of death, the shadow. So then, death is but a shadow, a phantom enemy without real form or substance. Howbeit, death is an enemy (I Cor. 15:26).

Shadows, of course, are harmless. No one has ever been wounded in a fight with a shadow. No matter how they dance and leap, shadows are powerless, impotent, helpless. Why, then, do we fear them so much? Why does chill dread strike to the heart when we enter their gloom? Is it

*An untold comfort there is in David's cry: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me!" Thousands of dying saints have leaned upon that staff and, feeling the grasp of an invisible hand, have resolutely entered the sombre shadows and passed safely on through the chill, swirling waters to the sunlit uplands beyond. For them there is no "terror by night," no "pestilence that walketh in darkness," but they pass over in confidence, secure in the knowledge: "Thou art with me."

not because, deep in our consciousness, there is the knowledge that a shadow is always the shadow of *something*? And if it be an unknown something—ah, there is the terror of it. Darkness brings its dread, not because it is dark but because of what the darkness may contain. It is not, then, death, the shadow, that we fear but the unseen, perhaps hideous, fearsome, unknown *something* which casts its shadow across our path. Can we unmask it and find it out for what it is?

We can. Here stands the Apostle Paul to tell us that the two, substance and shadow, came into the world together: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). So then, we know our enemy by name! Is not the terror half gone now, by that fact alone? It is our old, traitorous acquaintance in but a new disguise. Not a new untried enemy faces us, whose power is yet unknown, but our familiar foe with whom we have so long and often battled. But still we have real cause to fear! Full well we know sin's power over us, and if we should at last fall into his hands we can expect the worst. There is still need to tremble, for has not the apostle also said: "The sting of Death is Sin" (I Cor. 15:56)? Dread enemy! How shall we escape the terrible sting of that awful tail?

But wait! Have we not forgotten something? What saith the Scriptures? "He [Christ] also Himself likewise took part of the same [flesh and blood]; that through death He might destroy him that had the power of death . . . and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). When was that done? Why, almost 2000 years ago on the hill of death, near Jerusalem! Here is the Apostle Paul once more, shouting in triumph: "Sin shall not have dominion over you" (Rom. 6:14)! And again: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55, 57).

Here, then, is the word of deliverance. The enemy has already been vanquished! We shall never have to meet

him. Our great Shepherd has already met him and bound him. He is powerless, impotent, helpless. The great substance that we so dreaded is rendered harmless, leaving to us nothing but the shadow! And shall we fear a shadow, especially when the Light is going with us? Shall we not sing with David: "Even the night shall be light about me, yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee" (Psa. 139:11, 12)?

Let us face resolutely forward, then, knowing that we have nothing to fear. The darkness is only a shadow. And as we pass through the waters we can call back, like Hopeful, to those behind: "Be of good cheer, my brother, for I feel the bottom, and it is sound."

Book Reviews

By E. SCHUYLER ENGLISH

Bible Light on Daily Life. By Philip E. Howard, Jr., Lit.D. Van Kampen Press, Wheaton, Ill. Cloth binding, 203 pages plus index. Price, \$2.25.

Evangelical publishers have been emphasizing, during the past several years, reprints from the pens of godly men of the past. This book is proof that, as valuable as the older writings are, we are not dependent upon other generations for prayerfully prepared, carefully written, spiritually rich, devotional material. Dr. Howard has produced, in a group of 200 short essays on the Christian life (first published as editorials in the *Sunday School Times*, of which he is the editor), delightful reading for those who will take the time to enjoy it.

The topics are varied so as to embrace many phases of life, being classified by the author under eight general headings: The Christian's Book, The Christian's Home, The Christian's Work, The Christian's Guidance, The Christian's Year, The Christian's Trials, The Christian's Walk, and The Christian's Sword. The essays themselves have been given intriguing titles such as, for example, "Treasure Hunt," "On Getting Along Together," "Winter Blessings," "Unfinished Business," "When Defeat Is Victory," "The Hardest Thing to Say," "Safety in Thorns," "The Constant Speed of Light," etc. The reviewer, upon picking up this volume for the first time, could not help turning to these very articles, and he found them no less fascinating than their captions.

Read one of the one-page essays in Dr. Howard's book in the morning and ponder it during the day, or read one at night and meditate upon its message when sleep does not come. You will be refreshed beyond measure.

BY HARRY R. SMITH

The Life and Journeys of St. Paul. By Charles Ferguson Ball, Th.D., D.D. Moody Press, Chicago. Cloth binding, 296 pages, with pronouncing vocabulary, glossary, and maps. Price, \$3.00.

One of a series prepared as texts for use in Christian schools, this work is intended for use in the 7th and 8th grades (Junior High). The material is drawn largely of the Scriptures but is rounded out with material from other early writers and with a reasonable amount of sanctified imagination, which at no point does violence to the spirit of the inspired record. The description of the scenes, and the customs and the circumstances accompanying the stories, displays a wide knowledge of the geography of the lands and the life of classical times. The illustrations, many of which are in color, are refreshingly believable.

The transformation which took place in Paul's life as a result of his encounter with the risen Christ on the Damascus road is presented as a significant and incontrovertible fact. Its effect on his subsequent life and testimony is continually put forward in a forceful and attractive manner.

While this volume is designed primarily as a text book for school use, it would serve very well as a gift for any young teenager or as a book to be read aloud, a few pages at a time, within the family circle. Adults, too, will find it interesting and challenging.

BY RAY C. STEDMAN

The Letters of Samuel Rutherford. By Andrew A. Bonar. Edited by Frank E. Gaebelcin. A Volume of the Wycliffe Series of Christian Classics. Moody Press, Chicago. Cloth binding, 480 pages. Price, \$3.50.

Few, if any, finer collections of devotional literature, apart from Scripture, have ever been penned than Rutherford's *Letters*. Intended only for the eyes of their original recipients, these letters afford an intimate glimpse into the heart of a man whose very being was captivated by love for Christ. Despite their sometimes rhapsodic language and figurative phrasing, Samuel Rutherford's letters were not mere flights of spiritual fancy but were born out of genuine experience, flowing from the soul of a man struggling against the harshest kind of persecution and intolerance. From the date of their first publication in 1664, they have formed almost a modern psalmody for the devoted heart. There are waters of refreshing here for the thirsty, healing balm for the sorrowing, soft pillows of promise for the weary, and the heady wine of joy for those who, like Rutherford, love to speak much of their Beloved. The Christian who has learned to live in the atmosphere of the Song of Solomon will find himself on most familiar ground in reading the *Letters*.

The present edition is based upon the authoritative one of Andrew A. Bonar, and contains an abridgement of Bonar's introductory sketch of Rutherford. A brief essay by the editor, Dr. Frank E. Gaebelcin, entitled "Rutherford Today," contains helpful suggestions for the full appreciation of this book by modern believers. The binding is uniform with other issues of the Wycliffe Series.

The consensus of three hundred years unhesitatingly places this book almost on a par with *Pilgrim's Progress* as the acme of wise spiritual counsel and devotional expression.

Athelam's Faith and Fruits. By James D. Bales, M.A., Ph.D. W. A. Wilde Company, Boston. Cloth binding, 176 pages. Price, \$2.25.

When a positive truth is denied, the denial in itself constitutes a new affirmation—the affirmation of error. Based on this theme, the author turns the tables on the atheists, forcing them to examine the positive fruits of unbelief. Inevitably, atheism pursued to its logical conclusions results in pessimism, doubt, despair, amorality if not immorality, and even new superstitions. These results are carefully documented with quotations from the writings of eminent atheists from the past and present. Dr. Bales shows clearly that when atheists do not evince any of the above fruits, they have been illogical and inconsistent with their own position and have borrowed the virtues they possess from the very faith they attack.

For the more thorough scholar, the author has helpfully woven a complete bibliography into the text itself, following every quotation with its bibliographical reference. Two appendices: an abridged reproduction of Francis Bacon's *Essay on Atheism*, and an annotated list of recommended reading, complete the book.

A personal, wholly subjective note, occasionally mars the objective presentation of the author's argument. It is to be remembered, too, that few atheists, if any, will be convinced by a book like this. The truth of God is learned through the conscience, not the intellect. This is, however, an excellent book to place in the hands of those who, in the conceit of youth, ignorantly assert that they are atheists and who need a sharp pin to prick the bubble of their folly.

The Bible and Modern Science. By Henry M. Morris, Ph.D. Moody Press, Chicago. Cloth binding, 191 pages. Price, \$2.50.

Here is a book which is scientific and scriptural, and premillennial to boot. It is a thoroughly scholarly and sane harmonization of the amazing advances of the new science with the amazing predictions and principles declared in the ancient Scriptures. Dr. Morris is head of the Civil Engineering Department of Southwestern Louisiana Institute, Lafayette, La., and is a member of four professional scientific societies. As such he is keenly abreast of contemporary scientific thought and is, withal, a devout Bible-believing Christian well able to give a reason for the hope that is within him.

As far as this reviewer knows, this is the only book of this nature which does not stop with showing the inherent harmony of science and the Bible, and answering the claims of evolution, but goes on to deal with the Bible and history, carefully outlines the eternal plan of God in providing salvation for lost man, and closes with a sincere exhortation to the reader to receive the Lord Jesus as Saviour in view of the pressing signs of the times. Dr. Morris may be commended for his simple, straight-forward style. He is never abstract and is always interesting. Such qualities make this a book especially to be recommended for young people of high school or college age.

An annotated bibliography at the end of each chapter, and a subject index at the end of the book, add much to its value and usefulness.

Letters

A Definite Place

To the Editor:

The ministry of *Our Hope* becomes increasingly more valuable . . . There is a most definite place for a periodical given over to the study of the Word. It is sad to note the number of otherwise good and sound Christian papers which have, in latter days, given leeway to more "popular" approaches which, while interesting, are hardly impelling. May you ever be led—of course, as He shall lead—to maintain the ministry of *Our Hope* in high form.

EDWIN RAYMOND ANDERSON
Waterbury, Conn.

At the Top

To the Editor:

I have just finished studying the highly informative articles on the Ecumenical Movement (March issue), which has been worth waiting for. Thank you—and for "Where Are They?" by Howard Guinness, in the same issue. How uncompromising the stand of *Our Hope* through the years; it ranks at the top!

MAUDE E. (MRS. OATES) SPRINKLE
Tryon, N. C.

At Last

To the Editor:

Praise God your eyes are open at last to the grace of God. I wondered how long it would take for you to see that our salvation is not of works but all of grace, plus nothing . . .

J. C. NICHOLLS
Vancouver, B. C.

¶ We praise God, too, for this great truth. It is not a new doctrine to us, however. "Our

Hope" has taught salvation by grace apart from works, from the very first issue of the magazine nearly sixty years ago.—Ed.

We Have Been Waiting

To the Editor:

I am writing on behalf of several of us. We have been waiting for some more instalments in your series of articles called, if memory serves me, "A Primer of Bible Doctrine." Several years ago you said that further such studies would be forthcoming and I have bought the magazine at Morning Cheer Book Store here again and again in hopes of seeing them. Is there any prospect of their being resumed soon?

(Miss) EDITH F. COVELL
Philadelphia, Pa.

¶ The Lord willing, this series will be resumed in the autumn.—Ed.

Something to Laugh At?

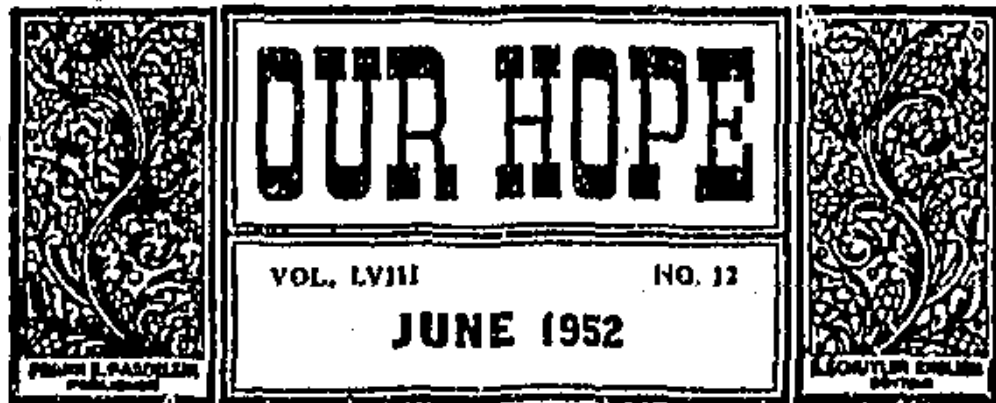
To the Editor:

I find that too often I receive a great blessing from some article and fail to take the time to write to express appreciation.

I have been intending, ever since I received the February issue, to tell you of my hearty agreement with your editorial note, "Should We Make Mirth?"

There is a sincerity and depth of spiritual experience that many of our young people are missing in their eagerness to find something to laugh at. May the Lord use the article.

MARION E. MEADER
Rochester, N. H.



Editorial Notes

**MEMORIAL
EDITORIAL:
The Mount of
Olives**

The Mount of Olives, so often mentioned in the Gospels, is a chalky hill, terraced and dotted with olive trees. It overlooks Jerusalem east of the brook Kidron, and rises some 250 feet above the city. Beyond the brook Kidron (or Cedron, John 18:1) is a garden called Gethsemane, which means "oil-press," because an oil mill once was there, where the ripe olives were crushed and pressed down by human feet in the same way as grapes are treated.

Across the brook Kidron David passed, weeping in his great sorrow on account of the rebellion of his son, Absalom. Then the suffering king went up "the ascent of Mount Olivet, and wept as he went up and had his head covered, and he went up barefooted . . . and it came to pass when David was come to the top . . . he worshipped God" (II Sam. 15:30, 32).

Later the Prophet Ezekiel, in his vision, looked toward that mount. He had seen the visible glory of Jehovah as it dwelt in the house of the Lord. Then it departed. "And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (Eze. 11:23). That mountain is Olivet. From there the glory of the Lord and the Lord of glory ascended.

When the law was read and expounded by Ezra, in the blessed days of restoration, the people went to that mount and gathered olive branches, branches of the wild olive, myrtle branches, and palm branches, the emblems of peace,

suffering and victory (Neh. 8:15). According to Jewish tradition there used to be a causeway from the temple, over which the high priest passed to burn the red heifer.

The Mount of Olives was the choice and favored spot of our ever blessed Lord. It was His custom to go to this mountain (Luke 22:39). How often He must have gone to this secluded spot, oftener than the records of the Gospels recall. When an attempt had been made to arrest Him, the attempt He knew in His omniscience so well, He went to the Mount of Olives (John 7:45-8:1). How He must then have contemplated His coming suffering and death!

From that mount He sent two of His disciples to fetch the colt for His kingly entry into Jerusalem. And at the descent of Olivet He received the praises of the multitudes: "Blessed be the King who cometh in the name of the Lord; peace in heaven, and glory in the highest" (Luke 19:38). From there He beheld the city and wept over it, because His omniscient eye beheld what would happen to His beloved Jerusalem forty years later. "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the day of thy visitation" (Luke 19:42-44).

And of the time when His passion was approaching, it is written: "In the day time He was teaching in the temple; and at night He went out and abode in the Mount of Olives." On that mount He sat, surrounded by His own, the eleven, and in answer to their questions concerning His coming and the end of the age, uttered His greatest prophetic discourse, in which He unfolded the figure of the age and its end. And after the institution of the Lord's supper, "when they had sung a hymn, they went out into the Mount of Olives" (Matt. 26:30). They went to Gethsemane, the place of the oil-press, after passing across the brook, the brook which weeping David crossed. But what was his sorrow, his weeping compared with the weeping, the cries

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and tears of Him who is his Son and his Lord! In the darkness of Gethsemane, beneath the olive trees, He poured out His holy soul. The cup He was to drink and which—blessed be His name forever!—He drank on the cross, was before Him. He beheld the cross and all the work connected with it, that He, who knew no sin, was to be made sin. Then He prayed more earnestly, and His sweat was as it were great drops of blood falling down on the ground. He was like the crushed olive in the press. And when the band led by Judas came and He emerged from among the olive trees, His majestic "I am" cast His enemies to the ground. And there it was that He, the Lord of glory, stretched forth willingly His hands, the hands which were holy, which touched and healed the sick, to be bound. What words He spoke then!—"If therefore ye seek Me, let these go their way." He gave Himself that His own might be free. And thus He died for us that we might live and be free. From Olivet they took Him to Calvary, the place of the skull, where He was crucified and finished the great work of redemption.

Once more we behold Him on Olivet. The sufferings are past. Yonder is the empty tomb. He stands now on Olivet, as the risen Christ, all power given to Him, about to ascend on high, to return home, not to step back into the bosom of the Father but to take His place as the glorified Man at the right hand of the Majesty on high. He led them out as far as to Bethany, which is on the slope of Olivet. There He lifted up His hands and blessed them. "And it came to pass while He blessed them, He was parted from them and carried up into heaven." The great High Priest passed upward through the heavens to enter the Holiest not made with hands. There on Mount Olivet angels announced that "this same Jesus" shall come in like manner as He was seen going into heaven.

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey."

On the Mount of Olives there will yet be enacted the greatest of all coming events. For He who left for the glory from this spot, will return from the glory to enter Jerusalem once more, to receive the throne of His father

David and the kingdoms of this world. It will not take place after the whole world is converted.

This present age does not close with world conquest through the Gospel, not with righteousness and peace. Far different from the optimistic dreamings of men are the predictions of God's infallible Word. According to Zechariah's great vision, Jerusalem will be once more besieged by all nations. Zionism does not reckon with this prophecy at all. *The greatest trouble of Jewish history is right ahead. But in that coming day the Lord will rise up in behalf of Jerusalem. "Then shall the Lord go forth, and fight against those nations, as when He fought in the days of battle. . . . His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west . . . and the Lord my God shall come and all the saints with Thee"* (Zech. 14:1-5).

No believer is in doubt about Him whose feet shall stand again upon the Mount of Olives, who the Lord is who comes with His saints. It is the Lord Jesus Christ. From the very place He went into heaven, to that place He will come back. The lovely feet of the blessed Lord, which once climbed the Mount of Olives, will once more step on that hallowed soil. No longer then the Man of sorrows and acquainted with grief, but crowned with many crowns, He will claim His blood-bought land. Then will begin world-wide worship of Him, when He shall be King over all the earth. How blessed are the memories of Olivet! May we meditate on these things and look forward to the day when we shall appear with Him in glory.

—A. C. G., 1920



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

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

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

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

Requirement with Power

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

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

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

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

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

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

**A Misused
Text**

A verse of Scripture that is used quite widely these days, by a number of popular and gifted evangelists, is II Chronicles 7:14: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." The Scripture is employed to call the people of America back to God.

Here we have a wonderful expression of the grace of God, a Scripture that can well be used to show believers fundamental steps that must be taken if they expect God's blessing. To quote this verse, however, as a text to signify that the promises contained in it are for America today, is to misuse Scripture. These promises are not for America or for any other Gentile nation. In all Scripture God never refers to any Gentile nation as "My people." The promises of II Chronicles 7:14 were for Israel in the days of Solomon, in answer to the prayer of this ancient king. The sins of unbelievers are not forgiven because of works but can only be obtained when they become believers, by grace through faith in Christ.

Neither are the promises of this verse to God's people in the present age, that is, to the Church, for earthly blessings. The Christian is a stranger and pilgrim on this earth, whose citizenship is in heaven (I Pet. 2:11; Phil, 3:20), and he calls no earthly country his home or land.

There is only one true interpretation of any Scripture, and the correct interpretation of this one has to do with Israel and not Gentile nations or the Church. There may be, however, various applications of any Scripture. If, therefore, when this verse is used as a text, its setting and meaning are indicated, and then application of its principles are made to call God's people to a closer walk with Him, that is all right. For it will surely be helpful to believers to be reminded that, if they expect divine blessings, they must, in the Spirit's enablement, exhibit humility, engage in prayer, exercise devotion, and forsake their sins. It is good that unbelievers, too, should be informed as to what the Christian life entails.

The only reason that we point out the way in which this

Scripture is frequently misused to clarify the issue. People are misled when Scripture is taken out of its context, unless proper explanation is made. And many have been unwittingly deluded into thinking that the Chronicles passage contains promises of national blessings and prosperity to the U. S. A. if the conditions of the verse are met. No such promise is made to God's people, the Church, for today.



According to a report in *The New York Global Video Times* (April 30, 1952), "discovery of a new way of sending radio signals through the air, that holds promise of revolutionizing long-distance communication and conceivably might open the door to international television," has now been made known. A new transmission method has been developed whereby signals may be produced that will not be subject to fading or disappearance.

The student of Bible prophecy does not need to have scientific knowledge to be able to evaluate the importance of this development, even though it is now in embryonic stage. It is but another step toward the reasonableness of the prophecy concerning the two witnesses who will arise during the Tribulation, who will be slain by the beast, and of whom it is declared: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the peoples and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves" (Rev. 11:8, 9).

The hands of the divine prophetic clock move onward.



Concerning
Pride

On one occasion, after John Bunyan had preached what his friends considered to be an excellent sermon, they crowded about him in admiration and began to tell him of his great eloquence. "Aye," he responded, "you need not remind me of that. The devil told me about it before I was out of the pulpit." Bunyan walked as a Christian should walk in the Spirit, loving humility and practising it.

Pride is among the seven things that are an abomination to the Lord, for He is said to hate "a proud look" (Prov. 6:17). Nothing, we believe, is more obnoxious to Almighty God than pride. He resists the proud (Jas. 4:6). For the essence of sin is pride. It was the crime of the devil, and is his judgment (I Tim. 3:6). Pride is self-exaltation in one form or another—the pride of attainment, the pride of ability, the pride of intellect, the pride of popularity, the pride of birth, etc. And, since God resists the proud, His ears must be closed to the petitions of those who carry pride in their hearts.

Pride is an awful thing in the heart of a sinner saved by grace. How much more deplorable it is when it is evidenced by those who have taken their places as public servants of the Lord! Yet it does enter into such ministry sometimes, and it is sad indeed to observe those, who began their service for Christ in true humility and self-effacement, succumbing to the blandishments of the devil by becoming ambitious and even mercenary, pushing themselves into the foreground, designating themselves as "great Bible teachers," and seeking men's applause.

O Christian, you do a disservice to a young preacher, harming him more than you can ever know, when you praise him overmuch. To tell him of blessing received through his ministry will encourage him, but do not put a stumbling-block in the path of humility by flattery and ill-expressed commendation and applause.

He who would receive grace upon grace, insight into God's Word, and answers to his prayers will be a humble Christian. What else can we be when we examine our own sinful hearts? How gracious is our Lord! "For God resisteth the proud, and giveth grace unto the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (I Pet. 5:5, 6).



Under the Circumstances It is told concerning one of God's children, who always considered his own lot rather difficult and wanted that others should know how longsuffering he was, that he had a habitual and commonplace reply to any who inquired

about his health or welfare. "Oh, I suppose I am all right," he would say, "under the circumstances."

It never seemed to occur to this man, until a good friend rebuked him for his attitude, that the Lord does not expect us to live *under* our circumstances but *above* them, in the heavenlies in Christ, where we are blessed with every spiritual blessing (Eph. 1:3). When we are tempted to be like the melancholy Christian who was always *under* rather than *above* the circumstances, let us get out from under them by occupying ourselves with our blessed Lord, "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. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. 12:2, 3).



With this issue, *Our Hope* completes its fifty-eighth consecutive year of publication. Fifty-eight years is a long time, and we offer here once again our praise and thanksgiving to God for the way that He has led, blessed, and provided through these nearly three-score years. More than ever, if that be possible, we realize that our dependence is wholly upon Him, and more than ever it is our desire that this publication shall exalt the Person who is "our hope," our Lord Jesus Christ. The years that are ahead, until He comes, will be darker and darker. The forces of evil are intensifying their activities against God and His Christ. *Never before has the testimony of Our Hope* been needed more than it is in this very day. Never before has our responsibility to bear witness to Christ, and to contend for the faith, been more important than it is in this hour. We are prepared to hold fast in this testimony, whatever the cost may be. May God so enable us. And will you pray for us to this end?

Many times in *Our Hope's* history there have been days of difficulty, and this present time is one of those periods. We do not need to go into details as to increased printing and mailing costs, and other things. The Lord knows all

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about them. Let us say simply that greater blessing would result and our financial burden would be lifted if we had five thousand additional subscribers to the magazine. This would make the publication more than self-supporting.

To advertise *Our Hope* in other magazines is expensive and, since such announcements merely publicize one magazine in another, small returns result for the money expended. The editors are averse to telling too much about *Our Hope* in their spoken ministry lest the "selling" of a periodical shall detract from the purpose of these meetings—to expound the Word of God and exalt the Son of God. So it is that we are rather dependent, humanly speaking, upon the commendations of those of our beloved reader-family who have been helped by this ministry.

If each of our readers would persuade just one other person to subscribe to *Our Hope*, our goal would be more than reached. Will you do it? This is something that you can do provided you can answer these three questions in the affirmative: (1) Do you believe in the ministry of *Our Hope*? (2) Have you yourself been helped by the magazine? And (3) Do you think that it would be a blessing to someone you know? If the answer is thrice "yes," then you will urge someone else to subscribe, will you not? It will help us tremendously and will doubtless bear fruit in bringing instruction and spiritual blessing to another life. Urge a friend to subscribe this very day. Thank you.



Dr. Harry
Rimmer
and
Dr. Samuel
M. Zwemer

Two choice and gifted saints, well known among evangelicals at home and abroad, have been called into the presence of their Lord since last we went to press: Dr. Harry Rimmer and Dr. Samuel M. Zwemer.

Dr. Rimmer entered the glory on Tuesday, March 18th, in his sixty-fifth year, after a long and painful illness. For many years he was pastor of the First Presbyterian Church, Duluth, Minn., but was most widely known for his spoken and written ministry on science in relation to the Scriptures.

Dr. Zwemer went to be with Christ on Monday, April 2nd, in his eighty-fourth year. His was a short illness. For a full forty years Dr. Zwemer served the Lord on the foreign mission field under the Reformed Church. His splendid work among the Moslems of Arabia caused him to be known in many quarters as "the modern apostle to the Moslem world." In late years he served as editor of the journal, *The Moslem World*, and was the author of a number of books.

Both of these servants of the Lord will be greatly missed by the Church on earth, but it is certain that they had an abundant entrance into the presence of the Saviour. Our deep sympathy goes to the surviving members of their families who, with us, rejoice in the behalf of their departed loved ones.



Omission Because of the unusually long article, by the Editor, on "The Eternal Security of the Believer in Christ," beginning on page 741, we have omitted our installment on "The Revelation, Verse-by-Verse" this month. The exposition will be resumed in the July issue, *D. V.*



Missionary Gift Funds Donations to the Missionary Subscription and Book Funds fell off during the month of March but we are confident that, our reader-family being informed of this fact, there will be an increase this month. Perhaps there is no place that *Our Hope* is more appreciated than on the mission fields. The books are greatly valued there also. Thank you very much for the contributions sent during March, which are acknowledged herewith.

Our Hope Missionary Subscription Fund, March, 1952: Nos. 52-30M, \$4; 52-31M, \$5; 52-32M, \$10; 52-33M, \$10; 52-35M, \$3. Total, \$32.00.

Our Hope Missionary Book Fund, March, 1952: No. 52-7B, \$10. Total, \$10.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaebelin:

June 1—Stony Brook, N. Y.: Hegeman Chapel, Stony Brook School, 3 p.m.; Baccalaureate Sermon.

Pastor Lehman Strauss:

June 1, 8, 15, 29—Brinsol, Pa.: Calvary Baptist Church.

June 7—Brandamore, Pa.: Old Mill Bible Conference.

June 21, 22—Denver, Pa.: Finepointville Bible Conference.

Watchman, What of the Night?

BY HERBERT LOCKYER

The Levitical order provided a constant watch in the temple service. And Isaiah's frequent references to these day and night watches have this ministry of the Levites in mind. "I have set watchmen . . . which shall never hold their peace" (62:6). The watches were performed by a loud cry from time to time by watchmen to mark the time, and that frequently and in order to show themselves as being constantly attentive to their duty. "The watchmen in the camp of the caravans go their rounds, crying one after another, 'God is on, he is merciful,' and often add, 'Take heed to yourself' . . ."

That these watchmen were national guardsmen is borne out by the description Isaiah gives us in an account of the necessary preparation for the invasion of Sennacherib:

The Burden of Dumah,
He calleth to the out of Seir,
Watchman, what of the night?
Watchman, what of the night?
The watchmen said,
The morning cometh, and also the night;
If ye will enquire enquire ye;
Return, come (Isa. 21:11, 12).

Here we have a watchman in Seir addressing his call to another watchman at his outpost, and then his reply echoing over the valley.

A study of the entire chapter shows Isaiah making consistent use of the figure of the watchman. In fact, it was a favorite metaphor of his (see 52:8; 56:10; 62:6).

First of all, we have the watchman in his watchtower (21:5). From some lofty height he was able to scan the horizon and warn the community of approaching danger. These towers would be similar to the fire towers in some of the American forests. And, as spiritual watchmen, we can only sense coming catastrophe as we abide in the watchtower. Our view of the events and affairs of the world must not be of the world but from above. From the heavenly watchtower, looking down on the nations, we must strive after a Spirit-imparted vision.

Further, for the arduous, nerve-racking work of watching, watchmen had to be well fed: "Prepare the table . . . eat, drink." We, too, must be strengthened for our task as watchmen. As the table suggests "fellowship," the thought emerges that it is only in full fellowship with our Lord above, and by feasting upon what He supplies for our spiritual sustenance, that we can properly function as watchmen in the world's night.

Then the watchmen had to declare what they saw: "Go, set a watchman, let him declare what he seeth" (21:6). To see, and not to say, might prove to be tragic. Alas, there are modern watchmen who appear to be afraid to warn others of what they discern! Isaiah refers to watchmen who are as dumb dogs that cannot bark. Dogs, in eastern countries, are liable to degenerate, owing to the extreme heat, and consequently they become indolent and dumb. Dogs taken to the West Indies and to Africa degenerate in the same way. Their voices become so weak that their barking is scarcely to be heard. And the heat of popularity weakens many a human voice. Positive witness is oft-times faint.

But what did the watchman in the narrative before us see "He saw . . . a lion" (21:8). And the lion was to be feared even though there were horsemen, asses, and camels on the plain. Are we alert watchmen? Do we see the lion? Satan is spoken of as a "roaring lion," seeking to devour all he discovers. Looking abroad upon the chaotic condition of the nations, do we see this cruel lion of wickedness? Behind the visible warfare in which millions are engaged, do we see the invisible struggle between two lions—The Lion of the Tribe of Judah, and the raging lion, Satan? The wrestling going on in Europe and in the East is not merely between flesh and blood. Light and darkness, God and Satan, heaven and hell, are in combat.

That the watch had to be unceasing can be gathered from the declaration: "My Lord, I stand constantly upon the watchtower in the daytime, and I am set in my ward whole nights" (21:8). And for his constant watch, all necessary provision was made, as we see in verse 5. The post had never to be vacated. Day and night eyes scanned the horizon. What a lesson there is for ourselves in this diligent

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guardianship! Like Nehemiah, we, too, are doing a great work and must not forsake it. In season and out of season, we must watch; and what we see must not be allowed to dim our vision nor silence our lips.

1. The Watchman's Question

The contrast of the parable is suggestive. "The morning cometh, and also the night." For the believer, this is the daytime of service. "Work while it is day." The present is known as "the day of grace." And it is blessed to know that still brighter day awaits all those who labor and look for the Lord.

This same period, however, is night-time for a godless world. And what a night of anguish it is! It is the Saturday night of the world's week. Darkness reigns and a still blacker night is at hand.

At this point let us consider the double question and appeal. "Watchman, what of the night? Watchman, what of the night?" Are we true, untiring watchmen? Have we an understanding of the times? Can we read the significance of the moral and spiritual blackouts characterizing Europe? National decadence in Old Testament days was evidenced by the putting out of the temple lamps. So many lamps are going out, never again to be re-lit, we fear.

What of the night of universal chaos and despair? All nations are distressed and perplexed. The world has lost its balance and, as all Spirit-taught watchmen know, will not recover its poise until Christ appears to end its dislocation.

What of the night of bloodshed and anguish? Sennacherib, the invader, is referred to as the treacherous dealer dealing treacherously, and the spoiler who spoileth (21:2). Is this not a fitting description of Stalin, the blood-thirsty spoiler? Treaties and pacts, made and broken, prove him to be a treacherous dealer. And in his effort to cover the earth with human blood, he is certainly revealed as a cruel, heartless spoiler.

What of the night of neglected privileges? Churches, the family altar, home, faith, the Bible—all are no longer appreciated by the majority of people. The blackout of personal faith in God is tragic. Gross darkness is upon the multi-

tudes. Scorning all thoughts of eternity, Satan-blinded souls are bent on having a good time here while the going is good. The restraints of the Christian faith seem no longer to count.

What of the night of religious impoverishment? Have not the lamps of Christian witness gone out in many centers where they once shone brightly? And even in some circles professedly fundamental, there is a dead orthodoxy which like anything dead, is obnoxious to the nostrils. God forbid that we should be among the number who have a name that they live, but are dead! The old men of God were wont to speak of the return of the Lord as the "pole star of the church." If the church is in darkness, is it not because she has ceased to direct her course by the light shining from this advent star?

What of that night of Satanic hostility? Knowing that his time is short, the devil is manifesting great wrath. And that he is getting nearer the earth is felt by all those who believe that the present earth-struggle is more satanic than human. The forces of evil are astir to wreck the world ere the Lord Jesus comes to reign over it. Dictators plaguing the earth with war, famine, pestilence, tears, and horror, seem to be demon-possessed. Satan, the usurper, has the world now, but Christ's day is at hand.

In a world lost in the darkness of sin and unbelief, it is our responsibility to shine as lights. Did not the Master commission us to watch? Let our eyes, therefore, scan the horizon, for the upheavals all around are a clear indication that our translation is near. Meantime, let us live with our lamps trimmed and burning bright, so that a soul here and there may find its way to Him who is ever the light of the world.

2. The Watchman's Evangel

The call out of Seir for knowledge regarding the threatening forces was immediately met with the answer:

The morning cometh,
And also the night:
If ye will enquire, enquire ye:
Return, come.

And what a stirring message this was and is! In critical days like our own, there is need of an authentic voice. A

war-torn world must hear the Evangel carrying the authority of heaven.

The morning cometh! It is comforting to believe that the blackness of midnight will burst into light in the blaze of Christ's glory. And what a bright and golden morning it will be for the Church when her blessed Lord returns! The Psalmist declares that she is to be helped "right early" (Psa. 46). Here the phrase "right early" means "at the dawn of the morning." Presently harassed by pagan forces, the Church patiently endures persecution by her foes, knowing that her redemption draweth nigh.

Beloved, daybreak is at hand! Lift up your head and heart, for the tears of earth will soon cease. As we meet one another amid gathering shadows, let our heartening salutation be, "The Morning Cometh!" May grace be ours to live with our faces toward the dawn!

Also the night! While the future of the believer is gloriously radiant, that of the sinner is dark and dismal. Unrelieved night is to be the portion of all who die out of Christ. The repetition of the watchman's question calls us to an urgent declaration of the sinner's peril. The Night! The Night! Without being branded as an alarmist, one can affirm what present world history and the Bible indicate, namely, that there are dark, dark days ahead, both for the world and the godless within it. The Great Tribulation and the Battle of Armageddon ought to strike terror into the hearts of men. And believing as we do in the certainty of the Great White Throne, we ought to be found urging the godless to flee from the wrath to come.

Enquire, enquire ye! Here we have another repetition, implying the emphasis of the matter in question. Would God we could discern a spirit of inquiry abroad! Our hearts would leap with joy if we could hear the multitudes around crying out for mercy. But the fact is that evangelistic work is hard. Few sinners find their way into Gospel meetings. There is a lamentable absence of conviction. Inquiring souls, with the question on their lips, "What must I do to be saved?" are far and far between.

And for those of us who are saved but who may require further light on current and future events, let there be a

reverent spirit of inquiry. God's incomparable Word, with its plan of the ages, is open before us and all we have to do, if we would be rightly taught, is to inquire within. Saul's sin, for which he lost his kingdom, is plainly stated: "So Saul died for his transgression which he committed against the Word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it" (I Chron. 10:13). Let us beware of going to the wrong sources for enlightenment. Our one infallible source of information regarding the trend of world affairs is the Scripture of Truth.

Return, come! Our chief business, as Spirit-taught and Spirit-inspired watchmen, is to lead souls back to God. While the door of mercy stands ajar we must present the pardoning grace of our Lord. Whether sinners return or no is not our responsibility. Unceasingly we must present the willingness of God to receive all who come to Him by faith. In Christ's stead we must beseech them to be reconciled to God. Our simple plea must be, "Come to Jesus, and He will give you rest." Failing to invite and warn those outside of Christ, we fail of our sacred trust. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken in his iniquity, but his blood will I require at the watchman's hand" (Ezek. 33:4).

God forbid that there should be sinners in hell who might have been in heaven if only we had cried: "Return, come!" The sword of judgment is about to fall upon the guilty, and there is no time to lose, while the day of salvation is still before the world. Let us spend our time lovingly inviting souls to the Lord Jesus Christ.

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If we are filled with Christ, we have no room for aught beside. It is only when Satan succeeds in creating a want in our hearts that he introduces something of his own.

When we are able in truth to say: "The Lord is my portion," we are safe from the influence of Satan's attractive baits.

—Selected.

The Prophecy of Habakkuk

By FRANK E. GAEBELEIN

X. Habakkuk's Psalm (3:1-19)

A. The Title (3:1)

The last chapter of Habakkuk is unique in prophecy. Not only its form but also its content sets it apart from the rest of the prophetic Scriptures. Actually the opening verse of the chapter is in the nature of a heading: "*A prayer of Habakkuk the prophet upon Shigionoth*" (Habakkuk 3:1).

"Shigionoth" points to the Psalms and in particular to the superscription of Psalm 7. There we find "Shiggaion," the singular of the same word. In Habakkuk we have its plural form. The Hebrew word means a song or hymn characterized by rapid movement, strong emotion, and swift transition of thought—in short, the kind of expression usually called rhapsodic.

Significant also is the use of the word "prayer." Strictly speaking, the prayer, as Pusey shows,¹ is confined to verse 2. Considered in this light, most of what follows in the chapter (verses 3-15) constitutes the Lord's answer, while the closing verses (16-19) give the prophet's response. However, in a broader sense verses 3-15 may be considered prayer in that they imply a plea for future deliverance and thus partake of the nature of petition.

At any rate, in whatever way we classify the chapter, there can be no question of its sublime quality. From the point of view of powerful utterance, the close of Habakkuk's prophecy is very great literature. And if, as seems likely from the use of the word "Selah" in verse 3, the psalm was meant to be sung, we can only suggest that it would take a composer of the stature of Beethoven to set it to music. Surely no one with the least sensitivity to great writing can fail to be impressed by the overwhelming vigor of this passage.²

¹*The Minor Prophets*, by E. B. Pusey, Vol. II, p. 204.

²Let the reader of this exposition turn to his Bible and re-read this chapter. As he does so, he can hardly fail to be impressed with its lofty beauty.

B. The Plea (3:2)

"O Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (3:2). Here is the prophet's petition after his dialogue with Jehovah and after the vision has been given him upon the watch-tower. Observe his reaction. When he speaks of being "afraid," we are not to think of him as frightened or intimidated. Rather is his attitude the deep awe which the Old Testament calls "the fear of the Lord." God has condescended to take the prophet into His counsels and to show him what He will do not only about punishing Judah and also about the wickedness of Babylon. So Habakkuk, bowing in reverence before Jehovah, calls upon Him to do the work He has made known and to do it speedily.

The word translated "revive" means "to call into life." It is important to see the primary historical meaning of Habakkuk's prayer. For it is not a plea for religious revival, important as such revival always is. Instead Habakkuk is plainly beseeching God to bring into living reality the judgment work that He has promised against the Chaldeans. Involved also in this judgment work, and prior to it, is the punishment of Judah that, as Habakkuk has learned, will be wrought by the agency of Babylon. Now that the prophet knows what will happen, he is praying for it to take place swiftly. It is as if a Christian were to pray, "O Lord, Thy will be done . . . and soon." And then the prophet adds to his petition the eloquent phrase, "in wrath remember mercy." He knew that judgment is inevitable.

Let us pause to remark that if Habakkuk, in a day when the wickedness and corruption that had so perplexed him were comparatively localized, knew that judgment was sure, how much more should we, looking upon a world-scene of well-nigh universal turmoil and evil, realize the inescapability of the divine reckoning with sin. And though the believer longs for the consummation of the age in Christ and though he knows that it inevitably entails judgment, yet the love for all men which is the mark of the Christian compels him to join Habakkuk in the plea, "in wrath remember mercy."

C. Jehovah's Answer by Theophany (3:3-15)

"God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise" (Habakkuk 3:3). The passage that follows is descriptive of a stupendous storm. The imagery is of overpowering vividness, as phrase piles upon phrase in picturing various cataclysms of nature. But there is more behind the words than a storm. Without question the passage portrays a Theophany. In spirit it is akin to other Old Testament passages like Exodus 15, the Song of Deborah² and Psalm 68. Unquestionably Habakkuk is describing a visible manifestation of God in the splendor of His might and the awful power of His judgment. And he describes it with such awe-inspiring majesty as fully to justify Sir George Adam Smith's designation of the passage as "the Great Theophany."⁴

In the verse before us God is visualized as appearing from the high mountain regions to the south of Sinai. The name "Teman" is linked with Edom in the Old Testament. Paran is also in the region of Seir. It may be that the Theophany of Sinai is in the prophet's mind, although he does not definitely mention this locale.

The word "Selah," which appears here and also in verses 9 and 13, is well known to every reader of the Psalms. Its precise meaning is not absolutely certain, but it is generally taken to designate a pause or interlude in those psalms that were set to music. During this pause the instruments would play and the worshipper would have an opportunity to meditate. Significantly enough the only instances of the use of this word outside the Book of Psalms are in this third chapter of Habakkuk. Its occurrence here is quite evidently one of the indications that this portion of the prophecy is in structure actually a psalm. The remainder of the verse needs no comment, for its lofty meaning is plain.

"And his brightness was as the light; he had horns coming out of his hands: and there was the hiding of his power" (Ha-

²Judges 5.

⁴The Book of the Twelve Prophets, Volume II, by Sir George Adam Smith, p. 151.

bakkuk 3:3). Habakkuk now pictures the effulgence of Jehovah's glory. The first clause, speaking of "brightness," calls to mind many portions of Scripture in which light is associated with the Lord. There is, for example, the transfiguration scene¹ where momentarily the essential glory of the Lord Jesus Christ shone out through His physical body, with blinding brilliance. There is also the great picture of the risen Christ in the first chapter of Revelation,² where His shining glory is emphasized. And in the grand opening sentence of the Epistle to the Hebrews, we are reminded that the Son is "the brightness of [God's] glory."

The Rev. Alex Dodds of the Sudan Interior Mission tells of an incident that occurred in a school for blind men in Africa. During a question period, one of the men asked, "What is brightness?" In telling the story Mr. Dodds said, "How would one answer a blind man?" In this case, one of the other blind men suggested that brightness might be like lightning. But he was a man who had not been born blind. When the missionary asked the inquirer if this had been helpful, he received a negative shake of the head. The suggestion was then made that brightness was like the warm light of the sun that made the light of the moon seem cold by comparison. The blind man could sense that the moon does give off some kind of feeling, but that it was far weaker than the heat of the sun, especially in the tropics. This helped a little bit. Finally, said the missionary, the Lord brought to mind a correct answer: "Brightness is that light which shines in the heart when we put our trust in Jesus as our Saviour." With this the question was answered, and the blind man was enabled to grasp the concept of brightness. And the proof of his understanding was his own shining face.³

Puzzling to the English reader is the reference to "horns" in this verse. The word is a fairly common oriental term, signifying power and strength. In this context, it would

¹Matthew 27:2, Mark 9:3, Luke 9:29.

²Revelation 1:14, 15.

³An illustration quoted in *The Sunday School Times* from *The Moody Monthly*.

perhaps be better translated "rays." In commenting on this place, Dr. Pusey alludes to the hands of the Redeemer, pierced for the sin of the world, relating this thought to the clause, "there was the hiding of his power." "And what has been the weapon of His warfare," he asks, "wherewith He has subdued the might of Satan and the hearts of men, but the horns of His cross, whereto His Sacred Hands were once fastened by the sharp nails, where was the hiding of His Power, when His Almightyness lay hid in His Passion, and He was a worm and no man; a reproach of men, and the despised of the people?"⁹

Another interpretation stresses the fact that behind the glory of God is always His omnipotence. For light is the garment God wears when He appears to men. And a study of the Theophanies in Scripture shows this to be generally true. As Feuerbringer puts it, "The radiance is . . . the visibility of the invisible God."⁹

"Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting" (Habakkuk 3:5, 6). There is tremendous vigor in these two verses. In the first, Habakkuk may be said to portray Jehovah's destroying effect upon evil. The second, which is wonderfully dramatic, should perhaps be translated in the present tense, as should the whole Theophany. The following rendering will help bring it to life: "He stands, and rocks the earth: He looks and makes nations tremble; and the everlasting mountains burst into pieces, the eternal hills sink down: He walks the ways of olden time."¹⁰

The figure suggests a giant striding across the world and, by his insuperable might, shaking the very earth and tossing the mountains to and fro. Nature is truly great. Dull of apprehension is the person who, when in the great mountains, can fail to be awed by their magnitude. But God is greater than the mountains and anything else on earth or

⁹Op. cit., p. 216.

¹⁰*The Eternal Why*, by E. Feuerbringer, p. 78.

in the whole universe. The transcendent Creator is infinitely above His creation and can do as He wills with all that He has made.

(To be continued, D. V.)

Question Box

No. 1295. Will the Antichrist be a Jew?

We believe that he will. Doubtless the first question that the Jews will ask one who claims Messiahship will be concerning his ancestry and his descent from David. Then, in Daniel 11:32, it is said of him that he will not "regard the God of his fathers," Jewish terminology. In Revelation 13, the second beast is said to "come up out of the earth," which is allusion to Palestine and Israel, if we mistake not.

No. 1296. What does Isaiah have reference to in chapter 5:28 in which he puts great emphasis on "their roarings"?

If you agree with those who fancifully apply the "roaring" to bombing planes, you are mistaken. The context gives the picture of an invading army in Isaiah's time, the Assyrian power which swept over Israel's land. There is, of course, a future application to another invasion of Israel's land during the end of the age, particularly the Great Tribulation.

No. 1297. What is it that shall "ascend and come like a storm" and cover the land as a cloud in Ezekiel 38:9?

Why not read the context which answers your question? It refers to the hordes of Gog and Magog which will sweep down on Israel's land and strike at the nation dwelling in peace in unwarlike cities.

No. 1298. Would you say that repentance is the first step toward salvation, or the second?

It is neither the first nor second, for repentance is not a step toward salvation at all. Salvation is by grace through faith, and not of works (Eph. 2:8, 9). Repentance, if it were a step toward salvation, would be a work. Yet there can be no salvation without repentance, for repentance is a change of attitude—of man toward God. Such a changed attitude comes through believing the Word of God. Some say repentance precedes faith; others, that repentance follows faith. The two are so closely linked together that it is almost impossible to distinguish between the relative time that they are experienced.

No. 1299. Does II Thessalonians 2:10-12 indicate that, after the rapture of the Church, all unbelievers who had

previously heard the Gospel will be lost? Will not any be saved during the Tribulation?

In reply to the first question it seems evident that none who has heard the Gospel and rejected Christ prior to the Tribulation, and who lives on into the Tribulation after the Church is translated, will be saved. For of all such the Word declares that "God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thessa. 2:11, 12).

Regarding part two of the inquiry: there will be multitudes of both Jews and Gentiles saved during the Tribulation. See Revelation 7. None of these however, will be numbered among those alluded to in the Thessalonians passage cited.

No. 1300. You teach that the Church is a New Testament revelation and institution. Where then is it mentioned for the first time in the New Testament, and when did it begin? Some in the community teach that it started with John the Baptist and that he was the first organizer.

You find the Church mentioned for the first time in the New Testament in the thirteenth chapter of the Gospel of Matthew. Upon the confession of Peter, that Christ is the Son of the living God, Jesus said to him: "Thou art Peter and upon this rock I will build My Church, and the gates of hades shall not prevail against it." The Greek word for Peter is *petros* (a piece of a stone or rock); the word "rock," upon which the Church is to be built, is *petra*. Therefore our Lord did not say, "Upon thee, Peter, a piece of a rock, I will build My Church," but upon *Petra*, this Rock, I will build My Church. The *Petra*, the Rock, is our Lord Himself, the Rock of Ages. Inasmuch as our Lord spoke of the Church as a future organism, "I will build," there was no John-the-Baptist-organized-church on earth then.

The Rock which the builders rejected had to become the Head of the corner. Before there ever could be a Church, and Christ become the chief corner Stone upon which the Church rests, Israel had to reject Him. Israel's rejection culminated in delivering Him into the hands of the Gentiles. Furthermore, before there could be the New Testament Church, the body and the bride of Christ, He had to rise from among the dead, ascend upon high, take His place at the right hand of God, and then send the Holy Spirit from heaven to earth.

It was on the Day of Pentecost that the 120 believers were baptized into one body, and then the Church began. Ever since that day all who believe on Christ, who confess Him as the Son of God (as Peter did), who believe He died for our sins, was buried, and rose again on the third day, share in this baptism of the Spirit and He puts them into that body. You can join a local organization called "church" but better named "denomination," but to join the true Church, to become a member of that unseen body, you cannot do it; the Holy Spirit must join you to that body, and He will as soon as you receive Christ.

The aim of the adversary is to thwart by every means the divine program in your life. Beware, then, of his subtle devices, for he will leave no stone unturned to trip you up.

Current Events

In the Light of the Bible

BY WILBUR M. SMITH

*The Coming Battle Over the Question of Christian Education. There is more discussion today regarding Christian education in our universities than at any time since the dawn of this century. As will be seen in another item in this issue, we have now a Commission on Christian Higher Education in the National Council of Churches of Christ in the U. S. A. It has a budget of \$90,000. The Christian Century, for the week in which these paragraphs were written, devotes its entire issue to the question, "What Is a Christian College?" Many conferences are being held throughout the country on this subject. Its importance in Great Britain is emphasized in the book, mentioned elsewhere in these pages, by the Archbishop of York, wherein he says: "To the Christian, no education can be satisfactory unless it is religious both in its basis and in spirit: a half an hour of Bible teaching disassociated from worship is of little value, for religion will be looked upon by the children as a mere lesson to be discarded with all other lessons as soon as they leave school; but the nation is beginning to see that no education is complete unless the children are taught their heritage as children of God and their duty towards Him as well as towards their neighbors." Dr. Frank Gaebelin's epochal book, *Christian Education in a Democracy*, forms a milestone in this entire discussion.*

Now we have a declaration from no less a person than Dr. James B. Conant, President of Harvard University, who is acknowledged everywhere as one of the outstanding leaders of education today. Speaking on April 6 of this year, before five thousand school administrators, teachers, and college leaders at the regional convention of the American Association of School Administrators, a department of the National Education Association, Dr. Conant said that the dual system of education growing up in this country is endangering the American principle of a single public school

system! And what does he mean by a "dual system of education"? He means the Christian and the secular. In other words, he does not think that we ought to have Christian schools, and he says so: "The greater the proportion of our youth who attend independent schools [that is, belonging to church denominations, or Catholic schools], the greater the threat to our democratic unity." This is exactly what John Dewey said twenty years ago—and Dewey is an atheist—when he declared that anything smacking of supernaturalism was an obstacle in the way of the achievement of the democratic way of life. We are coming into a war on this subject.

Is the National Council of Churches to Control Our Seminary and Christian College Programs? In the issue of March, 1952, of *Christian Education*, the official journal of the Commission on Higher Education of the National Council of Churches of Christ in the U. S. A., is a leading article by Dr. Raymond F. McLain, the General Director of this commission, in which he says that the primary purpose of the group "is to provide seminary students with an experience of ecumenical fellowship, to present to them the challenge of ecumenical thought concerning the mission and nature of the church, and to help them develop a personal ecumenical consciousness and commitment congenial to their own backgrounds and traditions." This means that the main business of the Commission on Higher Education of this vast body is to prepare the Christian Church for a world church. They also hope to have merged with them the United Student Christian Council, which in itself is composed of fifteen student Christian movements, including the Y.M.C.A. and the Y.W.C.A., and have set up a vast program covering seminaries, the Christian ministry, Christian colleges, etc.

The day is probably not far off when educational institutions that do not follow the program of the National Council of Churches will not be accredited, and their graduates will have difficulty entering the major denominations of our country. How much there is to pray for today!

"Life-Situation Preaching." Buried away in the *British Weekly* for March 13th of this year, is a most wholesome article by M. E. MacDonald, reviewing the new book, *Questions People Ask*, by the present incumbent of Riverside Church, New York, Dr. Robert J. McCracken, successor to Dr. Harry Emerson Fosdick. The entire message should be read by every seriously-minded minister in this country. I wish I could quote the entire article. He says in part:

Life-situation preaching as practised in some quarters of America is fraught with all sorts of dangers. Congregations exposed to it develop a gluttonous appetite for problems. A minister who falls from grace by preaching a doctrinal or biblical sermon is dismissed as either hopelessly dull or abysmally out of date. He is so preoccupied with the core of these problems that he loses sight of the core of the religion which is supposed to solve them.

But by far the greatest danger is that we are so carried away by the burning questions of our time—that we have forgotten the most fundamental question of them all—that of the Person of Christ. We talk of reaching the inner core of problems and forget that when we reach the core of anything in the universe we are faced with a theological question of ultimate significance.

America, though she has her problems, is still basking in the sun of economic progress and prosperity. But Europe has "descended into hell" and conscious of something demonic at the heart of things, is crying out for a creed more creative and dynamic and cosmic than a whiff of Emersonian liberalism. That is why "life-situation" preaching, however popular it may be over there, is becoming crassly irrelevant over here. Barthianism may have its faults. There are certain elements in it I personally cannot swallow, but its affirmations are at least relevant to a tragic human situation. It may not have given us all the answers, but at least it has given a positive answer to the question beside which all others, however modern, are paltry and peripheral—the question of all questions, "*What think ye of Christ?*"

Dr. Harry Emerson Fosdick Has Not Changed His Views. A few weeks ago Dr. Harry Emerson Fosdick delivered the Earl Lectures at the Pacific School of Religion in Berkeley, Cal. The crowds were beyond anything that had ever been seen for any preceding lectures on the Earl Foundation, packing the First Congregational Church, all of its rooms and chapels, and also filling Trinity Methodist Church across the street. As that faithful servant of God, Dr. Archer Weniger, minister of the Foothill Boulevard Baptist Church of Oakland, Cal., says, in his church bulletin, regarding this: "To say that Dr. Fosdick is no longer influencing the modern clergy is far from the truth, for we have seldom seen such overwhelming evidence that he is one of the most dominant personalities in modern church history."

In this bulletin is a report of Dr. Fosdick's own words from one who heard him. When he was asked to list what he considers "the great affirmations of faith," he said he neither could answer the question nor did he think it important! About two-thirds through one of his messages, he said, "I regard fundamentalism as one of the worst travesties that ever cursed Christian thought. I am not a fundamentalist—I want that perfectly clear. If you ever hear any rumors that I have become a fundamentalist you can guess again." He added that he thought the traditional concept of the Trinity was actually sacrilegious. He was vigorously applauded and cheered for every statement he made, and the audience contained scores and scores of ministers. No comment is necessary.

"Until the Whole Is Leavened." In the famous annual Hollywood Bowl Easter Sunrise Service this year, sponsored by many of the leading clergymen of the area of Hollywood, some of whom have churches of two and three thousands of members, the principal musical contribution was made by the Mormon choir of four hundred voices from "one-hundred-and-one" Latter Day Saints churches in Southern California. Inasmuch as the Mormons believe blasphemous things concerning Jesus, including His marriage to either Mary or Martha; place the Book of Mormon on the same plane of equality with the Holy Scriptures; and, in addition, repudiate the bodily resurrection of Jesus Christ, one is compelled to ask how a Mormon choir could possibly sing, except in sheer hypocrisy, any hymns that express the glorious fact of Christ's resurrection. How can the Spirit of God possibly bless any service in which a principal part is taken by four hundred people who are not in the Christian fold, whose souls are lost unless they come to Christ?

Americans Join Russians in Calling Religion an Opiate. Some of our readers will remember that a few months ago I quoted from a new book by Dr. Floyd H. Ross, Professor of Church History and World Religions in the University of Southern California in Los Angeles, in which he said that the supreme task of the Christian church today is

to win people away from leaning upon the Holy Scriptures for their instruction, comfort, and hope. He seems to be moving rapidly down this road of unbelief, for on Thursday, March 13th, before students gathered at a conversation tea, Dr. Ross actually quoted Karl Marx's statement: "Religion is the opiate of the people," and agreed with it. He said that people take religion as a drug so that their intelligence will not be asking questions. In fact, he dared to say that as he objected to passing out marihuana on every street-corner, he would object to giving people so much religion to become a drug for them! And then he added: "Religion seems to have no real value in helping people grow."

Before Dr. Ross had finished answering questions, he affirmed that a man's church could be a library, a laboratory, or a hill, and concluded: "As in the case of Einstein." But that is just the point: Einstein does not believe in a personal God, so he has no God to worship, no God to whom to pray, and no hope of immortality. There are thousands of men working in laboratories today who do not even believe in God. This may be called "religion," but it is not a *theistic* religion, and it is a world away from anything that can be called "Christian." Why does an institution founded by Methodist money allow the Christian faith of their young people to be scoffed at like this, by men whose salaries it pays?

Some Developments In Israel. *The Jerusalem Post* announces an amazing new discovery of a storehouse of discarded manuscripts, containing leather and papyrus scrolls written in Hebrew, Greek, and Aramaic, dating from about A.D. 200, by Bedouins in two caves at the northern end of the Dead Sea. Dr. Sukenik, head of the Department of Archaeology at the Hebrew University in Jerusalem, says he believes that there are many more caves containing rich treasures around the Dead Sea area. If this be true, there is absolutely no limit to the things that might be found in the next few years bearing directly both upon the text of our Bible and upon the early history of the Christian church.

Mr. Victor Avrunin, of Israel, was recently in Southern California in search of engineers that might be interested in developing the vast resources of the State of Israel. In an

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interview with a newspaper reporter, he said: "We have discovered iron ore, manganese, copper, phosphates, and other minerals in the south of our country in a region which was once considered desert. Israel is an engineer's paradise."

A volume, entitled *The Historical Geography of Palestine*, recently sold 3,200 copies in Israel at \$6.75 a copy, which in population ratios would mean a sale of a million copies in the United States. The new *Encyclopedia Hebraica*, in sixteen volumes, though priced at \$272.00, has already secured subscriptions for 30,000 sets in Israel, including orders from 4,000 soldiers and over 3,000 bus and taxicab drivers.

Students are Demanding Reality. I am a little late with this, but the actual issue containing the material has only recently come into my hands. I refer to the *Cornell Daily Sun*, published by the students of Cornell University, under date of November 8, 1951. A long editorial, entitled "By-Passing A Need," contains these amazing statements:

With Mr. Cornell's rather over-worked little phrase about founding "an institution where any person can find instruction in any study" uppermost in their minds, the faculty members at this University have in the past maintained two credit courses in religion. When the interested student finishes those six hours, he has followed opportunities for religious education, as far as the faculty is concerned, right to the bitter end. These two courses, it would seem, must really cover ground.

Do they? Well, the first term of study is devoted to comparing various religions dating from the beginning of civilization right up to the present day. Perhaps two or three lectures are devoted to each—although there is enough potential material to cover a month's study. Weekly quizzes are given, three short papers are required, and an exemptible (88 plus) final exam is exacted from those enrolled in the course.

The spring term is utilized for study in the "Philosophy of Religion." Various modern religions (i.e. post-Christianity) are considered from a philosophical point of view, along with the teachings and writings of many contemporary religious thinkers. This course is more heavily subscribed to by the campus mainly because it deals with problems that are often confronting the individual student. Again, quizzes, a term paper, and an exemptible final make up the written work.

This is the extent to which religion is taught, discussed, or even considered—other than passing considerations in other philosophy, psychology, political theory, and literature courses.

How does this presentation of religion compare with that at other colleges in the Ivy League? Pretty poorly, according to a report prepared two years ago by the CURW education committee. To Cornell's two religion courses, Pennsylvania offered six, Dartmouth seven, Yale twelve, Princeton fourteen, Columbia twenty-one, and Harvard—"many available in Harvard Divinity School."

Out of 66 colleges and universities studied, Cornell ranked 58th in number of formal courses rendered by a member of the faculty. Only Penn State, with one course, was rated below us in the northeast. . . .

With this and other factors in mind, leaders of CURW have approached the University faculty time after time in an attempt to bring more religious courses to the campus. On each instance, they have been told that such a plan was infeasible for pecuniary reasons or for lack of personnel to "teach" religion. The last few times, they were rebuffed so severely that further attempts would only have resulted in out-and-out animosity. . . .

For many Cornellians, the religious aspect of college life is just as important, if not more so, than any other. A serious short-sightedness exists in present University consideration of this need. There are men in the University faculty capable of teaching courses in religion, and money is certainly not so short as to deny a basic want of many students.

We are being "shown up" by the rest of the country and by the rest of the Ivy League. A more careful consideration of the necessity for religious courses at Cornell is in order.

Some Religious Statistics. No doubt many of our readers have seen these statistics, but possibly some, living in rural areas and who do not subscribe to an outstanding national newspaper, may have missed them. The Central Department of Research and Survey of the National Council of the Churches of Christ in the U. S. A. has just released some figures in which we learn that 67 of the larger religious bodies in this country now have a total membership of 85,000,000, as compared to 53,000,000 twenty-four years ago, or an increase of nearly 60%, while the population of our country during the same period has increased 28%. Of these Protestants shows an increase of 63.7%, Roman Catholicism 53.9%, and Judaism 22.5%. *The New York Times* rightly says that these statistics regarding the growth of smaller Holiness sects are "startling." For example, the Church of God in Christ, organized in Arkansas in 1895, grew from 30,000 members in 1926 to 316,000 in 1950, 900% growth. The Southern Baptists developed their membership from 3,500,000 to 7,000,000, and the Northern Baptists from 3,196,000, also to 7,000,000. These 67 religious bodies contain 95% of all the members of the 256 religious groups in continental United States.

I do not know why, but *The New York Times* for March 30th devotes four full columns to the subject of the enrolment in this country in Catholic schools. I have never seen any such a consideration of Protestant schools in the same paper. The total number of students enrolled in Catholic elementary

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schools this year is 3,646,000, to which must be added 600,000 for secondary schools. Officials believe that, by 1960, 5,000,000 young people in our country will be studying in Catholic institutions.

The Voice of Los Angeles, the most important Jewish paper published west of Chicago, recently carried a cablegram from Milan, Italy, saying that a Jewish publication there is now issuing an important series of articles written by Giorgio Romano, now living in Israel, trying to persuade converted Jews to return to Judaism. He says that many such converts are still interested in Jewish affairs, and still attend synagogue services because members of their families do so. All of this certainly emphasizes one fact at least—that there are a great number of converted Jews today, for which we give thanks to God.

 THE INNER CALM

BY HORATIUS BONAR

Calm me, my God, and keep me calm
While these hot breezes blow;
Be like the night-dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast;
Soothe me with holy hymn and psalm
And bid my spirit rest.

Yes, keep me calm, though loud and rude
The sounds my ear that greet;
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm when the great world's news with power
My listening spirit stir;
Let not the tidings of the hour
E'er find too loud an ear.

Calm as the ray of sun or star
Which storms assail in vain;
Moving unruffled through earth's war
The eternal calm to gain.

Apostolic Adoration

BY EDWIN RAYMOND ANDERSON*

It is of valued spiritual significance to note that whenever the Apostle Paul made reference to the precious truth of the imminent return of our Lord Jesus Christ, he usually treated the subject more under the emphasis of devotional appreciation than of doctrinal apprehension—a significant point, indeed.

This is not to slight or diminish the importance of the clear, accurate doctrinal teaching concerning rapture-truth, especially in the light of the many dark errors which are *arising along the way to cast the whole matter, so far as the thinking and inclination of some be concerned, into the corner of fanatical triviality; but rather, it is to emphasize the equally important truth that so blessed a subject may better be laid hold upon for the grace of the heart, under the touch of devotional appreciation.*

This distinction is not unimportant. It is certainly not a theological toy or pious plaything. It is sad that many of the Lord's people appear to have lost sight of this. But then, in the thinking of the apostle, the primary import lay not in the coming of the Lord but in the Lord who is coming. The heart issues forth in praise, worship, and adoration, for this peerless and precious Person who is to return in "rapture richness." "After all, let us not lose sight of the glorious truth that it is a *Person* who is coming, and not a program. It is *He*—not an "it" nor a "what."

And such a Person! The Lord Jesus Christ is the full investiture of all glory and honor and majesty. He is the Person who has been made blessedly known to the eye of faith, and all because of the matchless marvel of His work on Calvary. He is the Person who becomes more real, more dear, more near even than life itself, for every portion of the present pilgrim passage, as His high priestly ministry is applied and realized in our behalf. He is the Person who calls forth the fullest allegiance, warms every true and holy

*The writings of Mr. Anderson, of Waterbury, Conn., appear in a number of evangelical publications and in tract form.

emotion, challenges the intellect to farthest ranges, directs every avenue and detail of service, and, withal, becomes the All in all, the Beginning and Ending, the Alpha and Omega. Yes, beloved, it is the *Person* of our ever blessed and adorable Lord and Saviour Jesus Christ who is to return for us soon. We repeat: it is not the coming of the Lord so much as it is the matter of the Lord who is coming, that we await.

The great and glorious truths that are associated with Christ's return, take flesh and become living, vibrant realities as we *consider Him*. Here will be the rich experience of transforming theology into blessed doxology.

Oh! but that we might enter the more fully into a deeper, *devotional appreciation of this blessed truth!* We need better understanding of such an expression as "waiting for the coming of our Lord Jesus Christ" (I Cor. 1:7). Not merely "working" for the coming, not only "wise" concerning the coming, but a most holy "waiting," even as one eagerly awaits the arrival of a loved one, the sole object of the heart's affection, from a distant scene.

Consider this present truth in light of that other word of the apostle, given in his appeal to Titus: "*Looking for that blessed hope*" (Titus 2:13). We need to give close consideration to the relationship of these words to each other, so that the truth may become fully apprehended. Here is a clear example of treating the subject more under the *emphasis of devotional appreciation than of doctrinal apprehension*.

The apostle speaks of the return of the Lord Jesus Christ under the bright figure, "*that blessed hope*." It is that signal hope which is the source of all spiritual blessings, and which serves to produce the fullest stream of those blessings in and through the heart. Note carefully; it is "*that blessed hope*," and not merely "*that believed hope*," for that would but indicate a tragic stopping-short at the boundary of doctrine alone. Rather, Paul speaks of the blessedness of our hope as indicative of deeper believing which has worked its warm way into the innermost recesses of the adoring, praising, worshipping heart, so as to become truly a transforming thing of genuine blessing and utmost benediction.

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Observe also that the apostle speaks of our hope as "that blessed hope" because of the attitude of mind in viewing it. There is the primary requirement of "looking for that blessed hope"; not merely leaning upon it as a staff of present comfort, or simply learning of it as necessary to Christian growth and development, but rather, the vibrant reality of looking. Those two words, "looking" and "blessed," are more closely related than many have hitherto realized, to their own loss in obtaining the richest and best portions from the Lord.

In such a way does the coming of the Lord Jesus Christ become a precious and all-pervading reality. Otherwise His appearance means very little to us. If we care to hold it only in the sense of mere theological acceptance, then we shall be careless indeed. It will not long be held, then; for we cannot be held by this great truth upon this basis alone. Who, then, is that wise servant for whom Christ Himself is the true Object in every holy season? May each of us be the happy witnesses to such heavenly wisdom, "till He come!"

EVANGELIZE

*The glad Evangel now proclaim
Through all the earth in Jesus' name;
The word is ringing through the skies:
"Evangelize! Evangelize!"*

*To dying men, a fallen race,
Make known God's wondrous, saving grace;
The world that now in darkness lies—
Evangelize! Evangelize!*

NEXT MONTH**HOW TO STUDY THE BIBLE**

By Dr. H. Maxwell Coder

Dean of the Moody Bible Institute

You will not want to miss this helpful article

The Eternal Security of the Believer in Christ*

By E. SCHUYLER ENGLISH

The question as to whether or not the believer in the Lord *Jesus Christ is made eternally secure, at his regeneration*, has been the object of much controversy in the Christian Church throughout the centuries of her existence, and still is. The author takes the affirmative position; yet we should be unfair to those who dissent, did we not acknowledge, at the very beginning of this treatise, that one of their major objections to the doctrine of the believer's eternal security in Christ, proposed and held to in all sincerity and devotion to purity of life among Christians, is the fear that this teaching is an invitation to license. We are, however, convinced that they err—that the doctrine of the eternal security of the believer in Christ is fully established by the Scriptures; that it does not lead to license but to self-examination; and that to deny the teaching is to disparage the grace of God and the efficacy of the atoning sacrifice of the Son of God.

As in the cases of certain other doctrines of the Christian faith—for example, the Holy Trinity—the expression, "eternal security" is itself nowhere to be found in the Bible. The Scriptures speak of eternal life and state that the Christian is "kept by the power of God," "sealed unto the day of redemption," and "perfected forever," but they do not employ the word "security" in the sense that we use it. Nevertheless, the doctrine is well denoted by the term, better, we think, than by another title for the same teaching, namely, "the final perseverance of the saints." Whichever title is

*From time to time we publish what we have termed "reprint articles," messages from past issues that, we feel, are still timely and will be helpful to our reader-family. Usually these articles are chosen from the writings of men who are now with Christ. There have been, however, during the last six months, a number of requests from southern states that the Editor prepare a dissertation on the subject of the security of the believer in Christ. About seven years ago we did issue an examination of the subject, in a slightly different form and in two installments. Because of continued pleas for such an article, we have decided to reprint the old treatise, with minor revisions, in this one issue of the magazine in the hope that the Holy Spirit will use it as a means of helping some who are troubled regarding this matter.

preferred, the glorious truth is that he who has been redeemed by the precious blood of Christ, regenerated by the Word of God and by His Holy Spirit, and justified by faith, is safe and secure by the grace of God for time and for eternity.

Our consideration of the subject will fall into three major divisions.

1. The Eternal Security of the Believer in Christ Is Declared in the Scriptures

There are two classic passages relating to the Christian's security. The one that is quoted most frequently, perhaps, is John 10:27-30: "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one."

First of all, we would observe to whom this promise applies—to Christ's sheep. It is not to goats, no to swine, but to sheep, His sheep. And who are Christ's sheep? Those who believe on Him are His sheep. In the verse that precedes the passage just cited we read: "But ye believe not, because ye are not of My sheep, as I said unto you." Those who do not believe may profess to be His sheep, but they are not because they do not believe. Conversely, those who are His sheep are those who believe in Him—they hear His voice, He knows them, and they follow Him.

The second thing that we would call attention to is this: there is no conditional promise made to Christ's sheep. He did not say: "If you follow Me I will give unto you eternal life," but, "My sheep hear My voice . . . and they follow Me: and I give unto them eternal life."

Life that is eternal is not simply temporal and conditioned upon obedience. Life that is eternal is just what the expression denotes—eternal. In many passages of Scripture the duration of the life that those whose faith is in Christ receive is alluded to: the well-known John 3:16 declares that "who-soever believeth in Him [Christ] hath everlasting life" (cf.

also John 3:15, 36; 5:24; etc.). Nowhere do we find a hint from our Lord that those who believe on Him will have divine life for six months, or a year, or a decade, nor do we read anywhere that the life that is received through faith will last until a certain sin is committed, or an indefinite or definite number of sins, or anything of the kind. The life that is received through faith is eternal life; it is everlasting; it has no end.

Observe that no man is able to pluck Christ's sheep out of His hand or out of the Father's hand. It is as if the Father and the Son enclosed Christ's sheep within both of Their hands, as indeed they do! Then what man can pluck them away? No man can. "But," someone may say, "perhaps no man can, but one can pluck himself away." Is the sheep stronger than the Shepherd? Of course not. And further, just that assurance might be given us for such a suggestion, four words are written in our passage: "they shall never perish." Surely that promise will answer him who has thought that one could pluck himself from the Lord's hand, or His Father's.

Those who are Christ's sheep, those whom He knows, will never perish. There are not a few who profess to be His sheep but who are not. Indeed, they will perish surely; for theirs is not eternal life, but condemnation, because they have not believed in Him, but have loved darkness rather than light (John 3:17, 18). To such, if they have professed to be His sheep, He will declare in the day of judgment, though they may greet Him, "Lord, Lord": "I never knew you: depart from Me, ye that work iniquity" (Matt. 7:23).

Not only is no man able to pluck Christ's sheep from Him or from the Father, but there is no creation, nothing in heaven or earth, nothing in life or death, nothing present or future which is able to take His sheep from Him. This is assured in the triumphant exclamation of the Apostle Paul, which is the second classic passage having to do with the eternal security of the believer. "Who shall separate us from the love of Christ?" the apostle asks. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am per-

sueded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature [creation], shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35, 37-39). Is there any contingency, any power, any personality not included in this promise? There is none whatever. *Nothing*, not even the powers of Satan, can separate us from God's love in Christ. And what is His love in Christ? It is that love that provided redemption and eternal life by grace as it was expressed on Calvary, which is ours through faith—and no man and no angelic being and no thing can separate us from it.

It hardly seems necessary to cite any further Scriptures, for in John 10 and Romans 8 it is surely established that the eternal security of the believer in Christ is the definite teaching of the Bible. But lest it might be thought that these are isolated passages and that their assertions are not found elsewhere in the Word of God, we shall refer to four other quotations.

The first is in the Epistle to the Ephesians. There, after the Apostle Paul tells of the blessing and privileges which are ours in Christ, he calls upon Christians to live holily, to walk worthy of our calling, to put off concerning our former conduct, the old man, and to put on the new, being renewed in the spirit of our minds. Certain very practical exhortations are made, and in their midst we find these words: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

Now it is to be observed that we can grieve the Holy Spirit, who indwells us as believers in Christ (cf. I Cor. 6:19). Disobeying His voice, saying "no" to His pleadings, we sin against God. But note what the text says. It does not state: "And grieve not the Holy Spirit of God, for if you do, He will depart from you, you will lose Him." Not at all! "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." You may grieve Him by sinning, but He will not depart from you. The new life in Christ is given us, spiritual blessings innumerable, strength, power, all the truths of God's Word, and His enablement, in order that we should not sin—but "if any man sin, we have

an advocate with the Father, Jesus Christ the righteous," who is sin's propitiation (I John 2:1, 2).

The Holy Spirit is our seal. By Him we are marked out as Christ's and kept by Him until redemption day. He is "the earnest [the pledge] of our inheritance until the redemption of the purchased possession," and God's pledge will not be broken.

In the Epistle to the Philippians we have another promise of the Christian's security. It is this passage that causes us to reject the term, "the final perseverance of the saints," preferring the caption that we have used for this doctrine. For it is not the saints who persevere, but it is the Holy Spirit who does so. Writing to believers in Christ at Philippi, Paul says to them: "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). There is no suggestion of a condition here, that if they never again commit a sin the Holy Spirit will continue to persevere in that which He has begun. It is a limitless promise to all believers in Christ.

In Hebrews 10 we find the letter's writer lauding the sacrifice of the Lord Jesus Christ made on the cross for sin, contrasting it with the offerings and sacrifices of former days, under the Law. Thus, he says: "But this Man [Christ], after He had offered one sacrifice for sins for ever, sat down on the right hand of God . . . For by one offering He hath perfected for ever them that are sanctified" (Heb. 10:12-14). Who is it that is sanctified? It is those who are believers in the Lord Jesus Christ, all of them, "washed . . . sanctified . . . justified in the Name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11; cf. II Thess. 2:13; Heb. 10:10; I Cor. 1:12; etc.). And such are said to have been perfected for ever—not just for a time, short or long, but continuously, without end. An eternal work was wrought at Calvary, whereby the redeemed are sanctified for ever. The result of that work cannot be lost, once it is received through faith.

Finally, in Peter's First Epistle it is declared of Christians that they have been begotten again unto a living hope by Christ's resurrection from among the dead, "to an inheri-

tance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:4, 5). What is our inheritance in Christ? It is incorruptible, it does not fade away, it is reserved in heaven for us. Is there any doubt that we shall receive it? No!—for we are "kept by the power of God through faith." He has promised that we shall receive our inheritance, and His promises are sure; they cannot fail.

We must conclude, and do assert with utmost confidence, that there is not one passage of Scripture quoted in the foregoing paragraphs, from both the Gospels and the Epistles, whether read within or apart from their contexts, that intimates in any whatever that he who has put his trust in the Lord Jesus Christ as his Saviour can ever be lost, but that on the contrary, he whose faith is in Christ is saved and safe forever, and that no person, or circumstance, or thing can interfere with or take from him God's everlasting gift of grace, eternal life in Christ.

2. Objections to the Doctrine of the Eternal Security of the Believer in Christ

Objections to the doctrine of eternal security are legion. We have not space to examine every one of them, but we shall choose those which we consider to be the most forcible and endeavor to show wherein they fail. All the arguments of those who oppose the doctrine fall into two classifications: those based on the Scriptures, and those based on reason. We shall consider them in order.

a. Objections Based on the Scriptures

God does not and cannot contradict Himself. Neither does His Word contradict itself. It stands, therefore, that if there are two passages of Scripture which appear to be contrary to one another, the true interpretation of both passages has not been arrived at. Context must be considered and Scripture compared with Scripture until the right answer is found and the interpretation agrees with the whole of Holy Writ.

We submit that in the cases of the references already alluded to there can be no other interpretation than that which has been given. There is no possible shade of meaning and no hint, whether those Scriptures be read within or out of their contexts, other than that which has been stated—that the believer in Christ, one of His sheep, will never perish, that nothing can pluck such a one from His hand, that nothing can separate such from the love of God in Christ, but that he is perfected for ever, sealed by the Spirit and kept by the power of God eternally. That being so, in examining the texts which are said to imply, if not to reach directly, that the man who has once been saved can be lost, we need to put them to the same tests to which the foregoing Scriptures have been submitted.

Not necessarily in the position of the importance attributed to them, but in order of their appearance in the New Testament, we list the objections to the doctrine of eternal security.

(1) Matthew 13:18-23, notably verses 20-22: "But he that received the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the Word, by and by he is offended. He also that received seed among the thorns is he that heareth the Word; and the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful." These words are found, of course, in our Lord's own interpretation of His parable of the sower. It is said that clearly He declared that some who receive the Word of God turn away, because of persecution or the attractions of this world, and that they become unfruitful. Thus, it is taught, the believer in Christ can be lost.

Elsewhere we have seen that tribulation and distress, etc., are unable to separate those who are believers in the Lord Jesus Christ from the love of God. Is there contradiction here? And if so, whom are we to believe, the Lord Jesus or Paul? The answer is that there cannot be contradiction, for every word of the Bible is God-breathed. Examine the parable again and it will be seen that only one class of hearers is said to have understood the Word—those who received the seed in good ground. Understanding it, they appropriated

it and bore fruit. The wayside, stony place, and thorny ground hearers receive the Word, it is true, but it is not understood and, thus, not applied to their own needs. Some even rejoice in its message for a while, but that is all. There is no fruit, and if there is no fruit it is because there is no life. "Every good tree bringeth forth good fruit . . . Wherefore by their fruits ye shall know them" (Matt. 7:17, 20). The parable of the sower does not teach that he who was once saved can be lost, but that not all who hear the Word will be saved.

(2) John 6:66: "From that time many of His disciples went back, and walked no more with Him." One has but to read the context to discover that not all who were disciples (the word means, simply, pupils or learners) of Christ believed in Him. See verse 64: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him."

(3) John 15:1-6, notably verses 2 and 6: "Every branch in Me that beareth not fruit He taketh away . . . If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

These statements of our Lord are from the well-known parable of the vine and the branches. We need to study the parable and the symbolism of its figures to understand its teaching aright. God's vine of old was Israel (cf. Psa. 80:8; Jer. 2:21; Ezek. 15:6; Hoz. 10:1; etc.). As a nation Israel had failed; the vine was fruitless. Now the true Vine, Christ Himself, speaks to His own. A grafting was to take place; from among Jews and Gentiles alike new branches were to be grafted into the Vine. Some would be genuine—the grafting would strike and "take," and life would flow into the branch unto fruitfulness. But as in any grafting, other branches would not "take." They would be fruitless because dead. The whole theme of the parable is fruitfulness rather than life; yet it is to be seen that some of the branches would have life, some would be dead. How can this be true of those who are grafted into the Vine? Will not all have life?

Fruit-bearing has to do with the earthly walk, has it not? There are many here, who profess to be in the Vine, who

have no life. Thus there can be no fruit. And when there is no fruit, the fruitless branch, the lifeless branch, is taken away and cast forth. Never do we read that a branch with life is cast forth. Observe, please, three things: *one*, in verse 2 it is not said that any of His own are fruitless; it speaks only of "every branch that beareth not fruit"; *two*, in verse 3 Christ's own are addressed, and of them it is said that they are "clean"; and *three*, in verse 6, in which we are told of those who are cast forth and withered, our Lord changes the pronoun "ye" which He has been using, to the words "a man." Why? Because none of His own can come into this classification.

Were the parable of the vine and the branches standing alone in the Scriptures, so that we did not have John 10, Romans 8, etc., it would be strong argument as to the possibility of a man once saved being lost. But since the Holy Spirit has given us these other passages to declare the everlasting salvation and security of the believer in Christ, the parable under discussion cannot contradict this fact. Thus we discern that the "abiding in Christ" referred to in John 15 has to do with the exercise of faith in Christ. He who abides in Him is His own, and bears fruit. Others there are who profess to be His, but they do not abide—they are fruitless, for there is no life in them.

(4) I Corinthians 9:27: "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." It is suggested that here Paul expresses the fear that through some failure in his own life he may at length be lost. Is not this the same Paul who declares unequivocally that nothing shall be able to separate us from the love of God in Christ? Surely it is! Misunderstanding of the verse may be laid to the word "castaway." It is the Greek *adokimos* and means, *disapproved*. Literally, he is saying that he is endeavoring to live in such a way that he will not be *shelved*, *put on the shelf*. He is not speaking of salvation but of service. Many a Christian who has been used as an instrument of God has failed so miserably in the Christian walk that God has had to shelve him, to deprive him of his testimony, for the sake of the Name of Christ and His cause, and it is this tragedy

which the apostle seeks to avoid. The passage has nothing to do with salvation. It looks forward, rather, to approval, or reward.

(5) Galatians 5:4, in particular the final clause: "ye are fallen from grace." On these few words, lifted out of their context, some have built their case against the eternal security of the believer in Christ. But read the whole passage, or, if you will, simply the verse in full. It is clear that it is not the Christian who is endangered with falling from grace because of sin, but it is he who rejects Christ's offering of Himself for sin and prefers to seek to be justified before God by the works of the Law, who is placed in this category. Such isolated clauses do not teach the truth of Scripture, but must fall before the mighty evidences of the complete revelation of God in His Word.

(6) Colossians 1:21-23: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel. . . ." There are other texts which have a somewhat similar suggestion. We may call them the "If Passages." See, for example, I Corinthians 15:2: "By which [the Gospel] also ye are saved, if ye keep in memory what I have preached unto you"; and Hebrews 3:14: "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

First, suppose we look at the Colossians passage. Perhaps the meaning will be more clear if we re-arrange the sentence, putting the condition first: "And if ye continue the faith grounded and settled, and be not moved away from the hope of the Gospel [this being so] you, that were sometime alienated and enemies in your mind, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight." Of course all who are recipients of God's great blessing in Christ must continue in the faith, keep in memory what has been preached

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to them of the Gospel, hold the beginning of their faith steadfast to the end! None are Christians, none are believers in Christ who do not *adhere to* [the literal meaning of the words translated "continue in"] the faith. It is to this fact that our Lord was alluding, surely, when He declared: "If ye continue in My Word, then are ye My disciples indeed" (John 8:31). This truth is certainly implied in the parable of the sower, already discussed. It is not enough to give mental assent to the truth of the Gospel, nor is it sufficient to be stirred emotionally or to be convicted. These things may be tasting the good Word of God, but they do not of necessity suggest that assimilation is experienced. It must be taken and made our own. It must be embraced through faith. It must be adhered to—not only heard but received and believed and held, grounded and settled, its foundations and its structure sure.

Many profess to be Christians who are not. The proof of Christianity is the adherence to, the continuance in, the faith. All who do that are truly saved, for they continue in and hold onto that which has been given them by grace. They make it their very own. Observe, too, that it is *the faith* which is spoken of—the whole body of Christian truth is to be adhered to by those who are Christ's.

(7) To conserve space we shall group here several Scriptures which are kindred in thought. I Timothy 4:1: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons"; I Timothy 2:18: "Who concerning the truth have erred... and overthrow the faith of some"; and I John 3:18, 19: "... even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all of us."

From the first two citations it might appear, upon cursory reading, that those who once believed in Christ might depart from such faith in Him and be lost. But in the light of His promise of eternal life and that His sheep will never perish, we ask ourselves again, as we have before: "What, then, is

the interpretation?" Some will depart from *the faith* in the last times. They never had saving faith in the Lord Jesus Christ. They never were born again. They never were Christians. They shared some of the benefits of the church. They were professors but never possessors, and they are described in I John 3:18, 19, quoted above, as "not of us." They were not Christians but, like Judas who was one of the disciples without belonging to the Lord Jesus, they joined the movement without being joined to the Lord. "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all [or *altogether*] of us." They were apostates, like the Modernists of our very day who have said: "I know all about the doctrines of the Bible—the virgin birth of Christ, His Deity, His atoning sacrifice; but I don't believe a word of them." Aligned with those who believe God's Word, they depart from *the faith*; they are apostates. They never did possess personal, saving faith in Christ.

Three of the most oft-quoted texts to discredit the doctrine of the Christian's eternal security remain. In examining them we need to bear in mind their contexts and that the teaching of Scripture as a whole must be constant. If our interpretation of these passages dissents from or opposes other Scriptures, then it cannot be true, *provided we have the correct interpretation of those other passages*. We have sought to demonstrate that fact in the first division of this treatise.

(8) Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

We should be less than honest not to recognize and admit that we have here a difficult passage. Surely at first glance it appears that it is possible for one who has once been saved to be lost. But such an interpretation contradicts John 10:27-29. "No it doesn't," some will argue. "Is not man a

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free moral agent who can make his own choice? Perhaps no man can pluck Christ's sheep out of His hand or out of the Father's, but he can pluck himself out." And of those who hold these views, some will say: "Yes, I believe in the eternal security of the believer, as long as he is a believer. But I do not believe in the doctrine, 'Once in grace, always in grace,' for a man can cease trusting in the Lord Jesus Christ of his own will."

Going back to John 10 for a moment, let us repeat what we have already stated. If our Lord had said: "My sheep hear My voice, and I know them, and they follow Me . . . neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand"—if that was all that He had said, by some stretch of the imagination it might be thought that "no man" refers to "no other man," and thus, *we could pluck ourselves*, by ceasing to believe, from the hand of God. Well, we have quoted accurately what our Lord said insofar as we have written it, but we did not cite it all. These words were omitted: "and I give unto them *eternal life*; and they shall *never perish*." "Eternal" and "never" are not temporal words; they are everlasting. Cogitate once more, too, on the all-embraciveness of those things which are unable to separate those who are Christians from the love of God in Christ. It must be seen that there is no course open to us but to seek earnestly for a deeper interpretation of Hebrews 6:4-6 than appears at first reading, or on the surface.

We would first call attention to something which many, who hold to the belief that a person once saved can be lost, seem to forget. For the majority who take this position suggest that it is possible to be saved, then to be lost because of some sin or sins, then to be saved again, and so on. They use this passage as authority for stating that the saved can fall away into an unsaved condition but neglect to see that if this were true, they could *never again be saved*. For the

*Man's entire free moral agency is questionable in the spiritual realm. The unbeliever is the slave of Satan and of sin, while the Christian is the bond-slave of Christ (II Tim. 2:26; Rom. 4:20; I Cor. 7:22).

passage states that "it is impossible for those who . . . shall fall away, to renew them again unto repentance."

Now to the interpretation. First, what is the context? One needs to study minutely the preceding chapters, and especially chapter 5 and the early verses of chapter 6, to see the true picture. Briefly, it is this. Many in Israel had heard of Jesus and had believed Him to be Israel's Messiah. But time had passed since His death and resurrection. He had not come back again or established the looked-for kingdom, and they became discouraged. They did not appreciate the superiority of the new covenant over the old but were tempted to go back to Judaism with its forms and ceremonies, its offerings and baptisms. They seemed to prefer the typical figures which they could see to the realities which they could not see but which were fulfilled in Christ. A high priest in the temple seemed better to them than the High Priest at the right hand of the Father. They had not progressed in their knowledge of Christ and Christianity; in fact, as we shall see, they were not Christians. They were elementary in their thinking, and needed milk. They were too undeveloped to be able to partake of meat. So the Holy Spirit warned them to leave "the word of the beginnings of Christ" (vs. 1, literally), and to go on, not laying again, that is, not returning to the foundation of repentance from dead works and of faith toward God. These things, and those that follow in verse 2, belonged to Israel before Christ ever came to earth—repentance from dead works, faith toward God (not in the Lord Jesus Christ), baptisms (ceremonial washings; not Christian baptism), the laying on of hands (an Old Testament doctrine having to do with the laying of the hands on the sacrificial offering), etc. These things were but shadows of what was to come in Christ. Now He had come, and yet some of the Jewish people, believing that He was the promised One, still lingered in the things that pertained to the old covenant, and longed for them. Some were turning their backs upon the Lord and returning to that which they ought to have laid aside. They were apostates.

It is of such that the writer of this letter speaks. (1) Once they had been enlightened as to who Jesus was, their Messiah and the Son of God. (2) They had tasted of the heavenly

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gift—but, as someone has put it, they never partook of the Bread of Life. (3) They were partakers of Holy Spirit (the *article is omitted in the original*)—they had perceived the blessing of His filling of the apostles, and had experienced His convicting power. (4) They had tasted the good Word of God, the Good News, the Gospel—but they had never assimilated it for themselves. And (5) they had tasted the powers of the world to come—they had seen miraculous manifestations on the part of the Lord Jesus and His apostles. All these things could have been said of Christians, but there is nothing here that could not also be said of unbelievers. And of such as these it is stated that “it is impossible for those . . . if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.” Wilfully and deliberately turning their backs upon the Son of God after these experiences, these tastings of the blessings potentially theirs in Him, they would not again be renewed to repentance.

“Well,” someone may say, “you have said that the descriptive clauses found in verses 4 and 5 might be applied to believers in Christ as well as unbelievers. Then how do you know that they were not believers in Him?” The holy Spirit has given us the answer, in verse 9: “But, beloved, we are persuaded better things of you, and things that accompany salvation . . .” In the case of those referred to above, there was no evidence “of things that accompany salvation”; they were not saved people who were in danger of losing their salvation, for they had never been born again.

(9) Hebrews 10:26-29, 38, 39: “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 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? . . . Now the just shall live by faith: but if any man draw

back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Here again we must take into account the context. Read the whole chapter. The offerings of the levitical code, bulls and goats, could never take away sins but were a covering until Christ should come. He, the Son of God, offered Himself once for all. That one sacrifice for sin was an eternal sacrifice, and having offered it, the Lord Jesus Christ, raised from the dead, sat down at the right hand of God. The work of atonement was completed and, where there is remission, there is no more sacrifice for sin.

Among the Jewish people who had heard the truth and made profession of faith in Christ were some who yet did not actually trust in Christ and His sacrifice. Wilfully they sinned, rejecting His offering of Himself for them and continuing to utilize the burnt-offerings and sacrifices of the Law. But no longer were these of any value or merit in God's sight. They were but shadows of the good things to come, which now had come. Christ was the substance. So, the writer says: "If we *are sinning* [lit.] wilfully after that we have received the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries." We have heard the truth; we cannot, knowing it, reject it and then go back to the sacrifices of the old covenant, for there remains no more sacrifice for sins. Christ has done it once for all, and apart from Him we are lost.

In verses 28 and 29 the key words (from the viewpoint of those who reject the doctrine of eternal security) are: "and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." It is said that the fact that such a one has been sanctified is evidence that he has been saved.

We have read many interpretations of these verses and have been much impressed by the suggestion that the sanctification spoken of here may be compared to the sanctification or setting apart of the nation Israel under the old covenant. In spite of the blood of that covenant there were not wanting among the Israelites those who lost its privileges through

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lack of faith. Just so all who, at the time the Hebrews epistle was written, acknowledged that Jesus was the Messiah might be said to have been sanctified by the blood of the new covenant, professors as well as possessors of Christianity. In fact, the whole world has, in a sense, been set apart by the blood of the cross of Christ, for had it not been shed all would perish in their sins. But some, through lack of faith, are lost.

We submit, however, that the true interpretation is not that at all. We have purposely quoted the clause under examination as it is in the Authorized Version and as we are used to seeing it. Now we shall write it as we believe it should be rendered: "and hath counted as unholy [common] the blood of the covenant with which He was sanctified." Observe the capitalization of the pronoun, "He." We suggest that it was Christ Himself who was set apart unto God to be an eternal High Priest, through the blood of the covenant which He offered unto God. It was of this sanctification of Himself that He prayed to the Father: "And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:19).

In verses 38 and 39 it is made crystal clear that those who were drawing back had never really been saved. The indefinite expression, "if any man draw back" is in direct contrast to the definite one, "but *we are not of them* who draw back unto perdition; but of them that believe to the saving of the soul."

(10) If Peter 2:20-22: "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

As in the last instances, so here — while there are some things said which at first glance might seem to indicate that those referred to were Christians, closer examination shows

that this is not so. They of whom the Apostle Peter writes are not said to be redeemed. They have escaped the pollutions of the world, but this may have been through Christian influence, Christian homes. They have a knowledge of the Lord and Saviour Jesus Christ, but He is not said to be *their* Lord and Saviour. They know the way of righteousness, but it is not told that they have been made the righteousness of God in Christ. The key is in verse 22. They are not sheep; they are dogs, sows. Had they been regenerated, so that they became sheep, then they would not have turned to the vomit of the dogs or the mire of the sows; for sheep do not do that. Those referred to, as in earlier passages, are those who have heard the sound of the Gospel of Christ and have been recipients of some of the blessings resultant from the Gospel, but they have never been born again. They are lost, but they were never saved.

We thus conclude our review of the objections to the doctrine of the eternal security of the believer in Christ that are based on Scripture. Other verses might be cited and answered in like tenor, but we shall allow this aspect of our case to rest here.

It will undoubtedly be claimed by some, who do not hold the doctrine under discussion, that we have set forth interpretations of these difficult passages of the Bible with a preconceived theological bias, using the texts discussed as "straw men" to be knocked down by our peculiar system of interpretation. But this is not so. For some time we ourselves were gravely troubled by the problems which we have scrutinized. We argued: "If words mean anything, such Scriptures as these deny the eternal security of the believer in Christ." But then we realized afresh that God's Word cannot contradict itself. We sought to find another interpretation of the portions in John 10, Romans 8, Ephesians 4, etc., which we reviewed earlier, and could find none. It was then that we realized that there must be another answer, and it was arrived at by earnest study of the contexts in every case cited. Our conclusions have been set forth above. We believe that they express the truth of God, *the* interpretation (for while there may be many applications, there can be only one true interpretation) of God's Holy Word.

No, these troublesome passages do not teach that he who has once put his trust in the Lord Jesus Christ as his personal Saviour can ever again be lost. But they are very solemn words and should have a sobering effect upon Christians; for they sound a warning—that we should give diligence to make our calling and election sure (II Peter 1:10). What a tragedy, a double tragedy, to have heard the Word of Truth, to have come within the radius and sound of the Gospel of Christ, but not to have believed in the Lord Jesus Christ and received Him—to be lost, cast into outer darkness forever! Let those who have any doubts about their eternal destiny be certain that all is right with God, in and through *Christ our Redeemer*.

b. Objections Based on Reason

Others there are, earnest Christians, who say that they cannot believe in the doctrine of eternal security. They have seen some who seemed to give every evidence of salvation, who were ardent workers in Christian service, perhaps even preachers of the Gospel, who have later ceased to exhibit any interest whatever in the things of God, have fallen into grievous sin, and have even become embittered about spiritual things, sometimes denying Christ. Or if they have known of no such case, they imagine a circumstance somewhat similar to it. It is doubtful that any, such as those used as illustration or developed in imagination, were ever Christians. God alone knows. But let us make it perfectly clear that the doctrine of eternal security in Christ has to do with believers in Him and not with those who simply profess Him, whose fate will be that of the apostates of whom we have been reading. Whatever the experience may be, remember that biblical doctrines are not based upon experience or reason but upon revelation, as it is written in God's Word. There it is declared that Christ's sheep have everlasting life and that they will never perish. Are we to believe our experience and follow our reason rather than God's Word?

And let us ask: "If, by falling into sin, one loses his salvation, what sin, or how many sins, bring this to pass?" Surely a Christian does not lose his salvation every time

sins, else none would be saved for very many minutes. Then, *what sins can take his new birth from him?*

We are saved by grace through faith, and not of works (Eph. 2:8, 9). It is all of grace. Not one of us deserves salvation. Is He, who saves us by grace, unable to keep us by grace? Will He, who rejects works for our justification, demand them for our perseverance, our security? Was not Christ's death on the cross sufficient to atone for all our sins, those of the present as well as those of the past? They were all future when He died. To the Father our Lord prayed: "Holy Father, keep through Thine own Name those whom Thou hast given Me" (John 17:11). Would you suggest that Christ's prayer was not heard and answered? Reverently we say it: if God fails to keep a single one of those for whom Christ died, He dishonors the Son and fails to fulfil completely that which was accomplished by His Son at Calvary. To reject the doctrine of the Christian's eternal security, however well-meaning this disallowance may be, comes dangerously close to doing despite to the grace of God, and to His love and power.

3. The Doctrine of Eternal Security Is Not a License to Sin, but an Incentive to Holy Living

There are those who reject the doctrine with the purest of motives—they are firmly and sincerely convinced that to hold the doctrine is to give license to sin. They will question in this wise: "Do you mean to say that a person can go on sinning as much as he pleases, and still be a child of God, still be saved?" We answer by asking another question: "You are a Christian; do you want to go on sinning?" This answer, of course, is a firm "No!" He who is a child of God, who has been born again, who possesses the new life, does not want to sin—he hates sin; he shuns sin. Sometimes he fails, it is true, and when he does his heart is nigh broken by that failure. He confesses that sin to the Father and pleads the advocacy of Christ, knowing that God is ever faithful to forgive and to cleanse. The man who deliberately goes on sinning, who is callous to his failures, may have professed to be a Christian; but if he wills to sin, if he enjoys sinning,

if he claims that since he is saved in any event he might as well keep on with his sinning, he must never have been born again. He is not one of the Lord's sheep but a dog turning to his own vomit. He may have tasted the heavenly gift but certainly he has never assimilated and digested the Bread of Life. He may say, one day: "Lord, Lord, did I not minister in Thy Name?" But the reply he will receive will be: "I never knew you: depart from Me."

Our salvation is not of works, but by grace, through faith; yet our salvation leads to good works, and unless there is some evidence of that regeneration and of the new birth, it may be questioned, and quite justly, whether we have ever been born again. "By their fruits ye shall know them."

The eternal security of the believer in Christ is a doctrine of the Scriptures. Thus we can have perfect assurance that we are saved and secure, knowing not only in whom we have believed but knowing *Him*, and that He is able to keep that which we have committed unto Him against that day.

WHAT IS THAT IN THINE HAND?

BY EVA GRAY

In Moses' hand nought but a rod
Revealed our Father's power;
With David 'twas a sling that made
Him God's man of the hour.

Nor was it silver, neither gold
That Peter had to give;
And Dorcas but a needle had
Whereby to sew, to live.

All by *His* power, our mighty God's,
His great omnipotence—
We see His will and work as done,
Yoked with our impotence.

Light Over Against the Candlestick

By J. E. R. MacEwen*

Immediately following the story, in Numbers 7, of the dedication of the altar, when the princes of the tribes presented their gifts and offerings, we find instruction from the Lord regarding the lighting of the lamps in the golden candlestick, or lampstand (Num. 8:2). Testimony, precious and plenteous on the part of the people to the excellencies of the Lord Jesus, is thus typically applied by the Holy Spirit, to Christ as the Light of the sanctuary.

It must ever be that our blessed Saviour shall occupy the central point of our attention, both in what He has already accomplished while on earth and with respect to His present exalted position in the glory. A close look into the teaching contained in Exodus and Numbers concerning the lampstand, therefore, should be of absorbing interest to our souls. Occupation with Christ is glory indeed.

In Exodus 25 and 27 we read that God commanded that a lampstand should be constructed of *pure beaten gold, all in one piece*, and set up in the holy place within the tabernacle. It was to give light therein continuously, since no windows were provided; all was dark without this golden candlestick, or lampstand.

The golden object in itself contained the similitude of the almond tree—cups, knops, and flowers, or, as seen in Numbers 17 in the case of Aaron's rod—almonds, buds, and flowers. The almond is a clear type of resurrection, being the first to bud forth from a dead earth in early springtime. "The Firstfruits of them that slept" comes to our minds at once—our risen Lord leaving death behind and entering into His heavenly glory. The golden flowers point to our great High Priest clothed in glory and beauty today, the One who will make Israel blossom and bud, and will fill the face of the earth with fruit in blessed days to come.

The gold, typifying the glory of God, also reminds us of His glorious sacrifice on the cross. It had to be *beaten gold*,

*Mr. MacEwen, of Charlottetown, P. E. I., Can., is an old-time reader of *Our Hope* who has written for us before.

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that is, gold that was subjected to stress and strain. For "it pleased the Lord to bruise Him; He hath put Him to grief." And, of course, *pure* gold was required, for in Christ was *no sin*: "He knew no sin." This thought is also suggested in the oil: "pure olive oil, *beaten* for the light"—the Holy Spirit of Christ.

"All of it was one *beaten* work of pure gold" (Ex. 37:22). The perfection of the crucified One, in the divine glory of His Person, is here indicated in the seven branches. That they were all of one piece speaks of the undivided, steadfast, and beautiful consistency of His perfect nature, both human and divine, and conveys much the same thought as does the fine flour of the meal offering, type of His perfect life while He was here among men.

Fitting type of the Holy Spirit, the oil furnished light, power, and the warmth that ministers to life. Here, in its primary purpose, the oil-generated light *must be thrown upon the lampstand*, as explicitly provided in Numbers 8:1-4. One might wonder why this is. Naturally we would think the main purpose of the light was to dispel the surrounding darkness. But no; it was the lampstand itself that must be lighted before any other consideration! Do we not here note that the first and foremost need of every soul is that of being enabled, by God's grace, to "see Jesus"? Then how important that He should be exhibited to all who have eyes to behold Him! How are men to be drawn to Him, who is the Light of the world, unless the power of the Holy Spirit shows forth the glory and matchless worth of the Son of God?

The seven lamps; typical of the seven-fold perfection of the Spirit of Christ (Isa. 11:1-2), must "give light over against the lampstand." The "work of the candlestick," as it is stated twice over, had to be of *beaten* gold (Num. 8:4). If we, as Christians, have to do with ministering to the lamps of testimony, as did Aaron of old, let us see to it that, first of all, the crucified One is uplifted, illumined, and shown forth in all His beauty and glory. It should be our business to help men to apprehend the Light, for "the Light shineth in darkness and the darkness comprehended it not." Our light must not be allowed to dim, as is liable to occur when

entrusted to the hands of men; hence we read of "tongs and snuffdishes" (also made of pure gold, Ex. 25:38) being provided for the care of the light. The tendency is ever present, alas, to wander away from our true business, the showing forth of the brightness of the Light—the Life that is the Light of men.

All things in heaven and in earth are made to minister in some way to the everlasting glory of the Lord Jesus Christ. The Holy Spirit leads the way in this great work by causing the heavenly light to shine upon the Saviour for the eternal benefit of the saint and in all mercy to the sinner. May we ever be zealous of His glory and walk in the light as He is in the light. Thanks be to God, the darkness is now past for us who believe, and the true Light now shines. And, lest we forget that Love is the twin of Light, the Apostle John reminds us that "he that loveth his brother abideth in the light . . . but he that hateth his brother is in darkness" (I John 2:10, 11).

Human beacons might be likened to man-made lighthouses that guide the mariner into the harbor. As the light shines forth in the darkness, by its means a vessel's safe course may be clearly indicated; yet the lighthouse itself is hidden in the shadow and, should the mistake be made of getting too close to such navigational aid, disaster to the ship is invited at once. The human agent, who carries the Light of life for all men in the Gospel, must keep himself in the shade and see to it that the Light clearly shines in the power of the Holy Spirit.

Much harm has been done to innocent souls who have put a more or less measure of trust in man rather than wholly in Christ, though the former actually may be a gifted holder-forth of the heavenly Light. Contrast the human agent with the great Lighthouse of all the world: the light must shine on Him because He is the Way for the ship and to the ship's haven as well. To be with the Lord Jesus, that is heaven, or the haven of our souls' rest.

The believer, while in the body, necessarily walks through a world that lies in darkness; yet, in his road to the glory, he keeps an uplifted eye for the herald of a better day—the Bright and Morning Star.

When in the beginning God brought forth the earth out of darkness into light, the morning stars sang together and the sons of God shouted for joy (Job 38:7). To some this may sound like mere poetic expression, but undoubtedly the "morning stars" denote heavenly beings of great dignity and power, as the "sons of God" are generally angels. Satan is likened to a star. However, only one, the only Being, of the highest majesty and greatness of all among the great ones on high, has the right to call Himself the Bright Star—the Morning Star that outshines all luminaries in the universe. This most blessed and cheering truth He Himself declares to His believing people as they wait and watch for His coming: "I am the Bright and Morning Star." O my God hasten the day!

Book Reviews

By HOWARD Z. CLEVELAND

He Expounded. By Douglas M. White. Moody Press, Chicago. Cloth binding, 251 pages. Price, \$2.50.

The author of this volume is perhaps not too well known in the North. However, having had pastorates in Georgia, Arkansas, and Virginia, having written two previous books, and having reviewed books for *The Sunday School Times* for a number of years, he has endeared himself to many believers. It is with a real warm welcome that we commend this book to every preacher of the Gospel. It is an able defense for expository preaching, a book that those not skilled in this important kind of preaching will want to study. It is divided into two sections. The first part treats the origin, progress, and appraisal of exposition; while the closing section deals with the expediency, technique, and outgrowth of exposition.

The first two chapters present a strong appeal to present-day pastors to get back to the expository method of preaching. The author tells why it excels other methods and gives valuable helps as to how to begin this kind of preaching. His concluding addenda contains important bibliographical helps for those who wish to go more deeply into this field. I would commend it highly to every pastor and recommend it as a "must" for theological and Bible school students. It will afford a real stimulus to all who are serious about preaching the Word of God.

Famous Messages of William R. Newell. By William R. Newell. Moody Press, Chicago. Cloth binding, 251 pages. Price, \$3.00.

This volume contains twenty-four messages culled from the preaching by an outstanding Bible expositor who has been preaching and teaching the Word of God for half a century. It will challenge every reader

and send him back to the Bible to search the Scriptures. One will find new thoughts set forth as well as old ones presented in new ways.

It is the opinion of the reviewer that this splendid volume is somewhat marred by the chapter entitled, "Education, the Snare of the Christian." There are many good things in the chapter but it is feared that it will cause some misunderstanding. No informed Christian will deny that there is much that is undesirable in education even in that which goes under the name of Christian education. However, I personally have been richly blessed and, I am sure, made a more useful servant of God by my college and seminary training at Wheaton College and Dallas Theological Seminary. Many can say the same thing. Statements from Newell's book, such as the following, therefore, are disappointing: "I say, when the Triune God, whose name is love, has come to this world in the person of Jesus Christ the Eternal Son; and since His ascension He has sent the Holy Spirit, who possesses men and fills them with all joy and peace so that they 'abound in hope, in the power of the Holy Spirit'—I can say that to bring in 'Christian education' is a direct insult to the Almighty. . . . There is not the least hint in the Book of Acts that any believer was directed to seek more intellectual advancement; or to find out new 'scientific' discoveries." (p. 60).

If by the term "Christian education," Mr. Newell means the undesirable and that which is unscriptural in so-called Christian education, we can all agree. Although the book of The Acts may not have any specific command to pursue intellectual advancement or to find out new scientific knowledge, certainly Mr. Newell's book could never have been written had someone not done some research. Despite this questionable material in this one chapter, every reader should derive much blessing and profit from reading this volume.

Letters

A Boon

To the Editor:

Miss Kenyon, of the Canadian Baptist Mission, first gave me a copy of *Our Hope* in 1928. Then I expressed my desire of having it regularly every month—to Dr. A. C. Gaebelcin, now with the Lord in the Eternal Home.

It is over twenty-three years that I have been receiving this food for my faith.

The successors of the late Dr. Gaebelcin are kind enough to send the magazine up to now, for which I, my family, and my friends are grateful. *Our Hope* is a boon to us. It stirs us and encourages us in Gospel walk and talk. It is passed on to preachers and others. May the Lord enable us to get it as long as He keeps us in these corruptible bodies or until He catches us up.

E. K. Ruz

Cantonment, Vizianagram,
Vizag Dt., S. India

¶ Thus the donations to the Missionary Subscription Fund are used of God to encourage His servants in fields afar.—Ed.

God Is Not Pleased

To the Editor:

As I was reading "Letters" in the April issue, I was amazed at the rebuff administered by T. R. C. of Chicago, and at once my mind went to Psalm 133:1. I wonder if the good brother ever saw it in his Bible!

Regarding his words, that "it is highly presumptuous" for the Editor to think that he can step into H. A. I.'s shoes in his exposition of The Revelation, Verse-by-Verse, I do not believe that the Editor ever entertained such a thought. And I also believe that

H. A. I., who is now with his blessed Lord, would be more than pleased were he to know that the work which he began, but had to leave undone, was being carried on by the Editor.

It is such criticism as this, in regard to petty things, that so displeases the Lord and disrupts the unity of the brethren. Surely God is not pleased with fault finders.

Pray for T. R. C. to be blessed with a spirit of loving instead of fault finding. There is enough of this among the unsaved; among the children of God it is a disgrace.

JOE WEISNER

Stanley, Va.

To the Editor:

The last of the "Letters," in the April issue of *Our Hope*, was itself most presumptuous. Your answer was an excellent one. No one would be more distressed at such an attitude than the beloved H. A. I. himself.

Perhaps now is the time to reprint your editorial of March, 1948, on "Christian Courtesy."

As far as I am concerned, *Our Hope* is the finest publication reaching my desk and the only one that is completely read every issue.

May the grace and wisdom of our Lord be yours always as you so faithfully carry on His work.

ARTHUR HOUSE STAINBACK

Stoney Creek Baptist Church,
Rocky Mount, N. C.

A Heavenly Message Across the Nation

To the Editor:

Regarding that item, in the editorials in March *Our Hope*, relative to the placard [about our Lord's imminent return] that I planned for Christians to hang on the wall in their living rooms, here is some more information.

I wanted one for myself but thought I'd get a few more for friends and I had fifty printed. I had about twenty left over, and so sent that item to *Our Hope*. The first fifty cost me twelve cents each, but I had them printed for personal use and thought maybe four or five readers of *Our Hope* might each want one. So I offered to send them for the nine cents first class postage. The twelve cents each for the first included the envelope in which to mail them, and stiff boards to protect the cards.

Brother, I had only a small idea but God had a bigger one evidently, for requests came pouring in beginning Monday, March 10th, and the first mail took more than I had left. They kept on coming, so I put in an order for 100 and, before I got the supplies, I had requests for way more than 100. I then ordered 300 more. I am still receiving requests and still sending them for the nine cents postage, though they are costing me now about five cents each for the card, envelope, and protecting boards.

If you make any further item about it, ask folks to send fifteen cents to cover everything. Including requests I have on hand, that I am holding till I get more supplies, the total is about 350; but they are still coming as some people are a little late getting at reading *Our Hope*.

I had a little idea but God has given me a bigger one. Why not organize those who are eager for the coming of our Lord and get them to do more than hang the notice on the wall? One man wrote that he was hanging his in a very conspicuous place and calls it the constitution of his home, making it a point to call everyone's attention to it. That opens the way for conversation to follow up with a word to the unsaved to seek the Lord.

More than that, why should not they all open their homes on Saturday night for Bible Reading, inviting in neighbors on each side

and across the street and down the block to bring it to the attention to still others!

I think I should get out another letter to all these that requested the card. We could adopt Malachi 3:16 as a guiding verse.

So far the only requests are from those who saw the card in *Our Hope*. I sent it to some others and maybe we can spread this all over America.

The first requests reached me Monday, March 10th, from points around New Jersey, and before I had received my own copy of *Our Hope*.

The next day they came from Ohio and points west of New Jersey; the next from still farther west. Then they jumped the Mississippi and finally, late in the week, came from California, Oregon.

It gave me the idea. Like a benediction carrying hope, cheer, and spiritual blessings, *Our Hope* each month starts east and rolls like a heavenly message across the nation. Later requests came in from everywhere, including some from Canada from many who were later in getting at *Our Hope* to read the inspiring messages.

Here are some of the captions:

Speaking of the card: "They are wonderful. It just can't be much longer before our blessed Saviour comes."

Another: "That is indeed a fine thing for you to do, and I wonder that someone has not thought of it before."

Another: "I think your idea is a wonderful one for it not only tells of His coming (witnessing), but will explain to those left behind where loved ones have gone. Now it is foolish to those who do not know Him."

This one had thought of it: "I wrote out something like it once to leave on my Bible but did not have it in card form."

Another: "We live in a trailer camp and it will be a testimony and source of inquiry. We have Bible classes for children in the trailer."

Another: "You have done what I often thought should be done."

Another: "This is an answer to prayer. The Lord must be coming soon and I have been praying for a way to let people know what has happened."

Another: "I think this is an excellent idea; most of us will have some unsaved relatives left behind when our Lord comes and takes us out."

One, who has been teaching the Second Coming, wrote for twenty copies, one for each member of the class. One lady, 85 years old, and another, 82 years old, are expecting to be here when He comes. I am not far behind them. I am 81.

Some asked for two cards, several for five, several for ten and two churches want them to announce over the radio. Several sent more than the nine cents postage. And a large number spoke in glowing terms of *Our Hope*.

How would it be to take this same message and with some changes put it in a tract to be mailed with other tracts to those who are not saved!

B. O. STEVENSON

Box 1096,
San Antonio, Texas

It is not possible for the publishers of "Our Hope" to follow up Subscriber Stevenson's idea about organizing. We commend, however, his suggestions to our reader-family and give Mr. Stevenson's complete address, at the foot of his letter, so that all who so desire, may communicate with him.—Ed.

OUR HOPE

*A testimony for our Lord
Jesus Christ*



JULY
1951



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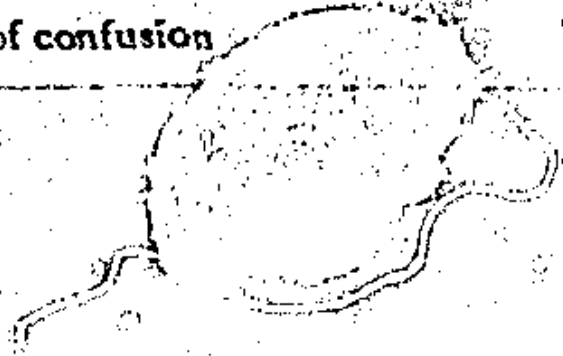
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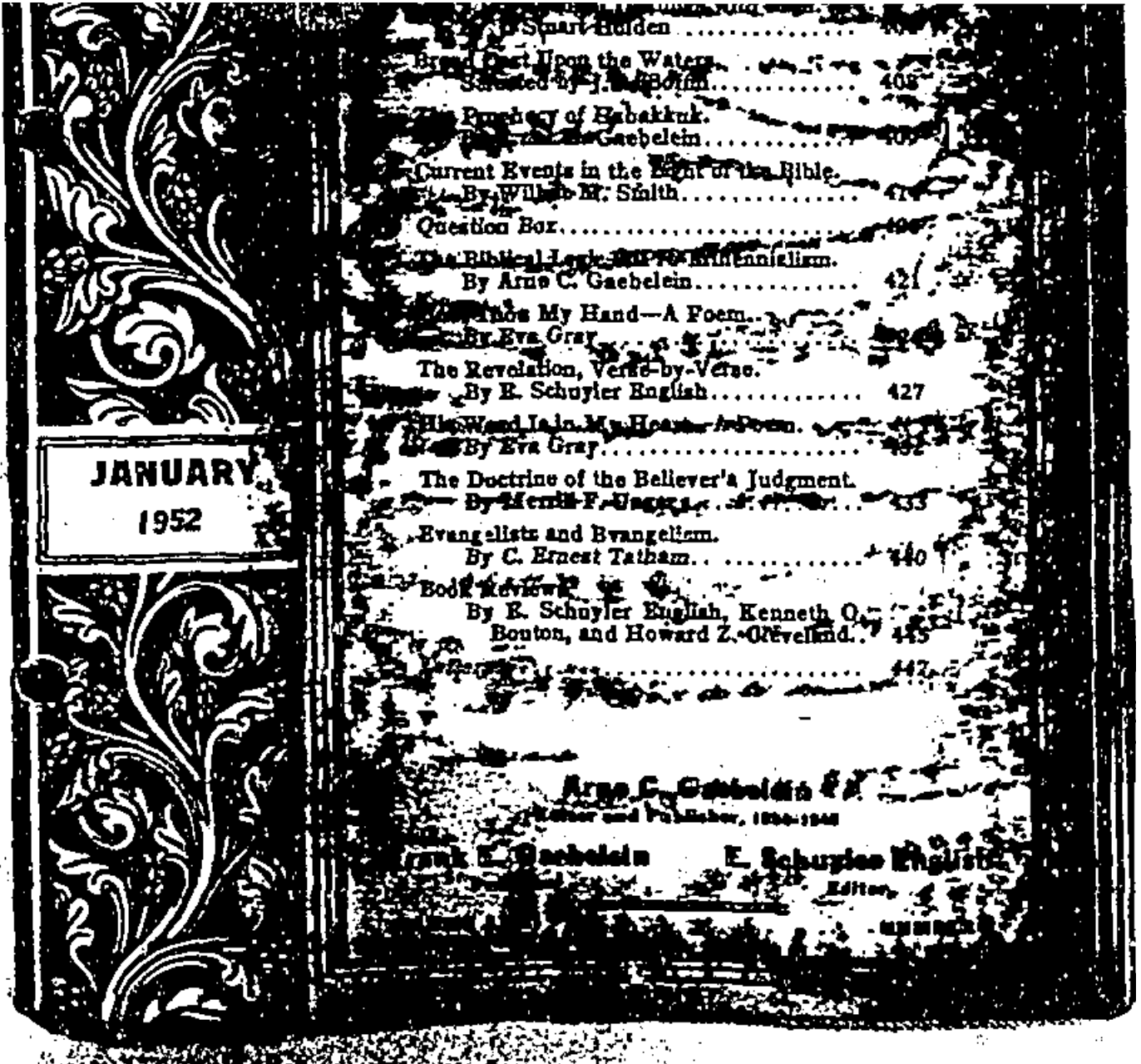
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