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Frank E. Gaebel, Publisher

E. Schuyler English, Editor

Editorial Notes

I AM among you as He that serveth" (Luke 22:27). These were words which our Lord spoke under the shadow of the cross. He had come to earth to be a Servant: "Who, being in the form of God, thought it not robbery to be equal with God: but made of Himself no reputation, and took upon Him the form of a Servant, and was made in likeness of men" (Phil. 2:6, 7). It is the wonder of wonders that the mighty Creator should lay His glory by and appear on earth as a Servant, that He who was rich became poor for our sakes.

Prophets had predicted the Son's servant-character long before He became incarnate. "Behold My servant! . . . He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth" (Isa. 42:1-2). He is called "My righteous Servant" (Isa. 53:11). We hear Him say in the Spirit of prophecy: "Thou has made Me to serve with thy sins, thou hast wearied Me with thine iniquities" (Isa. 43:24).

The Gospel records give us the story of the Son's perfect service. He came not to be ministered unto, but to minister, and to give His life as a ransom for many (Mark 10:43). What a service it was—ever going about and doing good, healing the sick, and speaking words of love, comfort, and peace! How untiringly instant, in season and out of season! From early in the morning, before sunrise till late at night,

with whole nights spent in prayer service, He toiled and served. How unostentatious! It was the mighty eternal love, the love that passeth knowledge, which constrained His holy soul. In this service of love He went the weary road through Samaria to seek, at the well, the lost woman whose sinful story He knew so well. In the same love, He took up the little children in His arms and blessed them. It was this loving service which carried the weak and erring disciples and stooped so low as to wash their feet. Brief are the records describing the wonderful life He lived as the obedient Servant. Though brief, all that the Holy Spirit reveals is, like Himself, unsearchable. One can always discover something new, a new beauty, a new loveliness, something unseen and unknown before. How great His attractiveness to the believer's heart! To follow His path, to trace His blessed steps of meekness and lowliness, is always inspiring and refreshing to the heart that knows and adores Him.

Greatest of all was when that holy, obedient, loving, never-failing Servant went to the cross to give His life as a ransom for many. What saint can measure the height, the length, the breadth, and the depth of this surpassing service of eternal love? "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:4, 5).

Nor was His service finished for the objects of His love, for His own, when He had bowed His blessed head and uttered the never-dying words: "It is finished!" At the right hand of the Majesty on high, angels and principalities having been made subject unto Him, He continues to serve. As Priest and Advocate for each trusting heart on earth, He serves—keeping, sustaining, and restoring at all times. How little we know of this love-service which is going on above! What a revelation it will be in that day, when the hidden and now unknown service of our interceding Lord, will come to light! Then we shall find out what that never-ceasing service in heaven's courts meant for each of us—how much He prevented in our lives which we never knew here below; how

many snares and attacks of our foe He frustrated; how many things He restrained by His intercession! And then we shall know of all His service in restoring us poor, weak ones on earth, thus keeping us in His fellowship. If His service was so untiring on earth, how much more so is it in glory. And oh, the joy to know that He does all things well! We rest in faith in Him who knows all and who has all power, whose thoughts over us are nothing but love and peace.

When at last we shall see His face, when that blissful, long-looked-for moment comes, when we shall see Him as He is in all His heavenly glory, when we shall be transformed into the same image, even then His loving service will continue. 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 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 12:35-37).

He shall gird Himself, and make them sit down, and will come forth to serve them. What will it all mean? We do not know at this time. We do not know what it will be when He comes forth to serve once more those whom He has brought to the Father's house by His sacrificial death, who are the travail of His soul and His crown of rejoicing. He will have a great surprise for us at that blessed marriage supper of the Lamb.

And does not all this create a deeper longing in your soul, beloved reader, to follow Him and to be a real servant after Him, in meekness and lowliness, in self denial and self surrender? "Ye serve the Lord Christ." How easy and blessed such service is if He Himself is before our hearts! With what delight, contentment, and peace we can go in our own little way, if we do not take our eyes from His own blessed Person. To serve Him, to serve in love one another, to bear one another's burdens, to be humble, manifesting the same mind which was in Christ Jesus that is pleasing to the Father,

yea, that gives perfect rest. Alas! the modern spirit which is pervading everything, aims at human greatness, at being something in a world in which Christ was nothing, ever seeking the applause of a world which hates Christ, and serving for selfish ends. What an evil thing it is! How contrary to Him and to His service, this self-seeking, this ambition to have a "name"! True rest and peace are not known to the servant who is controlled by worldly ambitions. The Lord deliver us from this attitude and keep us humble, serving with Him as our pattern, till before His award-seat the hidden things will be manifested and every man will have praise.

Servant of all, to toil for man
Thou wouldst not, Lord, refuse:
Thy majesty did not disdain
To be employed for us.

Thy bright example I pursue,
To Thee in all things rise;
And all I think, or speak or do,
Is one great sacrifice.

—From the writings of the founder, A. C. G., 1924.



He Who Is Exalted

"Wherefore 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" (Phil. 2:9-11). The One who was in the form of God but who considered that state not a thing to be held, the One who emptied Himself, took upon Himself the form of a Servant, and was made in the likeness of men, the One who humbled Himself and became obedient unto the death of the cross, the Servant-Son, has been highly exalted on account of His very acts of service, particularly the supreme service of giving His life a ransom for many. God "raised Him from the dead, and set Him at His own right hand . . . 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" (Eph.

1:20, 21). He who was "as He that serveth" still serves His people; it is not, however, "in the form of a Servant," although it is still "in the likeness of men"; for the Man in the glory bears, and will ever bear, the scars of the wounds that He suffered on our behalf.

The name that the Son of God carried through His earthly life, the name that He bore in His humanity, "Jesus," was despised by the world at large in His own day as it still is among many today. It is the name of His rejection. It is the name that is used blasphemously upon the lips of the world. Yet it is the name that is above every name—not just "a name," as it is written in the Authorized Version, but "*the name which is above every name . . . Jesus.*" To that name every knee will bow one day. Every knee in heaven will make obeisance to that precious name, and every knee on earth too. Moreover, under the earth every knee will bend to that name, as every tongue will confess—in heaven, on earth, and under the earth—that "Jesus Christ is Lord."

Does this speak of universal reconciliation? Not at all. It tells us of universal subjugation of all men everywhere, and of angels also, to Him who left heaven's glory, emptying himself of the glory that He had with the Father before the world began, to come to this earth as a Servant so that He might redeem a fallen race.

Two passages of Scripture will throw further light on this subject.

(1) In regard to the matter of reconciliation, we discover, in Colossians 1:20 that God was pleased, "having made peace by the blood of His [Christ's] cross, by Him to reconcile all things unto Himself . . . whether things in earth or things in heaven." Nothing is said here about things under the earth, but only "things in earth or things in heaven." Reconciliation has to do with the redeemed saints and redeemed creation (cf. Rom. 8:22, 23), and not with fallen men or fallen angels.

(2) In regard to the matter of subjugation, the bowing of the knee at the name "Jesus," "of things in heaven, and things in earth, and things under the earth," and the confession that Jesus Christ is Lord, our Lord Himself declared: "And I, if I be lifted up, will draw all men unto Me" (John 12:32). He was speaking of His crucifixion, as the succeeding

verse clearly reveals: "This He said, signifying what death He should die."

Now our blessed Lord was lifted up in crucifixion. But in that death for sin and on behalf of sinners, all men were not drawn to Him. Only a few believed in Him in that day. Furthermore, Peter at Pentecost, and the other apostles, including the Apostle Paul, bore witness to His death on the cross again and again. But all men were not drawn to Him in their era. Neither have all men been drawn to Him through the centuries, as witness has been borne to Him in His death and resurrection by myriads of His servants. Even in our own lifetime, there have been flaming evangelists who have testified to the Christ who was lifted up to die—Moody, and Sunday, and Graham, to mention but a few. Yet all men have not been drawn to Christ; in fact, as we pass the halfway mark of the year A.D. 1954, while there are millions of Christians in the world, there are more millions who, having heard His claims, have rejected the Son of God.

Did not our Lord tell the truth when He said that, if He was lifted up, all men would be drawn to Him? Of course He did. He could not do otherwise, for He is Truth. And was He not lifted up to die? Indeed He was. What, then, did He mean? He meant what He said: all men *will* be drawn to Him because He was crucified as the Servant-Son of God.

The verb "draw" carries the sense of *compulsion*. Either men, hearing the Gospel, "how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3, 4)—either men, hearing this good news, are drawn to Him and within His loving arms in faith, unto salvation; or they will be compelled one day, in God's time, to bow the knee and confess that He is Lord, "to the glory of God the Father" but apart from salvation. "Under the earth," in the fires of hell, they will know their mistake and will be obliged to bow down and acknowledge His Person. What a tragic and unspeakably awful condition that will be for the lost, with no hope but only eternal separation from God as their portion.

Yes, the One whose name on earth was "Jesus" has been highly exalted, and to that name every knee will bow one day. How marvelous it is that He, who is above all, is our Lord and Saviour through faith. In love He reaches out to all and pleads: "Come unto Me . . . and I will give you rest." Trust in Him now, and know the joy of salvation. Trust Him daily, and walk with Him, and know the peace of God that passes understanding, a peace that no circumstance of life can take from you.



Affections In Heaven, Yes; But Feet on Earth

Recently, while spending a week in Chicago, we took most of our meals in the dining room of the hotel where we were staying. On the fourth day we were surprised to see the waitress, who had looked perfectly normal on the previous evening, bearing what can only be described, even in the case of an attractive woman, as "a black eye." With a smile we inquired: "What does the other fellow look like?" She replied facetiously: "Oh, he's in the hospital."

Then she told us the story of how she really injured her eye. Said she: "Last night was a beautiful evening, and as I was walking home after work, I was looking up at the stars. I must have been gazing at them longer than I thought, or I must have lost my sense of direction while my eyes were lifted; for I walked right into an electric pole, striking my face hard against it."

Some Christians have had such a spiritual experience. Aware of the fact that we are living "in the heavenlies in Christ" (Eph. 1:3), they quite properly have had their eyes fixed upon Him and have meditated much upon Him, forgetting that there is a practical side to the Christian life. It is this: while our citizenship and affections are in heaven (Phil. 3:20, Col. 3:20), we are still called upon to live on this earth and we must, in consequence, watch how we walk, for there are defilements and things that are injurious nearly everywhere. The Scriptures constantly exhort us to live in a worthy manner as we pass through this earthly pilgrimage: "walk worthy of the vocation wherewith ye are

called" (Eph. 4:1); "walk worthy of the Lord" (Col. 1:10); "walk worthy of God" (I Thess. 2:12). "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16). Someone has described the circumspect walk ("circumspect" denotes *looking around*) as that which is exercised by a cat when it steps along the top of a protective wall that is imbedded with cut glass.

The believer in Christ must be well balanced and possess spiritual common sense. Of course, we are living in the sphere of the heavenlies in Christ. Of course, we are complete in Him. Of course, we are to set our affections upon things above and seek the things that glorify Christ's name. Of course, we are to keep our eyes fixed upon Him. At the same time, we must remember that we are God's witnesses here in the world, and that our heavenly position demands a holy and separated walk here on earth. Therefore we *must give attention to the path that our feet take, lest they get soiled along the way or lest we go astray.*

How wonderful it is to know, however, that even when we have taken the wrong path or have come into unhappy contact with that which defiles, our blessed Lord is "the same yesterday, and today, and for ever" (Heb. 13:8)! He is the same Lord and Saviour who, in the upper room, *washed His disciples' feet.* So today He will cleanse us as we turn to Him, and will restore us, "with the washing of water by the Word" (Eph. 5:26).

Yes, let us keep our eyes upon Him and our affections set in heaven, but let us also, by the enablement of the Holy Spirit, watch how we walk, and where, so that our lives may be "worthy of God, who hath called [us] unto His kingdom and glory."



Riches In The Dust

Joseph, one of the patriarchs, was a remarkable type of our Lord Jesus Christ. Few characters in the Bible are more esteemed than he who was the beloved son of his father; hated and rejected by his brothers; the saviour of Egypt,

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from whence he took his bride; the saviour of his brothers; and exalted to the place of power. It is astonishing, therefore, that of all the striking incidents in the life of this man, the one which the Holy Spirit chose to demonstrate Joseph's faith, in the chapter that delineates the heroes of faith, is that "by faith, Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Heb. 11:22).

In the Old Testament, Joseph's commandment is written in a solemn way: "Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence [Egypt]" (Gen. 50:25). Accordingly, when God delivered His people from Egypt, we discover that "Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you" (Ex. 13:19).

Thus it was that, amid all the wanderings of the Israelites in the wilderness for forty years, Joseph's bones were carried with them as a sacred trust. Whether God's chosen people were in camp or on the march, at peace or at war, mourning or rejoicing, they kept and guarded the bones of their benefactor in Egypt according to his command. And, when at length the land of promise was entered, "the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph" (Josh. 24:32).

There was ample and good reason for this impressive care of Joseph's bones: *his command concerning them expressed his faith in resurrection.* Egypt was a type of the world and, although Joseph, as highest next to Pharaoh in Egypt's kingdom, might have had a magnificent mausoleum erected as his burial place, he was not willing that his bones should be mingled with the bones of those who must remain under the power of death, but looked forward to the day when the righteous will be raised, longing to come forth out of his grave with the saints of God of all ages, to meet the Lord in the air.

The word translated "bones" in the Old Testament may

be rendered "self same," as it frequently is (see Gen. 7:13; Ex. 12:17; Lev. 23:14; Eze. 40:1; etc.). This certainly suggests a very intimate union of one thing with another. When Adam received Eve from God, therefore, he did not say: "This is now blood of my blood," but: "This is now bone of my bones" (Gen. 2:23). And when, in the Spirit of prophecy, our Lord exulted in the deliverance which God brought to Him, as the Man of sorrows, He said: "All My bones shall say, Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him?" (Psa. 35:10). And after His resurrection, we observe that the risen Christ referred to His body as one of "flesh and bones," not "flesh and blood": "Behold My hands and My feet," He said to His troubled disciples, "that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24:39).

Yes, the bones of a man are united with him in exceeding intimacy. As Eve was out of the bones of Adam, so the Church is said to be, not of Christ's flesh and blood, but "we are members of His body, of His flesh, and of His bones" (Eph. 5:30). Thus we can discern the spiritual value of the prophecy concerning the Lord Jesus Christ: "He keepeth all His bones: not one of them is broken" (Psa. 34:20); and the import of the testimony concerning His crucifixion that, although the legs of the thief on either side of our Lord were broken, in His case His side was pierced with a spear (John 19:34; cf. vs. 36). We, as believers in Him and His bride, are bone of His bones. If a single bone were broken—that is, if the weakest believer in Him should perish—there would be a mutilated Christ forever. However, the risen and exalted Christ, with flesh and bones, gives us full assurance of eternal safety in Him, and of triumphant resurrection when the Lord descends from heaven with a shout, to call His own to Himself.

The Church has never been so rich as she is today in the dust of sleeping saints. That dust should speak to us now as we journey through this world, as the bones of Joseph spoke to Israel wandering in the wilderness, that "the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ" is as certain as God's Word is true.

Beginning Our Sixty-First Year

The June issue of OUR HOPE completed sixty years of this testimony for our Lord Jesus Christ. It is God who has led and kept us through these three-score years, and to Him we give all the praise.

Our hearts have been encouraged of late by a notable increase in our subscription list. We welcome the new members of our reader-family, assuring them of our prayerful interest at all times, and pledging that no number of this magazine will be prepared without seeking the mind of the Lord in all things that pertain to it. We shall make mistakes, for we are as subject to human frailty as others are, but we shall endeavor earnestly to select, edit, and write material that is true to the Scriptures. We shall defend the faith at all costs, and magnify the blessed name of our Lord and Saviour Jesus Christ in every issue.

Pray for us, please, long-time readers and new alike, and tell others about OUR HOPE, as opportunity arises.



The Editor's Summer Plans

The Editor is taking no summer conference appointments but will devote himself, among other things, to the completion of a new book, *Studies in the Epistle to the Hebrews*, which will be published in the autumn, D.V. The intercession of our beloved reader-family on his behalf will be greatly appreciated. This is, perhaps, the fullest expository writing that we have yet undertaken and we are very conscious, indeed, of the need of divine help in the work. Thank you.



Missionary and Subscription Funds

Donations to the two funds, whereby we are enabled to enter subscriptions to OUR HOPE for God's servants on the mission fields, and send books to them, have been gratifying. We are certain that the donors will be fully in accord with our endeavor to supply literature, from these funds, not only to foreign missionaries but also to some ministers, Christian workers, and students in this country who, according to information that we receive, are not in a financial position to secure the magazine and certain expository writings. We have done this recently and want contributors to be informed about matter. The funds are still known as "Missionary Funds," however.

Thank you for gifts sent in April, which are acknowledged below:

Our Hope Missionary Subscription Fund, April, 1954: Nos. 54-34M, \$3; 54-35M, £6; 54-36M, \$9; 54-37M, \$3.50; 54-38M, \$2; 54-39M,

\$5.25; 54-40M, \$11; 54-41M, \$6; 54-42M, \$7; 54-43M, \$6.75; 54-44M, \$3. Total, \$62.50.

Our Hope Missionary Book Fund, April, 1954: No. 54-4H, \$10. Total, \$10.00.

STAFF SPEAKING ENGAGEMENTS (For Your Information and Prayers)

Dr. Frank E. Gasbelein:

July 5-9—Colorado Springs, Colo.: Young Life Institute.
July 10-18—(Near) Colorado Springs, Colo.: Inter-Varsity Christian Fellowship Conference, Bear Trap Ranch.

Dr. Homer A. Hammontree and Mr. Paul Beckwith:

July 4-11—Mt. Hermon, Cal.: Charles E. Fuller Bible Conference.*
July 12-16—Hume Lake, Cal.: Bible Conference.*
July 19-25—Stroudsburg, Pa.: Finchbrook Bible Conference.
July 26—Aug. 1—Wilkes-Barre, Pa.: North Mountain Bible Conference.

John B. Marchbanks:

July 5-10—Shulls Mills, N. C.: Carolina Bible Conference.
July 11-18—Bryson City, N. C.: Great Smoky Mountains Bible Conference.

Lehman Strauss:

July 4-9—Ocean City, N. J.: Ocean City Bible Conference.
July 11, 25—Bristol, Pa.: Calvary Baptist Church.
July 18-23—Asbury Park, N. J.: First Baptist Church.
July 24—Brandywine, Pa.: Old Mill Bible Conference.
July 27—Aug. 1—Atlantic City, N. J.: First Baptist Church.

*Mr. Howard A. Hermansen, and not Mr. Beckwith, will accompany Dr. Hammontree to these two conferences.

His Love—The Tie

When Hudson Taylor, the beloved founder of the China Inland Mission, was staying in the home of a friend on one occasion, his host asked him: "But are you always conscious of abiding in Christ?"

"While sleeping last night," replied Mr. Taylor, "did I cease to abide in your home because I was unconscious of the fact? We should never be conscious of *not* abiding in Christ."

I change, He changes not;
The Christ can never die;
His truth, not mine, the resting place;
His love, not mine, the tie. —Selected.

One word is insufficient to express the power of Almighty God as it works for His people and in them.

THE EXCEEDING GREATNESS OF HIS POWER

Eph. 1:17-23

by ROBERT CLARK*

PERHAPS inspiration reaches its highest point in the prayers of the Apostle Paul. We do not mean that these prayers are more inspired, or that they are more authoritative than other parts of Scripture; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). What we mean is that there is as much truth contained in the prayers of Paul, perhaps, as in any equal portion of Scripture. Here we have truth gathered by a master mind, compared, classified, concentrated, and sublimated. Every word is full of meaning and significance. It is like a jewel with many facets that reveals new depths of beauty as it is turned this way and that. Every phrase marks out a whole continent of truth of which eternity itself will not suffice to exhaust the meaning.

There are two things that make the study of the prayers of Paul difficult for the average Christian. The first is Paul's great mental gifts, and the second is his great spiritual experience and understanding. Men may differ with Saint Paul and reject the Gospel that he loved and expounded, but they cannot ignore him; they must admit that he possessed

*Mr. Clark, of Waitsfield, Vt., has contributed to *Our Hope* and other evangelical publications frequently through many years.

one of the great intellects of all time. For that reason we must expect to study long and deeply when we come to any composition of his. Then, Paul's spiritual experience and understanding put him in a class by himself. He was the one man, perhaps, who grasped clearly the intellectual content of the Gospel. He was the one apostle, too, who came closest to running the whole gamut of Christian experience. He endured and suffered more on account of the Gospel than most men; and possibly he received more of its saving grace and its consolations than any other. Hence, when we come to study the prayers of Saint Paul, we need to have all of our faculties awake.

In the first part of the first chapter of the Epistle to the Ephesians, the apostle tells us of the inheritance that the believer has in Christ in virtue of His sacrificial death on the cross. In the second part, Paul prays for the Ephesians and, by implication, it is a prayer for all believers. There are several petitions in this prayer. The first is that God the Father may give unto them the spirit of wisdom and revelation in the full knowledge of Him. The second is that the eyes of their heart might be enlightened. This is not quite the same as the first petition. The first refers to an intellectual growth; the second, to an emotional growth. One has translated it "enlightening and enlivening." And the result of this enlightening is, that we may know three "whats." *What* is the hope of His calling? That is our inheritance in Him (vs. 14). *What* is the riches of the glory of His inheritance in the saints? There is much food for thought here. And *what* is the exceeding greatness of His power to usward that believe? The apostle gives us two examples of His power: the first, the resurrection of our Lord Jesus Christ, His ascension to the right hand of the Father, His glorification and His headship of the Church and over all things; the second, the redemption of sinners who were dead in sins, their new life in Christ, their sanctification, glorification, and their session in the heavenlies. It is with the last "what" that we concern ourselves now: the exceeding greatness of His power toward us that believe.

There are three things we notice in this reference to the power of God: there is its origin, its nature, and its effects.

The origin of the power of God is in God Himself, the ultimate source of all power. Believers can always say that He that is with us is more than they that are against us. They can always say that there is nothing too hard for the Lord to do. They can always say that nothing can approach the *exceeding greatness of His power to usward*.

As to the nature of that power that is to usward, we get some idea of it from our text. The idea of power here is comprehensive, covering many phases of power as it is exercised in different realms. There are seven Greek words used here which speak of the different kinds of power that were involved in the resurrection, ascension, glorification, and headship of our Lord Jesus Christ. In Romans, Paul, writing about the resurrection of our Lord in relation to the believer, says He was raised by the "glory of the Father" (6:4). Allford says: "The divine glory includes all that manifests the Creator to the creature; and hence His Almightyness." One single word could not adequately describe the action of God in raising our Lord.

The first Greek word that is used here, meaning *power*, is "*dunamis*." This word in its various forms occurs about 375 times in the New Testament. Thayer defines it: (1) "An inherent power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth (Lu. 1:17; Acts 4:7; I Cor. 4:20); (2) Specifically, the power to work miracles (Acts 4:8); (3) Moral power and excellency of soul (I Cor. 4:19; II Cor. 4:7); (4) The power and influence which belong to wealth (II Cor. 8:3; Rev. 17:3); (5) Power and resources arising from numbers (Rev. 3:8); (6) Powers consisting in or resting upon armies, forces, hosts (Matt. 24:29; Lu. 21-26)." *Dunamis* is might, latent or active. It was the active force in the resurrection of our Lord. It is so in our regeneration.

It is from this word *dunamis* that our English word "dynamite" comes. Thereby some have used their imaginations too loosely! When we think of dynamite, we think of a sudden explosive, destructive force. We doubt if that idea entered into the minds of the New Testament writers. Explosives were not invented at that time. The power that these writers saw was the power of the rivers, the tides, the

winds, the power of nature as illustrated in the spring time, when the face of the earth was renovated, made alive, beautiful and fruitful. The power that raised our Lord from the dead was like that. We do not deny that the power of God can and does work suddenly, explosively, and destructively. It did in the case of deluge; in the exodus; crossing the Red Sea; the rebellion of Korah, Dathan, and Ahiram; crossing the Jordan, and the rending of the rocks at the resurrection of our Lord. And the power of God will work suddenly at the rapture of the Church and the resurrection of the just, and at the second coming of Christ to the earth. However, this power of God is working continually, quietly, and effectively in the lives of His people. It is something we trust in.

The next three principal words of our text all speak of the exceeding greatness of His power to usward. They are derivatives of *energeia*, *kratos*, and *iskos*. Translated, they are *working*, *mighty*, and *power* respectively. The word *energeia* means *to put forth power, to display one's activity, to show one's self-operation* (II Tim. 2:7). The word *kratos*, *to have power, to be powerful, to rule*. In many instances it carries the idea of *reaching down, to lay hold of, to seize* (Matt. 14:3; 18:28). The word *iskos* means *strength*. It carries the idea of *latent power, the power to bear up, endure, to resist, or to be aggressive*. We can see readily how all these different aspects of power were related to the resurrection of our Lord Jesus Christ. He had been cast out by the world, religious and political, suffered an ignominious death, was sealed in a tomb and guarded by soldiers. But God put His power into action. He reached down and laid hold upon that dead body. He brought back the life by His might, and by His strength He stood off the powers of evil that would have sought to resist Him. He not only raised our Lord from the dead; He raised Him in newness of life (Rom. 6; I Cor. 15). He set Him at His right hand and put all things, celestial, terrestrial, and infernal under His feet. And that is the power that is toward the believing.

The next three Greek words speak of a different aspect of power. We would call it "moral power." The first word, *arkes*, has reference to the highest celestial persons or powers. It means here that the power that could make such powers

was exerted toward our Lord in His resurrection. He was placed first over them all for all eternity. This power is the first, the ultimate power in our universe. It is the power of the Creator operating in the realm of great spiritual intelligences. It is a justifying power, putting our Lord Jesus Christ back into His own proper place of authority and glory. That gives us an idea of what awaits all believers on the Lord Jesus Christ; it means that what He has won for us by His sacrifice, He will bring us into that celestial inheritance.

The second Greek word in this series is *exousias*. Thayer defines it as *the power of authority or right*. To put it this way: *dunamis* means might; *exousias* means right. The word has a pertinent place in describing our Lord's death on the cross and His resurrection, in view of all that has been said and written by men. Unbelieving men have railed against the doctrine of the vicarious suffering of our Lord. They have said that it is unjust and immoral to make an innocent man suffer for a guilty one, and much else beside. But the resurrection of our Lord justifies the "rightness" of all that is involved in His incarnation and the offering of Himself as a vicarious sacrifice for the sins of men.

There are two things to take into consideration. It was God that raised Christ from the dead (Acts 2:24; 4:10). Being the eternal Son of God, it was not possible for death to hold Him (Acts 2:24). And since God raised Him from the dead, it proves that there was nothing unrighteous in our Lord's taking the penalty of our sins upon Himself. The law had no claim on Him as a sinner (Heb. 4:15; 7:26-28). His assumption of our guilt was voluntary. Since God the Father accepted His offering of Himself, visited on Him an adequate penalty for the sin of the world (John 1:29), and raised Him from the dead, the righteous government of God was upheld and justified. Sin met its just deserts. The way of mercy was wide open. Christ had magnified the law and made it honorable by submitting willingly to its sanctions (Isa. 42:21). God could now be just and justify the ungodly (Rom. 4:5).

Our Lord by His substitutionary sacrifice made it possible that none of the attributes of God would be compromised. "Mercy and truth are met together; righteousness and peace

have kissed each other" (Psa. 85:10); no authority, celestial, terrestrial, or infernal, can challenge the right of the Lord Jesus Christ to bestow a full and free salvation upon all who put their trust in Him (Rom. 8:33, 34). The highest Power, the Lord of hosts, has ruled on the rightness of this. We see how the exceeding greatness of His power toward us is enhanced when we study its different aspects as presented in this Scripture.

The seventh Greek word that gives us an idea of the exceeding greatness of His power toward believers is *kuriatetas*. It is translated "dominion." A more literal translation would be "lordship." It has reference to rulership, both celestial and earthly. It is the power that appoints earthly rulers as to the time and place of their service. It was that power that Nebuchadnezzar came to know clearly, to submit to, to praise, and to confess. "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth and His ways judgment; and those that walk in pride He is able to abase" (Dan. 4:33-37). It was that power that raised the Man Christ Jesus, who had been cast out by the rulers of the earth, and set Him on high, giving Him this lordship. "Who in His times shall show who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Tim. 6:15).

It is of extreme interest and profit to us to see how this power is to be received and applied by us. It is, first of all, the power that quickens us and makes us, who were formerly dead in trespasses and sins, alive in Christ (Eph. 2:12).

That is a miraculous work (John 3:3; II Cor. 5:17). We exercise faith in Christ as Saviour, and the power operates to make us new creations (Eph. 2:9, 10). That is the beginning. Then it operates in developing Christian life and character in us. When we think of the power of God as related to us, we often think of it as making great evangelists, preachers, teachers, or missionaries. But the Word of God teaches us that this power is given first of all to make us good men and women. Notice the teaching of this epistle. It has not very much to say about service; but it has much to say about the Christian's inner life, his growth in grace, humility, tolerance, love to the brethren, and dedication to

Christ. After exhorting us "to be filled with the Spirit" (Eph. 5:18), it shows us that we are to go on and be instructed people, happy people, thankful people, humble people, good husbands, wives, parents, children, masters, and servants (Eph. 5:19-6:9). In a word, this power is given us that we may be Christ-like in character, conduct, and service. And being such, we would be such as the Lord could use in service.

If the Church at large could begin to realize this power and its availability, and prepare to receive it, what a revival and enlargement there would be! But each one can begin to know the exceeding greatness of this power and, as an individual, yield to its holy influence.

Martha

by EVELYN BOND LOFTIN

"Mary hath chosen that good part which shall not be taken away from her" (Luke 10:42).

Martha, Martha! In many things
 Thou art concerned
 About the earthly things.
 Your heart has yearned
 To do for Him,
 And those He loves;
 But rest awhile,
 And sit with Mary
 At His feet.
 'Tis thus we learn
 The way to perfect peace,
 As Mary learn'd;
 'Tis fitting, meet,
 That we should also learn
 His precious grace
 Is best bestowed
 In sweet contentment,
 While sitting meekly
 At our Saviour's feet.

Their claims to the contrary, the sect known as "Jehovah's Witnesses" still claim as their own, and freely quote, "Pastor" Russell, the founder of this movement.

JEHOVAH'S WITNESSES, PASTOR RUSSELL, AND THE TRUTH

by WALTER R. MARTIN*

ONE of the most distressing traits manifested in the literature and teachings of Jehovah's Witnesses is their seemingly complete disregard for historical facts and dependable literary consistency, while at the same time they vilify and condemn all religious opponents as "enemies of God"¹ and perpetrators of what they term "a racket."²

For some time now the author has been considerably disturbed by Jehovah's Witnesses' constant denial of any theological connection whatsoever with "Pastor" Charles T. Russell, their admitted founder and the first president of the Watchtower Bible and Tract Society. Since Russell was long ago proved to be a perjurer under oath, a sworn enemy of historical Christianity, and a scholastic fraud of long standing, it is obvious why the Witnesses seek to avoid his influence and memory whenever possible. Be that as it may, however, some light should be thrown on the Watchtower's repeated self-contradictions, which are committed by them chiefly in their zeal to justify their position and the ever-wavering

The co-author with Normal H. Klann of a series of articles on "Jehovah's Witnesses," published in *Our Hope* some months ago, has chosen this further disclosure of the unreliability of their claims as his first of a series of short articles exposing some of the most widely known anti-Christian sects. The author is, by the way, a graduate of the Stony Brook School.

¹ *Deliverance*, J. F. Rutherford, p. 91; also *Religion*, pp. 263, 268.

² *Religion*, pp. 88, 104, 133, 137, 140, 141, etc.

doctrines to which they hold. It is our contention that they are following the basic teachings of Charles T. Russell in relation to many biblical doctrines which he denied, and from their own publication we shall attempt to document this accusation, painful as it may be to *The Watchtower*.

In the official Jehovah's Witness magazine, *Awake*, of May 8, 1951, and in their eagerness to repudiate the charge of "Russellism," the Witnesses dogmatically say: ". . . but who is preaching the teaching of Pastor Russell? Certainly not Jehovah's Witnesses! They cannot be accused of following him, for they neither quote him as an authority nor publish nor distribute his writings" (p. 26). This is the statement of the Watchtower's magazine. Now let us compare this with history, and the truth will be plainly revealed.

Historically, Jehovah's Witnesses have quoted "Pastor" Russell innumerable times since his death in 1916. The following is a token sample of what we can produce as concrete evidence. In 1923, seven years after the "Pastor's" demise, "Judge" J. F. Rutherford, then heir apparent to the Russellite throne, wrote a booklet some fifty-odd pages in length, entitled *World Distress—Why and the Remedy*. In this informative treatise, the new president of The Watchtower Bible and Tract Society and the International Bible Students, quoted "Pastor" Russell no less than sixteen separate times; referred to his books, *Studies in the Scriptures*, over twelve times; and devoted six pages at the end of the booklet to advertising these same volumes. Further than this, in a 57-page pamphlet published in 1925 and entitled *Comfort for the People*, by the same Rutherford, "his honor," in true Russellite character, defines clergymen as "dumb dogs (D.D.)," proceeds to quote "Pastor" Russell's prophetic chronology (1914 A.D.),² and then sums up his tirade against Christendom universal by recommending Russell's writings in four pages of advertisements at the rear of the book.

The dark spectre of historical facts thus begins to creep across the previously happy picture of a "Russell-free" movement. But let us further consult history. In the year 1927, The Watchtower Bible and Tract Society, J. W. published "Judge" Rutherford's "great" literary effort,

² Jehovah Witnesses still hold to this today and teach it as dogma.

entitled *Creation*, which was circulated into the million of copies, and in which this statement appeared concerning "Pastor" Russell:

The second presence of Christ dates from about 1874.

From that time forward many of the truths long obscured by the enemy began to be restored to the honest Christian.

As William Tyndale was used to bring the Bible to the attention of the people, so the Lord used Charles T. Russell to bring to the attention of the people an understanding of the Bible, particularly of those truths that had been taken away by the machinations of the Devil and his agencies. Because it was the Lord's due time to restore these truths, he used Charles T. Russell to write and publish books known as *Studies in the Scriptures* by which the great fundamental truths of the divine plan are clarified. Satan has done his best to destroy these books because they explain the Scriptures. Even as Tyndale's Version of the Bible was destroyed by the clergy, so the clergy in various parts of the earth have gathered together thousands of volumes of *Studies in the Scriptures* and burned them publicly. But such wickedness has only served to advertise the truth of the divine plan.

Please consider, if you will, this statement by the then president of the Jehovah's Witnesses organization. Rutherford plainly quotes Russell and his writings as authoritative material, yet the *Watchtower* today claims that *Jehovah's Witnesses are free from the taint of "Russellism."* Once again history weighs the dependability of Jehovah's Witnesses and finds it wanting.

Concluding this brief historical synopsis of the Watchtower's past, we quote the grand finale of J. F. Rutherford's funeral oration over the prostrate remains of "dear Brother Russell" who, according to the floral sign by his casket, remained "faithful unto death." As to just what he was faithful to, Rutherford never did comment. Said the "Judge": "Our dear brother sleeps not in death, but was instantly changed from the human to the divine nature, and is now forever with the Lord." This episode in Jehovah's Witnesses' history is cited for its uniqueness, to show the adoration in which Russell was once held by the theological ancestors of those who deny his influence today.

Leaving the past history of the Witnesses, we shall now answer those who say: "The Society may have quoted him in the past, but that was before Judge Rutherford's death. We do not do it now, and after all, didn't we say 'quote, publish, and distribute his writings'?" (p. 26). This is in

the *present* tense, not the past." This would, we agree, be a splendid refutation of our claims if it were true, but as we shall now conclusively prove, it is not. Not only did Jehovah's Witnesses quote the "Pastor" as an authority in the past, before Rutherford's death in 1942, but they have done it right up until 1953, eleven years *after* the "Judge's" death.

In the July 15, 1950, edition of *The Watchtower* (p. 216), the Witnesses quoted "Pastor" Russell as an authority regarding his chronology on the 2520-year-reign of the Gentiles' allegedly ending, according to his calculations (and Jehovah's Witnesses), in A.D. 1914. To make it even a more hopeless contradiction, they listed as their source, *The Watchtower* of 1880, of which "Pastor" Russell was editor-in-chief! Now if they "do not consider his writings authoritative and do not circulate them," why publish his chronology, quote his publication, and admit his teachings on this vital point in their theology? The answer is simple. They have contradicted themselves and must admit it, thus proving that they have misrepresented the truth and denied all along what they know to be absolute facts.

To shatter any misconception as to their literary dishonesty, we refer the interested reader to a six-page pamphlet published by the *Watchtower*, entitled *Jehovah's Witnesses, Communists or Christians?* (1953). Throughout the major content of this latest propaganda, Jehovah's Witnesses defend the thesis that they are not Communists (which they are not), but, in their zeal to prove "their skirts clean," they quote "Pastor" Russell's writings no less than five times, refer to them with pride twice, (pp. 4, 5), and even mention two of his best known works, *The Plan of the Ages* (1886), and *The Battle of Armageddon* (1897). Further than this, *The Watchtower* of October 1, 1953 quotes "Pastor" Russell's *Studies in the Scriptures* (Vol. IV, p. 554), and "Judge" Rutherford's *Vindication* (Vol. II, p. 311)—convincing evidence indeed that *The Watchtower* still follows the Russellite theology of its much denied founder. All this despite the fact that they say in their own words, "Jehovah's Witnesses . . . neither quote him [Russell] as an authority nor publish nor distribute his writings" (*Awake*, p. 26).

We leave the final judgment to the fairness of the interested reader who, we feel confident, cannot help but see that Charles Taze Russell still speaks through *The Watchtower* of today as he did in the past, Jehovah's Witnesses' contradictory propaganda notwithstanding. This, then, is the whole unvarnished story for all to see, concerning Jehovah's Witnesses, Pastor Russell, and the truth.

Lord Jesus, 'tis Thy voice I hear;
The storms about me make me fear;
O Thou, who calmed the angry sea,
Speak to the billows, Lord, for me.

No Flaw There

When the Lord called Dr. Will H. Houghton some few years ago, evangelical Christianity lost one of its staunchest leaders, a godly man whose witness was consistent, a characteristic all too rare among us.

Before Dr. Houghton became the president of the Moody Bible Institute, when he was still a pastor in a large city, there was a certain man among his acquaintances who was experiencing the convicting power of the Holy Spirit and who habitually tried to justify himself for not being a Christian with the excuse that Christians did not live the life that they professed to have. Someone pointed him to Dr. Houghton, whose life refuted such an argument, and this man, thinking he would find some inconsistency in Will Houghton's behavior, employed a private detective to follow the pastor for several weeks in the hope that he might uncover a misdemeanor of one kind or another.

When the prescribed period of sleuthing was ended, the detective reported to his employer: "I could find nothing amiss in Dr. Houghton. This man lives the life. There is no flaw there." It turned the skeptic to acknowledge Christ as his Saviour.

What would such an informer say of us if he followed us for a month? Would his report cause others to turn to the Lord? "As He which hath called you is holy, so be ye holy in all manner of conduct" (1 Pet. 1:15).

The Christian has a responsibility to the Church and to unbelievers in the light of the imminence of Christ's return. And he has a duty to himself also.

WHAT THE SECOND COMING OF CHRIST INVOLVES REGARDING THE MESSAGE OF THE CHURCH*

by E. SCHUYLER ENGLISH

WHEN we contemplate what the message of the Church should be, in the light of the second coming of Christ, we must take into account two groups of people: (1) those who are within the Church; and (2) those who are without. Judgment is coming upon this earth, so that it is obvious that the Church must reach out with the Gospel in every conceivable way. It is equally vital, for those of us who are looking for the coming of the Lord, to search our own hearts, and to call upon other believers to search theirs, as to holiness of life in view of Christ's imminent return.

It is not a new thing, for this hour alone, that the fact of Christ's second coming should be taught. Back in the first century of Christianity, the Apostle Peter wrote his second epistle for the very purpose of stirring up the minds of the Christians of that day, concerning the return of the Lord. Said he: "This second epistle, beloved, I write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were

*One of a series of six messages delivered by the Editor at the Radio Prophetic Conference over Station WMBI, Chicago, May 24-29. This article is published with the kind permission of the Moody Bible Institute, which sponsored the conference.

spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (II Pet. 3:1-4). Then the apostle went on to remind his readers of the coming of the Lord.

Just as there were scoffers in Peter's time, so there are those today who would cast doubt upon the certainty of the second coming of Christ. What the Scriptures predict, however, are not cunningly devised fables in 1954 any more than they were wild speculations in the year 66. The prognostications are, rather, the sure Word of prophecy.

When the Apostle Paul first revealed the descent of the Lord into the air to call to Himself the dead in Christ and a living generation of believers, it was to a young church in Thessalonica. This well known teaching is found in the latter part of I Thessalonians 4. Following this, in chapter 5 of the same epistle, the apostle had something to say about the day of the Lord and its practical effect upon Christians:

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do" (I Thess. 5:1-11).

Without attempting to give a complete exposition of this passage of Scripture, there are three thoughts to which I would draw your attention: (1) the day of the Lord is to be distinguished from the day of Christ; (2) God's wrath is not appointed to His own people; and (3) God's judgments cannot be avoided by unbelievers. Then we shall reach a conclusion as to the message of the Church in view of these things.

1. The Day of the Lord Is Not Identical with the Day of Christ

Paul has just concluded his thrilling unveiling of the rapture of the Church, in chapter 4. Now, in chapter 5, he goes on to remind his readers that they need no revelation concerning the day of the Lord. Why? Because it is written in the Scriptures again and again.

Many people make the mistake of supposing that what is revealed in chapter 4 is the same as that which is told in chapter 5, but the two are as different as night and day. The first hint of this is found in the opening verse of the fifth chapter, in the expression, "the times and seasons," which has to do, in the Scriptures, with the changing and establishing of kingdoms. For example, in Daniel 2:21, we are told that God "changeth the times and seasons: He removeth kings, and setteth up kings." Again, in Acts 1:7, when the apostles had inquired of our Lord whether He would at that time restore the kingdom, He replied: "It is not for you to know the times and seasons, which the Father hath put in His own power."

Next it is to be observed that it is "the day of the Lord" that is to come as a thief in the night, and the day of the Lord is not the day of Christ. I am aware that some propose that the two terms are identical, but this does not appear to be the case. The day of the Lord, or the day of Jehovah, always alludes to a period of divine judgment—of sorrow, and trial, and fear, and wrath—and never of anything else. Two citations will be sufficient to prove the point. (1.) Isaiah 2:10-12, we read: "Enter into the rock, and hide thee in the dust, for the fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness

of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Amos, too, has something to say about the day of the Lord: "Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? Even very dark, and no brightness in it?" (Amos 5:18-20).

On the other hand, the day of Christ, or of Jesus Christ, or of the Lord Jesus, or of the Lord Jesus Christ—wherever any of the names our Lord bore in His humanity are employed—is always declared to be an occasion of blessing, rejoicing, and reward, and never of judgment. In I Corinthians 1:8, for example, we read of waiting for the coming of the Lord "who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ"; and in II Corinthians 1:14, Paul says of himself and Timothy, "that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus."

The Rapture takes place in the day of Christ—a day of rejoicing and reward; the wrath of the Lamb and of God will occur in the day of the Lord—a day of judgment and sorrow. What is described in the fifth chapter of I Thessalonians refers to the day of the Lord, as verse 2 clearly states, an era that will begin with the breaking of the first judgment-seal of The Revelation.

2. The Wrath of God Will Not Fall upon the Church

While this age will end when there are wars and rumors of wars, there will be some who will be saying, "Peace and safety"—doubtless leaders of organizations such as the old and defunct League of Nations, or the United Nations, or NATO. But while men are saying "Peace and safety," there will be hovering over this earth the greatest trial and judgment it has ever known, when sudden destruction will fall upon mankind.

Upon whom is this disaster to fall? It will not be upon the Church, for we are the children of light, and not of darkness. Therefore that day will not overtake us "as a thief." Rather, in grace, the Lord will come for us first, to take us to Himself. We are, therefore, "not [to] sleep, as do others; but let us watch and be sober" (vs. 6). We, who are of the day, are to "put on the breastplate of faith and love; and for an helmet, the hope of salvation" (vs. 8). What does this mean? It means that the Christians, having the Word of God, the Bible, which reveals the Christ of God and the program of God, are not to be lulled into a sense of security for this world, nor are we to be deceived by the promises of men. The day of the Lord is coming. We ourselves have not been appointed to endure God's wrath, but there are millions who are in darkness who must suffer His judgments *unless* they turn to the Lord first. *We* are the children of the light; *they* are the children of darkness. Let us reveal to them Him who is the Light of the world, who is ready to save all that will come to Him in faith.

These are serious days, preceding, as they do, a time of awful wrath. Let us watch, observing the signs of the times, and let us keep looking for the Lord. Let us be sober, too—sane in our judgments and in our activities. Let us don "the breastplate of faith and love." The breastplate covers the heart; and our hearts are to be guarded from the evil darts of Satan by faith in Christ; and our hearts are to reach out to others with the Gospel of salvation, by virtue of the love of God that is shed abroad within us and out from us. Moreover, we are to wear, as an helmet, "the hope of salvation." We are to know in whom we believe, be informed as to His purposes in this age and those to come, and be able to give a reason for that hope that is in us. We are, in other words, to know the Bible and, being saturated with Scriptures, tell others of God's holiness and grace, of His Son, the redeemer of mankind.

Another glorious truth that is revealed in this passage is that, when the Church is translated, *all* and not simply a select company of believers, will be caught up into the presence of Christ forever. For the Rapture is surely just as fully by grace through faith, and not of works, as is our salvation in the first place.

Verses 9 and 10 tell us: "For God hath not appointed us [believers in Christ] to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, *whether we wake or sleep*, we should live together with Him." It is the clause, "whether we wake or sleep," to which I would draw your attention.

The word rendered "sleep" here is *kathudo*, an entirely different word from the one rendered "sleep" as found in chapter 4, namely, *heimāo*. In chapter 4, the word has to do with the death of the body. It is the same word as is used in John 11, where our Lord spoke of Lazarus *sleeping*. In I Thessalonians 4, then, it has to do with the bodies of those who have died in faith, resting in the grave. But here, in chapter 5, the word signifies *watchlessness*, as it is found in verse 6: "Therefore let us not *sleep*, as do others; but let us *watch* and be sober."

Even if Christians are not as faithful in looking for the Lord's appearing as they ought to be—because Christ died for all of us, because our salvation is by grace, and our translation and glorification also, we are not appointed to wrath but to obtain salvation so that, "whether we wake or sleep, we should live together with Him." This is not a call to slothfulness on the Christian's part, however, but to "watch and be sober," for the coming of the Lord draws near.

3. The Judgments of the Lord Are Inescapable for Unbelievers

While men are saying, "Peace and safety," great disaster will fall upon those who dwell on the earth, as has already been noted. It is to be observed that this affliction will come, *first*, unexpectedly—"as a thief in the night"; *second*, with rapidity—it will be "sudden destruction"; *third*, painfully—"as travail upon a woman with child"; and *fourth*, it will be inevitable—"they shall not escape."

Throughout this passage there are contrasting pronouns—"they" and "them," referring to those who are "of darkness"; and "ye," "we," and "us," referring to the "children of light . . . the children of the day." It is upon "them" who are "of darkness" that the Lord will come "as a thief." It

is "they," the complacent unbelievers who will be serene, saying, "Peace and safety," upon whom "sudden destruction" will fall. "They" are the ones who will know suffering, "as travail upon a woman with child." It is "they," the children of darkness, who "shall not escape."

Why are unbelievers said to be "of darkness"? It is because darkness, nighttime, is the time of sinning. "They that be drunken are drunken in the night." In the third chapter of John we are told about the condemnation of those who reject the Son of God. And then we read: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (vs. 19).

Anyone who is familiar with the regimes of the wicked political leaders of the past generation will be aware of what is meant by such an expression as children "of darkness." Under Mussolini in Italy, Hitler in Germany, and Stalin in Russia, the evil deeds of these dictators were planned at night, and many of them were consummated under a blanket of darkness. When men were rushed to concentration camps in Nazi Germany, the Gestapo appeared under the cover of night and tore their ill-used and stricken victims from their families. Even now, when the rulers of the Kremlin meet, it is late at night and in the still dark hours of very early morning.

Yes, men love darkness rather than light; for darkness speaks of sin, and men are by nature sinners. It is because darkness denotes the time of sinning that, when we read of the new Jerusalem, we discover that there will be "no night there" (Rev. 21:25).

How vital it is that we, who are the children of the light and of the day, should let that light so shine before men that they will see our good works and glorify God! This is the way of witness to a dying world, a world in darkness—to preach the Gospel, yes, but to live it as well; for what we do so often speaks louder than what we say.

Thousands of years ago, in the fairly early days of civilization, God had a man who walked with Him, a man who was "a preacher of righteousness"—Noah (Gen. 6:9; 11 Pet. 2:5). Noah lived in a day when judgment was about to fall

upon this earth, and Noah believed God, lived close to Him, was obedient to His commands, and for one hundred years proclaimed the message that God gave him. We never read of a single sermon that Noah preached, but every tree that he felled, every board that he planed, every handful of pitch that he applied, every tap of his hammer announced, without equivocation: "Judgment is coming!" His very life was a plea to ungodly men and women to turn to God in repentance and faith.

God needs more Noahs today—Christian men and women who not only believe God's Word about salvation, but men and women who walk with God, obey His Word, and are preachers of righteousness: God's righteousness to condemn the ungodly, and His righteousness to save those who will trust in His Son. For the penalty for our sins has been paid and, thus, a righteous God can justify the sinner.

What does the second coming of Christ involve regarding the message of the Church? It involves the individual Christian's living and proclaiming the full counsel of God. As to the latter, the Word must be preached, in public or in person-to-person testimony, as it is written. We are neither to over-emphasize nor to de-emphasize any truth of God's Word. The reality of hell is to be proclaimed as well as the reality of heaven. The judgment of God is to be told as well as His grace. God's hatred of sin must be declared as well as His love for sinners. Holy living is to be exhorted as well as the fact of salvation. The second coming of Christ is to be made known as well as His first advent. "Line upon line, and precept upon precept," Christians should preach the Word, in season and out of season. To the lost, the Gospel of the grace of God must be proclaimed. To the redeemed, the responsibility of a worthy walk must be announced.

Each one of us, as individuals looking for the coming of the Lord, must live in such a way that we shall be ready for Him at any moment. Then we shall not only be over-joyed to see Him but, while we wait for Him, we shall be bearing a good witness in a sin-darkened world.

The story has been told of an old man who was a gardener in Britain. For some years he had been caring for the flowered estate of an absent master. When, years before, the owner of

the property had left for foreign shores, he had told the old man to take care of the garden faithfully, and that some day he would return. Money had been left at a local bank to pay the gardener's wages.

The years passed, and the master did not return. Finally, friends first, and then the old man's family, began to tease him and, later, to censure him for taking such great pains to keep the flowers blooming and the garden in perfect order.

"The master said he would come back again," the old man would reply, "and I want everything to be in readiness for him."

"Have you heard from the master all these years?" the neighbors would ask.

"No," the old man would reply, "but he said he would come back again."

"But that was many years ago," a friend would suggest. "Perhaps he is not coming at all!"

"He said he would come," would be the old man's answer.

"You act," some of the gardener's family would say, "as if your master might come back soon, perhaps tomorrow."

"Perhaps *today!*" the faithful old servant would reply. "Perhaps today, and I want to be ready when he comes."

Thus should you and I live, for our Lord may come back today, and we want to be ready when He comes. This is the message of the Church in the light of the second coming of Christ.

Our Shepherd Is the Lord

Our Shepherd is the Lord,
 The living Lord Who died:
 With all His lustiest can afford
 We are supplied,
 He richly feeds our souls
 With blessings from above;
 And leads us where the river rolls
 Of endless love.

When faith and hope shall cease,
 And love abide alone,
 'Then shall we see His face to face,
 And know as known;
 Still shall we lift our voice,
 His praise our song shall be;
 And we shall in His love rejoice
 Who set us free. —*Braumont.*

God has the power to accomplish His purposes without human help, but He has chosen to use men and women in His service.

WHEN GOD CALLS

by HERRERT HENRY EIKENSTEIN*

WITH this message, we bring to a close our study of the sixth chapter of this great book of Isaiah. But before we proceed, let us stop for a moment to survey the ground we have already covered. We have noticed that the vision which the Prophet Isaiah had was most important to him, so much so that he dated it. "In the year that King Uzziah died . . ." was what Isaiah wrote down so that he and others would ever remember when the great event took place. An earthly king had passed away; but the prophet saw a heavenly King who was supreme, never to pass away. For he had focussed his gaze upon the Lord of hosts.

Secondly, the vision which Isaiah saw was one of holiness. He gazed upon the throne of God, resplendent in its brightness. He saw the glory of God's Presence, with the seraphim hovering over the throne as the protectors of God's holiness. He listened to their song: "Holy, holy, holy . . . the Lord of Hosts; full is the whole earth with His glory!" and heard those antiphonal words echoing and reverberating through the heavenly corridors. He saw the temple filled with vapor, as the pure white holiness of God touched the cold indifference of Isaiah's heart and life.

Then, thirdly, the prophet recognized his own sinfulness and cried out in an agony of soul: "Woe to me! I am struck dumb! I am a man of unclean lips and I dwell in the midst of a people of unclean lips." He had recognized the infinite gulf existing between man and God and, as he was struck dumb, this experience in a way foreshadowed that awful day when all the unregenerate of all ages will stand before the

*This is the last of four studies in Isaiah 6 by the pastor of the Bethany Baptist Church, Fox Chase, Philadelphia, Pa.

great white throne for judgment. Then, too, every mouth will be stopped and all will stand guilty before the God of all creation. It is at this point that our present study begins.

The Lord desired to commune with Isaiah and reveal the divine will to him. But there can never be fellowship between light and darkness, truth and error, holiness and sin. God is holy and, in order for Him to have fellowship with Isaiah, there had to be cleansing. The cleansing had to come from God, not man.

One of the things I always seek to make very plain to those who come to us for water baptism and church membership is that baptism never cleanses anyone from sin. You could be baptized a hundred times, but that water would not wash away a single sin. It is not water baptism, but simple faith in the work of the Lord Jesus Christ on the cross, that puts away sin. If you are reading these words and have never made a personal commitment of yourself to Jesus Christ as your Saviour, then you are an outcast as far as God is concerned. He will not receive you in any other way except by the way of the cross of Jesus Christ. You must come to Him just as you are and say, in essence:

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Vile—I to the hound am like,
Wash me, Saviour, or I die.

But now, I speak primarily to those of you who are Christians. If you have allowed sin to come into your life, you cannot expect to be used by the Lord. Oftentimes it is apparently forgotten that Christians *can* and *do* sin. We ought not to sin, but as long as we have the old nature still with us, sin is a grave possibility. And then, too, your sin need not be large in your sight; perhaps it may only seem to be some insignificant trifle. But *any* sin is a huge blemish on your record in the eyes of God. He cannot use us when we cherish some sin—open or secret. Remember: anything that distorts your vision of the Lord; anything that cools your love for His Word, is sin! And such sin can be a stumbling block on your pathway of spiritual growth. Isaiah needed the vision of God's holiness which illuminated his

own sinfulness. You and I need such a vision, if we are ever to have the revival which Christians pray for, sometimes so glibly. That revival must begin with you, and with me; and it must begin with cleansing. Do you have some sin in your life now which is blocking the channel of your usefulness? If so, get rid of it right now! The Word of God tells you how: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

It was only after Isaiah had seen himself as God saw him, and contrasted his own lack of holy living with the purity of God; only when he had cried out: "Woe is me; I am struck dumb!"—then, and then only, did the prophet hear the voice of the Lord speaking to him. And the words spoken were a call to service. I am convinced that when any man, woman, or young person stands in right relationship with the Lord, he will hear a call to service. We must never think for a moment that God only calls certain persons to His service. No indeed! Every Christian is a missionary, a full-time servant for Christ. I believe it was the great Baptist missionary, William Carey, who said: "My business is leading people to Christ, but I mend shoes to make a living." It was out of such humility of spirit and willingness to be used by the Lord, that God called Carey to the mission field. This ought to be so for each of us Christians. Your main business is pointing out the way of life to the unconverted, though you have a secular job to meet expenses. Of course we know that God does set some apart for complete Christian service, and happy is the man or woman, young man or young lady, who is so called. But every Christian has the responsibility of telling others of The Lord Jesus Christ. As we must realize, one day we shall have to give account of our faithfulness at the judgment seat of Christ.

Let it be said immediately, however, that while God uses human instruments, He does not *need* us to make known the Gospel. There is a poem which is oftentimes quoted to show Christians the importance of serving the Lord. It begins like this:

Christ has no hands but our hands, to do His work today;
He has no feet but our feet, to guide men in His way.

With all due respect to the poet who penned those words, let me say that if the Lord has to depend on man—on you and me—to get His work done, then He is pretty “hard up”! But God does not have to use us, to depend upon the frailty of man. He is perfectly capable of bringing His will to pass without human endeavor, if He so desires. He has all the angelic host above at His command, and can use them to proclaim the truths of salvation to an unregenerate world. Yet how glorious that He does deign to use us; that, in spite of our weakness, He puts His cleansed vessels to work. We furnish the weakness, humility, and willingness; He furnishes the strength and spiritual power.

The next thing we must notice is that God never forces anyone to serve Him. The offer which came to Isaiah's ears was a call for volunteers:

I heard the voice of the Lord of all saying: “Whom shall I send? Who will go for us?” (vs. 8, author's translation.)

If you are a Christian, you have heard this call! It has reached you before. Or, if not, it certainly reaches you right now! In our modern day when a man, a woman, a fellow, or a girl looks for a job, about the only things that seem to matter are easy work, a high salary, relatively short working hours, a number of days off, and comfortable working conditions. Unless a business firm is prepared to offer these advantages, a great many people will not even consider the job. Possibly this is one of the reasons why so relatively few young people go into the Lord's vineyard of full-time service. For He offers the Christian worker only hard work, long hours, relatively small salary, no days off, and oftentimes the poorest of working conditions. Look at the commission Isaiah received from the Lord after he acknowledged his willingness to go where the Lord wanted him:

And He said: “Go, and say to this people: ‘Keep on hearing and pay no attention!’ and ‘Keep on looking, but do not perceive!’ Cover the heart of this people with layers of fat, and let their ears be unresponsive, and their eyes be pasted shut, lest they should see with their eyes and hear with their ears, and pay attention with their heart, and should turn and be restored” (vs. 9, 10, author's translation).

It is not an easy, or a pleasant task, to warn people of coming judgment and to tell them that their character and

good works will take them to hell but will never take them to heaven. Yet that is the job the Christian minister, missionary, or worker has set before him. But, although earthly compensations may be small, how great is the heavenly gain! The Apostle Paul knew this well, for he wrote: "In my opinion, whatever we may have to go through now is less than nothing compared with the magnificent future God has planned for us" (Romans 8:17, Phillips paraphrase).

Well, we have seen Isaiah's recognition of his sin, his cleansing at the hand of God, the call of God to full-time work, the response of the prophet, and the commission of the Lord. Let us now ask: "What is your response, for the call has come to you, too?" If you are not born again, if you are not a Christian, then God calls you, not to service but to personal faith in the Lord Jesus Christ as your Sin-Bearer. You need to recognize your sin, and see yourself as God sees you. You need a Saviour to cleanse your sin, and only the Lord Jesus Christ is capable of accomplishing this. You can become a child of God and have the assurance of sins forgiven right now, if you will believe to the Saviour just as you are, commit yourself to Him, and ask Him to be your Saviour.

If you are a Christian, then God calls you too. He calls you to a holy life, free from the entanglements of the world, the flesh, and the devil. He calls you to devoted service and willing obedience to His will revealed in His Word.

And now, just a word to those among our readers who are young people. God extends to you not only a call but a challenge, to give your life in full-time service: the greatest calling in all the world. Let me put it this way. Never go into the ministry or the mission field unless you *know* the Lord wants you there. Do not let anyone *talk* you into it! Do not be lured by literature picturing, in glowing terms, the work of the ministry or mission field. But, if you feel led of the Lord to obey the call, do not let anyone keep you away. It may be that right now some young person may hear the Lord speaking, calling you to dedicate your life to His service. If so, right where you are, tell the Lord of your willingness to go all the way for Him, and ask His guidance.

One cannot live the Christian life unless he has the life to live. How is it imparted?

THE CHRISTIAN LIFE (1)

by THE EDITOR

"EXCEPT a man be born again, he cannot see the kingdom of God" (John 3:3)

Before we can discuss the Christian life we must clarify the word "Christian," for it is often employed to denote that which is entirely foreign to its signification. Not long ago, for example, we read of a case in point. On a cruise ship that put in at Zanzibar, a passenger asked the captain whether it was possible to get a drink of liquor at any eating place at that port. The captain replied: "Mohammedans form the greatest part of the community here and, of course, they do not drink the stuff. But you can get a drink in Zanzibar by telling them that you are a Christian." The captain made the mistake that multitudes make—he supposed that the passenger, simply because he was not a Mohammedan but came from a so-called Christian country, was a Christian.

To be a Christian—a "Christ-one"—one must be born into the family of God. For contrary to popular opinion, God is not the spiritual Father of all men, neither are all men brothers (see e.g., John 8:42-44). God is the Creator of all men, and all men are neighbors. God is the Father only of those born into His family. Members of that spiritual family alone are brothers and sisters.

How does one become a member of the family of God? By the new birth. Our Lord declared that "except a man be born again, he cannot see the kingdom of God," nor can he enter it either (John 3:5).

Everyone is born into this world with natural life. But to be a Christian, one must have a new life, life which is received by regeneration. And regeneration comes by an act of God; it is imparted by the power of the Holy Spirit and by the

Word of God (1 Pet. 1:23), entirely by grace and through faith (Eph. 2:8), faith in the Lord Jesus Christ as the Son of God and as personal Saviour from sin (John 3:16). And how does faith come? "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

To be a Christian, therefore, it is necessary that a man or woman be born again through faith in the Son of God and His atoning sacrifice on the cross. No one can possibly live the Christian life until he has that life to live—the very life of Christ Himself residing within, through faith. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Yes, believe on Him, and live.

QUESTION BOX

No. 1431. In Titus 2:13, where the Apostle Paul teaches us that we should be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," are we to understand that the two phases of our Lord's second advent are alluded to, that is, (1) "that blessed hope," as referring to His coming into the air to meet His own; and (2) "the glorious appearing," as indicating His return in power to this earth?

We have consulted with some of the ablest Greek scholars that we know, and it is the consensus of opinion that "that blessed hope and the glorious appearing" cannot allude to the two phases of our Lord's return, as has been suggested in the question, but that the expression denotes an identical event. The "blessed hope" of the Church is to see Him in rapture. It will indeed be a "glorious appearing" that we shall behold. It is interesting to observe that the same Greek root that is found in Titus 2:13, for "appearing," is used in Hebrews 9:24, where we are told that our ascended Lord now entered heaven to "appear" in the presence of God on our behalf; and in Hebrews 9:26, which speaks of His once having "appeared" on this earth to put away sin by the sacrifice of Himself.

No. 1432. Did Christ die for the sins of all men and women or only for those who believe on Him?

Christ died for all. "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time" (1 Tim. 2:5, 6). Our blessed Lord's death satisfied God's justice not simply for a certain number of sins;

His sacrifice was an infinite one because of His Person, because He is the eternal Son of God. By His death He made available propitiation for the sins of all. However, in God's sight His Son is the divine *Substitute* only for those who believe in Him. "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" (John 3:16).

No. 1433. Is the expression, "Let your conscience be your guide," a scriptural one?

If you mean, "Is the expression found in the Bible?" the answer is "No." Moreover, it is not a safe rule to go by. The Christian's guide is the Word of God, the Bible. Only when one's conscience is enlightened by the Word is it a safe counselor.

No. 1434. What connection is there between the trumpets of Leviticus 23:24 and the trumpet of I Corinthians 15:52?

There is no connection between them, insofar as we are aware. The trumpets of Leviticus 23:24 have to do with gathering the Israelites in a holy convocation; they may allude, in a distant way, to the re-gathering of Israel at the end of the age. The "last trump" of I Corinthians 15:52 clearly relates to the resurrection of the saints and the translation of the Church, that is, the Rapture.

No. 1435. Please tell me what is meant by Romans 9:21

We quote the verse: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Read in its context, the verse is seen to be a divinely inspired illustration of the absolute sovereignty of God to do as He wills with His creatures.

No. 1436. In I Kings 7:13 it says that "King Solomon sent and fetched Hiram out of Tyre." Is this Hiram the King of Tyre of chapter 5:1? If so, how could Solomon send for him in such a way as described?

The two Hirams are not identical, of course. Read verse 14 of I Kings 7. This Hiram was a widow's son, and his father, a Tyrian, had been a brass worker from whom the son doubtless received his skill.

No. 1437. What does the word "Amen" mean?

"Amen" means *it is true, so be it, or let it be established*. In Jeremiah 11:5, the expression, "So be it, O Lord," might be rendered: "Amen, O Lord." The word also bears the connotation of *steadfast*. Our Lord Himself is spoken of as "the Amen" (Rev. 3:14), for He is the Steadfast One, the Establisher.

Satan can tempt you but cannot make you sin

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

The Greatest Spiritual Awakening in Our Lifetime

A Genuine Awakening. Few members of our reader-family, we suppose, have failed to see, either in the evangelical press or in secular newspapers and periodicals, reports of the Billy Graham Evangelistic Crusade in London. One might assume that very little, if anything at all, could be added to what has already been said. This is not so, however. Much more may have resulted from this campaign than has come to light to this time. It may possibly lead to a revival in Britain such as England has never seen. On the other hand, it is not beyond the bounds of possibility that, if those who have been convicted under Dr. Graham's preaching of the truth of the Gospel, during the recent campaign, do not go on with God but reject the Spirit's appeal to them, their hearts may become so hardened that a wave of rebellion and agnosticism may sweep the British Isles, from which there can be no recovery.

The impact of the Billy Graham meetings has been tremendous, far surpassing, perhaps, even the expectancy of Dr. Graham's most ardent supporters and prayer partners. God has done exceeding abundantly above all that was asked or thought. Make no mistake about it; not only London, but all England, and Scotland, and Ireland have felt the power of God working through His servant. Great Britain has been rocked to its foundations within the past two months. God's hand has been upon Dr. Graham. The Holy Spirit has used him as a mouthpiece. The claims of Christ have been presented forcefully. Thousands have been genuinely saved. Other thousands, Christian people, have

been deeply stirred. Still others have been brought under conviction.

We have heard it expressed that the reports that have reached us have been exaggerated; that (1) they have issued from the Graham publicity directors; and (2) they represent only the American viewpoint. Nothing could be further from the truth. We have corresponded with friends in England and have talked with other British friends who were present during all or most of the campaign. These were Christian people. We have also discussed the matter with two men from England who make no profession of Christ, who have yet stated that all Britain has been moved by the spiritual impact of the Graham campaign.

These pages have carried, upon occasion, excerpts from *Intelligence Digest*,* a monthly review of world affairs edited in London by Kenneth de Courcy. *Intelligence Digest* is not a religious but a secular publication. However, one-third of its June issue (Air Mail Edition) is devoted to the historic crusade that was completed about twenty-four hours before the *Digest* went to press.

We quote below, verbatim and in full, about five pages of Mr. de Courcy's report. Bear in mind that the esteemed editor of *Intelligence Digest* does not express himself in evangelical terminology such as we are accustomed to reading. He gives us a splendid picture, however, of the history and impelling results of the Billy Graham Crusade.

THE BRITISH AWAKENING

In the tenth week of the Billy Graham Greater London Crusade, when over a million people had been to Haringay, the *Weekly Recorder's* columnist Brutus, made a casual remark by way of introducing a comment on Lord Beaverbrook.

Said Brutus:

"We have a new face on the bus sides in London. A few weeks ago it was Billy Graham, and I enjoyed the excitement, the sense of something happening the posters caused--the new face is Billy Beaverbrook."

Is It Only a Stunt?

Is the Greater London Crusade to be thus dismissed? Was it only a successful evangelistic stunt, or was it the beginning of one of the greatest awakenings in British history? Was it a passing phenomenon, or part of an historic trend?

*Subscription price, \$10.00 a year, 12 issues. Address *Intelligence Digest*, 14 Old Queen St., Westminster, London, S. W. 1, England.

No doubt the Press, as a whole, hoped it represented no more than a successful stunt. But, at the beginning of the last week of the campaign, when Harringay and relayed audiences had reached as much as 65,000 per night, the Archbishop of Canterbury had agreed to take part in the final meeting.

Billy Graham's preaching, if no more than a stunt, would disturb nothing; but if it is the beginning of an historic awakening, it will disturb everything and everybody. Some people have long prayed for such a disturbance; others have long feared it. There is a clash of opposed forces.

Billy Graham directs his attack at the whole condition of human affairs, with challenge and power.

The object of this article is to attempt an appraisal of the facts, and, to answer the question: Is it all a stunt or is it an awakening?

Different from Former Revivalists

Many Press commentators have devoted their pens to comparing Billy Graham with revivalists said to arise in every generation. But Billy Graham cannot be understood at all if he is compared with people like the late Aimee Semple McPherson. He is not in the same context in any sense whatsoever.

The Archbishop of Canterbury did not decide to take part in the great Wembley meeting on May 22 without first having satisfied himself, by searching inquiries, that Dr. Graham is in an entirely different context. It is not merely a question of different methods; it is a question of context, of basic theology, training, intention, and churchmanship.

One of the most influential Roman Catholic papers in America, *The Pilot*, did not compliment him upon his Boston mission in 1950 in an editorial headed "Brava Billy," without having reached conclusions similar to those of the Archbishop. Many prominent Roman Catholics have been to Harringay, and strongly approve of Dr. Graham's preaching.

International Importance

This remarkable young man—whom many believe to be a God-sent messenger to warn us all of our situation in these dangerous days—is of first-class international importance. At home in America he has addressed over 8,000,000 people; he speaks on nearly 500 radio stations every week with a listening audience of over 10,000,000; and he writes a newspaper column in 73 papers reaching 15,000,000 Americans.

The Graham Evangelistic Trust budget is over \$2,000,000 annually. Although Dr. Graham himself is paid only a modest fixed salary, he carries the burden of raising the income of the trust which makes his work possible.

Supreme Conviction

The world has drifted so far into disbelief, that its popular newspapers have failed to understand the source and power of his convictions. Many commentators, therefore, think his preaching must be showmanship. In fact, it is inspired. Its force is not due to Americanism—it springs from a supreme conviction. The Archbishop of Canterbury and many leading Churchmen are fully convinced of this. So, too, are President Eisenhower and some of Britain's most influential statesmen.

A Remarkable Story

The full story of Billy Graham's mission in London is more than remarkable. No newspaper has yet published the full story of what has

really happened. Perhaps the course and outcome of this extraordinary campaign does not suit Fleet Street. Perhaps what has occurred represents the beginning of a revolt against everything with which the Press has compromised—and upon which popular circulations are now based.

No High Level Support

Dr. Graham was, at first, sponsored by only one fairly important man—the Bishop of Barking. Apart from him, not one man or woman of major importance gave his or her name to this campaign.

The sponsors included a few almost unknown Anglican clergymen; one back-bench Scottish M.P.; a few non-conformist ministers; a retired Indian Army General; and one or two private citizens of whom the country had never heard.

Inspired Risk

These men were convinced that Dr. Graham had a message, and was suited to a mission in Britain. The very obscurity of these men should have arrested our attention before ever success was achieved; because they were, by character, the very last men to have risked so much, had they not been inspired.

Many earlier efforts had been made to bring about an awakening. Each may have helped to prepare the way, though none achieved what it set out to do. This failure applied to the Anglican Mission to London; the Methodist Commando Campaign; Mr. Tom Rees's Albert Hall meetings (which, although largely attended, never reached the nation)*; the attempt to launch International Christian Leadership; Christian Statecraft; and the Mildmay sponsorship of distinguished preachers from America, Australia, and Japan.

All these failed to awaken the nation, although one cannot say that these efforts contributed nothing to the overall build-up. No one will ever know how much or how little they counted. Some had distinct weaknesses; some promised well; but none proved powerful.

The Bishop of Barking

In the twilight which followed so long a string of disappointments, many became oppressed; but the Bishop of Barking had clearer vision than others. He saw through all these disappointments, and became convinced that a big Crusade in 1954 would hit the hour of the appointed time, and that Dr. Graham and his team were in the right wavelength, and would preach an acceptable theology.

Had he proved wrong, his own career would have been gravely hurt; the cause of evangelism would have been set back by many years; and the public would have sunk still deeper into their spiritual lethargy. The Bishop took grave risks—but his judgment proved correct.

*This remark is not to be construed in any respect as being a slur upon our friend, Tom Rees, with whom Mr. de Courcy is well acquainted. Rather, it is a statement of fact. Literally thousands have been led to Christ through Mr. Rees's ministry, which has been particularly effective in his Royal Albert Hall campaigns. However, this ministry has not reached the heights throughout the nation that the Graham crusade has developed. Mr. Rees has himself written to your Editor, in regard to Billy Graham's witness in London: "If Tom Rees has slain his thousands, surely Billy Graham has slain his ten thousands."—*Ed.*

Less than £100 to Spend

No important Church movement would endorse the decisions of these men. There was no money available. Only a society known as the Evangelical Alliance would play. This society began to organize the Greater London Crusade Executive, without so much as £100 to spend. Unhappily it had, and still has, weaknesses which will not easily be overcome.

Dr. Graham's movement in America provided about £50,000, and sent a staff across the Atlantic to prepare the campaign. That £50,000 was collected by his own team from thousands of sincere people in the U. S. A. and Canada. Some money came from other countries. Nearly all was given at sacrifice by men and women of deep convictions.

Dr. Graham and his entire team came without payment of any kind—even for their own expenses. All have exhausted themselves in this great mission.

World-Wide Prayer Movement

Slowly, a little British money began to come in; and slowly a world-wide prayer movement was built up consisting of thousands of devout people in almost all parts of the world, pledged to pray for London.

It is said by experts that never before in Christian history has such a prayer movement been organized to concentrate on one single objective of this kind.

Organization Build Up

Alongside this, were organized a group of 2,900 counsellors intended to aid inquirers; a 3,000-strong choir; and a team of 1,500 stewards. All were subjected to prolonged and careful training—the counsellors over a period of many months.

The big idea was to attract the London masses by modern publicity; to hold them by attractive presentation of age-old doctrines; and to follow them by trained people. Inquirers were to be counselled on the spot; sent to the Churches of their own choice; and thereafter followed up for one year by the Navigator System, and, of course, by their local clergy or ministers.

Three Problems

The main problems were:

1. Would the masses come?
2. Would they respond?
3. Would the Churches play?

The Masses Come

The masses did come. Over 3,600,000 attended Harringay, the White City, and Wembley. In addition, there were nearly 500 relays by G. P. O. telephone lines to other towns and cities of Britain, including Liverpool, Glasgow, Brighton, Southampton, Cardiff, and Swansea. Large halls were packed with people, solely to hear a broadcast. There were nearly 250,000 at the last two meetings on May 22. The meeting on May 22 was the largest in the history of the Christian era in Britain and America.

They Did Respond

During the campaign, over 30,000 came forward in public, and applied to be sent to their Churches with differing problems or convictions. It is believed that this number represents only a part of those who made definite decisions to amend their lives in one way or another.

It is doubtful if the Churches have had such an intake in the space of three months for a very long time—possibly for centuries. To take

at one example a small Church which holds 150. Before Larringay, its congregation numbered about 50. Now it has standing room only. Scores of Churches have an impressive story to tell.

The Churches Played

More Churches played than many observers expected. The Archbishop of Canterbury and a body of Anglican Bishops came out in public support; while other Churches of all Christian denominations gave marked support or sympathy.

Can the Churches Contain the New Movement?

It is to be noticed that both the first (18th century) and second (19th century) evangelical awakenings failed to find full satisfaction in the Churches. The 18th century awakening led to Methodism, and that of the 19th century to the Keswick movement, still embodied in the annual convention held in that town.

Will the Churches be able fully to receive and contain this third awakening? If so, it will prove far more important than either of the earlier ones.

There are signs that this current movement is far more catholic, is likely to be much bigger, and that it will find expression within the Churches.

Converts' Problems

There is one factor now present which was absent in the past. Many new converts feel that if the preaching of Dr. Graham is incorrect: (a) What can the critics offer in its place, which has practical effect? (b) If his view on the design of history is incorrect, what then do the Creeds in fact mean, and what alternative hope does the modern Church offer?

Until recently, there was no such general sense of urgency, nor any feeling that the issues were so clear cut.

Facts the Church Must Face

We have to satisfy an educated, critical, and deeply worried public opinion, which is inclined to accept everything or nothing. If Dr. Graham's theology is not correct, what is to be preached as an alternative? The days have gone when public opinion will accept mere pious hopes—or so it would seem.

It would seem that the Churches must now face the fact that—rightly or wrongly—a mass of public opinion refuses to conform to a mere system of churchmanship, and, for the most part, demands either complete freedom or dynamic conviction in the form of a personal spiritual revolution. Only then, it would seem, is there willingness to accept a system of worship.

Short of such an experience, it would seem that the ordinary person finds churchmanship difficult—if not impossible. Figures show that exceptions to this are few—probably at the most about five to ten per cent. of the British population. And that is reckoning churchmanship in the most liberal sense.

Clear Alternatives

Our observers are inclined to think that the average man now sees no choice between frank agnosticism and general acceptance of Dr. Graham's message. He feels that either make sense. Short of some dynamic personal experience which seems to be like a blind man receiving sight, frank agnosticism is the average man's choice, and is prevalent

even amongst churchgoers who, nevertheless, think that the social discipline of churchgoing is valuable.

There is, of course, a deep gulf between polite acceptance of an ordinary custom and downright conviction—two different things—and only a dwindling minority accepts the former.

In our opinion, Britain is, therefore, hovering on the verge of a choice between full acceptance of the whole supernaturalistic concept, and an agnosticism sometimes accompanied by ethical aspirations, but more often anarchical.

What the Figures Suggest

The figures suggest that a major awakening is about to occur. Dr. Graham's mission is discussed everywhere. The cases of total and dynamic conversion are numerous, and are to be found in surprising instances.

When a Harringay meeting was relayed to Bournemouth, the local sponsors had to take no less than 14 halls. In Cambridge, approximately half the University attended meetings, with hundreds of conversions.

In Birmingham, 9,000 people came to hear Dr. Graham preach; and in other cities and towns the response was equally impressive.

Four thousand members of London University went to hear Dr. Graham; while Oxford sponsored a service of great importance which had wide support and results.

Thousands, of all classes, went to Harringay to criticize, and left to thank God for their visit, and determined to devote their lives to the Church. Facts, figures, letters, personal statements—all pile up to confirm this.

Far-Reaching Political Reactions

The political reactions to a nation-wide awakening would be far-reaching. If the supernaturalistic concept is accepted, then the whole world outlook alters; and those who once agitated for certain materialistic solutions will no longer believe them to be the answer; nor can the convert believe in any compromise with Communism.

Socialism Hit Head On

Dr. Graham preaches that it is sinful to covet; yet Socialism is based upon that very thing. The Socialist covets what belongs to others, and asks for Parliamentary sanction to take it. The implication of Dr. Graham's preaching is that such a form of Socialism is wrong.

Dr. Graham says that to go slow on a job is to steal the time for which someone has paid. This has distinct political implications. He preaches supreme parental responsibility; whereas the Socialist believes that the State should partly assume that which Dr. Graham preaches is the duty of parents.

There can be little doubt that a major evangelical awakening would detach hundreds of thousands, if not millions, from the Socialist concept. His preaching may not clash with the private ideas of old-fashioned Labor men, but it hits the convinced modern Socialist head on. No honest observer can escape this conclusion.

Warning to Conservatives

But what of the Conservatives?

Dr. Graham's sermons do not leave the Conservative free to do as he likes. He preaches the sanctity of the family and property; but he also preaches that the family and private wealth are trusts, and that violations or misuses must be answered for.

He does not allow that man has Divine sanction to siphon another's wealth; but he also preaches that private wealth spent only on pleasure, and family life violated for selfish reasons will be called into judgment.

He preaches that every financial resource and the family should be devoted to God's plan for a man's life, and that the Divine plan will never hurt anyone else.

Thus, the Conservative also is faced with implications which are far-reaching.

Dr. Graham's preaching leaves no place for a life devoted to pleasure-making; challenges us as to the use we make of our wealth; and disputes our right to do as we like in family life. Above all, it challenges any idea that we are entitled to be secret Christians or to compromise between worldly advantage, social usage, and private convictions.

In fact, we are all of us faced by a revolutionary challenge; and most of us—if we accept it—must alter our ideas over a whole range of things.

Our Conclusions

This publication frankly comes out for Dr. Graham, and believes that an historic and appointed awakening is imminent.

We believe that there is a supernatural origin of all matter, and a supernatural design for human affairs. We believe that the disasters which occur are due to rebellion on the part of mankind against God, and are of man's making and not God's will.

We believe that God has, however, decreed a limit to the time of human freedom to rebel. That time phase will, we believe, be closed by Divine intervention before man's rebellion brings about total catastrophe.

We Stand with Dr. Graham

We do not think that the world is going to be destroyed by H-bombs or C-bombs. We do believe that human beings must, nevertheless, use their talents, exercise judgment, and endeavor to honor God to the utmost possible extent until such time as He will destroy the world by a sovereign act.

We believe that millions of people are hungry for such convictions, and will respond to them as never before; and that such a response is about to occur, and is a part of God's over-ruling plan. *Thus, we stand with Dr. Graham.*

Millions Detest It

We believe that, on the other hand, such convictions are detestable to millions who even prefer the risk of annihilation by A-bombs to observance of Divine restrictions upon personal and national conduct. This antagonism—however foolish and unreasonable—is age-long, and accounts for all human rebellion and its consequences.

We believe that, at this critical hour in human affairs when it would seem that all is at stake, it would be cowardly in the extreme to conceal our beliefs, though publication of them may cause offense to many. This we regret, particularly in the cases of those whose sincere doubts keep them from belief.

A New Volume

Finally, we believe that if all those who do believe in the supernaturalistic concept, and do look for Divine intervention at a certain point in time, would proclaim their faith, the response would soon be almost world-wide—sweeping everything before it.

When he speaks of the more than 30,000 who "came forward in public . . . [and] who made definite decisions to amend

their lives in one way or another," Mr. de Courcy states the truth but he does not go far enough. If we understand the matter aright, 34,586 signed decision cards, professing salvation and new life found in Christ, while other multitudes of Christians were stirred and revived.

Certainly Dr. Graham was God's chosen vessel for the proclamation of the Gospel in London in the Spring of 1954. God gave him power and there was abundant fruit. And He seems to have given him favor in many spheres of society. After the campaign closed, "Cassandra" (William Coombs), who earlier had scoffed openly at America's "hot gospel" in his column in London's *Daily Mirror*, devoted more than a page to his "second thoughts" on the man whom he had called "a Hollywood version of John the Baptist." Said he:

"I think that he [Graham] is a good man. I think that he is also a simple man. And goodness and simplicity are a couple of tough customers . . . In this country, battered and squeezed as no victorious nation has ever been before, and disillusioned almost beyond endurance, he has been welcomed with an exuberance that almost makes us blush behind our precious Anglo-Saxon reserve. I never thought that friendliness had such a sharp cutting edge. I never thought that simplicity could cudgel us so . . . hard. We live and learn."

The prayers of God's people have been answered for Britain. Let us continue to pray, that the results of the crusade may abide and grow.

On Different Scales or the Same?

We would willingly have others perfect, and yet we amend not our own faults. We would have others severely corrected, and will not be corrected ourselves. The large liberty of others displeaseth us, and yet we will not have our own desires denied us. We will have others kept under strict laws but will not ourselves be restrained. Thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves.—*Thomas à Kempis*.

The antagonism between light and darkness is always extremely strong when the full council of God is proclaimed.

EPHESIANS

by LEHMAN STRAUSS*

INTRODUCTION (Continued)

II. The Conflict in Ephesus

Not until "divers were hardened, and believed not . . ." did Paul begin to feel Satanic resistance. After that, some who heard Paul speak the Gospel "spake evil of that way before the multitude" (Acts 19:9).

Before examining more closely the conflict in Ephesus, recall Paul's mention of it in the following descriptive words: "I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are *many adversaries*" (1 Cor. 16:8, 9). Later, in his second epistle, he adds: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life" (II Cor. 1:8).

Two antithetical reactions to the preaching of the Word in Asia appear. Be assured that God's Word did not return unto Him fruitless. It never does. When we come to examine the conquests in Asia we shall see, then, how the Word of God grew and prevailed. But the sword of the Spirit is two-edged (Heb. 9:12), affecting those who will not accept it as well as those who do. The antagonism between light and darkness, truth and error, is always sharp wherever and whenever a man preaches the whole council of

*Mr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., is the author of several expository volumes.

God. Because he preached only a half-truth, the ministry of Apollos never created a stir, although he spoke boldly. But when Paul came among them they heard the Word of the Lord Jesus in all its fulness, and the struggle between the forces of righteousness and sin became more open.

In the city an attempt to imitate the work of God was begun by one of the evil priests and his seven wicked sons. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth" (Acts 19:13). Little did those imitators, dealing in sorcery and witchcraft, know how terrible is the name of our Lord Jesus Christ against those who misuse that holy name. They thought they imitated the ministry of Paul, but they were ignorant of the fact that Paul did nothing of himself. God wrought the miracles by the power of the Holy Spirit. God did not tolerate those blasphemous imitators but dealt a hard blow to Satan's emissaries and their sinister practice of the black arts. Paul had many adversaries, not the least of these being "the rulers of the darkness of this world" (Eph. 6:12).

The apostle faced opposition in still another form. Professional sculptors made silver images of the goddess Diana and sold them for profit in Ephesus. The leader of the silversmiths' "union" was Demetrius, who seemed to have the power to call together those workmen of like occupation (Acts 19:24, 25). When Paul went throughout Asia teaching that "they be no gods, which are made with hands" (vs. 26), sales for the silver shrines dropped and a trade riot broke out. Gaius and Aristarchus, Paul's companions in travel, were dragged to the public theatre to be made a spectacle of (vs. 29). Since the preaching of Paul had not only hurt the sale of images but had challenged the right of the Ephesians to worship Diana, wild excitement continued for the space of two hours amidst the shouting of the natives of Ephesus: "Great is Diana of the Ephesians" (vs. 34). Note their chief concern. When Demetrius spoke to his fellow-craftsmen, he said: "Sirs, ye know that by this craft we have our wealth" (vs. 25). The honor of their goddess Diana was a secondary interest; financial gain was their main concern.

Pious and religious shouts were but a cover-up for their real interests. Into the midst of this frenzied mob Paul would have gone to defend his companions, but some of his friends, who resided in Asia, restrained him (vss. 30, 31).

Such are the conflicts where the true Gospel is preached. Unfair and illegal business enterprises cannot survive where the Word of God goes out in power. As A. B. Simpson has said: "A Gospel that goes down to the heart of Wall Street and turns business upside down must have some power in it." The incident with the tradesmen and the public demonstration climaxed the conflict in Ephesus.

III. The Conquest in Ephesus

We will conclude our introductory study to the Book of Ephesians by glancing briefly at the extent of the victory wrought by God through Paul in Asia. First, "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks [Gentiles]" (Acts 19:10). The conquest reached far beyond the city limits of Ephesus. Even Demetrius testified that "not alone at Ephesus, but almost throughout *all Asia*, this Paul hath persuaded and turned away much people" (vs. 26). Such geographical gains are not appreciated until one realizes that it was to those seven churches in Asia, Ephesus being one of the seven, that the ascended Lord sent those last letters through John in the Book of The Revelation. To witness to Ephesus alone would never satisfy the heart of the Apostle Paul. This aggressive missionary of the early Church would not rest until all within reach of the Gospel had heard. The noteworthy advance of the Gospel in a pagan land was a remarkable stride in the founding of the church at Ephesus. The Church in our day cannot boast of such an accomplishment. Multitudes have not yet heard.

The measure of the conquest is seen in a demonstration of supernatural power in the performing of miracles. This was brought to our attention earlier in this chapter when we considered the conflict, namely, Satan's attempt to imitate the work of the Lord (Acts 19:13).

Through Paul, God had wrought special miracles in healing the diseased and casting out evil spirits. All miracles are

the exercise of the direct power of God, performed sometimes through various instruments, and at other times apart from any instrument. In the case before us, God wanted to bear witness to both His messenger and His message, so He worked the miracles of healing through His servant. Thereby He authenticated the message in a special way. Any attempt on man's part to duplicate these miracles is a poor imitation indeed.

The people at Ephesus had been held in superstition and trickery for many years, so God exhibited His might in a manner that would both confirm Paul's ministry and condemn as preposterous the work of the exorcists and the powers of darkness. This was a mighty victory for the Gospel. The victory is seen still further in the punishment which had fallen upon the wicked sons of Sceva.

A final glance at the extent of the conquest brings us to the great consecration service where "many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19:18, 19). Thus these new converts showed the sincerity of their confession. The Gospel had triumphed and they got right with God without weighing the cost. "So mightily grew the Word of God and prevailed" (vs. 20).

It was with genuine believers, such as some of these, with whom Paul had the joy of working in the day of the church's beginning in Ephesus. Oh, that a mighty wave of conviction of sin might sweep through our congregations today, and that men and women might destroy openly their tools of sin and vice!

(To be continued, D. V.)

Moses was the exponent of the law and his face had to be veiled so the children of Israel could not look upon it. Under law, God had to veil His face so no man could behold it. Under grace in the Person of Christ, He has removed this veil, and in the unveiled face of Christ we behold, without fear, all the love of God and all the glory of God.

God is unceasingly at work to fulfil His purposes. Are we, as Christians, co-operating with Him in the tasks which He has assigned to us?

THE GARDEN OF THE SOUL

by J. STUART HOLDEN*

I*N the morning sow thy seed, and in the evening withhold not thine hand" (Eccl. 11:6).*
"We rejoice in hope of the glory of God" (Rom. 5:2).

This conjunction of a prophet's fervent exhortation and an apostle's glowing vision, conveys to us a view of Christian life and duty which has at its heart a challenge. For it is impossible that we should "rejoice in the hope of the glory of God" apart from that faith in the perfection of His purposes which urges us to move toward their fulfilment along the pathways of sacrificial service which His Spirit indicates as His will for us. The visions of the Gospel--of light shining more and more unto the perfect day; of victory over every evil thing; and of love blossoming out into holiness; of a Church steadily exerting redemptive influence, challenge faith to its inmost living fibre. The fellowship with Himself, unto which Christ calls us individually, is not in itself an end. It is intended to make us increasingly willing and competent for the carrying out of His work in the world.

The prophet, of whose searching soliloquy upon life this word is, in part at least, the reasoned conclusion, has found disappointment in its prizes, and vanity in its pursuits sought and maintained as ends in themselves. But he is no cynic, for he believes in God. He is convinced that life can

*Miss Eva Bestley, of London, England, has sent us this previously unpublished message, by the late Dr. J. Stuart Holden, which he delivered when he was the vicar of St. Paul's (Anglican) Church, Portman Square, London. The address was taken stenographically by Miss Bestley and transcribed especially for Our Hope.

be redeemed from vanity by the devotion of its energies to the high purpose for which it has been bestowed. It is part of his philosophy that the meaning and full value of life depend, not upon its circumstances but upon how it is actually lived. So he urges his contemporaries to live vitally, to heed no inward reluctances when duty utters its imperious demand, and to give no dissuasive consideration whatever to apparently unfavorable conditions.

His conception of life, and that declared in the Gospel of Christ, are one. All life is a seed-sowing: just a business of planting and tending and harvesting. Every man has his own particular plot for which he is peculiarly responsible, the garden of his own soul. And every man has also access to the field of the world, an obligation he cannot evade. His activities in both these spheres are closely related. What he is in the one governs what he does in the other. Every man determines the quality of his own harvest and, in part, reaps it with his own hand. And every man is ultimately responsible also for that greater part of his own harvest which he, in the nature of the case, cannot himself gather.

Our Lord sets forth the work of the kingdom of the heavens in terms of seed-sowing, and declares that "the good seed are the children of the kingdom." We have, possibly, fallen into the error of restricting our thought of seed-sowing to the dissemination of truth in such doctrinal forms as have, by their helpfulness, commended themselves to our minds as the best authentic declarations of the Gospel. But He is not our authority for such limitations, for He made it plain that the sowing of the good seed is not simply preaching and kindred activities, but the vital, sacrificial expression of spiritually-renewed personality. That is the seed which has quickening affinity with every kind of soil, and each of His disciples, living as He Himself lived, lays the foundation of many harvests. All His teaching, as well as the compelling influence of His redeeming love and illuminating example, is directed toward the creation in them of such moral personality, and that in view of its immeasurable influence. For who can estimate the extent of the harvest which results from a single seed-grain? This is the significance of His unvarying emphasis upon the value of the individual. Like

His own life, that of His true follower is to fall into the ground and die. He is literally to lose his life. It is thus that the followers of Jesus Christ make their maximum contribution to the extension of His program. There is, in fact, no other way.

But neither the Old Testament writer, nor He whose way he helped to prepare, suggested that seed-sowing is an easy, effortless, or uncontested form of service. There are deterrent influences which ceaselessly play upon Christian life to thwart its pledged purposes. How full of rebuke, and how searchingly final, is the prophet's comment: "He that observeth the winds shall not sow, and he that regardeth the clouds shall not reap." This is not just a bit of mere moralizing; it is positively protective counsel. For a farmer who knows his business does not wait until an ideal day encourages his sowing; he cannot afford to. He sows his seed and trusts the disintegrating and reintegrating forces of nature to keep that which he commits to them against the coming autumn. Deterrent prudence would simply be costly faithlessness. So, too, our supreme life-duty must be carried on just as wholeheartedly, with just the same faith and courage. If we wait for ideally favorable weather for the sowing of the good seed, for the investment of our lives in the field of human need, we shall die waiting. All of which, being interpreted and re-inforced by the teaching and example of Jesus our Lord, simply means that no circumstances ever excuses His followers from living that purposeful life of self-sacrificing, obedient service to which our glad acceptance of the priceless gift of eternal salvation unreservedly obligates us. "In season, out of season" we are to sow the seed.

Now the New Testament is most emphatic in the optimism of its outlook. It sees that the enterprise of Christian faith and obedience is moving, not toward final gloom but toward unutterable glory, not toward a setting but toward a rising sun. Its vision is of unqualified victory, of God's universal reign, of triumphant love unclouded by disappointment. Its faith is that God's resources are not exhausted, nor His plans subject to revision. How great is our need today of a renewal of the joyful energies of Christian hope, of the hope that is born and inspired of confidence in Him!

There are men, even good men, who see nothing but the brightness which is behind, who are apt to see nothing but gloom around and ahead, nothing between this present and the furthest horizon but dimly-relieved darkness. It would almost appear as though they believe that the development of modern life is altogether too much for God, as though things had got out of hand beyond likelihood of recovery. Of course, there is nothing new in all this. Even in Old Testament days there were pessimistic believers whose faith was focussed in the past, who persistently harked back to times of great national deliverances from evil, to the days of great heroes, as though these were the only days of God, and, as a result, they missed God's immediate manifestations. But they were not left without witness. For from among themselves arose prophets, God-chosen and God-taught men, who rebuked their exclusive identification of God with history, and pointed forward to yet greater things which He was even then preparing and developing among them. They declared the coming of Him whose advent should be as the dawn which pales every star. They urged them to make ready for Him and, by their insistence on the identity of faith and morality, they kept the flame of true religion alight. They were by no means blind to the tragedies and tendencies in current life; but, to their faith, God was over all. He was working out purposes which far transcended even the highest experiences of His people, as the glory of harvest transcends the seed-sowing of Spring-time. They realized that He works just as surely by slow processes as in swift crises. They saw Him at work, weaving the texture of human destiny, when others could only see the crossed and tangled threads of human failure and disappointment. God's very nature was the security of their faith. It was inevitable that they should be derided. And in due time, the time already pre-determined, the better era they had foretold came.

Thus were these men, who in their own generation sowed good seed and rejoiced in the hope of the glory of God, vindicated. From their experience we, of this age, may still learn the lesson of persistent faith and confident courage. Christ, by His appearing, not only justified their hope but,

by His example and teaching, confirmed and set His seal upon the forward look which validates faith. For He encouraged His followers to move with Him toward an infinitely more glorious future. It was a large part of the Evangel that, as they followed Him, they should have the light of life. Things should become brighter and better as they went on in His ways, from strength to strength, from grace to grace, from glory to glory. Time was their ally; the future was their friend. They should do greater works, discover ampler resources, see the ripening of richer harvests than those for which the present afforded opportunity.

Not only did He encourage His followers thus, but in Himself He exemplified also the confident hope to which He summoned them. We think of the circumstances in which He Himself sowed the good seed—homeless; encompassed with suspicion which hardened into actual bitter enmity; exposed to scurrilous slander, religious intolerance, and faithless friendship; and an ignominious death. Yet how radiant was His outlook! How sanguine His expectation! How invincible His hope! How dauntless His courage! How inextinguishable His faith! Behind all its passing unreality of this world He saw a permanent reality, the will of God, finally irresistible, moving steadily forward to its destined fulfilment. Yes, Jesus Christ our Lord is the great believer in the harvest which must result from the seed falling into the ground, and the dying of a corn of wheat. And when, at length, He gave Himself in the supreme sacrifice of all, it was not as one overborne by defeat; it was as one who rejoiced in the hope of the glory of God, as one who was assured of the triumph of eternal righteousness and love.

Admittedly, the outlook to-day tends rather to confound than to confirm hope. Interest in the Gospel is desperately hard to awaken. Young life seems to have made its own moulds, which are vastly different from the devotional forms of other days. All this combines to make the evangelistic duty of the Church increasingly difficult to fulfil. The call to sow the seed, more insistent to-day than ever, finds us apparently less favorably circumstanced, less adequately equipped for the fulfilment of this obligation than any age has ever been. Perhaps—who knows—the surest way of

bringing about that revival for which we all long and pray, is to express our faith in God by taking up, with new determination, the work He has assigned to us as individuals. For God is unceasingly at work. And the conditions which confront His Church in the world are crying out for His people to co-operate with Him, to plant and water in the rejoicing certainty that He will give the increase. When shall we learn the elementary fact that true Christian faith is inherently blind to dark clouds, deliberate and deaf to adverse winds. It is part of its genius to ignore the apparently disadvantageous. The one consideration which determines its course in any situation is: what does God expect? It lives by confidently, and rejoicingly, and even recklessly committing itself, in the face of everything that opposes its purpose, to Christ and His way.

Never was this message of the confidence and hope which has always inspired Christ's followers to the adventurous tasks of God so aptly responsive to our need as today. We need not despair about the bewildering changes that are taking place in many parts of the world. If we have really caught the vision of that joy which was set before our Lord, for which He was content to endure the cross, what shall we not be prepared to sacrifice in order to make our most effective contribution towards man's redemption through Christ? Our love to Him must express itself in willing obedience, careless of cost. It is here that we must, in all sincerity, examine ourselves. Can it be that our love is at a low ebb because we take too much, as a matter of course, the profound facts of our faith? Is our love to Him little more than mere sentiment, without passion and without energy? Not until the love-fire is rekindled on the altar of our hearts are we likely to give ourselves to seed-sowing.

Let me close on the high note of rejoicing certainty. The sower will reap in due time. The harvest is as certain as the nature of God. We journey, not toward the darkness but toward the dawn. We abound in the work of the Lord, if for no other reason than this—we know that our labor is not in vain in the Lord. Are you tempted to doubt if this is really so? Then look back upon your own experience of life. Has not the light become clearer to you as you have walked

in it? Have not your varied experiences of sorrow and joy, of suffering and anxiety, quickened your powers of apprehensions, and so brought to fulfilment in you the promises of Christ? Then set yourself anew to the task of His assigned purpose in the confidence that He has a plan for you and for the world. Go out with the light of the morning on your face, to reflect in your service the "hope of the glory of God" in a world which so surely needs it.

BOOK REVIEWS

by KENNETH O. BOUTON

Bible Themes from Matthew Henry. Edited by Selwyn Gummer. Van Kampen Press, Wheaton, Ill. Cloth binding, 254 pages. Price, \$4.50.

Matthew Henry needs no introduction to Christian readers. This compilation has been made that his writings may be more appreciated in the present day. The arranger and editor, Selwyn Gummer, has selected themes from Matthew Henry's *Commentary* which are pertinent and practical.

Frank Colquhoun has outlined each of the twenty-six subjects presented. These are placed at the end of the chapters. The purpose of the outlines is to stimulate thought and suggest further study.

Some of the subject titles are: Discipleship, Judgment, Neighbour, Obedience, Sanctification, and Uncleanness. The readers of this book will find enjoyment, enlightenment, and enrichment in its contents.

Daniel and the Latter Days. By Robert D. Culver. Fleming H. Revell Co., Westwood, N. J. Cloth binding, 221 pages. Price, \$2.50.

Dr. Culver, in a sub-title to his book, calls it, "A Study in Millennialism." The first part of ninety pages discusses the "Premillennial View." The Millennium is defined as the period of time between the resurrection of the just and the unjust. It will begin with the visible return of Christ and, during the Millennium, the saints of the first resurrection will be associated with Christ in His reign. The author opposes the postmillennial and amillennial views by showing that Premillennialism has its basis in the Bible as a whole.

The second part of the book examines the specific prophetic portions of Daniel 2, 7, 8, 9 to 12. The premillennial view is shown to give the best explanation of the predictions of Daniel's prophecy. There is a long bibliography, making possible additional study on the subject. The book is especially for students of prophecy, pastors, professors, and persons generally interested in its important topic.

Variety in Your Preaching. By L. M. Perry and F. D. Whitesell. Fleming H. Revell Co., Westwood, N. J. Cloth binding, 219 pages. Price, \$2.50.

The co-authors of this excellent volume are well qualified for their task. The evidence for this is found in the book itself. The key word, as expressed in the list of contents and the title, is "vary." Variety in preaching is not for the mere sake of interest and entertainment, but for effective and convincing preaching. There is a wealth of material presented. The suggestions are timely and succinctly stated. Transitions, illustrations, conclusions, etc. are dealt with in a most helpful way. An entire year's preaching program is set forth. An index is included as a time saver. This book will be of value to ministers and students, and should furnish a timely text-book for our Bible institutes and theological seminaries.

Ellicott's Commentary on the Whole Bible (Volumes VI, VII, VIII). Zondervan Publishing House, Grand Rapids, Michigan. Cloth binding, 563, 468, 641 pages. Price, \$5.95 per volume.

These volumes, covering the New Testament, are a part of eight on the whole Bible, edited by Charles John Ellicott and now reprinted. Volume VI contains the Four Gospels; Volume VII, Acts to Galatians; and Volume VIII, Ephesians to Revelation. While it is true that the binding does not make the book, it is also true that a good book and a good binding make an excellent combination. These books are beautifully bound in red and black and gold.

There is a wealth of material here for the English reader. In Volume VI there are thirty-seven pages of prefatory and introductory material on the New Testament. Each New Testament book has an introduction and an outline. The King James Version is used for the text which is printed at the top of the page. The comments, expositions, and explanations of the text are printed beneath. A number of scholars are responsible for the expositions.

The editor's expression of the purpose for the volumes will create a desire to read them. He says, "All these [English readers] are now earnestly craving to have Scripture brought home to their hearts . . . by meditative comments, comments of our time and age, comments that help to make the Book not only better understood, not only more revered, but more loved; more felt to be life to the inner man as well as light to the appreciative mind."

The commentary is conservative and scholarly. It is concise and clear. Its message is easily read and understood. It will prove helpful and stimulating to pastor, teacher, and student.

Living to God inwardly is the only possible means of living to Him outwardly. All activity not moved and governed by this is fleshly and a positive danger to the soul. It is not devotedness, for devotedness is devotedness to Christ, and this must be in looking forward to being with Him. Activity without communion is to be dreaded. To live to Christ, the heart must be with Him.

LETTERS

Grateful Missionary

To the Editor:

Just a note of appreciation for the ministry of *Our Hope* as it comes into our home month after month. We receive it through the courtesy of your missionary gift subscription plan, and we want to express our thanks for this kindness.

It is a thankless task in some ways—I look after a little Bengal paper and thus know a little about what an editor contends with—and is a good testing ground for patience and love. On the other hand, it must be a joy to be responsible for a fine ministry such as *Our Hope* has . . .

R. ALLAN ALCOBN
Chandpur, East Pakistan

Dr. Ferre's Position

To the Editor:

I have been a subscriber to *Our Hope* for a few years and value it highly. I am a Methodist minister and, through the years, have tried to "keep the Faith."

A recent book, *The Sun and the Umbrella*, by Nels F. S. Ferre troubles me very much. Dr. Ferre teaches in Vanderbilt University School of Theology.

If you can give an estimate of this book, I should appreciate it.

W. W. WILLARD
Woolrich, Pa.

Have no confidence in Dr. Nels Ferre, a disciple of Emil Brunner. In Ferre's book, "Christian Understanding of God," he denies the doctrine of the virgin birth of our Lord and even gives a certain amount of credence to the blasphemous conjecture that the blessed Son of God was the illegitimate son

of a German mercenary soldier from a Roman garrison near Nazareth.—Ed.

True Account

To the Editor:

Your story, "The Napkin Must Be Unwrapped," in the May issue (p. 658), is absolutely true. The preacher was the late evangelist, J. T. Martin. . . . The lawyer was John Martin. The town was Leadville, Colo.

The story appears in full in my book, *Viewing Life's Sunset from Pike's Peak*, a biography of J. T. Martin. . . .

A. D. MUSZ
Louisville, Ky.

Book of Life

To the Editor:

If God writes a name in the Lamb's book of life, is not this an act of His sovereign grace which saves? If, after all, it can be erased, this salvation is not permanent, and the teaching advanced by some that one may be saved today and lost tomorrow holds good.

God knows the end from the beginning. Will He write names in the Lamb's book of life which He knows, in the end, will have to be expunged? If any of the names which God Himself has recorded have, in the future, to be eradicated, what has happened? Have they done something, or failed to do something, which makes this removal obligatory? If such is possible, then we determine our own eternal destiny. . . .

Are there two Lamb's books of life—one in which names are written which cannot be deleted, and another from which every one must be? Or is there only one, upon whose pages God writes "every name . . . from the beginning to the end of time to begin with," indiscriminately? If permanency

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 c. record is uncertain, how can one infer that his name is written in heaven? Revelation 20:15 reads: "Whoever was not found written in the book of life." Had they ever been found there? Does the statement that they were "not found written" there tell us that, at one time, they were

(Dr.) J. A. HOFFIN
 Turks Island, B.W. I.

The subject is a puzzling one. It is the Editor's view that there are two books: (1) the book of life, into which the names of every person born into this world are written at birth; and (2) the Lamb's book of life, wherein are written only the names of those who have been born again through faith in the Son of God. From the former, names can be blotted out; and they are, when bearers of the names reject God's revelation. From the latter, no

name can be erased once it is entered.—Ed.

Another Grateful Missionary

To the Editor:

It is a good surprise that nine volumes of *The Annotated Bible*, by A. C. Gaebelien, have reached me in safe condition... as a free gift. So they are set apart to be used in our Bible School of Chittagong Hill Tracts. I am really pleased to inform you that our school is richly blessed with these books. Even before entering into a study of them, it is a great pleasure for me to see them being heaped upon a table. Like a miner, I am happily preparing myself to dig out spiritual treasures from them....

Words cannot express enough my thanks. Let it be sufficed to say that we owe unspeakable thanks to God first of all, for every blessing received is given by Him; and then to your reader-family for sending these books containing spiritual wealth for our Bible School.

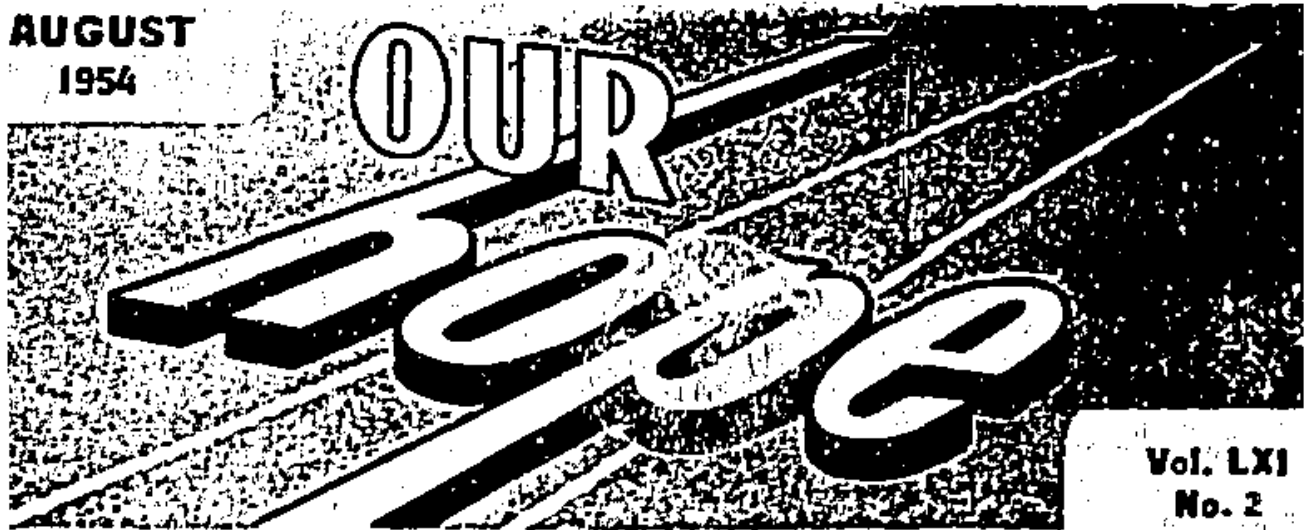
A. DALA
 Arthah, India

If Any Men Be In Christ, He Is A New Creature

(11 Cor. 5:17)

If we are saved by the grace of God it means not only that we are delivered from perdition, but that we are new creations in Him. The condemnation is to know a thing and not to work it out. We know that we have experienced the grace of God, but are we living the life of regeneration in our actual experience? We take the Christian view up to a certain point and exploit it according to our belief. The average Christian says: "Oh, yes, I am saved." Well, produce your goods: Where are the characteristics in you that Jesus Christ taught us to expect in a Christian? In what way are you different from other men? Are you just as hard in driving a bargain as they are? If Christianity does not affect my money and my marriage relationships, it is not worth anything. Today men are asking, not so much: "Is Christianity true?"; but: "Is it real? Does it amount to anything in actual life?" If I have a personal relationship to the Lord Jesus Christ on the basis of His redemption, it will show in the way I live, in the way I act towards others. "Old things are passed away; behold, all things are become new."
 —Oswald Chambers

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Frank E. Gaebelin, Publisher

E. Schuyler English, Editor

Editorial Notes

IMPRESSIVE scenes are recorded in the life of our blessed Lord in the fourth chapter of the Gospel of Luke. The devil had ended the temptation, completely defeated. He had tested Him, the second Man, and found nothing in Him. He was the sinless, the holy One who could not sin. The enemy left Him for a season. Then the Lord returned to Galilee. It was a return in the power of the Spirit. The whole province was stirred and, as He taught in their synagogues, all who heard Him glorified Him.

And now our Lord came to His own home town, Nazareth, where He was brought up, the Nazareth whose inhabitants had the reputation of being ignorant people, so that it had become proverbial: "Can there any good thing come out of Nazareth?"

Our Lord never failed to attend the synagogical services on the Sabbath, and therefore He visited the synagogue. Doubtless it was the same synagogue to which His virgin mother and Joseph belonged, where He attended as a Boy and listened to the reading of the Law, His own Law, and the Prophets, the Prophets which spoke of Him.

We suppose it was the custom then, as it is still in certain synagogues, to call on some one to read the appointed portion, called the *Hafstora*, from the Prophets. They called on the Lord Jesus that Sabbath morning and He found the portion in Isaiah, beginning with the sixty-first chapter. He began to read: "The Spirit of the Lord is upon Me,

because He hath appointed 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." Then He released the sacred scroll and gave it back to the rabbi.

All eyes were riveted upon our Lord. Why did He not read on? They expected Him to read the entire portion selected for that Sabbath, and here He only read a few sentences in the beginning. He gave His reason for this action when He spoke and said: "This day is this Scripture fulfilled in your ears."

If He had read on in Isaiah 61, He could not have spoken thus; for the next sentence after He stopped reading, announces "the day of vengeance of our God," the day of wrath, followed by the promised mercies of the kingdom. The acceptable year of the Lord is still here, in which there is the preaching of the Gospel to the poor, the healing for broken hearted ones, deliverance for the captives of sin, and healing for the spiritually blind. And as He spoke, unfolding His great mission, all wondered at the gracious words which fell from His anointed lips. Alas! They knew Him not, for they asked: "Is not this Joseph's son?" But how could such words come from one who was but Joseph's son? But our Lord knew "no prophet is accepted in his own country." The history of the past proved it, and it is still true. His testimony would not be accepted in His own country and in His own city.

So Christ reminded them what had happened in the days of Elijah and Elisha. There were many widows in Israel in the days of Elijah, when the heaven was shut for three years and six months. But Elijah was not sent unto them; the Lord instead sent him to a widow in Sarepta, a city in Sidon, to a widow there who was a Gentile. There were many lepers in Israel in Elisha's day, but none of them was cleansed save Naaman, the Syrian, and he was a Gentile. His own people were passed by and the two great prophets of such significant names Elijah (*My God is Jehovah*) and Elisha (*My God is salvation*), indicating our Lord's Deity and His saviourhood, turned to the Gentiles. So would He,

rejected by His own, pass them by and the Gentiles would receive the blessings.

They understood Him. When the Apostle Paul stood before the temple mob, addressing them, they listened to him, until he said: "And He [the Lord] said unto me, Depart: for I will send thee far hence to the Gentiles" (Acts 22:21). As soon as they heard this, they cried: "Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air," they were ready to murder Paul (vs. 22, 23).

So it was in Nazareth. All the people in the synagogue were filled with wrath. They rose up and thrust the Lord Jesus out of the city. Then they led Him to the brow of the hill on which Nazareth was built, ready to cast Him down headlong.

Then He proved He was not "Joseph's son." They had Him securely in their grasp. The mob led Him to the hill, but ere they could execute their murderous intention He vanished, "passing through the midst of them, [and] went His way." It was the same in Jerusalem, when they picked up stones to stone Him, and He suddenly disappeared (John 8:59). Though in the garb of humiliation, His omnipotent power was at His disposal. No one could touch the life of the holy One. No stone could strike Him, nor could they murder Him on the hill of Nazareth.

Christ's rejection today is even greater than His rejection in the city in which He was brought up. They rejected Him as one garbed in a servant's form, one who had read the Scriptures to them. How little they knew of Him, apart from His words of wisdom, grace, and truth, and His deeds of kindness and power! They were angered because He had spoken of the Gentile widow and the Gentile leper, because He had indicated that mercy would be extended to such as they.

Christendom today rejects the Christ who died, the Christ who arose from among the dead, the Christ who is the living Head in the highest heaven, the Head over all things, the Head of the Church. They reject the Christ who has de-

monstrated His power in salvation through the Holy Spirit, whom He sent from heaven to earth.

In Nazareth they rejected our Lord as Joseph's son; Christendom rejects Him as the Son of God, risen from among the dead, the living Christ. In Nazareth they rejected His words; in Christendom they reject the Gospel sounded forth in the power of the Spirit of God.

This ever increasing rejection is the sign of the fast approaching end of the age and the coming of that day of which Isaiah 61 speaks, that portion which the Lord refused to read in the synagogue of Nazareth, "the day of vengeance of our God."

—From the writings of the founder, A. C. G., 1929



Until . . .

At the present time our Lord Jesus Christ, having been raised from among the dead and having ascended through the heavens into the third heaven, is seated at the right hand of the Majesty on high, upon His Father's throne (Eph. 1:20; Heb. 1:3; etc.). David made a prediction about the Son's present place on His Father's throne, and the duration of that present position. "Sit Thou on My right hand," wrote the Psalmist, prophesying the words of the Father concerning the Son, "until I make Thine enemies Thy footstool" (Psa. 110:1). "Until" denotes that there will be a change, that the day is coming when Christ will no longer sit in His present place but elsewhere. It will be in that day when all His enemies are crushed under His feet.

There are a number of Bible prophecies that speak of a throne that does not belong to the Father but the Son. In the Old Testament, for example, we read that He that sitteth in the heavens shall laugh, and that He says to the heathen: "Yet have I set My King upon My holy hill of Zion" (Psa. 2:6). Jeremiah has something to say about this also: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby He shall

be called, "THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

These predictions pertain to an earthly throne and an earthly King; a King who will be the Son of David, who will reign in righteousness, whose throne will be on the earth as a benediction to Judah and Israel. His name is THE LORD. It is the Son's throne, and not the Father's, that is alluded to in these promises.

Our Lord Himself, while He was on earth, predicted concerning His earthly throne: "Verily I say unto you, That ye which have followed Me, in the generation when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). It is to this same throne that He referred when He sent His message from heaven to the church at Laodicea: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3:21). This will be an earthly throne, the throne of His father David, concerning which Gabriel, the heavenly messenger, announced to the virgin, Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto Him the throne of His father David" (Luke 1:32). This will be His throne by inheritance and by reward.

When will our Lord receive this throne? It was not given to Him when He was on earth the first time. Then He suffered, and bled, and died. He was crowned with thorns but not with any diadem. But He is coming again, coming to earth to reign, and that will be the time when He will destroy His enemies and ascend the throne which the Father will give Him. "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). Nor will He be accompanied by His holy angels alone, but will bring "all His saints" with Him in glory (Col. 3:4; I Thess. 3:13).

Something must take place before the Son leaves the Father's throne to ascend His own. His Church, His blood-bought bride, must be taken to be with Himself. Why do we say this? First, it is because it is so predicted in the Scriptures. He cannot bring with Him His Church until the

Church is with Him. There is another reason also. He has now a work to do at the Father's right hand, and it is not yet completed. He is seated at His Father's throne today to act as our Priest (Heb. 4:14), our Intercessor (Heb. 7:25-27), our Advocate (I John 2:1-2), and to give gifts, through the Holy Spirit, for the ministry and to the Church (Eph. 4:8; cf. I Cor. 12:1-11). All these exercises of power on the Saviour's part are needed by the Church while she remains on the earth. However, when the Church is taken to Himself in rapture, these needs will cease; for then, in reality, His people will be "a glorious Church, not having spot, or wrinkle, or any such thing" (Eph. 5:27). Then our Lord's high-priestly intercession and advocacy will be required no more. There will be no more trials and temptations for the Church, no more sinning to be forgiven, no more defilement to be cleansed, no more burdens to be borne. There will be no tears to be wiped away from the eyes of His bride—no sickness, no sorrow, no death, but all will be life and light for her.

When that day comes, the glorious day when the Son holds His bride in His very presence, the great day when the Father is ready to make Christ's enemies His footstool, the Son will rise from the Father's throne and will pass again through the heavens, this time earthward, to ascend the throne of His glory. He will do it surely, but not until . . . Until what? Until His foes are put under His feet.

This fast-dying age, this present age that lies in the lap of Satan, needs that throne. To read the newspaper any day is to have proof of this fact. May God grant that the return of His Son will be soon. And it may be, indeed! Heaven may, at this very instant, be preparing to receive the bride of Christ. The doors of the house of many mansions may now be swinging wide to receive the Lord's purchased possession, His Church. The waning years have been a time of waiting on His part and on ours, and the intensity of the expectation increases with each passing day—to see Him face to face, and to be like Him; and to see Him, who was once rejected and crowned with thorns, vindicated before this world as He comes in power and great glory to don His many crowns as King of kings and Lord of lords.

Commendation in Three Words

The last chapter of the Epistle to the Romans contains, in great part, the personal greetings of the Apostle Paul to various Christians at Rome. Thus this chapter is generally glossed over or read very superficially. It is a mistake to treat it in such a manner, for there is more in its names, salutations, and descriptive phrases than at first meets the eye.

The first sentence of verse 10, for example, says: "Salute Apelles, approved in Christ." This is the only time that this man is mentioned in the Scriptures, so that we know very little about him. The meaning of the name is obscure. Perhaps he was one of the unheralded and slightly regarded believers in the church at Rome. He may have held no office and it may be that his gift, whatever it was, did not cause him to be in the public eye. Apelles may have been a plain man, without obvious talent or striking personality. Only three words are used to characterize him, but what words: "*approved in Christ.*"

There is no higher commendation than to be approved in Christ. To every one of us the Spirit has bestowed some spiritual gift or gifts (I Cor. 12), of which we are stewards; and "it is required in stewards, that a man be found faithful" (I Cor. 4:2). It does not matter whether that gift, or those gifts, be so patent and prominent that others will observe them, but it does matter completely how the gifts are administered. The gifts of preaching and teaching often bring those who possess them acclaim from their fellows. The gifts of faith and prayer may go unheeded among men. But God, who sees into the heart and discerns hidden motives, knows who is faithful, who is weak in faithfulness, and who is faithless. To be faithful is to be "approved in Christ."

One day the stewardship of Christians will be manifest, "for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Then the works that abide, works likened by the Holy Spirit to gold, silver, and costly stones, will be rewarded in grace; whereas the works that burn, as wood,

hay, and stubble, will vanish away (I Cor. 3:11ff). In that day it will be seen who is approved in Christ. For the rewards will not be meted out in accord with how much or how little men have praised us or our testimony, but as to our faithfulness in employing the Spirit's gifts to us. Not all of us can be Pauls, or Careys, or Spurgeons, or Brainerds, or Moodys. Some of us are commonplace, as was Apelles. Nothing is hidden, however, in the sight of the Almighty God who is our heavenly Father. May we, like Apelles, be faithful, so that it can be said of us: "Approved in Christ."



Trust and Obey

Certain promises that God has made in His Word are conditional, so that the only way that we can avail ourselves of them is to meet His terms. God's conditional promises are obtained by our unconditional surrender to Him.

There are multitudes, for example, who seldom think about God and never seek His will who, in an hour of peril or genuine trial, will call upon Him. The godless and blasphemous passenger in a falling airplane may cry out: "God help me!" But he has no claim to divine help and no reason to expect it, for he has not fulfilled the stipulation of God's promises. It is true that it is written in the Scriptures: "Call upon Me in the day of trouble: I will deliver thee." However, this promise, taken out of its context, is no promise at all. There is a condition.

Indeed God is faithful and will deliver those who call upon Him, *provided* they have met His prerequisite. The complete sentence, of which we have cited only a portion, is this: "Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psa. 50:14, 15). He whose heart is filled with praise and thanksgiving to God, who lives in obedience to His revealed will, will experience His aid in time of trouble, and will glorify God. However, he has no right to expect divine help unless he acknowledges God and His Word.

There is another passage of Scripture that is likewise

misunderstood and misapplied upon occasion. It is Proverbs 3:5, 6: "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." If we are to know God's will and look for His guidance, we must meet the articles of agreement. He has not promised to direct our paths irrespective of our lack of faith, regardless of our spirit of independence. Before we look to Him to lead us we must distrust ourselves and trust Him, and we must be obedient to Him and His Word.

Observe, first of all, that we are told: "Trust in the Lord with all thine heart." Nothing less than whole-hearted faith in Him is required of us. There are multitudes in the world who have a very small god who is unworthy of trust, even in the little things, and certainly incompetent to settle eternal issues; for he is no god at all. But how many Christians there are who would limit the power of the one true God, our heavenly Father! They trust in Him for the forgiveness of their sins, for salvation, but they do not trust Him to sustain, and help, and keep them. Even Moses, a man of great faith, when confronted with God's promise that Israel would have flesh to eat in the wilderness, doubted and asked: "How?" Jehovah answered: "Is the Lord's hand waxed short?" (Num. 11:23). If we trust in the Lord with all of our hearts, that faith will bring Him into the scene and will know no difficulties. It will not lean upon its own understanding. It will not ask: "How?" It will realize that man's wisdom is to be laughed at, and that the impossible is possible with God.

Then we should notice that it is written: "In all thy ways acknowledge Him." To acknowledge the Lord in all our ways is to take Him into account in them, to be obedient to His Word in everything. In our Christian service? Of course; but also in all our ways—in business, in the home, in raising the children, in the classroom, in friendships, in recreation, in plans for the future. In all our ways He is to be acknowledged. Nothing is to be done contrary to His will. The great principles of godly living, which are revealed in the Scriptures, are to be adhered to. We are not to be guided by expediency or personal judgment, but

by that which He has spoken, as it is written in the Bible. We are to trust, and we are to obey.

Are you seeking God's will for your life—not some other life, but your life? Are you looking to Him to guide you about an immediate problem? He has promised to direct your path, Christian, but that promise is conditional: that you trust Him with *all* your heart and acknowledge Him in *all* your ways. If the path is not plain, if the Lord's leading is hidden from you, the fault is not His but yours. "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."



Sins of Omission

There are very few Christians who are not guilty of two sins of omission: prayerlessness, and the neglect of the Scriptures. The Editor is aware of his own failure in these respects. Even such a devoted saint as Andrew A. Bonar confessed, in some of his writings, his deficiency in these matters, but we suspect that Dr. Bonar was more severe in his criticisms of himself than his conduct warranted.

Two paragraphs from Bonar's diary, helpful to the Editor, may be helpful to our reader-family also.

Yesterday I preached with great freedom and ease at Tealing twice, and then in the evening at Newtyle. In riding home at night I had a sweet season of prayer and praise. Tomorrow I go to Glenshee to be at the Communion in that glen in the open air. Tonight I gave myself to prayer and waiting on the Lord. I have not been much in the spirit of prayer, but I see several things more clearly this night. I see that prayerlessness is one of my great sins of omission. I am too short, ask too little, ask with too much want of forethought. Then, *too little meditation upon Scripture*. I must also resist the temptation of doing or reading anything before having found God in private and wrestled with Him. Also, some time must be found for this before family worship. The reason for prayerlessness when I am home is that my heart is not fixed upon God alone.

I have been conversing much with men, and been much outwardly engaged, but I have not been closely, or for any length of time, *with God Himself*. I see, too, that to be close with God gives abundant strength, and is like light shining upon a gloomy country in summer time: it makes things look different indeed. I ought to preach and speak always, *as not*

alone. I should have the feeling that the Father is with me, to draw souls while I speak.

It was because Dr. Bonar had such exercise of soul, under the influence of the Holy Spirit, that he was a saintly and fruitful servant of God. Certainly his longing to know the Lord better and his discipline of himself are examples to us, for these things are needed today as much as they ever were, if not more. Alas, many believers know but little about them. Prayer, more prayer, and still more prayer is one of the marching orders to the ambassador for Christ. And God's presence must be sought daily, through the reading of the Word, and meditation upon it. We need to be occupied with Christ, the Man in the glory, if we would be like Him now. Without these desires and the exercises that develop us spiritually, we cannot help but drift with the perilous currents of our times. Let us spend more time with the Lord, beginning today!



Correction

In the June issue, on page 717, we printed an article from the pen of the late Dr. J. Stuart Holden, entitled "The Redeemed of God." In a footnote accompanying the article, it was stated that this message had not been published before but that it was a message delivered by Dr. Holden when he was the vicar of St. Paul's Church, Portman Square, London. It was taken down stenographically by Miss Eva Bestley and sent to us for us in Our Hope.

Our attention has been called, by Dr. Wilbur M. Smith, to the fact that "The Redeemed of God" composes a chapter of a book by Dr. Holden, *A Voice for God*, published by Fleming H. Revell Co., now of Westwood, N. J., in 1932. Subsequent correspondence with Mr. William R. Barbour, president of the publishing house, reveals that the book is now out of print. Mr. Barbour says that it is quite all right for us to have used the article.

Doubtless Dr. Holden did deliver the message from his pulpit. Miss Bestley took it down and transcribed it, unaware of the fact of its publication, years earlier, in *A Voice for God*. We simply want to set the matter straight, and to express our appreciation to Dr. Smith for his vigilance, and to Mr. Barbour for his gracious spirit.



Missionary and Subscription Funds

Lately we have received a number of requests, from missionaries at home and abroad, and ministers in rural areas, for Our Hope and some of our book titles. Donations to our subscription and book funds will help defray the expenses involved in acceding to these petitions. Perhaps you would like to have a share in such a ministry.

We are extremely grateful for the contributions sent to us recently, which are acknowledged below with thanks.

Our Hope Missionary Subscription Fund, May, 1954: Nos. 54-45M, \$3; 54-46M, \$7; 54-47M, \$10; 54-48M, \$2; 54-49M, \$12; 54-50M, \$3; 54-51M, \$2. Total, \$39.00.

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STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

Aug. 26-Sept. 6—Ligonier, Pa.: Bible Conference (sponsored by the First Presbyterian Church, Pittsburgh, Pa.).

Aug. 29—Pittsburgh, Pa.: First Presbyterian Church; morning and evening.

Dr. Homer A. Hammtree and Mr. Paul Beckwith:

Aug. 1—Wilkes Barre, Pa.: North Mountain Bible Conference.

Aug. 8—Lansing, Mich.: South Baptist Church.

Aug. 9-15—Muskegon, Mich.: Maranatha Bible Conference.

Aug. 23-29—Montrose, Pa.: Montrose Bible Conference.

John B. Marchbanks:

Aug. 13-15—Bryson City, N. C.: Great Smoky Mountains Bible Conference.

Aug. 22-25—Del Rio, Tenn.: Harmony Grove Schoolhouse.

Aug. 26-29—Hot Springs, N. C.: Sleepy Valley Salvation Army Chapel.

Pastor Lehman Strauss:

Aug. 2-8—Lime Lake, N. Y.: Bible Conference.

Aug. 19-15—Highland Park, N. Y.: Bible Conference.

Aug. 21-29—Kerwick Grove, N. J.: Kerwick Bible Conference.

Aug. 30-Sept. 5—East Stroudsburg, Pa.: Pinebrook Bible Conference.

Two Thousand Years . . .

(Acts 1:8)

by EDNA SORRELL KRUSE

Two thousand years ago, the Son of God

Was sent into the world by human birth.

While here, He lived among the sons of men;

With them, traversed the weary roads of earth.

And then He died, the Saviour of the world.

We know of Him. But oh, be ours the shame—

That many do not know He died for them;

That some have never even heard His name!

The anticipation of the return of Christ colored the thinking, motivated the conduct, and inspired the service of first century Christians. This is not the case in many places today. What is the answer? Find it in

RECOVERING OUR HERITAGE

Titus 2:11-15

by VANCE HAVNER*

THE Scriptures tell us that on one occasion David longed for a drink of water from the old well at Bethlehem around which he no doubt had played as a boy. It is a familiar nostalgia that strikes us once in a while when we long to turn time backward in its flight and recapture something from earlier days when, to use the phrase of General MacArthur, life was "simpler and gentler." Of course this business of sighing for "the good old days" can be overdone. "Distance lends enchantment to the view," and we tend to paint brighter haloes around the past than are sometimes deserved. But it is a good thing wisely to look back to our beginnings, and the church would do well today to seek a fresh draught from her Bethlehem wells of early purity and power.

Along about the time of Constantine the church lost three precious things which she has never fully recovered. Here and there, through the centuries, groups of believers have recaptured them and each time it has meant a new chapter in primitive apostolic Christianity.

* Dr. Havner of Greensboro, N. C., needs no introduction to our reader-family. This well-loved and busy preacher, who is constantly "on the road" in Bible conference ministry, has written for Our Hope and other evangelical publications for many years.

1. Our Simple Faith

For one thing, we lost *our simple faith*. A great deal of that simple faith is wrapped up in these verses of Titus: "The grace of God that bringeth salvation to all men hath appeared"—think what you have right here: God, grace, salvation, all mankind; "teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world"—here you have conduct, Christian living, separation from the world; "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"—here is His return; "who gave Himself for us that He might redeem us from all iniquity"—here is redemption; "and purify unto Himself a peculiar people [a people of His own], zealous of good works"—here is sanctification and zealous service. No wonder we read next: "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

When I speak of "our simple faith," I do not mean that the early church did not believe much. I do not mean what some mean today by a simple faith, when they talk of "getting back to Jesus," present-day fads for just following a Teacher and imitating an Example, a sort of Galilean experience on the other side of the cross and the open grave. I know that people get weary of all the confusion these days and long to escape from Bible scholars and bickering sects and to get through to a first-hand experience of Christ for themselves. I believe in being a first-hander. We have too much second-hand Christianity, a hand-me-down experience, a fed-with-a-spoon kind of faith. I believe in an original experience of Jesus Christ, growing your own garden instead of living on spiritual canned goods. It is possible to be like an announcer in a railroad terminal, who calls out the stations which the next departing train will pass through when perhaps he has never been in those places himself. One may even preach about the great stations on the glory road, the cross, repentance, faith, justification, sanctification, and so clear through to heaven, and never see any of those mighty milestones himself.

We can indeed press through the throng and touch our Lord for ourselves, but we must make sure that we touch

the Lord and not a fictitious Christ. He must be the Lord of history, the Lord of the Scriptures, and the Lord of doctrine if He is to be the Lord of genuine Christian experience. There is a sense in which such a faith is not simple. We overdo this talk about preaching simply. Is Romans simple? Or Galatians? Or The Revelation? Take another early statement of faith: "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Is there anything juvenile about that? We shall be exploring the profound glories of that for all eternity!

When I speak of "our simple faith," I mean that it was definite, to the point: it centered in Christ, was not encrusted in the barnacles of man-made traditions. The traveler had not gotten lost in the baggage. The early Christians believed that Jesus was the Son of God, that He died for our sins, that He rose again, that we must repent and believe, that we must live in the Spirit, that our Lord will come again. Read the early sermons of Peter, and Stephen, and Paul and see how they revolved around a few tremendous truths. These early Christians were believers, disciples, and witnesses. They knew what they believed, they believed what they believed, and they lived what they believed. Our Lord said: "When the Son of man cometh, shall He find faith on the earth?" He will not find much of this kind. We are so busy doing so many things the early Christians never did that we do not have time to be what they were, just Christians.

They not only believed the faith and kept it, they contended for it. They had no truck with false doctrine, and the New Testament cries out against error and heresy in terms that sound almost un-Christian to modern ears. The Scriptures deal mainly with doctrine and duty, and both are fearfully unpopular with a generation that has more ear-itch than heart-burn. Sound doctrine cannot be endured today, as was prophesied long ago; and with everybody joining the Goodfellows Club, what we believe does not seem to matter much as long as everybody is friendly. Some Christians, who once championed sound doctrine, beat a re-

treat nowadays and from exalted heights announce that they do not "stoop to controversy." When a man contends for the faith in New Testament style he does not stoop!

Some assert that they have become mellow in later years, but there is a mellowness that precedes rottenness. One does not have to weaken doctrinally to become sweet. Indeed sound doctrine, translated into living, makes a sweet Christian, and nothing else will. It is not orthodoxy that makes crabs of some people. There is no real saintliness that is not rooted and grounded in the truth. But there is an imitation Christ-likeness today that would deceive the very elect. It wears a smile and talks love, and the fatherhood of God, and the brotherhood of man, and makes much of "thinking no evil."

It is true that love thinketh no evil, but that does not mean that loves thinks everything is good. That is gullibility, and we are to try the spirits whether they be of God. The rankest heresy is usually smart enough to wear a disarming sweetness, and Satan does his worst damage as an angel of light. Paul did not hesitate to use that very figure of speech to describe preachers of false doctrine. But then he was not ignorant of Satan's devices as we are. We had better beware lest the siren song of this mock angel choir so charms us that we shall be "taken for a ride" and "sold down the river."

It goes without saying that contending for the faith has its perils. We can lose our radiance contending for rightness. But we can be both right and radiant. Paul was jealous over the spiritual welfare of his Corinthian flock. He writes: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (11 Cor. 11:3). Subtilty and simplicity! How we need to guard today against the subtilties that would lure us from the simplicities!

2. Our Pilgrim Character

Not only did the church lose her simple faith; she lost her *pilgrim character*. These verses from Titus emphasize that characteristic: "A peculiar people . . . denying ungodli-

ness and worldly lusts, living soberly, righteously and godly in this present world"—that is the standard. Under Constantine the church was flooded with baptized pagans. Says Dr. Latourette: "The church, in alliance with a state of pre-Christian origin and flooded by those who came over light-heartedly from paganism, was found acquiescing to much in its membership and in the society which it had embraced within its fold which was quite antagonistic to its professed principles." Harnack said: "As the proofs of the Spirit and power subside after the beginning of the third century, the extraordinary moral tension also became relaxed, paving the way gradually for a morality adapted to a worldly life." In other words, Christians forgot that they were strangers and pilgrims, in the world but not of it, with her citizenship in heaven.

Christians are not citizens of earth sojourning to heaven; we are citizens of heaven sojourning on earth. The Saviour was not at home here. Neither were the saints. We have driven down our tent-pegs and made ourselves at home. The average church-member has become pretty well acclimated to this age. He loves both the world and the things that are in the world. His greatest fear is that somebody will call him an odd number. Our Lord promised us that the world would hate us because it hated Him. But the average Christian is never happier than when he is popular. However, we are pilgrims, not chameleons. We are to be Abrahams seeking a city, not Lots settled in Sodom.

Dr. J. B. Phillips says: "To the writers of these letters [of the New Testament] this present life was only an incident. . . . To these men this world was only a part, and because of the cumulative result of human sin a highly infected and infectious part, of God's vast created universe, seen and unseen. They trained themselves therefore, and attempted to train others, not to be 'taken in' by this world, not to give their hearts to it, nor to conform to its values, but to remember constantly that they were only temporary residents, and that their rights of citizenship were in the unseen world of Reality." He adds: "As we read what they have to say we may perhaps find ourselves saying a little wistfully, 'Perhaps these men were right!'"

I am quite sure that they were right! I know that the phrase "a peculiar people" means "a people of His own," not a "queer people." And yet I am not so sure that we need to be surprised if the world thinks us queer. Peter writes of those "who think it strange that ye run not with them to the same excess of riot, speaking evil of you." Certainly a Christian is eccentric because he revolves around a different center.

When a missionary returns after years in heathen darkness, he is an oddity to your average American. The things that we are so excited about do not seem to register with him. The World Series and the latest television idols and screen hits leave him cold. He looks puzzled as we chatter and marvels at the things for which we spend so much time and money. Mentally he does a little arithmetic and figures how many Gospels he could buy for what we throw away on gadgets. Celebrities over here are nonentities over there. He is an odd number. He has spoken a foreign tongue until maybe he seems a little slow in ours. He lacks glamour and seems lacking in high-pressure go-getter personality, American style. When he gets a good look at the way we play church, he probably wants to get back to the mission field where the Gospel is still good news and where the salt has not lost its savour.

Should it be surprising if Christians, who are all missionaries really, a minority group in a pagan land right here at home, seem out of place in this world? Do we not sing: "I am a stranger here, within a foreign land"? Are we not Christ's ambassadors? Indeed we are not to be recluses and hermits, but we are told that the world knows us not because it knew Him not (I John 3:1). If the world accepts us as one of its own, probably that is exactly what we are! "If ye were of the world, the world would love its own" (John 15:18).

3. Our Blessed Hope

We have lost our pilgrim character because we have ceased to be pilgrims. After Constantine, the church began building the kingdom here instead of "bringing back the King." Which brings us to the third part of our lost heri-

tage, *our blessed hope*: "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." The early Christians looked for the Lord Jesus to return. It colored their thinking, motivated their conduct, and inspired their service. Having this hope, they purified themselves. Such a sense of constant emergency gave them a sense of continual urgency. Of course some went to extremes. The Thessalonians had to be straightened out on this point. But that has been true of every doctrine.

To this day the great rank and file of the professing church has not been noted for its love of His appearing. They have been occupied with building religious empires and ecclesiastical super-corporations. Our great religious bodies, for the most part, are not moved much by the blessed hope. They may affirm it but there is no thrill, no sparkle, no eager expectancy. Anybody can see that it does not cut much of a figure in their thoughts. Other goals loom larger. Big business techniques, the language of budgets, drives, quotas, and statistics tell a tale. We are living in a different world, and there is ground for grave suspicion that the world is affecting us more than we are affecting the world. We need to gear to God's program. And God's program finds its climax in the Lord's return.

We must not emphasize any doctrine out of proportion, but certain doctrines have come in for special emphasis at different periods of our age, as justification by faith in Luther's day. Surely in these latter days only the "blessed hope" gives proper focus and perspective to these troublous times. Tell me what a man believes about that, and I have a pretty good idea of his entire philosophy and program. It orients us, "locates" us, gives us our bearings. If we do not rightly view that divine event toward which the whole creation moves, not far-off but perhaps very near at hand, we shall be trying to do one thing while God is out to do something else. When we recover "our blessed hope," then "our simple faith" and "our pilgrim character" take on completeness and color.

So one might sum up these verses in Titus, with which we started, as the Christian experience in terms of *learning*: "teaching us . . ."; *living*: "living soberly, righteously and

godly in this present world"; and *looking*: "looking for that blessed hope." And that corresponds to "our simple faith," our pilgrim character," and "our blessed hope."

Let me add a word of personal testimony. There was a time when I was enamoured of liberal Christianity and wandered somewhat from the simple faith. God in His grace delivered me. Today I am seeing it becoming fashionable for Bible believers to sit at truce tables with heresy and live at thirty-eighth parallels with infidelity. There is no place for a Panmunjom with enemies of the cross of Christ.

There was a time when I was inclined to take a broad view of the Christian's relation to this world. What I thought was my mind broadening was my conscience stretching! I have lived to learn that friendship with the world is enmity with God. Yet today conservative Christians speak lightly of separation. We have seen the theatre move from down the street into the living room. We have seen Hollywood move into the church. We are seeing a subtle campaign to erase gently the line of demarkation between the church and the world, a campaign that is deceiving some of the very elect.

There was a time when I did not think our Lord might come at any time. It was the beginning of a new ministry for me when I came to love His appearing. But it has become fashionable in strange quarters to poke fun at those who preach prophecy. We know that there is a variety that goes about with a bedsheet and a yardstick explaining beasts, and with no real message about our returning Lord. But at the other extreme are those scoffers who laugh at signs of His coming and forget that such scoffers are signs themselves!

I know that when I was farthest from the "simple faith," the "pilgrim character," and the "blessed hope," it was the most barren period of my life. It does not become us to speak with levity and slippancy concerning any of these precious tenets of our lost heritage. We had better busy ourselves recovering them.

We are gravely worried these days over the menace of Communism. Apparently the Communists are not worried

over the infiltration of Christianity. Most of us Christians are too weak to do any infiltrating. It ought to shame us that we have become so tame that we strike no terror to the powers of darkness. Our forbears crawled out of underground catacombs to upset the Colosseum and overthrow the powers of paganism. The other day Mr. Malik of Lebanon said: "I know Communist leaders. Most of them do not smoke. They do not drink. They work sixteen hours a day. However misguided, they are utterly devoted to their cause. That is not true of most Christians I know. Why do you not in America pay the price? Why do you not press the battle to victory with the weapon that God has given you to win, the *heritage* of the Christian faith?"

We shall have to recover that heritage ourselves. How the church needs a fresh draught from the Bethlehem wells of her "simple faith," "pilgrim character," and her "blessed hope"!

Not Any Good Thing

"O fear the Lord, ye His saints: for there is no want to them that fear Him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Psa. 34:9, 10).

He who fears the Lord need fear nothing else, for "the angel of the Lord encampeth round about them that fear Him, and delivereth them" (vs. 7). Can we take God at His Word? Of course we can, and His Word declares that (1) there is no want to them that fear Him; (2) they that seek the Lord shall not want any good thing; and (3) "no good thing will He withhold from them that walk uprightly" (Psa. 84:11). The Lord will fulfil His promises. Do we fulfil the conditions—to fear Him, to seek Him, and to walk uprightly? All these things are ours by faith.

Yes, we worry sometimes, but we should not; we should trust. There is not room for both in the same heart.

Faith came singing into my room:
 Its other guests took flight.
 Fear and anxiety, grief and gloom,
 Sped out into the night;
 And I wondered how such peace could be—
 Faith said gently: "Don't you see?
 They really could not live with me!"

Here is a relationship that the Bible never treats lightly. For there are privileges and responsibilities that go with

FRIENDSHIP

by CARL ARMERDING*

THERE are three words in our language which are quite closely related to each other and which have a special meaning when applied to Christians. Those words are "kinship," "fellowship," and "friendship."

Kinship is the very genius of Christianity. One may be a member of almost any human organization or group, except the family circle, without being related by blood to the other members of that organization. But such is not the case with the children of God. No matter what their natural status may have been, when they are "born again" they enter into kinship with every other child of God. Kinship is defined as *a consanguineous relationship, opposed to and different from relationships formed by marriage*. Therefore the term is well suited to express the relationship which exists between true Christians. Theirs is a consanguineous relationship of the highest order. That is because they have been redeemed and cleansed by the precious blood of Jesus, the Son of God.

Fellowship is another word which takes on a special meaning when it is used with reference to true Christians. In that case it refers first of all to those who have obtained like precious faith in the Lord Jesus Christ. All such have been called into this holy fellowship by God Himself (I Cor. 1:9). It is not difficult to see that it is the natural consequence, or result, of their mutual kinship in Christ. The practical realization of this is another matter. There are

* Dr. Armerding, pastor of the College Church, Wheaton, Ill. and a long-time contributor to OUR HOPE, is also professor of Bible and Theology at Wheaton College. He has recently been appointed the President of the Central American Mission.

many members of the family of God, alas, who do not have much, if any, cordacious fellowship with each other. But that does not alter the fact that they do share in common the spiritual blessings with which God has blessed us in the heavenly places in Christ.

Friendship is distinguished from both kinship and fellowship in that it is conditional upon obedience. Our Lord Jesus said: "Ye are My friends, if ye do whatsoever I command you" (John 15:14). Strictly speaking, of course, we might say that kinship and fellowship are also conditional, since they depend upon faith; but not in the same sense. Abraham "was called the Friend of God" (Jas. 2:23) because he offered his son Isaac upon the altar in obedience to the command of God when "faith wrought with his works." No wonder the Lord refers to him as "Abraham My friend" (Isa. 41:8). King Jehoshaphat used that very fact as an argument in his fervent prayer when he inquired: "Art not Thou our God, who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend for ever?" (II Chron. 20:7).

We may use the word "friend" rather lightly at times, but Scripture never does. We sometimes refer to a mere acquaintance as a friend. But the Bible gives the true meaning of the term when it says: "A friend loveth at all times" (Prov. 17:17). A true friend is essentially a lover. The root of our own English word bears that out because it is derived from a verb meaning *love*. And "greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). That is why we can sing:

I've found a Friend, oh, such a Friend!
 He loved me ere I knew Him;
 He drew me with the cords of love,
 And thus He bound me to Him.
 And round my heart still closely twine
 Those ties which naught can sever,
 For I am His, and He is mine,
 Forever and forever.

Such love transcends all natural relationships and affections. It is the love of that Friend "that sticketh closer than a brother" (Prov. 18:24).

Another outstanding characteristic of true friendship is faithfulness. "Faithful are the wounds of a friend; but the kisses of an enemy are profuse" (Prov. 27:6, Darby's trans.) A true friend is not blind to one's faults, neither does he ignore them. A true friend is one who lovingly calls attentions to one's faults in the right way and at the right time. Thus, when our Lord dealt with Peter after His resurrection, He was proving Himself his "faithful, unchangeable Friend."

True friendship is also likened to "ointment and perfume" which rejoice the heart as doth "the sweetness of a man's friend by hearty counsel" (Prov. 27:9). It is both soothing and fragrant. The friendship of Jonathan and David must have been like that. "Jonathan Saul's son delighted much in David" (I Sam. 19) even though Saul had said that he would kill David. After giving David "hearty counsel" for his own safety, Jonathan "spake good of David to Saul his father." And right there we see again how friendship supersedes kinship. What Jonathan's friendship must have meant to David in those dark days may be expressed in another proverb which says: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. 27:17).

But perhaps the greatest mark of true friendship is the confidence which one friend reposes in another. The Lord Jesus said: "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). The loving intimacy which exists between the Father and the Son is something which we could never hope to share but for such grace. And we like to think that He is still making these things known to His friends. He says that we are His friends if we do, or practice, those things which He commands us. Simple, is it not? And yet, how few of us qualify!

The Father's word was, *I am Love;*
 Then Jesus left the home on high
 To make this earth the message prove—
I am His Son, and Love am I.

—Translated from A. Vinet's *Sons Ton Voile d'Ignominie.*

Never more than at the present time has the blasphemous teaching of the Roman Church been in evidence. Here is an authoritative and incisive examination of her Mariolatry.

MARY MORE MERCIFUL THAN CHRIST?

ROME'S "MARIAN YEAR" AND HER TRAVESTY
OF THE LOVE AND GRACE OF OUR SAVIOUR

by J. B. ROWELL*

IN connection with the announced "U. S. National Rally," to be held in New York in observance of what the Roman (Catholic) Church has designated "The Marian Year," we find the Romish press almost filled with articles, promoting its observance in America and Canada; in fact, in all parts of the world. Heavy captions read: "Observance Will Honor Immaculate Conception"; "Aims to Promote Understanding of Mary's Place in Redemption"; "To Provide Laity with Opportunities of Demonstrating Their Devotion to Mary" (*The Canadian Register*, Dec. 5, 1953).

The Pope's Prayer

In the same issue of *The Canadian Register*, we read: "The following is the text of the official prayer composed by His Holiness Pope Pius XII":

Enraptured by the splendor of your heavenly beauty, and impelled by the anxieties of the world, we cast ourselves into your arms, Immaculate Mother of Jesus and our Mother, Mary, confident of finding in your most loving heart appeasement of our ardent desires, and a safe harbor from the tempests which beset us on every side. . . O Mary! You are the glory, you are the joy, you are the honor of our people! Amen.

* Dr. Rowell, pastor of the Central Baptist Church, Victoria, B. C., is esteemed in many places as a thorough expositor of the Bible.

So determined is the Roman Church to urge her devotees to have recourse to the Virgin Mary rather than to the Lord Jesus Christ, that she does all she can to glorify Mary and to deceive her people into believing that Mary is more merciful than the Lord Jesus. The whole tenor of "The Marian Year" publicity is for the laudation of Mary, that she might be enhanced in the estimation of the people.

An Apparition of Mary

Even though Scripture abounds in clear statements of the mercy and compassion of the Lord Jesus, we find an account, given in *The Canadian Register*, which tells of Mary's apparition to two children, Maximin Giraud and Melanie Matthieu, who were guarding a few cows on the mountain of La Salette in Southeastern France, on September 18, 1846. This article records Mary's appearing to these children, and saying:

If my people will not submit, I shall be forced to let fall the arm of my Son. It is so strong, so heavy that I can no longer withhold it. If I would not have my Son abandon you, I am compelled to pray to Him without ceasing, and as for you, you take no heed of it. . . . Well, my children, you will make this known to all my people.

Contrast With Scripture

By the statement cited above the cruel thought is sown in the minds of the people that the strong arm of Jesus Christ would fall in wrath on mankind were it not for Mary withholding that heavy arm of judgment. Opposed to this, the Word of God rings out the glad news of the Saviour's compassion: "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

Jesus, The Avenging Lion

Mary, all-merciful; Jesus Christ, all justice and judgment --that is the picture presented in Romanist writings, so as to turn all eyes toward Mary. Note this blasphemous misrepresentation as given in the *Litany of the Blessed Virgin*,¹²⁰ by the Abbe Edouard Barthe; bearing the *Approbation* of

JOHN, Archbishop of New York, as well as the *Imprimatur* of P. T. O'Reilly, Bishop of Springfield:

Sinners, whosoever you be, bless the divine Mary who comes, with marvellous goodness, to place herself between you and her adorable Son... Were you only to regard the Saviour-God whom you have, alas! so grievously offended, would you not be tempted to fly "from the wrath of the Lamb" (*Apoc.* vi. 16), from "the avenging lion of the tribe of Judah" (*Apoc.* v. 5), and cast yourself headlong into the gulf of despair? But behold! his august Mother looks upon you with eyes of sweetness and compassion; she recalls, on your behalf, the days when the Man-God lay a babe in her arms, thereby rendering her, as it were, the depository of the infinite treasure of his graces. Take courage, then, were you a thousand times more guilty; she is powerful enough to obtain your pardon, and she is well disposed to ask it (p. 139).

Scripture Vindicates Our Lord

In contrast with this unholy disparagement of our Lord, the Word of God records:

For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray (*Matth.* 18:11-13). And Jesus... saw much people, and was moved with compassion toward them (*Mark* 8:34).

While not one word is spoken in Scripture of Mary displaying compassion for sinners, the exhaustless love and compassion of our blessed Saviour is everywhere told.

Jesus, the "Dreadful Judge"

St. Bonaventure is said to cry:

O Mary! the sinner, were he even the outcast of the world, is never rejected by thee; but thou dost welcome him with maternal kindness, and quittest him not till thou hast presented him to his dreadful Judge!" (*In Psalt: Meditation on the Lament of the Blessed Virgin*, by Abbe Harthe, p. 40).

Blasphemy

In the name of God, all Christians ought to denounce the blasphemies of the Roman Church, as she seeks to exalt Mary to the disparagement of the love and mercy of the

Saviour. Speaking of Mary's mediation for sinners, Abbe Barthe wickedly affirms:

Many and many a time might the just Judge, appeased by thy mediation, say to thee as David said to Abigail: "Thou hast kept me to-day from coming to blood, and revenging me with my own hands" (p. 141).

Mary Said to Restrain Devils and Her Son

All hope of reaching heaven through Jesus Christ our Lord is virtually banished from the minds of Romanists, if they allow themselves to be deceived by the receiver of mankind, operating through the Roman Church. Guori says:

Not only has she her abode in the full assembly of the saints, but she keeps the saints there, by preserving their holiness, they may not lose them, by restraining the devils from attacking them, and by withholding the arm of her Son from punishing sinners (*The Glories of Mary*, vol. 1, p. 86).

I do not fear devils, for thou art more powerful than the whole of hell; I do not even fear thy Son, though justly irritated against me, for at a word of thine he will be appeased" (*ibid.*, p. 91).

Mary, and Salvation for the Devil

Rome's extravagances in magnifying the mercy of Mary reach the *reductio ad absurdum* when, in her effort to establish Mary as the *only* hope of sinners, her writers teach that Mary would be willing to save Satan himself, as the following quotation proves:

St. Bridget one day heard Jesus Christ address his mother, and say that "she would be ready to obtain the grace of God for Lucifer himself, if he only humbled himself so far as to seek her aid."... If such a thing were possible, Mary would be sufficiently compassionate, and her prayers would have sufficient power to obtain both forgiveness and salvation for him from God (*ibid.*, p. 121).

God's Loving Kindness and Tender Mercy

In contradistinction to the base implications of Romish teachers, Holy Scripture seems almost to exhaust language to tell forth the love and mercy of our God. His is not merely kindness, but *loving* kindness; not merely mercy, but *tender* mercy. "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. 103:12).

None to Help Before Mary Was Born!

St. Bonaventure, speaking of the times of Isaiah the prophet, said:

"It is true, O Lord, that at the time there was none to raise up sinners and withhold Thy wrath, for Mary was not yet born! Before Mary," to quote the saint's own words, "there was no one who could thus dare to restrain the arm of God." But now, if God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son and saves him (*The Glories of Mary*, vol. I., p. 119 ff.).

"Mary, in fine," says Richard of St. Lawrence, "is the mistress of heaven; for there she commands as she wills, and admits whom she wills" (*ibid.*, p. 244).

Why We Are Disturbed and Grieved

As we come to know the full meaning of Mariolatry as associated with "The Marian Year," how can we help but be grieved at heart for the sincere but uninformed members of the Church of Rome; for it can be definitely concluded that many Romanists do not know all that their church teaches, doctrine which makes Mariolatry abhorrent to those who know the Word of God and who rejoice in His boundless grace and tender mercy.

We delight in pointing all men everywhere, Romanist as well as Protestant, to the following Scriptures so descriptive of our blessed Lord:

We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Him that cometh to Me I will in no wise cast out (John 6:37).

In a day of such lawlessness as this, when men are gone so far into the way of their own heart, what would more surely mark out a "peculiar people" than simple subjection to the Lord, and prayerful dependence on Him in all our pilgrim-needs. We should be content with such things as we have, knowing that He has said: "I will never leave thee nor forsake thee." We should be without carefulness—not choked with the cares of this life. Casting aside every weight, we should run with patience the race set before us, looking unto Jesus, and, like Him, our hearts would be filled with the joy set before us.

—Selected.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

World Council

Buffer State

Rome's Power in the U. S. A.

Not Jewish

Death of the Social Gospel

Red Progress

Scripture Dissemination

TVA for Palestine?

Two Big Words. The public is becoming rather familiar with two big words: "ecumenical," meaning *worldwide in scope and fellowship*; and "eschatological," pertaining to *the doctrine of last things*. The reason that these words have come into prominence is because of the Second Assembly of the World Council of Churches, which is scheduled to convene in Evanston, Ill., on August 15th.

The World Council of Churches is an ecumenical movement, and at the assembly in August some 2,000 people, 600 of them official delegates, will represent 168,000,000 members of 161 Protestant denominations and Orthodox bodies from forty-eight countries. Certainly that is *worldwide in scope*.

The theme of the assembly is: "Christ—The Hope of the World." It appears that this topic is more likely to split the assembly than to unite it in fellowship. Some of the European theologians are expected to insist that the theme relates directly to the second advent of Christ. Ecumenical American theologians, on the other hand, would rather leave such a thought to the Fundamentalists and Adventists, and propose that the hope of the world is not Christ's coming but a gradual and practical betterment of society through the work of the church.

In a recent issue of *Religion in Life*, liberal theologian Reinhold Niebuhr asserts that the choice of the theme was a rather bad idea at best. He suggests that the secular-minded people of the world will consider the second coming of Christ to be silly and "fantastic." Says Dr. Niebuhr: "The New Testament eschatology is at once too naive for a sophisticated world and too sophisticated for the simple-minded modern man... While the present seems a very strategic era in which to restore a part of the New Testament faith which had become discredited and obscured, we need only to analyze the needs of our generation to recognize that it is not particularly redemptive to approach a disillusioned generation with a proud 'I told you so' and a fanciful picture of the end of history, or at least a picture which will seem fanciful to our generation."

We reply to Dr. Niebuhr by stating that (1) those who profess to be Christians are not supposed to be so concerned with what "secular-minded people of the world" think as to emasculate the clear teaching of God's Word in order to please them; and (2) "the Gospel of Christ [which, in its fulness, includes His coming again] is the power of God unto salvation to everyone that believeth," whether theologians suppose such a theme as "Christ—The Hope of the World" to be "particularly redemptive" or not.

The Power of the Roman Catholic Church in the U. S. A. In May, when "Marian Day" celebrations were held in Detroit, a Protestant by the name of Mr. N. Ivanov prepared a full page advertisement, a copy of which we have before us, entitled, "Does Our Bible Teach the Worship of Mary?" and sent it to the *The Detroit News*. It was a commercial advertisement and was accepted by the newspaper, Mr. Ivanov paying the full commercial rate for its insertion.

This advertisement appeared in the early edition of the newspaper. Then, however, pressure was brought to bear upon the management of *The Detroit News*, and it was withdrawn from the later editions of the paper. The money was returned to Mr. Ivanov with an apology.

Obviously it was the Roman Catholic Church, making use of its influence, that impelled the publishers to retract

their acceptance of the advertisement, abrogating a contract made with the advertiser. With all her preachment of tolerance in this country, where she is still in the minority, it is a well-known fact that the Roman Church is wholly intolerant in lands where she is the dominant religious body, as in Italy, Spain, Brazil, and Colombia. Rome's power in the United States is on the upswing. When she is able to show a majority membership in America, look for a speedy end to her tolerance here.

Copies of Mr. Ivanov's advertisement, which is scriptural and not written in the form of an attack upon anyone but as a means of disseminating the truth of the Bible, may be had *without charge* by writing to N. Ivanov, Box No. 116, North End Station, Detroit 2, Mich.

Modernism and the Social Gospel. That the Modernists are discovering the weakness of their Social Gospel and the futility of its message is strongly intimated in an afterword to Dr. Henry Sloane Coffin's recent book, *A Half Century of Union Theological Seminary, 1896-1945*, published by Scribner's. The Afterword was written by Dr. Coffin's successor as President of Union Seminary, Dr. Henry Pitney Van Dusen, who is also a leader in the ecumenical movement. Dr. Van Dusen admits that his students have discarded the Social Gospel of the graduates of the last generation, and he sees them "moved by a strong devotion without trace of sentimentality, and poignantly eager to be possessed by a Faith adequate to a day whose tragic and testing demands they understand so well.

"Their preaching will be marked," Dr. Van Dusen continues, "by an austerity and an authority not often noticeable in their immediate predecessors, but familiar to those who study the Gospel in its ages of greatest power."

The faith which Dr. Van Dusen claims that his students desire, faith that meets the demands of all men, faith that was known by the earliest Christians and has been experienced by their spiritual progeny throughout the centuries, is faith in the Bible as the divinely inspired and inerrant Word of God, and in the Christ of the Bible, the unique and eternal Son of God who died for our sins, was raised bodily from the

grave, ascended to the right hand of the Majesty on high, and is coming again, bodily and visibly.

Increase in the Distribution of God's Word. The American Bible Society, at its 138th Annual Meeting, reported that distribution of the Bible and Scripture portions has increased 140% in the United States during the past five years. During 1953 an all time high was reached: 9,726,391 volumes. Christians ought to be in prayer that multitudes, who now possess the Scriptures, will read them.

Buffer State Proposed. It is reported that leaders among the Arabs are putting out feelers to the U. N. concerning the creation of a buffer state between the Arab countries and Israel, to be governed by the U. N.

Food for Thought. It has frequently been suggested that Communism is a Jewish movement. Were such the case, it is strange, is it not, that a great part of Communism's greatest gains has been in countries where the population is predominantly Roman Catholic, as, e.g., in Poland, Rumania, Czechoslovakia, Bulgaria, Yugoslavia, etc? Those very countries have an exceedingly small Jewish population. It is no wonder that the Roman Catholic Church is Communism's bitterest foe. She sees her children being kidnapped by the Marxists.

In the West and in the East. The Communist rout in Guatemala was a stunning blow to Moscow. Even though the U. S. S. R. has designs upon Latin America—upon Brazil, Chile, Ecuador, and Bolivia—her strongest foothold was in Guatemala.

On the other hand, Moscow is encouraged by the hope that Red China may soon be admitted to the United Nations. For it is fairly reliably reported that Chou En-lai, Premier of Communist China, was given assurances by Great Britain that strong effort will be made to effect her membership. Red China is gaining big-power status in many places because of her success in standing up to U. S. armies in Korea.

Expect to see Communism advance in the East, as it has recently in Indo-China, but not in the West. This course is in line with Bible prophecy.

"The Desert Shall . . . Blossom as the Rose. The Jordan River runs through the tension-torn frontier area that is shared by Israel and the Arabs (Lebanon, Syria, and Jordan), and there have been more than a few border skirmishes because Jews or Arabs have sought to divert the river's course in various places in order to bring its waters into their own farmlands.

As a means of settling the struggles for the river's flow, Mr. Eric Johnston, President Eisenhower's personal envoy to the Middle East, acting upon the authority of the U. N., is negotiating a plan submitted by the Tennessee Valley Authority, whereby the Jordan Valley can be developed to help Israelis and Arabs alike. This program, which would require from ten to fifteen years for completion, would cost \$121,000,000. It would irrigate 122,500 acres in Jordan, 104,000 acres in Israel, and 7,500 acres in Syria.

There are objections on the part of both Arabs and Jews on matters that relate to details and as to how much one nation might gain here or lose there. Mr. Johnston does not despair of eventual co-operation, however.

The project, known as the TVA-Main Proposal (after Charles T. Main, Boston engineer who made the survey), may very well be within the divine plan for the irrigation of wilderness and desert land which will indeed, in God's time, "rejoice, and blossom as the rose" (Isa. 35:1).

The Peace of God

How many thousands of lips have lingered lovingly over those sweet, strong words: "The peace of God, which passeth all understanding, shall guard your heart and thought in Christ Jesus." It is God's peace. It acts as an armed guard drawn up around heart and thoughts to keep unrest out. It is too subtle for intellectual analysis, but it steals into and steadies the heart. You cannot understand it, but you can feel it. You cannot get hold of it with your head, but you can with your heart. You do not get it. It gets you. You need not understand in order to experience. Blessed are they that have not understood and yet have yielded and experienced.

—S. D. Gordon.

What is it to sin unto death? Can you, as a Christian, commit such a sin? These are heart-searching questions which may be answered for you in

THE SIN UNTO DEATH

by C. SUMNER WEMP*

WAIT! Are you about to sin unto death? Do you know what it means to sin unto death? Since there seems to be much difference of opinion and misunderstanding about this subject, there is a deep need for a definite answer to the question. We trust that, by God's grace, this will be the answer to help you.

Here is what we are told in I John 5:16: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

The "any man" of this verse must surely be a Christian, for only a Christian can pray for others and their sins. The whole context, speaking as it does of prayer, certainly suggests this strongly. It is also consistent with the rest of the book to understand "man" as referring to a Christian, as in 3:3: "Every man that hath this hope in Him purifieth himself, even as He is pure."

Dr. A. Plummer points out that "see" is in the aorist tense in the Greek and contains the idea of *seeing on any particular occasion*. He further states: "The case is one in which the sinner is seen in the very act." The verse in question certainly suggests, in the opening sentences, that one would recognize the act of sin as being not unto death. From this we must gather that the people to whom John wrote were familiar with the fact that *there was sin unto*

* Mr. Wemp, a graduate of Bryan University and Dallas Theological Seminary, is pastor of the Forest Hills Baptist Church, Fairfield, Ala.

death, and that they *knew what it was*. Much has been said to the effect that, in the Greek, there is no article "a," and that thus this is not a particular sin. However, the context must determine whether this is a particular sin or not, and it seems to me to indicate that it is.

From the tense of the verb, "sin," we learn that the person committing it is continuing in this sin. It does not mean, however, that the person is under the control of it, as a habit. There are many outward sinful habits which Christians have for which they do not die. While the person here commits this sin more than once, this does not seem to be the reason it is "unto death." The *nature* of the sin seems to be the cause for death. If it were because of the number of times the sin was committed, then the emphasis would be on the quantity and not on the quality of the sin itself.

We must notice, too, that the person committing this particular sin is called a "brother," which limits it to a Christian. This is pretty well accepted by most, but some do say he is merely a professing Christian. John addresses the people throughout this epistle as a family group in Christ, and "brother," which is used several times, is limited to a truly born again person. He must be a Christian if the "any man" is a Christian, unless "brother" be limited just to the blood relationship. This surely is not the meaning here.

This "death" is physical death, for a Christian can never die spiritually (John 11:25, 26). If the passage were speaking of spiritual death, then any sin would bring that and not just some particular one; "for the wages of sin [any sin] is death." That a Christian can meet physical death prematurely is shown from I Corinthians 11:30, where God says that some Christians are "asleep" because of the wrong manner of partaking the Lord's Supper. Another case of death for a particular sin is that of Ananias and Sapphira, recorded in Acts 5. Surely most of us have seen each of these sins committed at one time or another, and yet the people who sin thus are still living. This suggests that the Lord did something special in each of these cases or, at least, that these sins in themselves are not "unto death."

Perhaps what happened in each of the cases cited led to sin unto death.

One last thought, before we discuss the sin itself. The main subject of this passage is prayer. God is limiting prayer to asking "according to His will," as verse 14 tells us. It is a matter of spiritual discernment to pray according to His will. It is our duty to discover what His will is, and to pray wisely about each matter. There are many things for which we should pray, and many for which we should not pray. The Bible tells us so. We know, according to 1 Peter 3:7, that some prayers are hindered because of a wrong relationship between the husband and wife. Some prayers are wasted because we "ask amiss to consume it upon our lusts" (Jas. 4:3). Because of sin in our hearts, God does not hear us, says the Psalmist. Here God is giving us more of His will so that we will know how to pray. We are not *commanded* to pray for the sin unto death, yet we are not told not to pray for it.

Just what is the sin unto death? The Bible answers for us. Proverbs 15:10 says: "Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die." Lost people do not go to hell for hating reproof, but for unbelief (John 3:18, Rom. 4:3). The death, then, must be physical and not spiritual. This correction and reproof are God's and not man's, for ours can be faulty. It is true that the unsaved man, who rebels at conviction by the Holy Spirit and refuses Christ, will die spiritually, but this is not what our passage is describing. God does not try to correct or reform the unsaved. They need new birth, and that is God's aim for them.

Now, God *does* try to correct His own children. The Bible and human experience are full of examples of this. How often someone points out how the unsaved "get away" with so many things, but the saved man is chastened by the Lord! The unsaved will surely reap the consequences of sin and suffer terribly, but this is different from the correction of the Lord. The person described here not only finds correction grievous, but hates reproof. Dr. A. R. Fausset makes this striking comment: "From regarding 'correction' as 'grievous' at first, he comes at last to positive and in-

veterate hatred of it." Surely a child of God is expected to be more submissive to God than this.

Suppose we examine several New Testament passages which substantiate this view. First, take Hebrews 12:5-7, 9: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? . . . Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

God says: "Despise not [*regard not lightly, R.V.*] the chastening of the Lord"; for "we gave our earthly fathers reverence," and shall we not much more give God, our Lord, reverence "and live?" How many times have you read this verse and not noticed the last two words—"and live"? We know this refers to physical life, for those addressed already have spiritual life. Must we not conclude, then, that not to give reverence to God for His correction would bring physical death? What wickedness, to be more in subjection to our earthly fathers than our heavenly Father! If we adjusted our lives to please our earthly fathers, we certainly should adjust them for our Lord. Could it not be that many parents do not teach their children obedience, and have succumbed to the modern psychology of "sparing the rod" (and "hating" their children by so doing), thus preparing them to hate reproof when it does come?

This business of Christian obedience is a serious thing. When we realize that we are "the light of the world," we can see why God will do all that He can to correct us, so that our light might shine brightly and not lead lost people into "outer darkness." Perhaps we need to emphasize in our preaching: "If thou shalt confess with thy mouth the Lord Jesus . . ." He is Lord and we need to surrender to Him.

We can be grieved at the correction until we come to hate the Lord's reproof, and then it is the sin unto death. How

helpful it would be to realize that God chastens "for our profit" and not as our earthly fathers, "after their own pleasure" (vs. 10)! God says that chastening "yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (vs. 11). Oh, that God's children would only yield to the Lord and His purifying ways!

There is another passage, James 5:19, 20, which coincides with this truth: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Here again we must notice that the "brethren" and "sinner" are saved people. "Convert" does not essentially mean to get saved; it means to turn about or to change. A Christian can be converted every day, in the sense of turning from sin each day. "Convert" means simply to turn from sins now being committed here.

Observe that the one converted will be saved from death. Again, this must be physical death, for when we receive eternal life we cannot die spiritually because of the nature of the life we get from God. It is God's kind of life that never dies. It is of vital importance, then, that Christians, in deep humility, do all possible to convert the erring brother lest he, being weak, while being chastened should come to hate the correction of the Lord. This is a very serious thing and should be looked into carefully by every Christian. Today we take too lightly our responsibility toward our brethren. Instead of trying to convert them, we often condemn them. Much preaching could be done here, but we will trust the Holy Spirit to speak to our hearts about this matter.

Finally, may we look at one more verse, James 1:15? "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." This is true in both the spiritual and physical realm. It is true that the end for the unsaved is death or hell, but it can also be true that the end of the saved person's sin can result in physical death. How drastic and solemn is the word "finished"! Thank God, sin need not see such a "finish" in our lives, nor in the lives of lost people of today. Are you not glad

that today is the day of salvation for the lost? Today can also be the day that any who errs from the truth may be converted from the error of his way.

There is good news, too, that a Christian can have a safeguard against ever getting to the point of hating reproof. I Corinthians 11:31, 32 says: "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." It is important that a Christian should deal with his sins honestly, admitting that they are sin, confessing them to the Lord, turning from them, and having them cleansed by the blood of Christ. The liberty we have in Christ is not a license to sin. "Shall we continue in sin that grace may abound? God forbid" (Rom. 6:1, 2). There will be no loss of fellowship and no need for chastening to the Christian who is faithful in this matter. Let it be plainly understood that we are not to "regard lightly" the chastening of the Lord. It can become sin unto death, even to you.

Divine Appointment

by EVA GRAY

"Canst thou bind the sweet influence of
Pleiades, or loose the bands of Orion?" (Job 38:31)

The Pleiades shines forth in Spring
With vernal joy, a beautiful thing;
Celestial beams of radiant light
Dispel the Winter, put to flight
Orion's rule—the king that reigned
O'er earth with fetters unrestrained.
Relaxed are they, his icy bands;
The Pleiades, in turn, commands.
Man cannot move the least of these,
The twinkling stars of Pleiades,
Nor, in his feeble, finite power
Influence bold Orion's hour;
But Thou, O God, can Winter end
And Springtime from the heavens send;
With beams of Thy redeeming grace,
Thy light and love doth interlace.

Even better than pardon is the righteousness that Almighty God imputes to His people in justifying them completely by faith.

THE CHRISTIAN LIFE (2)

by THE EDITOR

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

When a man or woman believes on the Lord Jesus Christ, that is, when such an one trusts in Him for forgiveness of sins, receiving Him as Lord and Saviour, that man or woman passes from death unto life—new life, life that is eternal. That person has been born again through faith.

How wonderfully God provides for those who trust in His Son, is further revealed in the verse cited above! Our salvation is entirely by grace (unmerited favor) through faith, and not of works (Eph. 2:8, 9). God has done it all for us by the gift of His Son. In Him our sins are forgiven. But more than that, we are not only pardoned but also justified.

To be justified is to be made righteous. We cannot justify ourselves before God, for we are sinners. But God justifies those who believe in His Son, and that justification is ours, as is our salvation, by faith.

When a man is justified, it is as if he has never committed an offense. A thief may be put in jail for his misdemeanor and serve his jail sentence. Then he is freed. He has paid the penalty, it is true, but he is still guilty, as a man, of having taken what did not belong to him, and his jail sentence stands against his record.

Another man may be charged with a different kind of crime—manslaughter, let us say. He is given a sentence of life imprisonment but, at the end of twenty years, is pardoned for good behavior while in prison. He is now free.

He has received pardon. But he is still guilty of having killed another.

But we, who are Christians, have been justified. We did not pay the penalty for our sins. Neither have we simply been pardoned. We have been justified, counted as completely righteous before God. It is just as if we had never sinned at all. This is the standing that we have through our Lord Jesus Christ. No charge is preferred against us, and thus we have peace with God.

Do not think, however, that God was unrighteous in giving us this position of righteousness. Indeed not! Sin's penalty was not overlooked. The wages of sin has been paid. To meet sin's penalty and redeem us from it, God gave His only begotten Son, "who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). Such is the salvation that God has provided. It embraces newness of life, life by the Son, life that is at peace with God, life that may be lived triumphantly and to the glory of God, through our Lord Jesus Christ.

Peace

God's almighty arms are round me,
Peace, peace is mine!
Judgment scenes need not confound me,
Peace, peace is mine!
Jesus came *Himself* and bought me;
Sold to death, He found and bought me,
Then my blessed freedom taught me—
Peace, peace is mine!

Every trial draws Him nearer,
Peace, peace is mine!
All His strokes but make Him dearer,
Peace, peace is mine!
Bless I then the hand that smiteth
Gently, and to heal delighteth;
'Tis against my sin He fighteth—
Peace, peace is mine!

Welcome, every rising sunlight,
Peace, peace is mine!
Nearer home each passing midnight,
Peace, peace is mine!
Death and hell cannot appal me,
Safe in Christ whate'er befall me,
Calmly wait I, till He call me—
Peace, peace is mine.

—J. Denham Smith

Many Christians who are willing to acquiesce in God's dealings with them, seem reluctant to acclaim Him when the way is hard. In all of our lives two attitudes should prevail, implied in the words

AMEN: ALLELUIA

by HERBERT LOCKYER

JOHNN the seer, in the nineteenth chapter of Revelation, describes the rejoicing of the glorified in heaven over the destruction of godless Babylon. Her presence on earth ever proved a great hindrance to the fullest manifestation of the power and glory of God. She was a continual offence to heaven. Now Babylon is destroyed, and the way is prepared for the Lord publicly to take His throne. Thus we have the four Hallelujahs. With the third Hallelujah, the word "Amen" precedes it, and may well be joined to the other Hallelujahs, as expressing the common consent of all those connected with Babylon's judgment. "Amen: Alleluia" (Rev. 19:4).

Amen

In the Hebrew, "Amen" means *fixed, true, unchangeable, firm, faithful*. It can be translated, "so let it be." Isaiah uses it as expressing *belief*. "If ye will not believe [say Amen to], surely ye shall not be established" (7:9). He also makes it stand for truth: "the God of truth" (65:16) or, as it is in the original, "the God of the Amen." When we read that "Abraham believed God (Gal. 3:6), we can express it, "Abraham *amened* God," meaning that he always said "Yes" to God.

The English equivalent in the New Testament of "Amen" is Christ's repeated "verily," occurring some twenty-five times in John's Gospel, and carrying the same thought of *fixity*. Christ is "the Amen, the faithful and true Witness"

(Rev. 3:14). It has been pointed out that "Jesus alone introduces His authoritative declarations with Amen in the beginning; in Matthew, Mark, and Luke, singly, in John (3:3, 5, 11; 10:1) always doubled." It is most marked how the apostles and others avoided the use of it in the beginning, which is His prerogative.

Generally speaking, then, it is a term signifying *assent, confirmation*. It is the *voice of acquiescence*. Can we, like Abraham of old, say "Amen" to God?

Forever with the Lord
Amen, so let it be
Life from the dead is in that Word,
'Tis immortality.

Alleluia

This beautiful word, occurring nowhere else in the New Testament but used four times in six verses by the heavenly hosts (Rev. 19:1, 3, 4, 6), is the Greek form of the Hebrew "Hallelujah." It is employed for the first time in the Old Testament in Psalm 104:35, where the margin gives "Hallelujah" for "Praise ye the Lord"; and it is associated with the overthrow of the wicked. In Revelation 19:1, it is also connected with judgment. The heavenly hosts rejoice over the fall of Babylon. The God of heaven is avenged for the blood of the martyrs. Evil is judged and the justice of God vindicated. Thus "Alleluia's" peal forth from full hearts as Babylon the Great is overthrown.

The last five Psalms (146-150, R. V.) begin and end with this expressive term, "Hallelujah." The word itself is composed of two Hebrew words, meaning *praise Jehovah*. These two root words are found, and appropriately so, in connection with the installation of the ark in Zion. "To thank and praise the Lord" (I Chron. 16:4). In Revelation 19 the word is associated with Christ, who as the true Ark of the Covenant, is about to make His triumphal entry into the city, and the appointed ministers above break forth into glad songs of praise and adoration.

"Alleluia," then, is a great praise word. "Amen" indicates surrender; "Alleluia" speaks of song in surrender. Mark the

order; "Amen: Alleluia." Some, there are, who acquiesce and say, "Amen," but fail to utter the shout of victory, "Alleluia." But the voice of acclamation must ever follow the voice of acquiescence.

"Yes, Lord." Oh, breathe the answer soft and low,
The one unchanging answer love can know:
"Amen! Thy will be done on earth below!"
Alleluia!

Let us now see how we can take these two words from John's psalm of victory, and apply them to various aspects of the Word and our witness.

The Gospel of God

Scripture is full of invitations for the sinner to leave the City of Destruction for the Celestial City. Such an invitation is simple and easy enough for a child to embrace. The humblest mind readily admits the simplicity of the Gospel. While we press home the claims of Christ, many give their assent. They have no hesitation in acquiescing in what we tell them. They believe our testimony and reply "Amen," but fail to appropriate the gift God offers them. They do not add their "Alleluia" of acceptance. Mental assent is given to the truths of the Gospel, but the heart remains destitute of grace.

Too many of us who are saved, stop short at "Amen." We forget to shout "Alleluia" for all that is involved in our salvation. We do not doubt our standing in grace, but somehow we are robbed of the joy of our salvation. We are saved but not fully satisfied. Isaiah teaches us to shout: "Amen: Alleluia." First, "I have blotted out . . . thy sins." What next? "Sing . . . shout" (44:22, 23).

The Promises of God

Without doubt the Bible is God's promise box. It abounds in precious promises and the Promiser Himself will not break the least of them. Our Lord is called "The Amen" (Rev. 3:14), meaning that in His blessed Person we have the guarantee that every promise will be "amened." Because

of His holiness, faithfulness, and immutability, He is under the obligation to realize to the limit all He has promised. "All the promises of God in Christ are Yea, and in Him, Amen" (II Cor. 1:20). Dr. Weymouth has it: "All the promises of God, whatever their number, have their confirmation in Him; and for this reason, through Him also our 'Amen' acknowledges their truth."

How suggestive this is! In Him, "Yea"; in us, "Amen." But the question is, Are we willing to acquiesce in all the promises? Can we readily add a heart-felt "Amen" to all God affirms? Of course, it is one thing to "Amen" a promise but a different matter altogether: to appropriate it and, proving how it works, add our "Alleluia." No one denies that the promise is true. "Ask, and ye shall receive." But to put it to the test and cry, "Hallelujah, I know God answers prayer according to His Word," is the aspect few experience. It is only as we appropriate and then acquiesce in the manifold promises, that with grateful hearts we can sing:

"Yea," when the Spirit's prompting voice is heard;
 "Yes," to each ancient promise of the Word;
 "Yet," though fulfilment seemeth long-deferred—
 Alleluia!

The Precepts of God

The Scriptures likewise abound with terse, striking precepts and commands. There are all kinds of axioms for the saints to meditate upon. Unhesitatingly we assent to them, and admire their lofty ideals and influence. Take Psalm 119, for example, packed as it is with precepts regarding our love and loyalty for the Word of God. We say "Amen" to them all. Think of a precept or command like "Be ye holy, for I am holy." Readily we give it our "Amen," but what about adding the "Alleluia"? Not only must we acquiesce in the declaration of holiness, but we must appropriate what the Lord demands. Obedience to all the Bible commands of us produces the "Hallelujah" spirit. "If ye know these things, happy are ye if ye do them." If life is praiseless and songless, if there are sighs of instead of songs, it is because loving and willing obedience is lacking.

The Providences of God

The two pregnant words we are considering have another vital lesson for our hearts. Let us apply them to some of the hard, bare facts of life, to those providential dealings so difficult to understand. It is not easy to say "Amen" to all God permits in life. There are circumstances all-mysterious, and we are most unwilling to acquiesce in them. Hopes are crushed, castles fall, lives are bruised, and "So be it, Lord" comes slowly. As for "Alleluia," it is far distant from our rebellious hearts.

Possibly the majority of us can go the first mile. With sighs, groans, and reluctance we say, "Amen." Our feeling is like this: "Oh well, I suppose I must submit. God knows best." It is irksome, however, to submit to God's will. But faith triumphs when it can go the second mile and shout "Alleluia!" Job could say, "Amen." Listen to him: "The Lord gave, the Lord hath taken away." But the patriarch did not neglect the "Alleluia": "Blessed be the name of the Lord!" Both notes are also combined in Paul's teaching: "Rejoice in tribulation."

Acclamation is more difficult than acquiescence, when it comes to the sorrows, discipline, and hardships of life. It is hard to kiss the hand that robs us; to praise and magnify the One who appears to be against our happiness; to be pleased, not only over the pleasing things of life, but also over the displeasing things as well.

Do you find it difficult to raise your "Alleluia"? Does it seem to stick in your throat as you seek to trust Him where you cannot trace Him? Well, ask God for grace to offer the sacrifice of praise continually. It is possible to reach the position where, in spite of anything and everything, we can say: "Amen: Alleluia."

"Yes" if across our path the shadows fall;
 "Yes, blessed Master," though Thy clarion call
 Bids us to follow Thee, forsaking all:
 Alleluia!

The three-fold secret of this life of acquiescence and acclamation can be found in the dramatic chapter describing Babylon's overthrow.

First, there is *the heavenly atmosphere*: "I heard a great voice in heaven saying Alleluia" (19:1). The more heavenly we are, the deeper will be our desire not only to assent to all a righteous God may do, but to praise Him for all He does. If we claim our heavenly position (Eph. 1:3), then we shall see things from God's standpoint and not from our own perverted, distorted view. Although we will not be able *fully* to acquiesce and acclaim until we get to heaven and join the "Hallelujah" of the saints above, yet if we allow the Holy Spirit to breathe upon us the atmosphere of heaven, here and now, we can experience all that "Amen: Alleluia" implies. If we be too earthly, then praise will be rarer than assent. But if we be spiritual, then we have a song in surrender.

Next, we find an "Alleluia" associated with *the omnipotent Lord*. "The Lord God omnipotent reigneth" (19:6). His sceptre is over all. The elders, representing the redeemed, enthroned saints, and the living creatures, symbols of God's government in action, alike fall down and worship God, and set their seal to His righteous judgment. Everything is viewed as being subject to Him and under His powerful control. Because He is all-seeing, all-knowing, all-wise, all that He accomplishes must be right.

High over all, and perfection itself, God cannot make mistakes. Because He is omnipotent, we dare not doubt His providence. If He declares that "all things work together for good," He means it, and we must believe it even though, with our finite vision, we cannot see it. Our "Amen" and "Alleluia" must ever be in happy union, for "love perfecteth what it begins."

Last of all, there is *the Calvary example*. Christ's example is a wonderful inspiration. The two great words, "Amen: Alleluia," came from the glorified saints. Up in heaven, they have perfect vision and view all God's actions and ways in true perspective. With God, they can see the end from the beginning. But does this work below? Has there been one so deeply tried, suffering the righteous judgments of God, and yet capable of exclaiming, "Amen: Alleluia"? Yes, Christ never failed to say "Amen" to all His Father's words, wishes, will, and ways. What mystifying experiences Geth-

semene and Calvary were! Yet Christ "amened" God: "Nevertheless not My will, but Thine be done." But He did not acquiesce unwillingly. His was not a sigh of reluctance, a pang of sorrow from an unwilling heart. "I delight to do Thy will." "Amen" and "Alleluia" were happily married in Christ's experience. He took the bitter cup with a "Hallelujah" on His lips. He went out to His bleak, bloody cross singing a hymn. As He bowed His brave head and died, out of a broken heart He could cry, "Amen: Alleluia." What was possible for Him is also possible for us, seeing that He is our enablerment. He has left us an example that we should follow His steps, which are ever two: "*Amen: Alleluia.*"

QUESTION BOX

No. 1438. Can a person be saved who does not believe in the virgin birth of Jesus Christ?

This question must be answered in two parts.

(1) A person can be saved without knowing anything about the virgin birth of our Lord. For example, he may never have given consideration to or even heard of the virgin birth of the Saviour. This person knows he is a sinner and learns that God gave His only begotten Son for the salvation of all who trust in Him. Such a person, hearing the Gospel, believes it and receives the Lord Jesus Christ as his personal Saviour, becoming thereby the recipient of new life in Christ. This person is saved even though he knows nothing of the doctrine of Christ's virgin birth.

(2) On the other hand, one who has received Christ as his Saviour will not deny the virgin birth, for that is to deny the inerrant Word of God which is very clear on the subject. It is our thought that, if a man claims to be a Christian but denies the virgin birth of the Saviour, he has not been born again.

No. 1439. Please explain John 3:4, especially the latter part: "for sin is the transgression of the law." I may not "practise" sin but I do sin just the same. Is my sin transgression of the law and, if so, should we not be observing the Sabbath? This is what a Seventh Day Adventist points out to me.

Christians are not under the law but under grace (Rom. 6:14). Gentiles, by the way, were *never* under the law, which was given to Israel. As for the expression, "for sin is the transgression of the law," this is an incorrect rendition. A better translation is: "and sin is lawlessness," as in the Revised Version. The Sabbath, which was a part of the law, was "done away" in Christ. Read II Corinthians 3.

No. 1440. Was Micaiah a true or false prophet?

Micaiah was a true prophet who declared the Word of God. A careful reading of II Chronicles 18 will confirm this statement.

No. 1441. In answering Question No. 1426 you mentioned the revival of the Roman Empire. Please give reference to the Scripture that gives an account of such a revival.

In Daniel 2 we are told of Nebuchadnezzar's dream and of the great image that he saw. This image is shown to be, by Daniel's divinely revealed interpretation, representative of four world empires, of which the first, the head of gold, was the Babylonian empire (vs. 37). The second and third kingdoms (vs. 39) were, as history shows, Medo-Persia and Greece, and this is confirmed in chapter 8, in the vision of the ram and he-goat, (vs. 20, 21). The fourth world-empire was, of course, Rome. In Daniel 7 the same four kingdoms are symbolized, but here from God's viewpoint, as beasts, rather than from man's viewpoint, as a great image.

Concerning this image of chapter 2, it is clear that the prediction regarding its destruction has not yet been fulfilled, since the "Stone . . . cut without hands" represents Christ and His earthly kingdom. However, the Roman Empire (the legs of iron) has long since ceased to exist.

In Daniel 9, in the prediction of the Seventy Weeks, we read of "the prince that shall come," whose people would destroy the sanctuary after the crucifixion of our Lord, the cutting off of Messiah (vs. 26). Now it was the Romans who destroyed the temple in Jerusalem, in A.D. 70; therefore "the prince that shall come" will be the head of a Roman power. We read of such an one in Revelation 13; and in Revelation 17 we are told of a beast that "was, is not, and shall ascend" (vs. 8; cf. vs. 11), suggesting something that once existed, does not now exist, but will exist in the future. Since the whole passage (vs. 8-18), with its "beast," is symbolic of a kingdom, and in view of Scriptures quoted above, it appears that here we have a revived Roman Empire.

It is not our view that the revived empire must be limited by the boundaries of the old Roman Empire. In fact, Scripture seems clearly to indicate that it will be much larger than formerly, embracing the Western Hemisphere. Why do we say this? Because we find, in Revelation 17, "the woman . . . arrayed in scarlet and purple" (apostate Christendom) sitting upon the "scarlet coloured beast" (the revived Empire) (vs. 3, 4). If one rides upon another, where the one goes the other must also go; and since Christendom extends into North and South America as well as within the boundaries of the old Roman Empire, consequently the revived empire must reach to the same area.

Some prefer to speak of the power that the "beast" symbolizes as the Ten-Kingdom Power rather than the Revived Roman Empire.

Let us not turn away from Christ, to chase the world's baubles, nor our ears from His Word to listen to the siren voice of sin and its pleasures.

*To claim to have faith in Christ presupposes the
surrender of the heart, intellect, and will to Him.*

EPHESIANS

by **LEHMAN STRAUSS***

(PART I)

(Chapters 1-3)

1. **The Calling and Design of the Church—Chapters 1-3.**
 - A. **The Christian's Present Possessions in Christ (Chapter 1).**
 1. **Paul's Praise to God for What We Received (1:3-14).**
 - a. **The Father's Plan (1:3-6).**
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 - B. **The Christian's Past Position in the World (Chapter 2).**
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 - a. **The Condition of the Past (2:11, 12).**
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 - C. **The Christian's Place in the Divine Plan (Chapter 3).**
 1. **Paul's Part in the Mystery (3:1-13).**
 - a. **The Meaning of the Mystery Explained (3:1-6).**
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 - a. **The Attitude before God (3:14, 15).**
 - b. **The Appeal to God (3:16-21).**

* Mr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., and conference speaker, is the author of several expository volumes. He is a regular contributor to *Our Hope*.

1. The Calling and Design of the Church (Chapters 1-3)

Chapter 1

The Epistle to the Ephesians, along with those letters to the Philippians, the Colossians, and Philemon, is a Christological Epistle. Careful examination unfolds the grandeur and the glory of the Person and work of our Lord Jesus Christ. While it is true that this book of six chapters is a treatment of the design and destiny of the Church, we must be careful to observe that the Church has her calling and consummation "in Christ." All of her blessings are in Him. All of the purposes of God toward the Church are related to the Lord Jesus Christ, so that the Church, in its calling as an organism and in its conduct as an organization, is seen from the Christocentric standpoint. The most significant phrase in the epistle is made up of the two words, "in Christ." If one is not "in Christ" he can know nothing experientially of these "spiritual blessings." R. W. Dale has said: "The doctrinal teaching of this epistle is very little more than a development of the single expression, 'in Christ.'" Except a man be "in Christ," he can claim none of the blessings of God as his redemption rights. We cannot by-pass Jesus Christ to get to God.

A. The Christian's Present Possessions in Christ (Chapter 1).

The first three chapters of the epistle deal with doctrine; the last three chapters, with duty. In the first half Paul explains the riches of God's grace; in the last half he exhorts the recipients of God's grace.

Two verses give Paul's usual method of opening a letter. In this, the salutation, the writer designates the author and the addressee: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus" (1:1).

There are no serious doubts among commentators concerning the Pauline authorship of this epistle. Confined in a prison in Rome, well stricken in years, Paul writes a letter different from his other epistles. Controversy is absent. Warning against any particular error of doctrine is missing. Yet this particular difference causes no concern, for both the external and internal evidence are convincingly strong.

Paul designates himself as "an apostle of Jesus Christ." He was alike Christ's possession and His representative. The risen Lord having both saved and sent him, Paul became God's minister to the Gentiles. Having completely surrendered his life to the Lord Jesus Christ, his learning, zeal, and teaching ability were all consecrated to the service of his Master. He was truly an apostle "by the will of God."

"By the will of God" gives additional authority to Paul's position as an apostle. When a man is sent by the will of God, then his hearers will do well to heed his message. Right here we might notice that the will of God is mentioned four times in this first chapter (vss. 1, 5, 9, 11). The will of God reaches far back into eternity past, long before the foundations of the earth were laid. What a blessed privilege every servant of God has when he is called to make this known to others! Let us exercise the greatest care lest we interpose anything between the will of God and ourselves while we are here on earth. The human will has no place or function in redemption or in active service apart from the divine will. Every exercise of the spirit, mind, and body reaches its loftiest position only when it is motivated by God's will.

The letter is addressed "to the saints which are at Ephesus, and to the faithful in Christ Jesus." The word for "saint" is *hagios*, and it means *a holy one*. Paul usually applied this term to the true child of God. The primary meaning of the word is *separated or set apart*.

The Roman Catholic Church has tainted the word "saint" with so much superstition that it is almost impossible to restore it to its original and intended use. Today its application is to any who exhibit an exceptional artificial type of piousness, or to those whose own works merit the Pope's canonization. According to the Bible, all Christians are saints (Hebrews 10:10, 14). The temple was at one time holy, not because of its materials and magnitude, but because it was a set-apart place for the service of Jehovah. The altars were holy, the vessels were holy, the sacrifices were holy, the priests were holy, all because they were divinely chosen to discharge the function of holy service to

the Lord. People in their ignorance call theirs the "All Saints Church," and refer to the apostles as "Saint Peter" and "Saint Paul," but God calls all who have been washed in the blood of the Lord Jesus and born again by the Holy Spirit "saints" (1 Cor. 1:2).

It is God who sanctifies us. He sets us apart; we do not consecrate ourselves. "Saint" suggests no personal merit on man's part, but a condescending act of Almighty God in setting apart those who believe in His Son. H. A. Ironside has said: "We do not become saints by saintliness, but we should be characterized by saintliness because we are saints."

The letter, moreover, is intended for "the faithful in Christ Jesus." The "faithful" are not mere professors but those who demonstrate their sainthood by their saintliness. Faithfulness to Him whose name is held, bears witness to others of God's calling. Faith in Christ is much more than intellectual assent: it includes a surrender of the intellect, the heart, and the will to Jesus Christ as Saviour and Lord. The name and fame of a church and its testimony will remain only so long as its members are "faithful in Christ Jesus." When a man truly has faith in Christ he will keep faith with Christ. If one is not true to Christ, then he has exercised no faith in Christ.

The typical Pauline salutation continues with the words: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ" (1:2). Paul combined the two forms of salutation used by the Greeks and the Hebrews to send his Christian greeting. Here is a two-fold blessing from two persons. The Father sends His grace and peace; the Son says: "Give them Mine, also." It could not be otherwise, since the Son shares the exalted position with the Father "in the heavenlies." God and Christ are One, thus they are the one source of "grace and peace." The Gospel that Paul preached is always known as the Gospel of grace, the Gospel of the ill-merited favor of God.

Notice that God will not offer peace apart from grace. Nor can any man have peace before he accepts God's grace. These two words form no mere conventional courtesy, as the Greeks and Hebrews might use them, but rather are they a rich Christian blessing.

Are we saints? Then let us receive and appropriate what is ours, for what is sent to us we have a right to possess. All through the pages of the New Testament the grace and peace of God in Christ shine gloriously forth. To accept His grace is to know His peace—peace not only with Him but with others also. Ephesians will unfold for us “the riches of His grace” (1:7). Twelve times in this one epistle Paul uses the word “grace.” May each of us lay claim to our possessions.

All of the following blessings are ours because of grace: (1) salvation (Eph. 2:8), (2) justification (Rom. 3:24), (3) victory over sin (Rom. 5:20), (4) power to testify (Rom. 12:3, 15:15; Col. 4:6), (5) strength for service (II Tim. 2:1; Heb. 12:28), (6) a spirit of generosity (II Cor. 8:7), (7) sweetness in singing (Col. 3:16), (8) ability to stand (I Pet. 5:12), and (9) strength in suffering (II Cor. 12:9). There are doubtless many more, but these will suffice to show us the greatness of our need in appropriating God's grace.

(To be continued, D. V.)

In Time of Decision

To most of us, during our Christian experience, there come opportunities to do some kind of work in the name of the Lord. All of us ought to be busy serving Him in accord with the gifts that the Spirit gives us. Sometimes, however, we are a little bit confused; we are not sure whether the door of service that opens is the one that God would have us enter. How are we to decide? We must seek His mind, of course, in His Word and on our knees. And we must make use of the common sense that God has given us.

In this final aspect, here is logical way of thinking the matter through: (1) Is the service that is contemplated God's work? (2) Is this God's time for such a work? (3) Is the service that is contemplated within the compass of God's gift to me? (4) Is my entry into the service God's way of accomplishing His end?

The Lord empowers us to serve Him. May we be quick to discover His will and act upon it.

Here is an unique proposal for resolving doctrinal differences that are strong hindrances toward church mergers.

A CHRISTIAN LAWYER'S APPROACH TO CHURCH CONSOLIDATIONS

by ROSCOE G. SAPPENFIELD*

MANY church people are today advocating mergers of churches and of denominations. From the point of view of economics, there is justification for large scale mergers and, in fact, from that point of view alone, not a few churches, and even some denominations, should be united. As to creeds, however, there is a wide range of beliefs. Even these differences, it would seem, could be resolved because those who favor mergers usually do not hold strictly to doctrine as a matter of principle and would, therefore, be likely to approve an orderly procedure for resolving their differences of faith.

If denominational leaders would agree in advance that each tenet of faith in their respective doctrines of faith should be tested by the Holy Scriptures, and that each tenet not proved to be scriptural would be eliminated and would not be included as a tenet of the doctrine of the resulting merger, a sound biblical dogma would eventuate, because those tenets remaining after the elimination of all unproved tenets would be strictly scriptural.

An ideal procedural outline would stipulate that each denomination allege the several tenets of its doctrine and assume the burden of proving the scriptural authority for each of its tenets. As some of the tenets represent violent

*Mr. Sappenfield, a member of the Bar of the State of Illinois, maintains offices in Geneva and Batavia, Ill. This article is an unsolicited approach to the problem of church union.

differences in doctrine, out of which sprang many beliefs and denominations, it may well be asked how the question of what is or is not sufficient proof of scriptural authority for the support of a particular allegation is to be determined. The answer to this question may be less difficult, even at the human level, than at first appears. In our law and equity courts, settlements of differences as difficult as these are commonplace. This has been and is made possible by the adoption in advance of certain rules of evidence and procedure known in Anglo-Saxon jurisprudence as adjective law. Churches or denominations which contemplate merging and, therefore, desire to resolve their differences as to creed, could accomplish this by following just three of these rules, i.e.,

- (1) that a party making an allegation has the burden of proof;
- (2) that a party cannot impeach his own witness and is bound by his testimony; and
- (3) that an allegation not proved falls and is given no further consideration.

The first and the last of these rules are clear. The rule that a party cannot impeach his own witness has, during centuries past, withstood scathing criticisms. The reason for the rule is explained by Greenleaf, an eminent English authority on evidence, as follows:

when a party offers a witness in proof of his cause he thereby, in general, represents him as worthy of belief; he is presumed to know the character of the witness he has adduced, and having thus presented him to the court the law will not permit the party afterwards to impeach his general reputation for the truth.

The soundness of the rule and the reason back of it are no longer questioned. As the rule is based on logic, it could apply with equal reason and effectiveness outside the realm of law and equity, for instance, as is suggested here, to the settlement of differences in scriptural interpretation. The application of the rule, should Bible characters be called as witnesses to prove allegations of tenets of certain doctrines of faith, may be observed from the following illustrations:

- (1) Those who allege that the Apostle Paul's statement to the Philippians that during his absence they should work out their own salvation (Phil. 2:12) is authority for the tenet that salvation is by works,

would not be permitted to contend that Paul was not truthful when he said: "For by grace are you saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. 2:8, 9).

(2) Those who allege that John's statement that God is love (I John 4:8) is authority for the tenet that God cannot and will not condemn, would not be heard to say that the same apostle uttered an untruth when he said that "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

(3) Those who allege that our Lord's statement that "Lazarus sleepeth" (John 11:11), when He referred to the death of the brother of Mary and Martha, is authority for the tenet that the dead sleep an unconscious sleep, would not be heard to say that the Lord Jesus did not utter a truth when He said to the repentant thief on the cross: "Today shalt thou be with Me in Paradise" (Luke 23:24).

In each of the hypothetical illustrations, the witness's testimony was in contradiction of or was at variance from the allegation and

- (1) the witness had been called to testify by the party who made the allegation and who, therefore, had the burden of proof (Rule 1);
- (2) the witness could not be impeached by the party who had called him and the testimony was binding upon the party calling the witness (Rule 2);
- (3) the alleged fact was not proved; consequently, it is of no force or influence and is dropped from consideration (Rule 3).

If this procedure were adopted (which in all probability it will not be), there would be screened from present doctrines of faith the unscriptural tenets and, as a result, there would be established a sound and biblical doctrine of faith on which all denominations could and should unite. This, however, is too much to expect, man, whether saved or unsaved, being as uncompromising as he is. The best, it would seem, which might be accomplished would be an integrated whole of dichotomous divisions, one composed of conservatives and the other of liberals. This would permit

and would tend to produce unity within each of two divisions. It is in the conservatives that we are particularly interested, of course.

BREAD CAST UPON THE WATERS

SELECTED by J. A. BOFFIN

Peace of soul will be deep and undisturbed, peace which satisfies, in proportion as we contemplate the cross of our risen Lord, and His perpetual presence with the Father as the One who has saved us and now lives for us as our Advocate with the Father and our Peace with God.

In Psalm 27 we see God as our resource at all times. His Presence is the place where the world takes its true character, where entanglement with it is loosed, where the darkness and mists disappear. Sin is rebuked and banished, holiness of truth found. The peace of the Presence of God with us encloses us as with the glory of an eternal summer, unveiled by even the threatening of a storm. The sacrifice of praise becomes the holy calm of a full and grateful heart.

Luke 12:16-20: The rich man was not mentally deficient, but he was a "fool" because he supposed that his soul could live on the things in the barn, giving no thought to his eternal well-being.

There is no giving in the "far country," not even the husks. Satan sells all and the price he asks is your soul.

If you belong to Christ, He has so riveted the bonds that bind you to Him that nothing will ever be able to break them apart (John 10:27, 28).

Satan is all the time seeking to draw our hearts away from Christ by presenting to us other objects.

"The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). God has a high standard for those He knows. They are called upon to stand aside from every form of evil.

There are warnings as well as promises to God's people, in connection with the doctrine of the Second Advent.

THE PRACTICAL VALUE OF THE DOCTRINE OF THE RETURN OF CHRIST

by CHARLES H. MOUNT*

3. The Admonitions to Watch and Be Sober (I Thess. 5:6)

MATTHEW 24 and 25 describe the events surrounding what is commonly known as "the Tribulation," and are addressed, as many Bible students agree, to the Jews. Conditions of those days are likened to many things, including the days of Noah, when men lived oblivious to the warnings of impending doom until the flood came and took them away. "So shall the coming of the Son of man be" (Matt. 24:39). In that day some will be taken away in judgment, as were those in the flood; some will be left, as Noah and his family were carried safely through in the ark and left to begin a new age. "Therefore, watch, for ye know not, what hour your Lord doth come" (Matt. 24:42).

That day of trouble and judgment called, the "day of the Lord" in both the Old and New Testaments, a "day of judgment and perdition of ungodly men" (II Pet. 3:7), the "day of Jacob's trouble" (Jer. 30:7), is frequently likened to a thief in the night (Matt. 24:43; I Thess. 5:3; II Pet. 3:10, Rev. 16:15). Based upon this picture of suddenness is the admonition: "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh" (Matt. 24:44).

*This is the third of a series of short articles on Christ's return, by Mr. Mount, Bible Teacher of Greenville, S. C.

Continuing the subject of Matthew 24 on into chapter 25 with the Parable of the Ten Virgins, it is shown that all ten of them were asleep (vs. 5), none of them really watching for the bridegroom. So the primary purpose of the parable seems to be a warning: "Watch, therefore, for ye know not the day nor the hour when the Son of man cometh" (Matt. 25:13). Some of those who interpret this passage as primarily Jewish, which it is, assume that it has no application to present day believers, since we are looking for the resurrection, reunion, and rapture of those who sleep in Jesus at His appearing, and for our entrance into the wedding feast as the bride. But let us note that immediately following the outline of the program of these things, in I Thess. 4, chapter 5 follows with a discussion of these very things connected with the "day of the Lord." They are addressed to New Testament believers, not Jews, as a warning to watch and be sober (I Thess. 5:6, 8). As the Editor points out in his *Studies in Matthew* (p. 185): "Surely, if the remnant [of Israel] shall slumber and sleep before the Lord's coming in power, the Church sleeps today while He abides. Let us therefore watch and wait . . . If we are ready, believing on Him, the door will not be shut, but to many who do not believe, He will say; 'Verily I say unto you, I know ye not'."

The phrase, "the day of the Lord," occurs repeatedly in the writings of the Old Testament prophets.

Isaiah 13:6, 9: "The day of the Lord is at hand; it shall come as the destruction from the Almighty . . . 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."

Amos 5:18-20 describes it as a day of darkness from which none shall escape.

Zephaniah 1:14-18 speaks of it as the "day of wrath, a day of trouble and distress, a day of wasteness and desolation and gloominess, a day of clouds and thick darkness" (vs. 15).

Zechariah, chapters 12-14, are largely concerned with "that day." It is a day of judgments against Israel and Judah, of the gathering of the nations to battle against Jerusalem, and finally of the day when the Lord will come and fight for them. The rejected Messiah will stand upon the Mount

of Olives, and the "Lord shall be King over all the earth" (14:9).

Malachi 4:1 completes the Old Testament picture of the utter destruction of "that day," saying that it will be a day of burning which will leave neither root nor branch. All of this is the same time referred to in I Thess. 5:2 and I Peter 3:10, and upon which both Paul and Peter base appeals to watch and be sober.

In the passage in I Thess. 5, Paul reminds them and us that we are not in darkness that that day should overtake us as a thief in the night, but, "ye are children of light and the children of the day, we are not of the night nor of darkness. Therefore let us be sober" (vss. 4, 5). It is the same believers, who have just been given the outline of our Lord's appearing and the rapture, who are told: "Therefore, let us not sleep as do others, but let us watch and be sober" (vs. 6).

A study of the admonitions to watch and be sober will disclose that they are practically always based upon events of the last days, hence our thesis that the doctrine of last things is not merely a system of eschatology, but an incentive to purity of life, zeal in service, a warning to watch and be sober, and an exhortation to be ready for the events that are surely coming.

I Thessalonians 5:8-10 contains not only the precious and comforting truth that "God hath not appointed us unto wrath [tribulation judgments], but to obtain salvation by our Lord Jesus Christ, who died for us that, whether we wake or sleep, we should live together with Him," but also the solemn warning to "be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation" (vs. 8). And we are, because of these things, to comfort ourselves together and edify one another (vs. 11), and also to stand fast in the faith because of these same things (II Thess. 2:13, 14).

II Timothy 4:3, 4 contains another admonition to watch and be sober because of the conditions of the end time, when "men will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and they shall be turned unto fables."

Titus 2:12, 13 is a well-loved passage, calling attention to the blessed hope, even "the glorious appearing of the great God and our Saviour, the Lord Jesus Christ." Yet right in the midst of this passage is a reminder that the "salvation-bringing grace" teaches (disciplines) us to live soberly, righteously, and godly in this present age.

In II Peter 3:3-14, a letter addressed to those who "have obtained like precious faith with us" (1:1), is one of the most graphic pictures of the day of the Lord and the terrible destruction that is to come upon the scoffers of the last days. After a scathing denunciation of false teachers, in chapter 2, Peter says (3:1) that he is writing to "stir up your pure minds by way of remembrance" (3:1). Then he proceeds to unfold the story of the day of judgment and perdition of ungodly men, when all things will be destroyed in a cataclysm of dissolution which will far exceed the effects of all the A- and H-bombs that men can contrive. Although we believers look for a new heaven and a new earth, wherein dwelleth righteousness, yet we must "be diligent that ye may be found of Him in peace, without spot and blameless" (vs. 14). Otherwise we may be found among the unlearned and unstable who, seeking to establish some new truth, or prove some controversial point, wrest the Scriptures, as do some, to their own destruction, and are carried away "with the error of the wicked and fall from their own steadfastness." But we are to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and forever."

BOOK REVIEW

by E. SCHUYLER ENGLISH

The Unfolding of the Age. By Paul R. Alderman, Jr. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 148 pages. Price, \$2.00.

So much has been spoken and written on the subject of Bible prophecy that one would hardly expect to discover an entirely fresh treatment of the topic, yet this is exactly what the author has given us in this sane, stirring, and soul-searching study of the prophetic Word.

The book is in five major parts: I—Prophecy Introduced; II—Prophecy Fulfilled; III—Prophecy to Be Fulfilled; IV—Prophecy Being Fulfilled; and V—Prophecy Applied. In these divisions of the volume prophecy is defined, explained, and unlocked; the sequence of the ages is revealed; and practical application is made of predictive expectancies as they relate to ourselves as Christians. The chapter outlines, with their exhaustive lists of Scripture references, are invaluable to the busy reader. Furthermore, there are appendices which include a splendid resume of Matthew 24 and 25, a delineation of noteworthy features of The Revelation, a list of thirty-five Scripture themes that are related to the second coming of Christ, and definitions of thirty-five Bible doctrines, topics, and personalities that are associated with prophecy.

There will always be, during this present age, slight disagreement among Bible students about some details concerning future events as, for example, the specific identity of the two beasts of Revelation 13, or precisely where Gog and Magog fit into the prophetic scheme. Consequently, some will differ with Mr. Alderman in several of these matters; they will not, however, find him to be unduly dogmatic in his treatment of controversial subjects. As to the essentials, well-taught evangelicals will be in thorough agreement with the author, and untaught readers will learn to divide the Word of truth aright as they read and study this volume.

With more than ordinary enthusiasm the reviewer commends Mr. Alderman's book. It will prove most instructive.

LETTERS

Each Has Its Place

To the Editor:

I would like it if the articles in *Our Hope* were lighter. Why not some stories and news about Christian works and workers?

FELICIA D. DUBOISE
Detroit, Mich.

Our Hope is a Bible study magazine, prepared for those who desire to know more about the Bible, and thus to know the Lord better. There are other magazines that publish the kind of material that you desire. — Ed.

Spiritual Nourishment

To the Editor:

Greetings in the Lord's precious name.

For some time I have been wanting to write just to express my sincere appreciation for the valuable service rendered to us through *Our Hope*. I am most grateful indeed for the rich and helpful ministry which it brings to our desk each month.

We on the mission field are often deprived for years on end of the oral ministry of the Lord's gifted servants. Your excellent magazine provides us with spiritual nourishment which we are often able to pass on to our hearers here.

ALAN C. BOLA
Itmutaba, Geraca, Brazil

It is not difficult to profess religion but, in a world of sin and unbelief like this, to confess Christ is another matter and one which only the grace of God can enable a man to do.

SEPTEMBER
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OUR HOPE

Vol. LXI
No. 3

Frank E. Garthelein, Publisher

E. Schuyler English, Editor

Editorial Notes

Moses made a great choice by faith. He chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasure in Egypt." It was faith which enabled him to do this; and faith was "seeing Him who is invisible" (Heb. 11:25-27).

Seeing the unseen! The unseen was a Person, the Lord Himself. But in order to see the unseen by faith we must have faith. How is it obtained? "Faith cometh by hearing, hearing cometh by the Word of God." When we hear and, in hearing, through the grace of God, believe and are born again, we receive faith, the gift of God. Paul, writing to the Ephesians, requests in his prayer that "the eyes of your understanding" might be opened. The true rendering is, "the eyes of your heart." We have physical eyes by which we see physical things. But the new nature, which we have received as believers, has spiritual eyes, and these spiritual eyes can see spiritual things and can behold the unseen. Seeing the unseen is an impossible task for the unsaved, the unregenerated worldly and nominal Christian. Seeing the unseen with a spiritual eyesight belongs to the child of God only.

We must keep our spiritual eyesight clear. We must take care so that no cataract forms, dimming our sight. There is a very good prescription for the eyes of your heart. Use it, and it will prevent spiritual blindness. Use it, and you will

not need the spectacles of creeds, new theories, new inventions, and new opinions. It is the daily, prayerful reading and study of God's Word in all its parts. Do not omit anything. Do not follow the unscriptural suggestions that the Old Testament is not for Christians and that the greater part of the New Testament should also be dispensed with. Such Bible reading blinds the spiritual eyesight. The whole Word of God is our telescope to behold the unseen.

Meditate on all that God has spoken; see all things in the light of the unseen; let the Spirit of God make the unseen real to you. Then no spiritual cataract will trouble you. Above all, let no worldly ambition, worldly attainments, or worldly care blot out the unseen.

The unseen One, whom we must constantly see by faith, is our ever blessed Lord. Moses had no Bible, but he had the traditions of his fathers. He knew the promises of that seed. Through these promises he saw the unseen, the coming One.

How much richer we are than Moses! We see as in a glass, the complete Word of God, the glory of the Lord. We behold Him in all His past, present, and future glory in both Testaments, the One who is altogether lovely. Our physical eyes have never seen Him, but still we see Him and may see Him more and more, that glorious unseen One.

The Apostle Peter wrote: "Whom having not seen, ye love; in whom, though now you see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. 1:8). As we read of Him, meditate upon Him through the indwelling Spirit of God, the things of Christ, the glory of Christ, the love and the power of Christ, all unseen, will become visible to our hearts. In the degree that we advance in the spiritual vision of our Lord, our joy and glory will be increased. Then we shall walk in fellowship with the unseen One, have communion with Him, and our prayers and our praise will constantly increase, while the power of the unseen which we behold will become the power of our lives.

The modern religionist, who follows the swamp light of modernism which leaves the physical body of Christ in the unopened grave, ridicules the belief that Christ is in His glorified humanity, the Man in Glory, at the right hand of

God. This is the conclusive evidence that this un-Christian product of the twentieth century has no faith. He has no faith because he was never born again and, therefore, because he is a natural man, the spiritual things are foolishness to him. He cannot see the unseen.

Different it is with the child of God. We, the children of God, look up and see the unseen One in His glorious exaltation, angels, principalities, and powers being made subject to 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. 2:9). We look unto Jesus, the unseen One, as the Author and Finisher of the faith.

We also see by faith the unseen inheritance promised to us. Of the patriarchs it is written: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). And so we see the unseen promises, the better promises, the promises of the heavenlies, with all their glories—we see them afar off. We, too, are persuaded of them, and then we fall daily more in love with them. We take them in our arms, we "embrace" them, rejoice and glory in them. Faith pictures that coming inheritance. We see the unseen and, by doing so, maintain our true character as pilgrims and strangers.

True it is that today we walk by faith and not by sight. But it will not always be so. There is a day coming when faith will end, when sight will begin, never to end. Then we shall see the unseen. We shall behold with the eyes of our redemption bodies the God of glory, the Father; the Lord of glory; the heaven of glory; the throne of glory; the unseen beings of glory, the angels of God. What a day that will be! Perhaps we all have just a few steps more to the glorious seeing of the unseen.

From the writings of the founder, J. C. G., 1932



When you have given up looking for any good in yourself, you will then love and adore Christ, in whom there is nothing but good.

Are We to Expect World-Wide Revival?

The genuine spiritual awakening that stimulated all of England, under Billy Graham's ministry this year, has raised the question as to whether we are to expect, either in the train of that movement or at a later time, a revival among God's people and an in-gathering of souls in world-wide proportions. Without any equivocation whatever we affirm that Almighty God can, if it should be within His plan and purpose, effect such a revival. We suspect, however, in view of present spiritual and moral conditions which suggest that the age's end is very near, that this generation will not see a revival that sweeps over the whole world. We may well view deep spiritual movements here and there, but hardly more.

Why do we say this? Has not the world been in a bad plight before this? Is there no balm for it? Indeed there is a remedy: it is the Person of Christ, the Christ of the Scriptures, the eternal Son of God and the only Saviour from sin. The Gospel of Christ is the cure for this world's ills, but the world, as a whole, will not believe on Him but rejects Him. Divine judgment seems more likely to be the next great upheaval, and not revival.

Modern infidelity increases in our churches at an amazing tempo. The maturing generation has virtually no knowledge of God but is swinging toward religious perversions which deny the Deity of our Lord. The Word of God is ignored. The supernatural is spurned and materialism reigns in the thoughts of men. Moral standards are fallen to an all-time low. Lawlessness intensifies and criminals become increasingly arrogant and defiant. Where are there any indications of humiliation and repentance, even on the part of multitudes who "join church"?

God generally works according to pattern. In the Scriptures He has demonstrated His ways and the characteristics of His creatures more than once, and "all these things happened unto them [His people of old] for examples: and they are written for our admonition, upon whom the ends of the ages are come" (I Cor. 10:11).

Once there was a great revival in Judah, under King Josiah. The temple had been restored, and when a copy of the law was discovered, it was publicly read, resulting in humiliation and confession on the part of the king and all the people. A covenant was made with the Lord to walk in His ways. All this is told in II Chronicles 34. "Moreover Josiah kept a passover unto the Lord in Jerusalem; and they killed the passover on the fourteenth day of the first month. And he set the priests in their charges, and encouraged them to the service of the house of the Lord" (II Chron. 35:1, 2).

Then followed a time of declension, a period predicted by the prophets of old. Jeremiah, and out-and-out conservative, endeavored to stem the tide of apostasy, but he did not succeed in arousing the consciences of those who professed to be God's people. Instead, we read this tragic statement concerning Judah: "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (II Chron. 36:16).

There is no remedy today, either, for those who mock God's messengers and despise His Word. Judah had not another revival, but awful judgment fell upon them. It may well be that we are in such a time now. If this be so, then we cannot expect world-wide revival before the coming wrath of the Lord.

Someone will ask: "Don't you want revival?" Of course we do; we long to see it. We long to see, too, multitudes converted; for, with the mind of the Lord, we are not willing that any should perish. However, we are instructed in the Scriptures and look to see their predictions fulfilled. Just as we know that all the world will not be converted before the coming of the Lord, so we are aware of the fact that, as the age draws toward its close, there will not be revival but little faith (Luke 18:8), as grievous times fall upon an ungodly world, and "evil men and seducers . . . wax worse and worse, deceiving, and being deceived" (II Tim. 3:13).

We must do all that we can to revive God's people and bring sinners to the knowledge of the Lord Jesus Christ as their personal Saviour. We must not, however, raise false

hopes about a world-wide revival in these latter days, but speak the truth in love, warning of judgment to come.



Ten Hints For Bible Reading

Perhaps no query comes to our desk more often than one that, although it is expressed in many different ways, asks this question: "How can I read my Bible to get more spiritual help and discernment from it?" This matter is especially troublesome to young Christians. It is an encouraging inquiry, for it reveals the desire to read God's Word, understand it, and live by it. Consequently we are proposing ten hints that may be helpful to those who, like our inquirers, covet the spiritual profit and lift that regular reading of the Scriptures affords.

(1) Make it a daily habit to read a portion of the Bible. The best time is early in the day, before any plans, duties, or events enter your thoughts and hinder clear thinking about the task in hand. If, however, it is not possible for you to give time to Bible reading in the early morning, set aside some other portion of the day when God can speak to you through His Word, and let *nothing* interfere with it or interrupt it.

(2) Remember that the Bible is God's Word. It is not like any other book but is a writing apart from and above any other volume. It is completely inspired by God (II Tim. 3:16, 17) and is, therefore, inerrant. Approach it, therefore, with reverence, expecting spiritual help from it.

(3) Read the Bible prayerfully; that is, pray before you read a line, asking God to speak to you through its pages. Pray from time to time as you read, if some portion is difficult or if some special verse or passage touches your heart. Pray when you have finished reading, thanking God for His Word and committing yourself afresh to Him.

(4) Remember that the knowledge of the Bible is not dependent upon education but upon the Holy Spirit. He is our Guide into all truth (John 14:26, 15:26, 16:8 ff), and we cannot expect to understand the Scriptures apart from Him. Divine truth is spiritually discerned (I Cor. 2:14).

(5) Do not forget that the Bible is a living book, a book that is filled with power (Heb. 4:12). It discerns the thoughts and intents of the heart. It changes lives. It imparts new life (1 Pet. 1:23). The passing centuries and our own era are populated with men and women whose contact with the Bible has resulted in their passing from death to life; for "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

(6) God's Word is profitable in many ways (II Tim. 3:16, 17) that will enable the Christian to grow and reach spiritual maturity. Read it, therefore, *expecting* to gain by doing so. (a) It is "profitable for doctrine," that is, *teaching*. One cannot know God, or His mind, or His purposes, without knowing the Bible. (b) It is "profitable . . . for reproof," that is, *conviction*. It not only convicts the unsaved sinner of his lost condition, but it convinces the believer in Christ as to those things in his life which are displeasing to God. (c) It is "profitable . . . for correction," that is, *restoration*. God's Word shows the chastened and convicted child of His, the way back to fellowship with Him. And (d) it is "profitable . . . for instruction in righteousness," that is, *education in holiness*. It reveals our own hearts, with all their weaknesses, and fixes our attention upon Him who is perfect in holiness, the perfect Example, the risen and ascended Christ who is at the Father's right hand, and calls upon us to yield ourselves fully to His control.

(7) Bear in mind that, while all of the Bible is not about us, all of it is *for* us. Even those passages and books of the Bible that do not pertain specifically to us were written for our example and admonition, so that we might learn from them and profit by them (I Cor. 10:11).

(8) Read the Bible systematically, in its units. Do not skip about between a few familiar passages, but read it as it was written, a book at a time.

(9) Read slowly and in a spirit of meditation. Do not read more than you can grasp at one sitting, but read until you discover something fresh and helpful to you. Sometimes one verse will be sufficient. Sometimes a chapter or two must be read before the Spirit speaks to you personally, to meet a particular longing or need in your life.

(10) When you have finished your reading, think about what you have read. Mull it over. David said: "God hath spoken *once*; *twice* have I heard this; that power belongeth unto God" (Psa. 62:11). When God speaks to you through His Word once, give ear that you may hear His Word a second time, through meditation upon it. Then act upon what you have learned, for we are to be "doers of the Word, and not hearers only," deceiving our own selves (Jas. 1:22).

Follow this system for a week, and your eyes will be opened to behold wondrous things in the Scriptures. When the week is past, you will never want to miss partaking of your daily spiritual food in some such manner as has been suggested.



This Matter of Tithing

"Is it true," writes an earnest but agitated reader, "that tithing is compulsory for the Christian? My pastor tells me that it is and that, also, my wife and I will experience financial prosperity if we do tithes. I try to live by the Bible and really want to know what you think."

In Malachi 3:10, we read: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Doubtless this is the verse that this pastor cites. It is in the Bible, surely enough, but it contains neither a command nor a promise to the Church, but was for Israel. To take it as specifically for the Church, is to divide the Word of Truth in an improper way.

To tithe is to give one-tenth. Tithing was part of the law, just as the keeping of the Sabbath was a part of the law. If tithing and Sabbath observance are for the Church, then so is all the rest of the law. But we, the Church, "are not under the law, but under grace" (Rom. 6:14).

There is no command in the New Testament to the Church to tithe. Here is the instruction for the Church, as written by the Apostle Paul to the church at Corinth:

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (1 Cor. 16:2). This is an injunction to give systematically to the Lord. It may be one-tenth, or one-fifth, or one-half, or only one-fiftieth, according to how God has prospered us. A man with a wife and six growing children, who works for a meager salary, may be able to give only one-twentieth of his income to the Lord. On the other hand, another man, receiving the same salary but having only his wife to care for, may find that he can give one-fourth of his earnings to God. We are not instructed in his age to give *in order to prosper* but to give *as we have prospered*.

By all means we ought to give systematically to the Lord. We do not do this so that we may have financial prosperity but out of the fulness of grateful hearts. There is no implication in the promise to Israel, as found in Malachi, that Christians who tithe will experience temporal prosperity. We know of some who have had such an experience, but there is no promise that this shall be so. And we have known of other believers who, expecting such prosperity, have made it a point to tithe faithfully, only to continue to suffer some financial want.

Is it the fulfilment of our obligation to God to offer Him one-tenth of our incomes? We owe Him ten-tenths—all of our money, our time, and ourselves. We are not our own but have been bought with a price (1 Cor. 6:19, 20); the precious blood of His beloved Son. All that we possess is His and has been given us by His grace and goodness. Therefore all that we have is God's.

Give the tithe, if you will, so as to have a systematic way to render thanks to God in a material way. Best of all, practice your giving to the Lord under the leadership of the Holy Spirit. Ask the Lord: "Lord, what wilt Thou have me to do?" He may direct you to offer to Him one-fifth or one-half, or only one-eighth. Whatever the amount may be, be willing to give to Him joyfully. At most, it is so little.



Satan has no objection to a man's having a religion which does not separate him from sin and the world.

A Reality, By Any Name

For some time the Editor has had on his desk a clipping from *The New York Times*, containing an excerpt from a sermon by Dr. James A. Pike, Dean of the Cathedral of St. John the Divine, New York. The sermon topic was, "How to Die." The Editor had forgotten the clipping until recently, when it was brought to his remembrance by the shocked and offended demeanor of two friends upon the occasion of his remarking, in the presence of his wife, that it might be the Lord's will that one of us should die this year. These two friends seemed to be astonished and horrified at the use of the word "die." Perhaps they felt that an expression like "pass away" would have been better.

In his sermon, "How to Die," Dr. Pike stated:

Death is something for which most of us are not ready. It is something that just does not fit into our scheme of things.

We cover up our uneasiness by the use of soft phrases—"she passed on" or "passed away"—or by the kindly jargon of the professional morticians who set up a haze of vagueness with talk about "sleep" and talk about "paradise" with no careful definitions.

But death is real. A man may "pass on," but first he dies, and he is dead. The Christian faith is realistic. It affirms a definite schedule: death; after death, the judgment; after judgment heaven or hell.

The Christian faith invites you to die now. You can die to sin and self. This you can continue to do as over and over again you detach yourself from idols and from your sins, and lay hold on eternal life, through the grace and justification which is the gift of God.

While we could wish for a more detailed and biblically accurate chronology of what occurs after death, in general Dean Pike's message is certainly scripturally sound, and we rejoice in this. And with him, we feel that the prevalent non-Christian attitude regarding death, as fostered by some undertakers, should be rebuked. Death is real indeed. It cannot be softened by using a substitute terminology that calls it by another name.

For the Christian, to die is to depart from his physical body and life on earth and to enter Christ's presence. Death is "gain," said the Apostle Paul. It is to be "with Christ, which is far better" than to abide in the flesh (Phil. 1:21-24). "To be absent from the body [is] to be present with the

Lord" (II Cor. 5:8). The Christian should not be afraid of death nor should he hesitate to use the words "die" and "death." For him, to die is to be in the Lord's presence where there are fulness of joy and pleasures for evermore (Psa. 16:11).

Dean Pike was speaking, however, in a broader sense, of death as it pertains to unbelievers as well as believers. Unregenerate men and women cannot escape death by calling it by another name. It is still a reality that must be faced. At best it is an enigma to them, for they suspect that they will be obliged to depart into an unknown realm. And there is fear, fear of having to face God, fear that what they have rejected of His truth in this life may actually be the truth.

"It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). And "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). But, thank God, "Christ was once offered to bear the sins of many" (Heb. 9:28); and He has said: "Him that cometh to Me I will in no wise cast out" (John 6:37).

Death is real all right, whatever its name, but its sting has been removed through the Gospel of Christ: "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). All who trust in Him will find that, far from being a tragedy, to die is "to depart, and to be with Christ, which is far better."



Missionary Subscriptions And Book Funds

We were greatly encouraged by donations to the Subscription and Book Funds during June. Tabulations of the contributions are given below, and we do thank you for your interest in this ministry. An excerpt from a letter from L. A. Street of the Overseas Missionary Fellowship, in Japan, will reveal, better than anything we could say, the value that is placed upon the literature supplied to missionaries through these funds. Mr. Street has written to acknowledge the receipt of a set of *The Annotated Bible*, by A. C. Gabelentz:

"The set is available for reference for all who wish to borrow any of the volumes. We appreciate books which encourage us to study the Word of God. The exhortation of Paul to Timothy, 'Give thyself to reading,' probably had primary reference to the public reading of the Scriptures, but it seems to have an application to those of us engaged in the ministry of the Word. How necessary it is that we should study the Scriptures in order that we may have fresh supplies of the Bread of Life for our own souls and so as not to give stale manna to those to

whom we minister! Books such as you have sent for our use are a stimulus to this end."

Our Hope Missionary Subscription Fund, June, 1954: Nos. 54-52M, \$6; 54-53M, \$3; 54-54M, \$2.00; 54-55M, \$3.76; 54-56M, \$5; 54-57M, \$7.5; 54-58M, \$2. Total, \$220.31.

Our Hope Missionary Book Fund, June, 1954: Nos. 54-7B, \$20; 54-8B, \$10; 54-9B, \$2. Total, \$32.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler English:

Sept. 19-24—Mt. Vernon, Ohio: Emmanuel Baptist Church, 226 Martinsburg Rd. (Bernard E. Ward, Pastor).

Dr. Frank E. Gaebel:

Sept. 1-3—Ligonier, Pa.: Young People's Conference of the First Presbyterian Church, Pittsburgh.

Sept. 4-6—Pittsburgh, Pa.: Christian Worker's Conference.

Dr. Homer A. Hammon and Mr. Paul Beckwith:

Sept. 19—Oct. 3—Mansfield, Ohio: Grace Brethren Church.

John E. Marchbanks:

Sept. 5-9—Asheville, N. C.: Asheville Bible Church.

Sept. 10-12—Bryson City, N. C.: Great Smoky Mountains Bible Conference.

Sept. 12-15—Cosby, Tenn.: Liberty Church.

Sept. 16-17—Newport, Tenn.: Tanner High School.

Sept. 19—Hendersonville, N. C.: Miller Memorial Bible Class.

Sept. 25-26—Bryson City, N. C.: Bible Center.

Pastor Lehman Strauss:

Sept. 9-11—Carlisle, Pa.: See local papers.

Sept. 12, 19, 26—Bristol, Pa.: Calvary Baptist Church.

Sept. 15, 22, 29—Souderton, Pa.: Calvary Mennonite Church.

I Corinthians 1:9 says: "Called unto the fellowship of His Son Jesus Christ our Lord." That is the normal experience of the child of God. That is not something for people especially gifted, especially holy. That is the privilege of every child of God. We are redeemed for that. The cross has made that possible. The cross calls us into that fellowship. The cross makes us fit for it, and just as the purpose of the cross is effected in our daily lives can that fellowship grow full and real and useful.

Do not let us forget that fellowship with Christ is not a selfish thing. Fellowship with Christ means getting into sympathy with Christ in His outlook upon the world. Are we there? "Love so amazing, so divine"—what are we going to say? I do not like the word "demand." I like the words "shall have." It is true that it demands all, but can we say "shall have"?—"shall have my life, my soul, my all!"

Do not let us seek or speak of the death of the Lord Jesus Christ, unless He who died that death for our redemption is seeing in and through us to the uttermost ends of the earth the travail of His soul. That is fellowship with Christ. (*The Atoning of the Cross*, by Gordon Watt.)

Are the promises that were made in the Old Testament to Israel to be fulfilled literally, or are they now fulfilled to the Church? Has God cast away His ancient people forever? Read about these things in

THE APPLICATIONS OF THE NEW COVENANT

A CRUCIAL QUESTION
TO DISPENSATIONAL INTERPRETATION

by GEORGE W. KEHOE*

BEHOLD, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

It is impossible in a few sentences to state the range of truth involved in the interpretation and application of the new covenant. Does the new covenant, as set forth in the Book of Hebrews, with its connected message of messiahship

* Mr. Kehoe is instructor of Dispensational Truth at the Multnomah School of the Bible, Portland, Ore. This is his first article in our pages, although he writes: "Our Hope has been a favorite magazine with me since 1915."

and priesthood and the promises, relate to believers living in the present dispensation only? Or do these truths relate only to believers who will live in a future kingdom age, after Christ has returned? Or does the new covenant apply to both dispensations? Will the promises made to the Jews concerning their regathering, their restoration to the promised land, and their regeneration be fulfilled, or have the Jews, because of their sins, forfeited all that God has promised? Is the Church now the fulfillment of these prophetic promises? Will there be a Millennium on the earth? All these considerations and others are connected with the sweep of truth dependent upon the correct application of the new covenant. This is one of the peaks in the great divide between Dispensationalism and Anti-Dispensationalism.

The views of some writers indicated.

The questions in the preceding paragraph furnish a practical approach to the viewpoints advanced by some. One has declared that the new covenant has nothing to do with the Church.¹ We will show that this is not correct. Another presents the idea of two new covenants, one for Israel and one for the Church. We are unable to find this distinction sufficiently supported in Scripture. Both these writers hold the imminent coming of the Lord, as pre-tribulation, with which we agree. Yet another, who writes against the doctrine of the millennial reign of Christ, urges that Jews have forfeited all the special promises given to them concerning their future, and the Church as the "New Covenant Israel" is the people who are receiving the promises connected with the new covenant.² Is this author right in part, entirely correct, or wholly wrong? We will cite Scripture to show the correctness of his position in part, and the error of his conclusion that the Jewish promises relating to the kingdom age are set aside.

The conclusions this study offers.

In this article it will be shown that the new covenant was made "with the house of Israel and the house of Judah,"

¹ Clarence Larkin: *Dispensational Truth*, Third Edition, published by the author, Fox Chase, Phila., page 153.

² Albertus Pieters, *The Seed of Abraham*, Wm. H. Erdmans Publishing Co., Grand Rapids, Mich., 1950, pages 66-68, 137-138.

and that its complete fulfillment will be with the Jewish people in the millennial kingdom, and that in this dispensation of grace the new covenant is being ministered to the Church saints now living on the earth. Our interpretation enables us to follow the literal language of the Scriptures on the subject, which we think is far more apt to be the truth than concepts derived from the spiritualizing of areas of the promises.

The declaration of the Apostle Paul.

The most direct approach to the fact that the new covenant is connected with the grace message for believers living in this present age is in II Corinthians 3:6: God, "who also hath made us able ministers of the new covenant." In the verses which follow, the apostle contrasts the "ministration of death, written and engraven in stones" (clearly referring to the Ten Commandments written on tables of stone) with the ministration of the Spirit, whose present ministry is to form the image of Christ within the believers (II Cor. 3:17, 18). Since this ministry is to be continued in the hearts of men, we are now charged with this ministry of the new covenant.

The Lord's Supper: (1) Its direct application to Jewish saints in the millennial kingdom.

The next phase of our subject will relate to the two different applications of the ordinance of the Lord's Supper. This ordinance is connected with the new covenant. In the Authorized Version, all four references use the term "new testament" (covenant) (Matt. 26:28; Mark 14:24; Luke 22:20; and I Cor. 11:25). The translation in the American Standard Version is "new covenant" in Luke 22:20 and I Corinthians 11:25, with a footnote under the other two references that some ancient authorities include "new" before covenant. Also it should be recognized that when the Lord's Supper was instituted only Jewish disciples were present. The Church did not begin until Pentecost, fifty-five days later.

Christ ate and drank the Supper with His disciples and then announced that He would eat and drink no more with them until the kingdom of God had come. Since the references to this have been difficult to the commentators, and

since their interpretations vary, we need to have before us what Christ said, and then we will present our interpretation:

“But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom” (Matt. 26:29); “Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God” (Mark 14:25); “For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come” (Luke 22:16, 18).

This is not instruction to the Church but to Jewish disciples. He will not partake of the Lord's Supper again until the kingdom of God shall come. Then again He will eat and drink with the Jewish disciples as He did when the Lord's Supper was instituted—“with you” (Matt. 26:29). That will be when the new covenant is fulfilled in the kingdom of God (Luke 22:16).

This is looking forward to the future time when the kingdom of God has come, when Christ has returned and the Jews are saved. There are at least three lines of prophetic truth to indicate the accuracy of our interpretation.

First, there are Scriptures which set forth the future aspect of the kingdom of God, since the kingdom of God is one of the subjects of the above references. Some Scriptures which indicate the time and connections of the future kingdom of God are Luke 19:11 and 15, when the returning King and the kingdom of God come simultaneously; II Timothy 4:1, the kingdom comes when the King comes; II Peter 1:16-18 presents the fact that the transfiguration makes known “the power and coming [presence] of our Lord Jesus Christ,” and reveals His majesty. Mark describes the transfiguration as the “kingdom of God come with power” (Mark 9:1). It pictures the millennial kingdom of Christ in miniature. Again, just before the ascension, the gathered disciples asked: “Wilt Thou at this time restore again the kingdom to Israel?” (Acts 1:6). “And He said unto them,

² We recognize that there is a present aspect of the kingdom of God in the dispensation of grace (John 3:3, 5; Rom. 14:17), as well as a future millennial manifestation.

It is not for you to know the times and the seasons, which the Father hath put in His own power" (vs. 7). Keeping in mind that the kingdom comes when the King comes, the time of the kingdom of God in future manifestation becomes clear.

Second, the new covenant, according to Jeremiah 31:31, will be made with the house of Israel and the house of Judah. Since the Lord's Supper is an ordinance relating to the new covenant, one naturally concludes that it is Jewish disciples who will be connected with the new covenant in the future.

Third, this interpretation also agrees with the spiritual conditions of the Jewish people during the present and future dispensations outlined in Romans 11, which God says will head up to their spiritual state when the new covenant is being fulfilled. Paul begins the chapter with the question: "Hath God cast away His people?" The Spirit of God answers through Paul: "God forbid"; and then, in verses 1-29, proceeds to explain why Israel seems to be cast away, but why they are not.

In this dispensation of grace there is, first of all, a remnant according to the election of grace. Paul is one of these who has salvation through Christ (Rom. 11:1-6). Other Scriptures reveal that saved Jews in this dispensation are members of the Church, His body (1 Cor. 12:12, 13). "The rest are blinded" (Rom. 11:7). Old Testament prophecy is cited to establish that this would occur (vss. 8-10). The Jews are, as natural branches of an olive tree, now broken off (vss. 17-21). Because of their spiritual blindness, the Jews, as a whole, are unable to take advantage of their Gospel opportunity. This is why the question can be raised; "Hath God cast away His people?"

In this same period, the Gospel opportunity has come to the Gentiles (vss. 12, 17), who are warned lest they fall as have the Jews (vss. 12-22). But this present order of spiritual advantage will not always remain for the Gentiles. "The fulness of the Gentiles" will come in (vs. 25); after that another program for the Gentiles, revealed elsewhere, will come into operation.

Neither will the spiritual state of the Jews, during the present dispensation, always continue (vs. 25). Then God

makes a brief statement concerning the next and final spiritual state for all the Jews after the Deliverer has come (vs. 26, 27): "All Israel shall be saved"; "I shall take away their sins." God reveals that these things are according to terms of His covenant with them. These terms are as stated in Jeremiah 31:31. There we read that all Israel will be saved, their sins forgiven and remembered no more. These facts argue for the fulfilment of the new covenant, as stated, to be "with the house of Israel and the house of Judah." What our Lord said about eating the Supper again with Jewish disciples, when the kingdom of God has come, harmonizes, with the foregoing references.

The Lord's Supper: (2) Its application to the Church saints in the present dispensation.

But the Lord's Supper is to be ministered to the Church saints. In the first letter addressed to the church at Corinth, Paul writes of the revelation which he received concerning the Lord's Supper, its observance in the churches, its connection with the new covenant, and its significance in the present dispensation. Nothing is said about the Lord eating and drinking with the Church saints at any time, but instead the Church saints are to keep up the observance of this ordinance in remembrance of the Lord until He comes (1 Cor. 11:23-26). In this same passage the Lord's Supper is also presented as an ordinance connected with the new covenant. Thus the Lord's Supper is seen to have two separate applications: one to the Jewish saints directly, according to the terms of the new covenant as promised in Jeremiah 31:31; and the other, to the Church saints, as an ordinance connected with the new covenant, to be observed until the Lord comes.

We will continue to present the applications of the new covenant, offering further support to the viewpoints which we have offered.

The Two-Fold Application of the Book of Hebrews

The two positions of Christ, present and future.

The two positions of Christ, as presented in Hebrews, requires that the aspect of truth, as relating to the present

dispensation and as relating to the future kingdom age, be observed and properly applied. We find that the future position of Christ is stated to be subsequent to His present position.

His present exalted position is revealed in several references: He "sat down at the right hand of the Majesty on high" (Heb. 1:3, cf. 2:9, 4:14, 8:1, 12:2, etc.). In this position He performs His present ministry on behalf of all believers living now on the earth. He is our great, and merciful, and faithful High Priest, keeping all the promises connected with His mediatorial work. He ever lives to make intercession for us and thus is able to save us completely. He is the Mediator of a better covenant, which is established upon better promises (Heb. 8:6).

Immediately after writing of the "better covenant," the writer copies the words of the new covenant from Jeremiah 31:31-34, which certainly cannot be regarded as a special new covenant made with the Church saints. It states in Hebrews 8:8 that the new covenant will be *made* "with the house of Israel, and the house of Judah," but clearly it is being *ministered* to the Church. Its terms apply to the saints in dispensation of grace.⁴ Much of the message of Hebrews is to be accepted as present truth, revealing our present relation to Christ in heaven and the promises He keeps with us now (Heb. 9:24).

Three approaches to the Book of Hebrews indicating its kingdom application.

(1) Christ's future position, as reigning King, is presented in Hebrews as being subsequent to the present order of things. In Hebrews 2:5-8 we read:

"For unto the angels hath He not put in subjection the world [inhabited earth] to come, *whereof we speak*" (vs. 5); "But one in a certain place testified, saying, What is man, that Thou art mindful of Him? Or the Son of man, that Thou visitest Him?" (vs. 6); "Thou madest Him a little lower than the angels: Thou crownedst Him with glory and honor,

⁴The saints living now have many blessings enumerated in the epistles beyond the blessings promised in the new covenant. We have those and more (Eph. 1:3).

and didst set Him over the works of Thy hands" (vs. 7); "Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him" (vs. 8).

The theme, or that "whereof we speak," is the world or the inhabited earth to come (vs. 5). He is writing of an order subsequent to the present. The same idea inheres in verses 6-8. The subjection of all things to Him, putting all things under His feet, belongs to the time of His reign, after His coming. I Corinthians 15:23-28 gives the order of events as the coming of Christ (vs. 23), followed by His reign until He hath put all things under His feet, after which He will deliver up the kingdom to God and Himself be subject to Him that put all things under Him. The time when all things are being put under Christ will be when He is the reigning King. Thus we see that Hebrews also has its application to the kingdom age.

(2) The Melchisedec type requires that One be both King and Priest in the same Person.

In order to fulfil the Melchisedec type, there must be a Person who will be divinely appointed as both Priest and King: "For this Melchisedec, king of Salem, priest of the most high God" (Heb. 7:1, 2). Christ alone, when He is upon His throne, will fulfil this type.

"And speak unto him, saying, Behold the Man whose name is The Branch; and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord: and He shall bear the glory, and He shall rule upon His throne: for He shall be a Priest upon His throne: and the counsel of peace shall be between Them both" (Zech. 6:12, 13).

No Old Testament king of Israel or Judah was both king and priest upon his throne. Kings had no rights in the office of priesthood. Judah's kings were descendants of the tribe of Judah; and from another tribe, Levi, the priests came, the descendants of the family of Aaron. Christ is not fulfilling the King-Priest type now. He is not on His throne now (Rev. 3:21). He will take the throne of His glory when He comes (Matt. 25:31). Then He will be a Priest upon

His throne. Then kingship and priesthood will meet in Him, and He will fulfil the Melchisedec type. This will be in the Millennium, or when He rules upon His throne.

(3) The significance of certain Old Testament quotations used in Hebrews.

Another indication that the message of Hebrews in part has applications to the millennial period is the fact that many quotations used in their Old Testament context are predicting the kingdom age. We will cite three references from chapter 1 to illustrate this fact.

Examine, first, the two quotations from Hebrews 1:5: "Thou art My Son, this day have I begotten Thee," is taken from Psalm 2:7. Psalm 2:6 reads: "Yet have I set My King upon My holy hill of Zion," which is prophecy of the kingdom age, for Christ is predicted as in His place as King (Rom. 11:26, Isa. 59:20, 21) and reigning with the rod of iron (Psa. 2:8, 9, Rev. 19:15). His reign will be over the nations of the earth, among whom there will be some kept under His control who are rebels at heart (Isa. 11:3-5).

The second part of Hebrews 1:5, which reads: "And again, I will be to Him a Father, and He shall be to Me a Son," is quoting II Samuel 7:14, which is part of the Davidic covenant. In this setting God promises to David that his seed (finally the Christ as the greater Son of David), his throne, and his kingdom will be perpetuated forever. This plainly relates to the kingdom age.

The third reference we use is Hebrews 1:8, 9: "But unto the Son He saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." These verses are quoting Psalm 45:6, 7. A careful reading of Psalm 45 will satisfy the reader that it is a psalm of the King, which also brings the kingdom into view.

The application of the new covenant to the kingdom age.

The King-Priest upon the throne is now in view as the Mediator of a better covenant, and the Old Testament new covenant, promised in Jeremiah 31, is cited as being made

with the house of Israel and the house of Judah. The Book of Hebrews will then be read by converted Hebrews and understood in its application to them. They will be a saved people then, and their sins forgiven (Dan. 9:24, Ezek. 36:25-28, Deut. 30:6). Israel will be under the blessings of the new covenant in that day.

The context following the prophecy of the new covenant.

Another supporting Scripture that God will keep the new covenant with Israel, and not with a substitute, is found in the verses which follow the prophecy of the new covenant in Jeremiah 31:31-34. We are inviting attention to verses 35-37 of the same chapter. As we read them, we are impressed that the Lord is using strong terms to assure Israel's future as a nation. God takes into full account "all that they have done" (vs. 37), but this does not modify, much less forfeit, any promises concerning God's purposes to continue Israel as a nation. The covenant, and the people to come under the blessing of the covenant, are predicted in this chapter. It is scarcely necessary to state that it is the Jews and not the Church who are in view in Jeremiah 31:31-37.

Then we note the boundaries indicated in Jeremiah 31:38-40. A good friend who spent some years as a missionary in Palestine, a man who is a competent teacher of the Word, stated to an audience where I was pastor, that that area is now built up as predicted here, and that he had his home in that part of Jerusalem. This can hardly be accounted for as an accident of time, but the prophecy, situated in the Bible where this Scripture is, only confirms the view that God has not set aside the Jews, nor the promises of fulfilling the new covenant with them.

Summary

In this study scriptural proofs have been offered that the new covenant is made with the house of Israel and with the house of Judah. The Scriptures, used to support this application, are the accounts of the institution of the Lord's Supper; the presentation in Hebrews of some references indicating the kingdom reign of Christ, which is also con-

nected with the new covenant; and the support given by the affirmations which God makes after promising the new covenant in Jeremiah 31.

But some of the blessings of the new covenant are *ministered* to the Church saints. Paul speaks of himself as an able minister of the new covenant. The Lord's Supper is made known to Paul by special revelation, to be observed by the Church saints until the Lord comes. The Lord is seen in Hebrews in His present position, and connects His present ministry to the saints with the new covenant. We have supported our proposition that the new covenant will be *made* with the house of Israel and the house of Judah, and is being *ministered* to the Church, the present ministry in the dispensation of grace, and the fulfilment in the kingdom age with the Jews.

Thus in the interpretation of the Bible we can apply to the Jews the Scriptures which are directed to or related to them, whether the past, present, or future is in view, and can apply to the Church the truth directed to it. To balance the student from becoming an extreme or hyper-dispensationalist, he should remember II Timothy 3:16, that "*all Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*" Provision is always made to hold truth in balance.

Some of you may remember the stirring chapter in Luther's life (similar to the feast that Matthew gave after his conversion) when the student of law at Erfurt, awakened by the lightning flash in the Thuringian Forest, resolved to give up his brilliant prospects in the legal profession and enter the Augustinian convent there. He invited all his old boon companions to a last jovial gathering. At the head of the table he sat as merry as any there. The jesting and merriment went on as before; for, though Luther was as true a Christian as ever was, he saw no harm in merriment or laughter in themselves. But at length, when the hour got late and the night was almost over, he arose and in a serious voice, that hushed the voice of laughter, said: "Friends, I want to tell you one thing before you go. This is the last night you and I will ever meet as boon companions. Tonight, this very hour, I enter the convent. Tomorrow I shall be a monk." And he kept his word. Turning to the door, taking with him only his cloak, his cap, and his Virgil, he fled among the dark streets of Erfurt in the door and, knocking upon it, entered the narrow walls and made the great surrender.

Such was Matthew's feast. It was his way of saying: "Friends and messmates, I have resolved to give up my old life and to follow Jesus. If you come with me, it will be good for you. This is the gladdest day of my life. But if you will not come, we must now say: 'Good-bye.'"

—W. Mackintosh Mackay.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Communist Victory

Behind the Iron Curtain

God and the Pledge

Another Mission

Archeologist's Spade

Niemöller Speaks

Blasphemous "Gospel"

But There Is No Peace. The end of the war in Indo-China brings surface peace to the world for the first time in nearly a quarter of a century. But there is no peace. This so-called peace is simply co-existence, on the part of free governments of the world, with Communism. And a peace of this kind cannot possibly last very long.

Make no mistake about it—the Communists won the Indo-China war. Communist China has gained territory, resources, and people. Anti-Communists in the West, on the other hand, have lost territory, resources, and people.

Communist success in Asia is clearly demonstrated by a few pertinent facts: (1) Red China won a war; (2) France accepted defeat; and (3) the United States of America took a back seat when she was supposed to be the leader of the free nations.

Peace of this kind is not wonderful! Geneva may turn out to be another Munich. Chou En-lai of Peking stated, after the armistice in Indo-China was agreed upon: "The armistice . . . testifies that the forces of peace are irresistible." But we cannot forget the words of Mao Tse-tung: "A Communist war which lasts ten years may be surprising to other countries, but for us it is only the preface. . . . There remain many delightful paragraphs for the future."

Yes, the Communists' forces for peace are irresistible pro-

vided that peace is wrought by capitulation to Communist force and Communist philosophy.

"Under God." We have read a number of very enthusiastic comments concerning the fact that the U. S. Congress voted to insert the words "under God" in the pledge of allegiance to the flag. We ourselves are gratified that there is at least some recognition of Deity in the revised pledge. We suspect, however, that God, who is not pleased to have His name used thoughtlessly or lightly, is not easily cajoled. While the use of the phrase, "under God," is a tacit admission of dependence upon Him, its value in His mind will be, we propose, conditioned upon how much or how little our national policies are directed by Him.

Cave Dwellers of the Wilderness. Two years ago, in Beersheba, Israel, Archeologist Jean Perrot of the French National Center of Scientific Research was investigating a small hill on the sandy desert. One of his helpers fell through the sand into a deep cave. Descending into the hole, Perrot discovered what he believed to be a village of the Horites, meaning *cave dwellers*, who are referred to in Genesis 14:6.

After more than twenty months of work, Perrot has uncovered a whole underground village. All the rooms are reached by vertical shafts about ten feet long, with steps and handholds cut in the hard dirt. Each room is oval, about twenty feet long, and is connected with other rooms by tunnels. Most of these Horite dwellings are completely furnished, and everything in them was found to be in perfect order. Perhaps they have been that way since the Horites were smitten by Chedarlaomer some 2,500 years and more ago.

Dr. Perrot has discovered that the Horites were farmers who secured their water from the bed of a nearby wadi and then stored it in cisterns underground. They had no horses but possessed sheep, cattle, and dogs. They grew barley, wheat, lentils, and peas, and when the grain was harvested, it too was stored beneath the earth. Some samples of art work, many pieces of pottery, and weapons and tools of copper have been found.

The excavation work is not yet completed. Perrot has recently discovered seven other cave villages on the outskirts of Beersheba, one of which has a two-storied room that is shaped like an hourglass. He expects to be able to reveal in due course the exact age of these villages and to make known precisely what life was like in the days of the cave dwellers of the Bible.

Religion Behind the Iron Curtain. Without holding any brief whatever for the Roman Catholic Church's idolatrous practices, news out of Lithuania gives further evidence to add to much that has come to us, of the active antipathy of the Communist regime to any and all religious activity among its people. Roman Catholic families in Lithuania are not permitted to have a church funeral for a deceased member of the family unless they substitute a picture of either Lenin or Stalin for the customary R. C. cross that is carried in such services and processions.

A Congresswoman Misses the Point. Representative Ruth Thompson, Republican of Michigan, is advocating a Congressional appropriation to finance a world tour for Billy Graham. Her theory is that Dr. Graham's preaching does more for world peace than foreign aid.

Representative Thompson misses the point. Billy Graham, who would not accept such an appropriation, of course, proclaims the Gospel that men and women may have *peace with God* through Christ. While he would certainly consider world peace to be a salutary thing, his is another mission—the salvation of souls.

Death of Protestantism in Germany? Pastor Martin Niemöller, Germany's neutralist Protestant leader, is quoted in a recent issue of the *Christian Century* as follows: "Should the forced partition of our [German] people persist, then . . . Romanization threatens the West in the near future, while the existence of Protestantism behind the Iron Curtain can at best continue for only one generation. At present, everything indicates that Romanization here [in the Western Zone] and Sovietization there [in the Eastern Zone] can hardly be opposed with a chance of success."

Protestantism, as a body of organized Christians, may die in Germany. God will have His witnesses everywhere, however, even behind the Iron Curtain. They may be unheralded and little known, but until the mystical body of Christ is completed, the Church, the spiritual organism, will not die.

The Gospel According to Robert Graves. The Bible is a perennial best seller. Religious books by popular authors are currently following in the commercial train of the Scriptures. Some of these volumes are written by sincere people, others by religious cranks and unbelievers. Such is the new book, *The Nazarene Gospel Restored* (Doubleday), by Novelist Robert Graves and Joshua Podro. It is wholly anti-Christian and blasphemous throughout.

Without any basis whatever, in a wholly unreasonable way Authors Graves and Podro attack the scholarship of Bible translators and the reliability of the canonical books of the Bible which, say they, are poor according to literary standards, confused, and contradictory. The authors quote a late-Victorian atheist who remarked that the Gospels read as though "concocted by illiterate, half-starved visionaries in some dark corner of a Graeco-Syrian slum." A photograph of Robert Graves, appearing in a literary supplement of a great newspaper, suggests to the Editor that Graves must have come from the same locality.

The authors speak of our Lord Jesus Christ as "a man of unusual learning, wit, and piety" who was a member of a small apocalyptic sect. Our blessed Lord was, according to Graves and Podro, adopted by Mary Magdalene and was crowned King of the Jews by John the Baptist in a strange ceremony in which He was mocked and beaten. Our Lord is said, by these infidels, to have arranged His own death in an effort to bring in His kingdom, and appointed Judas to betray Him with this in mind. When He was taken down from the cross, apparently dead, He was really alive, the authors of this volume propose, and, recognizing that He had made a mistake, disappeared.

The Apostle Paul is a villain, according to *The Nazarene Gospel Restored*. He was a Greek-speaking adventurer, they

say, who was not a Jew and only pretended to be a Pharisee. Concerning Paul's conversion, the authors state that he did not have a vision on the Damascus road but actually saw Jesus, who there made one of His infrequent appearances after His self-imposed exile.

This is the kind of blasphemous trash that secular publishers generally accept and the public generally buys. But do not be discouraged. More Bibles will be printed and purchased this year than copies of *The Nazarene Gospel Restored*, and long after the latter is forgotten (probably within a year or so) the Bible will be read and remembered, since it is indeed "the Word of God, which liveth and abideth for ever" (I Pet. 1:23).

... And Also By Life

The world political situation reminds us that the time may be exceedingly short. Today is the day of salvation. It is vital that every Christian should expend himself to the utmost in bearing witness to God's saving grace in Christ. We must do this in speech and also by life.

We recall a story that came out of the last war. A soldier lay wounded and dying in a place that was under extremely heavy fire. It was virtually impossible for all the casualties to be cared for, so heavy was the barrage. The suffering soldier—in pain, thirsty, and chilled, for it was winter—had about given up hope of any relief when a chaplain came, seemingly out of nowhere and oblivious to danger, and knelt beside the dying man.

"Do you want me to read from the Book?" the chaplain asked, holding his Bible so that the soldier could see it.

"I'm so cold," the soldier replied. "I'd much rather have something that will warm me up."

The chaplain took off his heavy coat and covered the wounded man with it. "Now may I read from the Bible?" he inquired.

"I'd rather you'd make my head comfortable," was the response.

Off came the chaplain's jacket, which he folded and put under the soldier's head. And then the chaplain said: "Please let me tell you of the Lord Jesus now. It is He of whom this Book tells, and of His dying for you and for me."

"I'm thirsty," the fallen man responded. "Could you get me a drink of water?"

As quickly as he could the chaplain brought some water to the young man. And as soon as the soldier had taken a drink, he looked up and said to the chaplain: "Now read to me from that Book. If it's the Bible that made you help me, a stranger, in this way, without regard for your own personal safety, that's the Book for me. I need it now as never before. Tell me what it says, what made you risk your life for me."

That chaplain's experience is a vivid illustration of the importance of witnessing to the Saviour by speech and also by life. May the grace and love of Christ be seen in us, not only by the words we say but by the way that we live.

To learn a language, reduce it to writing, and translate the Scriptures into that tongue is the primary and essential work of

WYCLIFFE BIBLE TRANSLATORS

by HOWARD AND JOAN LAW*

A GENERATION that has entered what is now known as the "atomic age" has become so familiar with breath-taking events in the world that it sometimes overlooks the many amazing developments in the Christian realm. Revival, evangelism, and missions have all been making the headlines; so have the Wycliffe Bible Translators which, on their twentieth anniversary, are grateful to the Lord for the prodigious growth that they have experienced as a pioneer missionary organization. The rapid expansion has been made possible in part by the use of the techniques of modern linguistics. Today's missionary employs these technical aids in his task—one which has faced all pioneer missionaries—of learning a language, reducing it to writing, and translating the Scriptures into it.

Nearly 500 Wycliffe translators on six fields are tackling the formidable job of giving the Gospel to people of foreign tongues that have never before heard it. This evangelical mission, specializing in the translation of the Bible into the native speech as the first and basic means of evangelization, began in 1934 as a personal venture of faith on the part of two health-handicapped but consecrated servants of God. As a faith mission it has reached beyond the dreams of its founders. For W. C. Townsend and L. L. Legters, burdened with the knowledge that these were Indian tribes without the Gospel because the trade language was unknown to

*Mr. and Mrs. Law, members of the Wycliffe Bible Translators, Inc., do their work among the Ixilmas Aztec tribe in Mexico. This summer Mr. Law has acted as the head of the Summer Institute of Linguistics at Caronport, Saskatchewan.

most of them, there was only one answer—to go as and where the Lord should lead, reaching the people in their own tongue. Covenanting together, they agreed to do all in their power to meet the need, God helping them. Legters, the Bible teacher and conference leader, stayed at home soliciting prayer support for Townsend and his co-laborers. Townsend, the experienced colporteur and missionary translator from Guatemala, in cooperation with the Pioneer Mission Agency, promised to begin work, looking to the Lord for an indication of His will, an opening door, and financial support.

In God's time and way the door to Mexico swung wide and the work began in an Aztec Indian village. The genuine interest that Townsend and his wife showed in the Indians attracted the approval of government officials and gave opportunity for other workers to enter Mexico and to be allocated in other tribes. In those early days there were heroic struggles against misunderstanding and opposition, and other problems that always face a rapidly growing organization, but the record of progress in Mexico makes fascinating reading.

Today, despite partially closed doors, about 475 men and women are serving as missionary-translators, literacy teachers, pilots, mechanics, radio technicians, and in whatever other capacity they are needed in countries where over 100 languages are spoken. A headquarters that ships food, medical supplies, equipment, and other field necessities to the translators in remote villages; prints primers, hymn-books, tracts, and other literacy materials in the various languages; and renders further sundry valuable services to the members of the mission, is located in the capital city of each country in conjunction with the branch office for that country. The home office, located in Glendale, Cal., along with the Extension Department in Chicago, cares for the forwarding of monies, mail, and supplies to the translators in their various locations, arranges deputation schedules, and handles publicity and other public relations services for the organization. These various offices and facilities enable the missionary to concentrate on the immediate task for which he has been sent to his station, and makes possible

greater economy of both money and time for all workers. Each branch office is staffed mainly with members of the mission who serve part of their time in a specialized office capacity.

In Peru, a decade after the initial entrance into Mexico, the Lord wrought an intricate chain of events to open the door for work among the Amazon jungle peoples. Today over twenty tribal areas are being reached in the native tongues, and already the results, in these isolated tribes in the dense jungle darkness, have proved the power of the Scriptures. To hasten the evangelization of these tribes a jungle base has been established, east of the great Andes mountains, to provide the missionaries who are living there relatively accessible facilities such as medical aid, technical advice, airplane and radio service, and training schools for both native leaders and the missionaries' children. This base has also become a place of service to the neighbors, demonstrating the sacrificial love and life of Christ to men who have been driven by fear, hatred, and superstition.

In addition the United States, the Philippine Islands, Guatemala, and Ecuador have been occupied with tribal translators. Though in each case the initial problems were somewhat different, the Lord has always undertaken in special and thrilling ways for the Scripture-less people living there, and for the young recruits and their leader. The translators have capitalized on the desire of the people for learning to read, and have attempted to introduce the written Word of God, the Bible, to them in their own language before other types of literature reach them. The native response has been heart-warming. Each country that has been entered is a demonstration of the might of God, through prayer, to overcome the powers of darkness which grip the neglected lands of the world.

The translation of the complete New Testament has been the goal of General Director Townsend for every tribe where the Wycliffe translators are working. Several tribes will soon see that goal realized for them; others are well on their way to a like experience. New tribes are constantly being served as workers are trained and sent to the field. However, with almost 1,000 tribes without the Gospel in their own

language, the end is not yet in sight, and the need for more workers is as great as ever.

It was in an effort to interest the missionary student in this need, and to give some specific linguistic preparation which would enable him to fill that need, that a "linguistic course" was offered in the summer of 1934 in the Ozark Hills of northern Arkansas, by the founder, W. Cameron Townsend. Three young graduate students met with him that first year. Those early days of Camp Wycliffe, as it soon became known, were arduous days of simple living and unusual studies. Through the years the value of the studies has been proved, and the school has grown to be recognized by many linguists for its effective program of giving an adequate linguistic preparation for field work, and for the scientific contributions that have been made to modern linguistic science by its graduates.

At present there are five of these schools conducted each year for eleven weeks. Two of them are in the United States—in Oklahoma and North Dakota; another is in Canada—in Saskatchewan. Recently the Linguistic Institute in Australia has become autonomous. The newly established school in England promises a useful future.

Applications for membership in Wycliffe Bible Translators can be made by students at the Summer Institute of Linguistics if they have not been in correspondence with other mission organizations. Candidates to other mission boards are welcome at each session of the Institute, and many different mission boards are always represented among the student body.

As a fruit of the Australian branch of the Summer Institute, an Australian organization has been formed, from which new missionaries will soon be beginning their work in areas geographically near their home continent.

Each person applying to Wycliffe Bible Translators must demonstrate, in addition to some linguistic ability, that he has the required academic and Bible training. He must also be evangelical in faith and doctrine. Following a period of orientation and training for living in jungle areas as a missionary translator, an accepted member of the organization is allocated to one of the various fields of service. In

taking this extended period of training and testing, the young member discovers his adaptability and limitations, such as in regard to health, climate, stamina, and personality traits. This helps to guide in the selection of the proper field for his endeavor. Money, time, and effort have been saved, both for the individual and Christian stewards, in this way, and mistakes have been avoided before they have been made. Through the years experience has proved that the policy of requiring such additional training has been highly salutary.

Foremost of the basic policies of Wycliffe Bible Translators has been the aim to give the Gospel in their own idiom to tribes heretofore not possessing the Scriptures. Another guiding principle has been to enter only areas which have not already been adequately reached by other organizations, unless an invitation has been given to the Wycliffe Translators to assist in some specialized endeavor, such as linguistic or translation work. A practical aim of the mission has been to encourage the missionaries to live as close to the natives as possible in order to increase their own language fluency, better to understand the life and customs of the natives, and to reduce the fear, suspicion, and misunderstanding that the tribes people naturally have of all foreigners and strangers.

Wycliffe Bible Translators, believing that a church can be vigorous and dynamic only when it can and does feed itself upon the Word of God, give primary place to the translation of the Bible in the vernacular. It follows that the alphabet and a reading program are vital to the effective and successful completion of the task. Thus at the Linguistic Institutes, training is given in the construction of reading materials and the planning of literacy programs. As an aid to others planning such work, materials have been prepared by mission members, outlining the procedure for beginning and carrying on an effective literacy program among illiterate aboriginal peoples. Some mission members have specialized in conducting literacy programs, and have established such endeavors in several fields through which they have introduced many Indians in these countries to the "ABCs."

"Working with the Word works" has been found true wherever Wycliffe translators have been. A converted

witch-doctor now sings praises to his living Lord, and preaches salvation to his unsaved tribesmen. A tough politician becomes a winsome soul-winner in a poverty-stricken Indian village. A humble couple in a barren, sun-parched plateau live by faith in an omniscient, omnipresent, and omnipotent God. A whole village turns to Christ and makes a heaven-on-earth out of crude thatched huts. An entire tribe is mightily affected, and government officials bear convincing testimony to the changing effect of the Bible in the language of the heart. The enemy attacks—some young "plants" wither; others are made stronger and become mature children of God.

So the company of Wycliffe Bible Translators, hundreds strong, has been raised up in this day to add to the almost innumerable group of centuries past and the thousands actively engaged today over the face of the globe to give the Good News of God to those who have never heard it. Twenty years of progress and triumph over difficulties and hindrances means for Wycliffe and all its members that the faithfulness of God can be counted on to provide for those in *almost one thousand tribes* who have not even yet heard the Gospel in their own language.

They have counted it all joy—
 Loss of homes, insults, sickness—
 And also joy everlasting:
 The Word translated, men enlightened,
 Tribes delivered, His presence realized;
 And await His blessing: "Well done,
 Thou good and faithful servant."

Startling Information Indeed!

A statistician has figured that five per cent of all church members do not exist; ten per cent of them cannot be found; twenty-five per cent never go to church; fifty per cent never contribute a cent to the Lord's work; seventy-five per cent never attend the mid-week prayer service; ninety per cent do not have family worship in their homes; and more than ninety-five per cent have never tried to win a lost soul to Christ.

What is your percentage?

—Selected.

It is high time that God's people should put away childish things and grow to spiritual manhood and womanhood. Proper food, exercise, and hygiene are needed in the spiritual realm if we would reach

SPIRITUAL MATURATION

by CHARLES B. BOWSER*

"That ye may grow" (1 Pet. 2:2); "Grow up" (Eph. 4:15).

ARE you a growing Christian? Are there evidences within you of spiritual maturation? Are there recognizable characteristics that manifest and prove a proper approach to Christian adulthood? These queries are addressed to those who have been Christians for some time. Certainly every true believer in Christ should be exercised about the matter of spiritual growth.

A normal child is interested in and eagerly watches his physical growth. So do his doting parents watch it. Many of you will likely be able to recall how you stood up, stiff and erect, at a door-frame in your home for the yearly check of increasing height. How proud you were to hear your father or mother exclaim: "My, how rapidly you are growing! You are two inches taller than last year!" If physical growth were not normally attained, parents would naturally want to know why; and the child thus afflicted would suffer disappointment and even an amount of shame.

Uncontrollable circumstances might retard physical growth, but physical matters are in the realm of that which lies beneath the curse of sin. However, when it comes to spiritual matters, these are out of the reach of the curse because of the blood shed on Calvary. Any retardation of spiritual

* Mr. Bower, Pastor of the First Baptist Church, Shamokin, Pa., is known to our reader-family through his recent studies in the First Epistle of John, which appeared in Our Hope some months ago.

growth rests with the child of God. If a horn-again one is born at all, he is *born right!* God's Holy Spirit and God's Holy Word make possible a perfect beginning of the life everlasting. Pitiably, indeed, the child of God who, though born again for many years, is still a spiritual infant, a shame, a reproach, a monstrosity! Such an one becomes a burden to the Father-God and members of the family of God. His childish temperament, disobedience, impotency, and weakness make him a constant charge and care. "He is a babe" (1 Heb. 5:13).

Such a spiritual babe gives to the world of unbelief a grievous misrepresentation of Christianity. The natural result is that Christianity's superiority over the religions of the world is questioned.

The Apostle Paul was a firm believer in proper spiritual growth and development. He weaves the urgency of it into most of his letters. Writing to "the saints which are at Ephesus," he strongly implores:

Be no more children (Eph. 4:14);
Grow up (Eph. 4:15).

Conybeare's translation gives us this easy-to-comprehend rendering: "Grow up in *every part* to the measure of His growth" (Eph. 4:15); i.e., grow with steady uniformity and comely equality.

Writing to the Corinthian church Paul highly recommends genuine concern regarding spiritual adulthood. There is no equivocation in his advice:

Be not children in understanding . . . but
in understanding be men (1 Cor. 14:20).

Calling upon his own experiences, Paul illustratively declares:

"When I was a child, my words were childish,
my desires were childish,
my judgments were childish; but being
grown a man, I have done with things of childhood (1 Cor. 13:11,
Conybeare).

Where is the church which is not severely hindered and handicapped by an excess number of kindergarten saints who should have been out of the early grades many years ago? Where is the church which is not embarrassed without,

and disrupted within, by spiritual infants who complain and misbehave to the extent that peace and fellowship within the congregation become an impossibility?

Since we know that sustained spiritual infancy is akin to carnality, should we wonder at Paul's biting satire in his first Corinthian letter? "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as babes in Christ. I fed you with milk, and not with meat; for you were not able to bear it; nay, you are not yet able, for you are still carnal. For while you are divided amongst yourselves by jealousy, and strife, and factious parties, is it not evident that you are carnal, and walking in the ways of men?" (1 Cor. 3:1-3). That early Corinthian church must have had more than its quota of undersized, stunted, and stubborn spiritual babes. It irked Paul to hear their childish words, their childish desires, their childish judgments. Instead of being full-grown "good soldiers of Jesus Christ," strong, capable, and able to eat strong meat and properly to use "the Sword of the Spirit," they were pamper-craving, bottle-fed, blubbering babes! What a travesty! "Grow up," cries Paul. "Quit you like men, be STRONG" (1 Cor. 16:13).

Now, if spiritual growth is possible, and it is, then there must be in the Book of books some specific instructions as to how the child of God may grow. God not only advises us *how* to grow, but His Holy Spirit supplies the enabling power.

1. "Grow in Knowledge" (11 Pet. 3:18)

Outgrow childish thoughts and words. Outgrow childish actions. The expression "grow in knowledge" is found in Peter's forceful warning against the errors of lawless men. When, in all the world's history, has such a warning been of greater import or more appropriate than right now? Paul makes growth in knowledge a matter of prayer in behalf of the Colossian Christians. His intercessory plea for them is that they "increase in the knowledge of God," and "be filled with the knowledge of His will in all wisdom and understanding" (Col. 1:9, 10).

"Knowledge" has as its antonym: "ignorance." Even as the opposite of light is darkness, so knowledge stands

opposed to ignorance. Sense the sorrow of Paul's heart as he writes regarding the plight of Israel. "Brethren, my heart's longing, and my prayer to God is for my countrymen's salvation. I bear witness that they possess an enthusiasm for God, *but it is an unenlightened one*. Ignorant of the righteousness provided by God and seeking to establish their own, they have refused submission to God's righteousness" (Rom. 10:1, 2, *Weymouth*). It is a vivid picture of zeal without knowledge, portraying that condition which prevails throughout the world today in so many churches. For the Jews referred to by Paul, the lack of knowledge, i.e., ignorance, spelled death. For the born-again child of God, lack of knowledge spells inefficiency, impotence, inertness, indolence, indifference and spiritual insolvency. Moreover, it points forward toward a difficult time of sorrow and remorse when the believer stands before the judgment seat of Christ and gives an account of deeds done in the body.

Who can afford to ignore the fact that, inasmuch as "faith cometh by hearing, and hearing by the Word of God," there should be a solemn and careful evaluation of the part that God's Word plays in the development of our lives, either in the light of present joys and effective service, or regarding future blessings and rewards? Those were wise virgins who had oil in their lamps, and went in with the Bridegroom to the marriage. Such wisdom pays. Of course there is a worldly wisdom that will eventually lead to difficulty and despair. The worldly wise but spiritually ignorant lawyers of our Lord's day secreted the key of knowledge and barred themselves and others from entering the room of revelation illumined by divine truth (see Luke 11:52).

GROW IN KNOWLEDGE

- Grow in the knowledge of sin (Rom. 3:20) and its sinfulness;
- Grow in the knowledge of truth (Heb. 10:26);
- Grow in the knowledge of our Lord and Saviour (II Pet. 2:20; 3:18);
- Grow in the knowledge of salvation, its past, present, and future values (Luke 1:77);
- Grow in the knowledge of that way (Acts 24:22);
- Grow in the knowledge of God (I Cor. 13:34);
- Grow in the knowledge of the glory of God (II Cor. 4:6);
- Grow in the knowledge of His will (Col. 1:9).

"Happy is the man that findeth wisdom" (Prov. 3:13), when that wisdom is sought of God (Jas. 1:5); "given by

the Spirit" (I Cor. 12:8), and a result of Christ's indwelling presence (Col. 3:16).

2. Grow in Faith

The Holy Spirit declares: "The just *shall live* by faith" (Hab. 2:4). Three times in New Testament Scriptures we find the declaration quoted: Romans 1:17; Galatians 3:11; and Hebrews 10:38. The Christian life is a life of faith, faith in God. It follows that, if the Christian is to know spiritual adulthood, then faith must grow in a way commensurate with increasing spiritual wisdom. It is hardly necessary to define faith. That is quite adequately done for us in Hebrews 11:1: "Faith is the substance of things hoped for, the evidence of things not seen." Faith says of every divine promise: "*It is so!*" Faith is a simple but sincere and genuine dependence upon God and His faithfulness. "Without faith it is *impossible* to please Him [God]" (Heb. 11:6).

By and through faith are we saved (Eph. 2:8; Luke 7:50; 18:20); and that saving faith is but the beginning of what might be called a wonderful and glorious saga of faith.

HOW GROW IN FAITH?

The question is in order, and the answer is so simple it is almost startling. How does one grow physically? By observance of the fundamental physical laws:

Proper food;
Proper exercise;
Proper hygiene.

Spiritual growth in the life of faith follows the same pattern: proper *spiritual* food; proper *spiritual* exercise; proper *spiritual* hygiene.

(a) *The Proper Spiritual Food.* It is vitally essential that the new-born babe in Christ be fed regularly with "the sincere milk of the Word that [he] may grow thereby" (I Pet. 2:2): first, the simple, easy-to-assimilate Bible truths, and in such careful measure as to avoid spiritual indigestion; then, as strength and stature are gained and spiritual capability increases, the diet changes, for "strong meat belongeth to them that are of full age, even those who by reason of use

have their senses exercised to discern both good and evil" (Heb. 5:14). Sorry the plight of him who has been a Christian for many years, who cannot get away from the diet of infancy! He is like the Corinthian Christians, for to those regarded saints the apostle chidingly penned the words: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

We should note the reason for the Corinthians' prolonged "milk" diet: "Ye are yet carnal" (I Cor. 3:1-3). The obvious conclusion is this: in that "faith cometh by hearing, and hearing by the Word of God," then faith cannot grow and develop apart from the proper spiritual food. The healthy Christian has a hearty appetite for the spiritual food so abundantly supplied by our loving Father-God.

(b) *The Proper Spiritual Exercise.* The exercise of our spiritual faculties is indicated in Hebrews 5:14. The partakers of strong meat are those of full age, those "who by reason of use have their senses exercised to discern both good and evil." The Scriptures are replete with suggestions as to the exercise of faith:

"Walk	by faith" (II Cor. 5:7);
"Work	of faith" (II Thess. 1:11);
"Fight	of faith" (I Tim. 6:12).

Paul urges upon the Corinthian weaklings: "So run that ye may obtain. And every man that striveth for the mastery is temperate in all things" (I Cor. 9:24, 25). He also comments about his own exercise of spiritual sinews in this testimony: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep my body under and bring it into subjection (I Cor. 9:26, 27). He refused to allow physical sluggishness to retard the spiritual activities. Far too many of God's children, sad to say, run as babes run—uncertainly and stumbling; fight of faith as babes—beating the air with fleshly impotence and lack of spiritual acumen, ability, and strength. It is little wonder that God's stalwart Paul called upon the cringing Christians of Corinth to watch, stand fast in the faith, and quit themselves like men. Listless, anemic, growth-retarded children of God will certainly never please the One whose delight is in "sons of God, without rebuke" (Phil. 2:15).

(c) *The Proper Spiritual Hygiene.* "The blood of Jesus Christ His [God's] Son cleanseth us from all sin." If you are cleansed, then keep clean! Otherwise there will be no fellowship, no service, nor any peace of mind and heart. While we "are in the world" (1 John 4:17), we are "not of the world" (Jn. 17:14), so we must make provision for contamination resulting from our walk through the world (John 13:10). Sin's filth and pollution surround us on every hand, and sometimes, too often, we sin. Praise be unto our gracious God for the provisions of 1 John 1:9, where confession of sin makes possible cleansing, forgiveness, and continued fellowship. The perfect detergents, "the blood" and "the Word," are ever available. Even as the officiating priests stopped at the laver for cleansing (Ex. 40:30-32) before they proffered service unto God, so the Christian must understand and fully realize that none may "stand in His holy place [save] he that hath clean hands and a pure heart" (Psa. 24:3, 4). "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

"Keep thyself pure" (1 Tim. 5:22): pure hearts (II Tim. 2:22; 1 Pet. 1:22); pure minds (II Pet. 3:1); pure conscience (II Tim. 1:3); pure garments (Jude 23; Rev. 3:1; 7:14); pure in every sense (1 John 3:3). When we contemplate our Lord's purity, it behooves us to avail ourselves of His purifying blood and Word; for, as Habakkuk worshipfully declared to God: "Thou art of purer eyes than to behold evil, and canst not look upon iniquity" (Hab. 1:13). While the child must be taught physical cleanliness and purity, we know that, when adulthood is reached (if the training or parental care has been effective) the grown person will not tolerate either filth or impurity. The spiritual child of God, when "childish things" have passed away, will manifest maturation by the purity of mind, heart, conscience, garments, and one's very being. A few Spirit-dictated rules and regulations for a healthy life of faith may be found in II Peter 1:3-9; Colossians 3; Philippians 4:8, and Ephesians 4:17-32. "Keep thyself pure."

3. Grow in Grace (II Pet. 3:18)

He who came that we might "have life . . . more abundantly" was the personification of graciousness and verity:

"full of grace and truth" (John 1:14, 17). When imparted grace is manifest in the life of the saint of God, it makes that one well-pleasing unto Him.

Growth in grace should not be a meager but a magnificent thing. The "God [that] is able to make all grace abound" toward us (II Cor. 9:8) will rejoice to see us wealthy and prosperous with the "riches of His grace" (Eph. 1:7).

"To everynne of us is given grace" (Eph. 4:7), and in a measure comparable with our capacity, receptiveness, and the exercise of a proper stewardship of it. Divine grace is never wasted or squandered upon unworthy children of God. Scanning the story of grace in God's Book, we discover how large a part it plays in our lives:

"Through grace	[we] believed"—Acts 18:27.
"Through grace	saved"—Acts 15:11; Eph. 2:5, 8.
"By grace	justified"—Titus 3:7.
"By grace	made righteous" }—Rom. 5:15-21.
"By grace	eternal life" }
"By grace	acceptable service"—Heb. 12:28.
"By grace	divine strength perfected through
"By grace	human weakness"—II Cor. 12:9.
"By grace	effective ministry"—Gal. 2:9; Eph. 3:8.
"By grace	life and witness"—II Cor. 1:12.
"Through grace	everlasting consolation and good
"By grace	hope"—II Thess. 2:16.
	God's building"—I Cor. 3:9, 10.

The multiplied blessings that are ours because of God's great grace that is manifest in our behalf, should inspire and encourage us to be full of grace and gracious also. Since our spiritual birthday we have been made "partakers of [His] grace" (Phil. 1:7). We are (and what a precious, blessed truth this is!) "heirs together of the grace of life" (I Pet. 3:7). Note, please, Paul's mindfulness of grace received and grace manifest when he measures his spiritual growth and progress "according to the grace of God given unto me" (I Cor. 3:10). Again, "I say, through the grace given unto me" (Rom. 12:3), thus indicating his experiential practicing of his exhortation in Colossians 4:6: "Let your speech be always with grace."

"Grace in your hearts" (Col. 3:16) manifestly means grace in speech, thought, intent, and behaviour; for "out of it [the heart] are the issues of life" (Prov. 4:23). "Be strong

in the grace that is in Christ" (II Tim. 2:1). To be strong, we must grow in grace.

Is it not high time, beloved fellow-Christians, for many of us to "put away childish things": the nursing bottle, the picture books, the toys, and all the behaviour of spiritual infancy so displeasing to God? That hour cannot be far distant ere "we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to what he hath done, whether it be good or bad" (II Cor. 5:10). Then may it please God to say to each one of us, as He spake of His only begotten Son: "This is My beloved son, in whom I am well pleased."

The Treasure

by *CONSTANCE CALDWELL*

I have a treasure in my soul
Not found, in things of earth—
The wealth of all my Father's love,
A gift of precious worth.

My cask is filled with gleaming gold
Of heaven's shining joy;
Within my heart this trust I hold
Which death cannot destroy.

My rubies are the crimson drops
Of blood from Calvary's mount;
As 'neath its flow I daily know
A cleansing at that fount.

My diamonds are the smiles of God;
And sapphires, richly blue,
Are blessings sweet my soul may share
While sitting at His feet.

I have a treasure found in Christ
For, in the cask of prayer,
His wealth divine is freely mine,
And I am heaven's heir!

"If I fall into a surgeon's hands, give me one whose bones have been broken," says an old proverb. In Christ the child of God has One who knows his sorrows,

AN UNDERSTANDING FRIEND

by GORDON CHILVERS*

"Tell me how I may know that the God enthroned afar is with me in my own struggle." A man in agony of soul wrote these words to a minister. Like Job, we sigh for a dayman. There is a need for someone who really understands our problems and can bring us to God. For God, we know, is the source of every blessing.

As we are men, the one who is to help us must also be a man. God the Son had a body specially prepared for Him by His Father. "Wherefore in all things it behoved Him [Jesus] to be made like unto His brethren" (Heb. 2:17). So we see that it was necessary that God should be manifest in the flesh. On the human side, it was necessary for one to come from another world, for all men on earth were sinners. Even the high priest of Israel offered sacrifice for his own sins as well as those of the people. On the divine side, God needed to become man, otherwise He could not die for us. God is a spirit, and therefore not subject to death.

Further, apart from dying, it was essential that Christ should be made flesh, as otherwise He could not have known our trials and our sufferings. Sympathy can only flow from similar experiences; so an angel, not knowing our trials, could not sympathize with us. The Lord Jesus had to be a real Man. "He must enter into the necessary human experiences, look at things from the human point of view, take His place in the crowd amidst the ordinary elements of life" (Marcus Dods).

* Mr. Chilvers, of Norwich, England, has long been a reader of *Our Hope*, but this is the first article that he has written for us.

We come into the world as babes depending on our parents because of our weakness. Christ was born at Bethlehem and, while He was young, He depended on Mary to look after Him and on Joseph to provide for Him. He grew up as a normal child increasing in wisdom and stature.

Our Lord ate and drank just as other men do. We are subject to hunger and thirst, and so was He. Forty days of fasting gave Him the experience of the first. His cry on the cross, "I thirst," shows the latter. He was wearied on His way through Samaria, and sat on the well. He was so tired in His ministry that He fell asleep on a boat in an angry sea. On at least three occasions "Jesus wept."

Temptation is the one experience none of us can escape. The Lord Jesus knew temptation in all its variety, "apart from sin." It came to Him along every path that it comes to us. Directly after Jesus was baptized, Satan came to Him with temptations along the three well-defined lines: the world, the flesh, and the devil. When Satan left Him, it was only for a season. He came back many times before the final onslaught in Gethsemane and on Golgotha.

In times of sorrow, heartache, and pain we know that Christ experienced no less. As Isaiah said: "He is despised and rejected of men; a Man of sorrows, and acquainted with grief" (53:3).

He knew what pain meant in both its physical and mental forms. His body was rent through scourgings and torn with thorns and nails. "His visage was so marred more than any man, and His form more than the sons of men" (Isa. 52:14). He suffered, too, in being misunderstood. Even His beloved disciples did not realize that it was necessary for Him to suffer death. In fact, the disciples increased His intense anguish and sorrow just prior to His crucifixion. He knew that one of the twelve apostles would betray Him; that the leader of the apostles, the rock, would deny he ever knew Him; that all would forsake Him and flee.

Poverty too was His lot. He had "not where to lay His head" (Luke 9:58). He depended on the gifts of others to meet His ordinary needs (Luke 8:3). To pay the tribute, He sent Peter to get the required coin from the fish's mouth.

Our Lord kept man's final appointment, too—death.

That cruelest of all deaths, crucifixion, was His. What man has ever been called upon to endure so much? Our Lord's suffering covered the whole range of human experience. He took the cup of sorrow and drank it to the last bitter drega. So there was a complete and real likeness to humanity "which was closest just where the traces of the curse of sin were most apparent—in poverty, temptation, and violent and unmerited death" (Marvin R. Vincent).

Christ's humiliation was necessary "that He might be a merciful and faithful High Priest in things pertaining to God" (Heb. 2:17). The mercy of Christ reveals a distinction between Him and the high priests under the Jewish economy. They could not have mercy even if they would. The sin was against God. All the priest could do was to tell the sinner to offer a sacrifice to God. Christ is merciful to all. This mercy is granted to us to an extent which is beyond our comprehension. A man resists Christ for years and indulges in the greatest sins imaginable; yet, if he repents, Christ opens the arms of love and mercy to him.

Once we have received mercy from the Lord Jesus, we ought to honor Him by following in His ways. But we are not like that; often we are most ungrateful to Him. Even renewed man sins, and sins continually; and once more mercy is extended to the penitent. Never does Christ turn one away who comes to Him. Never does He refuse us because we have been to Him before and are no better now than we were then. Never is His mercy extended capriciously. Never is He merciful to one and unmerciful to another for similar reasons. While the day of grace is lengthened out; so is His mercy. We should not see any value in a damaged reed but "a bruised reed shall He not break" (Isa. 42:3). We should destroy a smelly wick but "the smoking flax shall He not quench." Only Christ shows mercy in preserving such.

Coupled with our Lord's mercy is His faithfulness. He fills His office with the highest fidelity. The Jewish high priest might betray His people but here is One who has never yet showed the least unfaithfulness. We cannot rely upon men, for they may fail us; but He will never fail.

There were two special functions of the high priest: to

offer sacrifice, and to intercede for the people. On the one hand, we are burdened with sin; on the other, we are tempted. Christ must deal with both problems. The Levitical priest stood between God and man. Man was a sinner and had offended the holy God. The priest was acting on behalf of God, to show man what was required to remove what sin had caused. The priest was acting on behalf of man in presenting the sacrifice to God, that God might no longer be displeased with man. On the Day of Atonement, the outstanding act of the high priest was to present the sin-offering for the people. Christ is the true Sin-Bearer. By the sacrifice of Himself He was able "to make reconciliation for the sins of the people." As He "is the propitiation for our sins" (1 Jn. 2:2), He has fulfilled the publican's cry: "God be merciful to me a sinner" (Luke 18:13). "God so loved the world, that He gave His only begotten Son" (John 3:16), and that Son "made reconciliation for the sins of the people."

The second duty of the high priest was to intercede. "For in that He himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:18). So we read later in this same epistle: "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (7:25).

A delightful illustration of Christ's intercession is given in His words to Peter: "Satan hath desired to have you, that he may eat you as wheat"—here is temptation, the trial of the faith by Satan; "but I have prayed for thee"—personal intercession by Christ on behalf of the tempted one; "that thy faith fail not"—victory over the temptation (Luke 22:31, 32). Christ's faithfulness brings out our trust. He is ever watching for the first sign of stress: He is never asleep; His gaze is never diverted. Christ will gain for us all that He has promised. And it is the suffering which He experienced in His temptations which is the ground of His sympathy.

A pastor was calling on a grief-stricken mother whose wayward daughter was brought back to the old home, dead. The mother's heart was not only broken, but the terrific sorrow had crushed it. It was a sorrow too deep for

tears; it was a wound for which there was apparently no balm of healing. Friends and pastor had come to express their sympathy. Their kind words were greatly appreciated. Their tears of sympathy did not fall unobserved, but the mother's grief was too great for a sigh or a tear. She sat beside her sinful daughter's dead body like a statue.

While the pastor was in the room trying to comfort the grief-stricken mother, a lady, modest and refined in appearance and bearing, entered the door and was immediately recognized by the sorrowing woman. The visitor at once drew up a chair beside the bereaved one, and affectionately placed an arm around her waist. She did not say a word but, putting her face close to the face of the woman whose daughter lay dead, she wept. Soon the entire bearing of the mother noticeably changed. Gracious tears came, and she found almost immediate relief. The secret of it was that this other woman had passed through an identical sorrow. When she entered the room, she did not have to speak in order to express her sympathy, because she had passed through the same sad experience. She knew, and therefore could sympathize in a way which was impossible to others.

We have a proverbial saying: "If I fall into a surgeon's hands, give me one whose bones have been broken." Whatever trial we have to face, we can go to our High Priest, for He trod the way before us. This is a great consolation, for oftentimes we do not know which way to turn. But if we will just turn our thoughts upwards, breathe out a few petitions to our High Priest, at once we shall have the assurance that He hears us. We know that our temptations are measured and that they are fixed according to the back that is to bear them. God never allows greater temptation than we can bear and, further, He provides the way of escape to our High Priest who intercedes for us. We never need despair in temptation, for Christ knows how it feels. And "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 Jn: 2:1). What a blessing it is that we have such an One to plead our cause!

When God's people went out of Egypt, they had to leave their leaven behind them.

Many who are called saints do not live in a saintly way. This ought not to be. What is the answer?

THE CHRISTIAN LIFE (3)

by THE EDITOR

"BUT ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

In earlier articles we have discovered that he who believes on the Lord Jesus Christ as the Son of God and his personal Saviour from sin is regenerated. Such a person is born anew and, having experienced the new birth, possesses new life, life that is eternal. It has also been shown that the regenerated man is said to be justified; that is, his standing before God, on account of the new birth, is as one who is guiltless. Perfect righteousness has been placed to the redeemed sinner's account. He is justified. Both of these operations—regeneration and justification—are received wholly by God's grace and through faith in His Son.

Not only is the believer in Christ regenerated and justified but he is also sanctified. This is also a matter of standing; for, sad to say, many Christians live in a way that is a far cry from sanctified behavior.

The word, "sanctified," in its various forms (*sanctification, saint, holy, etc.*), comes from a Greek root that means to set apart. He who is sanctified is one who has been set apart by God. Sanctification, consequently, in its New Testament use, is something that has to do, in its primary sense, with the Christian's position. For example, the believers at Corinth were extremely carnal in their daily living, yet it is said of them that they were "sanctified in Christ Jesus, called saints" (1 Cor. 1:2); and it was to these carnal Christians that the words at the beginning of this article were written. In Christ the believer is washed (that is, regen-

erated) and justified; he is also sanctified in Christ—set apart for God's divine purpose.

That is the Christian's standing, but this in itself does not guarantee holy living. It is expected of the believer in Christ, however, that his position before God shall be matched by his practical exercise of the power that is his through the indwelling Christ. In other words, he who has been sanctified in his standing must yield himself to the Holy Spirit and live in a sanctified way. For he has been chosen in Christ to be "holy and without blame before Him" (Eph. 1:4). How may he thus live? By letting the Word of Christ dwell in himself richly (Col. 3:16). Our blessed Lord "loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:25, 26). Let us therefore abide in Him and in His Word, treasuring it in our hearts, as the psalmist did (Psa. 119:11), so that we shall not sin against Him.

For Ever To Be With Him There

Ah! who upon earth can conceive
 The bliss that with Jesus we'll share?
 Or who this dark world would not leave,
 And earnestly long to be there?
 There Christ is the light and the sun,
 His glories unhinderedly shine;
 Already our joy is begun,
 Our rest is the glory divine.

'Tis good, at His word, to be here,
 Yet better e'en now to be gone;
 And there in His presence appear,
 And rest where He rests on the throne.
 Yet, ah! what great joy 'twill afford,
 When Him we shall see in the air;
 And enter the joy of the Lord,
 For ever to be with Him there.

—Charles Wesley.

There is a goal toward which the course of our lives is directed, that we should be holy and blameless before God.

EPHESIANS

by LEHMAN STRAUSS

Chapter 1 (Continued)

(1) Paul's Praise to God for What We Received (1:3-14).

The next verse is the key verse in the first half of the epistle, since it introduces us to the source of our wealth in Christ. It is definitely a word of praise: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (1:3).

The adjective translated "blessed" means to *celebrate with praises*. At the very outset Paul magnifies the grace of God toward the Ephesians so that they, too, might be filled to overflowing with praise. God is said to bless us when He bestows upon us every provision for our spiritual peace and prosperity. We are said to bless God when we offer praise and thanksgiving for His provision.

More than twenty-five years had passed since Paul met the Lord Jesus Christ near Damascus. Still he was counting his blessings and praising God for them. Paul is not praising God because God *desires* to bless him, nor because God has *determined* to bless him at some future time, but because God "*hath*" blessed him. Yes, and "us"! God is the Blessor, and the blessed are those, and those only, who have received His Son as "our Lord Jesus Christ." The "us" here are the "saints," and as God's set-apart ones we are eligible for the blessings.

*Mr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., and conference speaker, is the author of several expository volumes. He is a regular contributor to the pages of Our Hope.

The nature of the blessings is said to be "spiritual." There is possibly more than one explanation of this. First, Paul might have intended to distinguish the blessings from those mercies of God that are material, physical, and temporal, that are intended particularly for the body. Secondly, Paul possibly meant by "spiritual blessings" those blessings pertaining to the Holy Spirit and intended to minister to the human spirit. The saint's citizenship is in heaven, hence he no longer sets his affection on things in the earth. Moreover, his principal needs are spiritual so that he must be "strengthened with might by His [God's] Spirit in the inner man" (3:16).

Too many of us place the emphasis upon those things that are temporal and transient while we neglect the values that are spiritual and eternal. The Father designed every spiritual blessing for the Church. They are ours "in Christ," and are delivered to us by the Holy Spirit. The lasting joy that God bestows upon us is not in the things of this world, but rather in "heavenly places" or, better still, "in the heavenlies." Ours are heavenly experiences and heavenly privileges conferred upon us by God in Christ. They originate among the eternal and unseen things.

The first of the believer's possessions for which Paul praises God follows: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (1:4). We must see at the outset that all that God has done for us in Christ is "according to the *eternal purpose* which He purposed in Christ Jesus our Lord" (3:11). In eternity past, God had certain settled purposes which He accomplished at various times during the dispensations of human history, and here we are carried back into the remotest ages of past eternity where, says Paul, God was loving us and planning that all who are "in Christ . . . should be holy and without blame before Him." God's eternal choice, then, was that all who are in Christ should be a holy people.

The phrase "chosen us in Him" could be rendered "chose us for Himself." Chose us for what? Not to everlasting life, but that we should be spotless for Himself! The election in the divine Mind was that all those in Christ should be "holy ones," free from every defilement of sin.

It is not difficult to see how God should purpose in His heart, before the world came into existence, that He was going to have a holy people who would be to the praise of His glory and grace. To that end God created Adam, and in spite of the fall of man, God is still going to carry out His purpose in Christ. The divine choice will find its consummation when Christ returns for His bride "to present you faultless before the presence of His glory with exceeding joy" (Jude 24). Temporarily we are in this world, but not of it. We were chosen to be holy before its foundations were laid; we are merely passing through it to another world. We might fail to practice holiness here, but the eternal purpose of God will be fulfilled when our Lord returns and "we shall be like Him" (1 John 3:2).

God has selected a people to be His holy habitation. Are you in that company, my friend? You are, if you are "in Christ." If you are not, you may this very day join that holy band by trusting Him as your Saviour. Then you, too, will be a part of the true Church of God's creation and design which, on the great presentation day, will be presented a glorious Church, "holy and without blemish" (Eph. 5:25, 26).

The ultimate purpose of God's choice is not salvation but sanctification. John Calvin stated that it is wrong to say that any of us may attain perfection in this life; nevertheless, this is the goal to which the whole course of our lives must be directed, even though we cannot reach it till we have finished our course. Let us grow in grace and in the knowledge of our Lord Jesus Christ, saying with Paul: "... neither count I my life dear unto myself, that I might finish my course with joy" (Acts 20:24). And let us praise God that we have been chosen to be a part of the completed structure, a perfect Church throughout all eternity.

When God designed His Church in eternity past He "predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (1:5). The Revised Version makes it clear that the verb translated "predestinated" is "foreordained." It means *to appoint, or to determine beforehand.*

To what have we been predestinated? Neither this verse nor any other verse in the Bible teaches that God decrees

that some men are foreordained to everlasting life while others are foreordained to everlasting death. Christ "gave Himself a ransom for *all*" (1 Tim. 2:5), and "this is good and acceptable in the sight of God our Saviour; who will have *all* men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:3, 4).

Notice, please, that we have been foreordained unto adoption as sons. The word "adoption" is used only by Paul. To understand its meaning, you must lay aside the idea of the word as used today when, by a legal act, an adult person takes a minor, not his own, into the relation as his child. The adoption of the believer is still future, being a divine act whereby God sets a goal for the believer. Paul states clearly that our adoption is something for which the believer is "waiting" (Rom. 8:23), having been foreordained "unto" adoption. Although we do have here and now the Spirit of adoption (Rom. 8:15), His Presence is merely the seal, or guarantee of a future act of son-placing. Adoption does not mean son-making, for in eternity we shall be sons no more than we are now but, rather, at that time, we shall be properly placed in God's show-case and displayed as sons. God has predestinated us unto the adoption—it is future. Therefore, His sovereign act of adoption can have nothing whatever to do with His choice of us.

In the Epistle to the Galatians, Paul explains how Jesus Christ secured our adoption for us by His death at Calvary in order that "we might receive" it (Gal. 4:5). Our present standing is that of sons; for, "beloved, now are we the sons of God." And how wonderful this is! But, adds the Apostle John: "It doth not yet appear what we shall be" (1 John 3:2). The fact of our present son-making and our future son-placing were all "according to the good pleasure of His will." Our future position, which was God's choice, was not only His will but His enjoyment. The mightiest angel in heaven will not share in the glory of the believer's future position.

If you, dear reader, are not a son of God, your future is dark indeed. But even now there is time. If you trust Jesus Christ as your Saviour, God will make you His son now and place you in an exalted position as His son in eternity. Then you, too, will join in praise to God for His goodness.

Verse 6 teaches us that every true believer has been fore-ordained to be such a trophy of the grace of God as to cause men to praise the glory of His grace. Paul writes: "To the praise of the glory of His grace; wherein He hath made us accepted in the Beloved" (1:6). These words, not to be considered by themselves, are just a link in a golden chain of thoughts beginning with verse 3.

God has blessed us with every spiritual blessing because He chose us in Christ before the foundation of the world, that we should be holy and without blame before Him, one day to place us on display as His glorified sons. Then His holy and unblemished Church will cause men and angels to acknowledge the wonders of His infinite love and grace toward sinners.

God has foreordained that men shall extol and praise His grace in all its eternal glory. This is the terminus of His kindness toward sinners. Today this is demonstrated only meagerly in the lives of His true followers, but in the end of the age "He shall come to be glorified in His saints, and to be admired in all them that believe" (II Thessa. 1:10).

The Lord of heaven and earth will be wondered at by all when the Church Age has run its course and the last member has been added to the Church. With mingled surprise and admiration, the spectators of earth and hell will marvel at the monument of divine grace. All who have put their trust in the Lord Jesus Christ are certain to be present and a part of that magnificent exhibition, for, adds the apostle: "He hath made us accepted in the Beloved." We are already accepted in the Father's presence because we are in Christ. What condescending love and grace! We are accepted, but only because the Father has "made us" so. Let us continue to praise God, not only for what we have been saved from, but for what we are saved to.

These verses (1:3-14) are referred to by Charles R. Erdman as a hymn of praise consisting of three stanzas. He says that the first relates to the past: God the Father is the subject, and the refrain closes with the words, "To the praise of the glory of His grace" (1:6). The second stanza relates to the present: God the Son is the subject, and it concludes "to the praise of His glory" (1:12). The third stanza re-

lates to the future: God the Holy Spirit is the subject, and it concludes "unto the praise of *His* glory" (1:14). And then Dr. Erdman shows that the three stanzas are bound into a harmonious unity by recurring references to Christ: "In the Beloved," "In Christ," "In Whom."

(To be continued, D. V.)

Close Upon Us

Cast as we are, usually, with groups of believers in Christ who love His Word and long for His appearing, we sometimes lose sight of the colossal ignorance of a great portion of Christendom in respect to spiritual things. This has been brought to our attention forcibly as we have had contact, at a resort hotel, with a number of well-to-do church members who, aware of our calling, politely try to direct conversation into channels that they think will be of interest to us. But what can they say? How earnestly they try to prove their religious fervor by describing stained glass windows that they have seen, or the altar of their church, or the vestments of their choir, or when they acquaint us with the news that they sang in the church choir when they were young and, with this excuse or that, tell us why they rarely go to church these days! When we endeavor to explain what Christianity really is, how hored or positively pained they look! Yet they are, as a rule, very much affronted to be told that they are not Christians. They have a *feint* of godliness but deny the power thereof (1 Tim. 3:5). They cannot receive the things of the Spirit of God, for they have never been born again (1 Cor. 2:14). They compose a portion of the fast-forming apostate church of the last days.

The last days! They are close upon us. The coming of the Lord draws very near, it appears. Are you ready for Him? Are you longing to see Him? If we are really looking for Him, we ought to be living for Him also; for the Scripture teaches us that we were redeemed for a purpose: "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.*"

QUESTION BOX

No. 1412. Is it according to the Scriptures to teach "soul sleep"?

The doctrine of "soul sleep" is not biblical but is a perversion of Scripture. "God is not a God of the dead, but of the living" (Matt. 22:32). To the repentant, dying thief on the cross, our Lord said: "Today shalt thou be with Me in paradise" (Luke 23:43). The Apostle Paul declared concerning Christians that "to depart" is "to be with Christ" (Phil. 1:23), and that "to be absent from the body" is "to be present with the Lord" (11 Cor. 5:8). As to those who die in their sins, our Lord's dissertation about the rich man and Lazarus reveals that the unaved dead do not sleep but have consciousness in hades (Luke 16:19ff), where they await the final judgment of the great white throne.

No. 1443. In my Bible, which is the King James Version, I find in the Old Testament the divine name is sometimes written "Lord" and at other times "LORD." Why is this?

The different type sizes denote that there are different Hebrew words in the ancient manuscripts from which the Bible was translated. "LORD" is for the name *Jehovah*, the self-existent One, the eternal I AM. "Lord" is used when the Hebrew word is *Adonai*, meaning Master. *Adonai* is also used of *YH* and, when this is so, it is printed "lord" in the King James Version. You will note other variations in the printing of the divine names also, as "Lord God" from *Adonai Jehovah*. A study of the names of God is profitable, both for a better understanding of the Scriptures and for your own soul's growth. A fine place to begin such a study is in the notes of *The Scofield Reference Bible* or *The Pilgrim Bible*.

No. 1444. Is it true that the Roman Catholic Church is the oldest church in the world? I am told that this was the first church and that all others stem from it.

There was no Roman Catholic Church until there was a Pope, and there was no Pope until the seventh century. It is quite true that Protestantism came into being by the separation from Romanism of those who believed in the Bible in all its truth and were opposed to Rome's mass, idolatry, ritualism, and a closed Bible. However, the true Church was born at Pentecost, long before the R. C. Church existed.

No. 1445. The expression "from the beginning," in II Thessalonians 2:13, puzzles me. Does this refer to the time when we, as individual Christians, first believed the Gospel?

"From the beginning" might be written "from everlasting." Believers were chosen in Christ "before the foundation of the world, that we should be holy and without blame before Him [God the Father]" (Eph. 1:4).

"A calm hour with God is worth a whole lifetime with man," said the saintly McChayne. And this is the theme of this treatise,

THEY THAT WORSHIP

by EDWIN RAYMOND ANDERSON*

THE little lad slipped silently into the room where his father sat behind the big desk, busy with his papers. The boy stood by the door for a moment; then, noticing the door close by the desk, moved over and seated himself. Not a sound passed his lips. He sat there, still and silent, looking at his father.

The man noticed him presently and eyed him keenly. Then he asked sharply: "Can't you see that I am very busy? What is it that you want this time?"

A look of injury flamed the lad's eyes, and they lowered slowly. When he did speak, it was with a tone which matched the look in the eyes: "I—I don't want anything, Father. I just wanted to come in, sit down, and look at you, that's all."

The father, in relating the incident, turned aside with the trace of tears in his eyes: "I felt very convicted. The Lord had used my boy to teach me the true meaning of worship, of communion with Himself. I realized that I had not often gone to Him in that spirit—with no plea, no petition, nothing except just to sit there and look up into His lovely face. I'm afraid it's been too much of a 'give me this and give me that' sort of business."

This is just a human illustration, of course, yet it surely indicates that joy that our Lord knows when we, His blood-bought people, come into a rich bond of communion with Himself. "They that worship Him must worship Him in

*Mr. Anderson of Waterbury, Conn., hardly needs any introduction to our reader-family, since he has written for us from time to time through more than a decade. His tracts have had a large circulation.

spirit and in truth" (John 4:24) is a testimony of the Word which sharply points up much of the tragedy of our Christian living; for our deepest need is that of knowing the blessed Lord Jesus for His own sake. We need to know, as Robert Murray McCheyne oft expressed it, "Christ, for Christ's sake alone." We need to come to the throne of grace, not only in time of need but also in time of *no need*, save for that need of rendering Him that which is surely due Him of praise, honor, worship, and adoration. And that, in the deepest spiritual sense, is the greatest of all Christian needs. He desires, as the expression of our spiritual appreciation, we need to praise Him for our spiritual advancement, that our fellowship and communion be deepened and enlarged. Paul phrased it for all time for all believers: "That I may know Him" (Phil. 3:10); and another aged saint frequently cried out: "I have but one passion and it is He, He only!" By our spiritual poverty if such language seems foreign and distant!

It is written in the Song Solomon: "In the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice" (2:14). Here is the language of sacred love. Here is the description of that desire of beholding Him with the undimmed eye of faith. Here is the understanding of that holy hunger, deep in the heart, to hear His voice and to learn more concerning Him, knowledge which "passeth all understanding." Here is the pivot of that passion of reaching the highest ranges of consecration, so that all of life and work is patterned according to the reality of "no man save Jesus only."

"The secret places of the stairs." What does that mean? One thing is certain: "stairs" speaks of access, of ascension from a lower to a higher position. Such is the secret of the Lord to them that fear Him, and nothing of earth can ever begin to compare with the grace and glory of standing upon higher ground with the Man of Calvary.

Hear another word from the saintly McCheyne: "A calm hour with God is worth a whole lifetime with man." Well did he prove the preciousness of that for his own spiritual development, and we are hereby invited to share the same blessedness. The Lord wants us wholly and utterly for

Himself. He has indicated as much in that high price that He paid on Calvary for such as you and I. It is the longing of His lovely Person continually to reveal more and more of Himself to us—wonderful, wonderful truth! How infinitely sad it is, therefore, if we slight Him in any fashion and bring deep grief to cloud His grace!

BREAD CAST UPON THE WATERS

SELECTED by J. A. I IN

In the case of the leper (Lev. 14:7) the blood was sprinkled upon him seven times, showing forth the perfect efficacy of the precious blood of Christ in God's sight to cleanse the vilest.

Discipleship still costs. It costs all that the world values. He who attempts it lightly, or does not undertake it in strength far greater than his own, will find it beyond his power to accomplish.

It will test our loyalty to Christ to see Babylon putting on her finery and not to want to bedeck ourselves likewise. But Mordecai would not bow to Haman; and Daniel, rather than to disobey God, would suffer the den of lions.

Job's heart was not happy in God, and all that came upon him tore his heart to pieces. Paul was happy in God and, let all outward things go on as they might, the inward joy in God was not disturbed; nothing took him by surprise.

If God is to bless you and make you a blessing, one lesson must be thoroughly learned. You must learn to be, and to be content to be, just what, and where, and how He would have you be.

The Gospel message is not an appeal to the intellect alone but it is a challenge from Christ for whole-hearted loyalty and devotedness to Him.

BOOK REVIEW

by CLARENCE E. MASON, JR.*

Crucial Questions About the Kingdom of God. By George E. Ladd. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Cloth binding, 193 pages. Price, \$3.00.

This important volume is to be commended in many respects. First of all, Dr. Ladd, Associate Professor of New Testament at Fuller Theological Seminary, keeps an objectivity and sweet spirit throughout his whole discussion which one greatly misses in some eschatological writings. Second, Dr. Ladd gives the reader the benefit of a tremendous amount of research on the kingdom, in books by a host of American and European writers of all shades of theological attitude (Chaps. I and II). Although it is apparent that many of these men widely miss the point, it is helpful to know what they have said.

It is a matter of gratification to Our Hope readers that Dr. Ladd is not only a pre-millennialist but writes so convincingly in its defense, especially in his final two chapters (VII and VIII).

However, it is to be regretted that the drive of Dr. Ladd's book is respectfully to reject the "postponed kingdom" theory (Chap. V). He does it with kindness, but he does it. One of the major evidences upon which he bases his conclusion is a demonstration that the terms "kingdom of heaven" and "kingdom of God" are not distinct but should be viewed as synonymous (Chap. VI). While it is true that many writers, holding the "postponed kingdom" view, have argued a distinction of these terms as one of their reasons, it is also true that some of our best writers on the subject have pointed out that this is not the issue—that the big point is rather to see the distinction between the long-promised Messianic kingdom and the form of kingdom in which we now find ourselves (see Dr. John F. Walvoord, *Bibliotheca Sacra*, p. 6, January 1953). Indeed, the most extensive work on the subject (George N. H. Peters, *The Theocratic Kingdom of our Lord Jesus, the Christ*, 2175 pp.) ably argues for a postponed kingdom while insisting that the two terms ("kingdom of heaven . . . God") are synonymous. Hence, though Dr. Ladd has showed the inconsistency of a certain group who urge this distinction as necessitating the postponed kingdom view, he has not answered the view itself. Thus the chapter on "Linguistic Interpretation" (VI) is an excellent piece of writing to no purpose. The main issue remains unanswered.

Chapters III and IV ask, and seek to answer, the question: "Can the Kingdom be Both Future and Present?" Dr. Ladd answers the question affirmatively by insisting that these are just two aspects of one kingdom which Jesus came to establish. The line of proof is an exposition of the covenant concept of the kingdom of God, namely, the idea that the whole purpose of God (including the kingdom) is essentially soteriological, concerned with the unfolding of the plan of salvation. Indeed, it is described as "God's saving will in action" (p. 97). Such a conception is regrettable and, in our judgment, misses the very heart of the kingdom issue, which is primarily the governmental concept of the kingdom so ably demonstrated in Dr. Peter's three volumes already mentioned above.

In a book of 193 pages it would seem proper to expect at least one chapter dealing with the Old Testament prophecies of the Messianic Kingdom. Without this background there can be no proper perspective

* Dr. Mason is Dean of the Philadelphia Bible Institute.

of, and background for, the kingdom referred to as we open the New Testament. But Dr. Ladd simply waives the issue by saying he does not have space to discuss it (p. 83, footnote). Again we say, this is to be regretted precisely because it ignores the most crushing evidence that adherents of the postponed kingdom view can present.

Dr. Wilbur M. Smith puts his finger on this crucial omission, in his preface to the book, with the words: "I think that Dr. Ladd, like many other writers on this subject, has not adequately pointed out the difference between the concept of the Kingdom of God in the New Testament and the Messianic Kingdom, the reign of Christ on this earth. They certainly are not synonymous terms" (p. 11). This reviewer, while rejoicing in the book's many excellencies, feels this is its fatal lack.

by KENNETH O. BOUTON

Bible Readings for the Family Hour. By Martin P. Simon. Moody Press, Chicago. Cloth binding, 367 pages. Price, \$3.00.

Family devotions are an integral part of Christian life. Helps along this line are always welcome. Dr. Simon is well prepared to present the above volume to the Christian family. The book, slightly larger than usual 9" x 6", devotes a page to each day of the year. First there is the topic, followed by the location of a Scripture portion to be read. Then there is the re-telling of the Scripture story with explanations and applications. There are questions to be asked and answered and a closing simple, definite prayer. Subjects dealt with in order are: The Parables, The Passion of Christ, Jesus Dealing with Individuals, The Early Church, The Life of Moses and Samuel, Stories of Elijah and Esther, etc. It will be an exceptionally helpful book to families with young children. All eyes will enjoy it.

Devotions for the Children's Hour. By Kenneth N. Taylor. Moody Press, Chicago. Cloth binding, 189 pages. Price, \$2.50.

This volume contains forty-eight devotional studies for children. The print is large and the style simple, clear, and interesting. It is not a Bible story book but a children's book of Bible doctrine. These lessons can be used many times until the truth is impressed upon the hearts of the little ones. There are picture illustrations, suggestions for reading from the Bible, questions on the lesson, a prayer, and a hymn to be sung with each study. Stories which illustrate the truth are also included.

The author suggests that children need to understand what the Bible teaches as well as to know its wonderful true stories. Here is the meat of the Word cut up fine so that children can eat and digest it. The volume should have wide use.

Nehemiah the Executive. By Stanley E. Anderson. V. Kampen Press, Wheaton, Ill., Cloth binding, 168 pages. Price, \$2.50.

Here is an interesting and helpful treatise on the book of Nehemiah. The author has paralleled the thirteen chapters of the Bible book

with his exposition of the same. Each chapter closes with questions for research and discussion, making the volume excellent for use in schools teaching the Bible. The chapter headings and sub-headings are challenging. The material presented is very practical. The pastor and Bible teacher will find much in the book to provoke thought and promote Christian work. It will make a valuable addition to one's library.

Giants of the Missionary Trail. By Eugene M. Harrison. Scripture Press, Chicago. Cloth binding, 184 pages. Price, \$2.50.

Many of us as Christians could be described as lethargic, indolent, and lukewarm. We need a zeal for good works, burning hearts, and stirred spirits. Dr. Harrison's book should act as a tonic. He presents right outstanding missionary pioneers including Carey, Judson, and Goforth. A chapter is devoted to the conversion, call, and consecrated labors of each. There is illumination and inspiration throughout. It is a book you do not want to lay down.

From Nation to Nation. By Martha L. Moennich. Zondervan Publishing House, Grand Rapids, Michigan. Cloth binding, 153 pages. Price, \$2.00.

This is a report of the eighth missionary journey of the author. In seventeen chapters, the reader is taken to Portugal, most of Africa, the Middle East, India, Southeast Asia, Australia, and Hawaii.

The ministry of Miss Moennich has been greatly blessed to missionaries, pastors, and other Christian workers. She describes conditions on the fields, explains opportunities and obstacles. Interesting statistics are given as to missions, missionaries, stations, schools, hospitals, converts, etc. in the various countries.

Original Sermon Outlines. By S. Franklin Logsdon. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 128 pages. Price, \$1.50.

Dr. Logsdon gives some useful suggestions on the art of outlining material for messages. To quote him: "Homiletics is the art, method or practice of collecting, collating, correlating, and classifying biblical material in a prayerful preparation for a profitable presentation." Many of his outlines will be seen to be alliterative. This means, when not abused, serves as an aid to memory, an increase to interest, and a hook on which to hang the sermon material.

The value of sermon outlines may be negligible when misused. Certainly they are not intended to make lazy preachers. I believe that this volume will be an incentive to better preachers.

The Consuming Fire. By Oswald J. Smith. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 151 pages. Price, \$2.00.

The Bob Jones University Lectures on Evangelism for 1953, were delivered by the author, a well known missionary and evangelistic pastor, and this volume contains these lectures.

Chapters one and two deal with eleven qualifications for evangelism, with the emphasis on prayer, the Word, and the Holy Spirit. The next chapters tell of campaigns by Finney and the author. After this, revivals and evangelistic campaigns are contrasted, and then other important items are set forth. There is a final chapter on lessons from Evangelism. Dr. Smith's books are always heart-warning and challenging. This one is no exception.

LETTERS

Regarding Criticism

To the Editor:

I notice fewer letters of criticism in your columns of late. Are you holding out on us, or are you becoming less controversial in your writings? But then, perhaps your readers are finding that the evidence of the continuous activity of the old nature does not look good in print!

G. H. WINCHESTER
Montrose, Pa.

¶ No, we are not "holding out" on you. Really, we do not mind the critical letters one bit. They do us good, keeping us on the alert and teaching us many things. Cal.

Supplying a Need

To the Editor:

Thanks for sending the good monthly visitor, *Our Hope*. It supplies a great need, as it minis-

ters to us as we seek to minister to others.

It would be interesting to know the number of countries to which *Our Hope* goes each month.

T. ROBERT DAVILA
Rio de Janeiro, Brazil

¶ *Sixty-nine.*—Ed.

Posthumous Comment

To the Editor:

After carefully examining the contents of *Our Hope* magazine in its new dress, we are glad to report that there is nothing modernistic about the inside...

The office of *Prophecy* receives scores of magazines in exchange. *Our Hope* is one of the few that yields us clippings to be permanently preserved. We hope that the old readers will not be frightened by the new covers. The new format [is] designed to attract the younger Christians of today; they should have it.

KEITH L. BROOKS*
Los Angeles, Cal.

* These paragraphs did not come to us in the form of a letter but were printed in the splendid magazine, *Prophecy*, which was edited by Dr. Keith L. Brooks prior to his death in February. Written by Dr. Brooks before the Lord called him home, they contain the substance of a communication that he sent us in January. If some of our reader-family have been "frightened" by *Our Hope's* present dress, we trust that they will take heart from Keith Brooks's posthumously published remarks.

OCTOBER
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OUR HOPE

Vol. LXI
No. 4

Frank E. Gaebelin, Publisher

E. Schuyler English, Editor

Editorial Notes

One of the most beautiful expressions in that great book of inspired song and praise, the Psalms, is found in Psalm 37:7: "Rest in the Lord and wait patiently for Him". This Psalm is most precious and contains much comfort and assurance for God's children. To David's heart the blessed comfort was given first, and ever since the Holy Spirit penned these words through the shepherd-king, they have been the food and joy of the people of God.

An old Bible which is open before us as we write, printed in 1687, shows the marks of much reading at this Psalm, and as we look at it we think of the different owners of this Bible, whose souls were comforted and encouraged by the thirty-seventh Psalm. Pious Jews have delighted in it and it helped them in bygone days of trouble. Christians of all generations have heard the loving shepherd's voice in this great Psalm. There is a day coming when it will be still more appreciated.

Prophetically the Psalm points to the time marked out as the Great Tribulation. The Church will then no longer be on earth, but a remnant of God's earthly people, trusting in Jehovah, will be here, suffering and surrounded by great difficulties. They will see the evildoers flourishing while they have trials. Then, in the midst of the great trouble, they will take hold of the comfort and assurance given here. What a meaning some of these words will have for those pious Jews! "For yet a little while and the wicked shall not

be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (vs. 10, 11). The Lord will come then, and all His saints with Him, and will make an end of the wicked and deliver His waiting earthly people. They will inherit the land and behold the abundance of peace during the kingdom age.

While all this is still future, Psalm 37 has nevertheless the same application, comfort, blessing, and cheer for us. The exhortations to be patient and to wait both for the Lord and on the Lord are given to us. We live at the close of this present evil age. Dark is the night and difficult the path. There is an increase of evil, a fearful growth of ungodliness and wickedness and, along with it, prosperity. The ungodly world, the Christ-rejecting world, is prosperous. For the saint of God who truly lives in the enjoyment of His fellowship with the Lord, all this is painful and occasions trial and suffering. He groans within himself. But we are not to "fret." Three times in the beginning of this Psalm we find the exhortation: "Fret not thyself." Instead of fretting, the child of God is to be calm and have his Lord in constant view. Oh, never to lose sight of Him!

As the Psalm is arranged in the ancient manuscripts, according to the letters of the Hebrew alphabet, so we find a progression in experience.

"Trust in the Lord" (vs. 3). This comes first. It is the great foundation. And why should we not trust Him fully? He is the mighty Lord. He is the loving Lord who died for us on the cross.

Then we advance and hear: "Delight thyself also in the Lord" (vs. 4). Trust leads to delight. We will find in Him our joy and pleasure.

"Commit thy way unto the Lord" (vs. 5) comes next. In the Hebrew it reads: "Roll thy way upon the Lord." It is the same thought that the Holy Spirit has given us through Peter: "Casting all your care upon Him, for He careth for you" (1 Pet. 5:7). This is a delight—to roll our way, our burdens upon Him, and He is delighted with it. He wants His beloved children to bring all to Him. All this necessitates a close walk with Himself.

Then comes the climax: "Rest in the Lord and wait patiently for Him" (vs. 7). What a word this is! Sinners saved by grace, weak, feeble, wandering as we are, invited to make our rest in Him. This is our blessed privilege, our grandest portion. There is nothing possible in this earthly life of ours than the perfect rest of faith in Him. What is service, eager, hurried service, without true rest in the Lord? It profiteth but little. Mary rested at His feet. She did not do a single thing. She spoke not a single word. Instead of serving Him, she rested at His feet to receive from Himself. Martha was fretting. The Lord then spoke that beautiful word, the word which is for us as well: "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:42).

We, too, may choose that good part, "Rest in the Lord." Service has its place and we all have our service. Blessed are we if it is ever the result of true rest in Him. Of all the disciples, impulsive Peter spoke the most; John, the least. He was leaning on Jesus's bosom and he loved Him. This is our place. Oh, to be closer, closer to Him! Are you satisfied with where you are now? Our constant need in these last days is a deeper rest in Him, a closer walk with Him, a better spiritual knowledge of our Lord. This alone can satisfy our new nature. Anything short of it will fail. As we rest in Him, walk in closer fellowship with Him, we are above the things about us and, in a day when all seems to be shaking and breaking down, we shall be "steadfast and immovable," because He keeps us.

But the Lord in whom we rest is the coming One. We wait for Him. Can He withhold His coming much longer? Does not everything demand that it be soon? We are to wait patiently for Him. We shall not be ashamed; He will come and will not tarry. And here is His own word to His waiting ones: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. 3:10, 11). Take this word with you for this month: "Rest in the Lord and wait patiently for Him." And while we wait thus, we

can rejoice and rest in Him and in His great love, knowing that, whatever is our lot, all is well.

—From the writings of the founder, A. C. G., 1922



Hold Fast

One of the frequently occurring exhortations of the New Testament is to hold fast, an admonition that certainly loses none of its significance as the age advances and we approach its closing days.

(1) We are to hold fast the revealed truth of God, as it is written in the Scriptures. In communicating with his young friend and fellow-worker, Timothy, the Apostle Paul instructed him to "hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II Tim. 1:13). Again, in writing to another young Christian worker, the apostle stated, concerning the requisites of one who would serve as an overseer in a local church, that he must be one who is known for his "holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). These admonitions clearly enjoin the importance of our being true to the truth as it is revealed in the Scriptures, of holding fast the pattern of sound doctrine as faithfully taught by the inspired writers of the Bible.

God's truth is being attacked on many sides. The inventions of the evolutionists, the subtle intimations of destructive criticism, the sneers of certain secular leaders, and the rejection of the verbal inspiration of the Scriptures by modernistic theologians compose a frontal assault upon the Bible that is Satan-inspired. "Away with the historic evangelistic faith!" they shout as they reject the virgin birth of Christ, deny His Deity, scorn His miracles, disclaim the necessity and efficacy of His sacrificial death on the cross, disbelieve His bodily resurrection and ascension, and scoff at His personal return to this earth. The new birth, as taught in the New Testament, is something that, to these deniers of the faith, appears to be nothing but a fable, as is the personality of the Holy Spirit also.

No wonder true Christians are exhorted to hold fast the

form of sound words. This means that we are to embrace the truth and not let it go. Furthermore, there is here clear intimation also that we must "earnestly contend for the faith which was once delivered unto the saints," a fact which Jude writes in these very words (vs. 24).

(2) We are to hold fast our confession of Christ as the Son of God and only Saviour. The writer of the Epistle to the Hebrews puts it this way: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (4:14). "Christ died for our sins, according to the Scriptures, and He was buried." (1 Cor. 15:3, 4). He is not a dead martyr, however, but a living Saviour, for "He rose again the third day according to the Scriptures" and has passed into the heavens. We believe this. We believe in Him. We trust Him as the Saviour of our souls. Nothing can make us waver from that confession, for we know that we "are kept by the power of God through faith ready to be revealed in the last time" (1 Pet. 1:5). "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "Let us hold fast the profession of our faith without wavering; for He is faithful that promised" (Heb. 10:23).

(3) We are to hold fast to that which is good. "Prove all things," the Apostle Paul wrote to the Thessalonian believers: "hold fast that which is good" (1 Thess. 5:21). How are we to know what is good? Is not the deceiver at work to entice men and women to evil? Are there not many delusions abroad, religious delusions, which cause multitudes to follow "new revelations"? The only way to know the good is to live in the Word of God, the divine revelation of the truth. Test all things by the Scriptures. Interpret the Word of God under the Holy Spirit's guidance, comparing Scripture with Scripture, dividing the Word of Truth aright. Reject and shun that which is error and cling to that which is truth. "Hold fast to that which is good."

(4) We are to hold fast our confidence in the hope of Christ's coming, and rejoice in this hope. Again turning to the Hebrews epistle, we read: "Whose [Christ's] house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (3:6). What is this "hope" that is

to be held firmly until the end? It is the one hope that is alluded to again and again in the New Testament—the hope of our Lord's coming. It was predicted long ago "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (II Pet. 3:3, 4). So there are such scoffers today, even in high ecclesiastical positions. But they are ignorant—ignorant of God's Word, and of His ways; for "the day of the Lord *will* come, as a thief in the night." Hold fast, with great joy, to the knowledge and assurance of the coming of the Lord.

And (5) we are to hold fast that which God has given us in Christ. Thus our Lord exhorted the church at Philadelphia, when He spoke to them from heaven: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). This church is said to have had a little strength, to have kept His Word, and not to have denied His name (vs. 8). The message is for us, too, if we own Christ as Lord and Saviour. Our strength is dependent upon our yieldedness to the indwelling Spirit. Most of us have "a little strength," that is, we exercise some measure of submission to the Indweller. It is our desire, surely, to keep the Word, and to keep it is to live by it. And we long never to deny the Lord, either in speech or by silence, either by deed or by inactivity. Let us hold fast to the things that we have, given us by Him—our strength, our obedience, and our testimony—to that we shall hear His "Well done" in that coming day when we shall all stand before His award-throne to "receive the things done in the body." May we not be ashamed in that day.

Hold fast. The conflict in this world may soon be over. It will be but a short time, "for yet a little while, and He that shall come will come, and will not tarry" (Jeh. 10:37).



Erroneous Reasoning

From time to time a well-meaning friend who feels that he has a higher estimate of the character of God than many

of us do, writes to remind us that a God of love would never consign His creatures to everlasting judgment. He believes that those who put their trust in Christ, and he says that he is such an one, receive as God's gift of grace life eternal. But he contends that those who die in their sins simply cease to exist. Some others, of a slightly variant school, hold with this man that those who die in faith go to be with the Lord and that the wicked dead are not punished eternally; only they suggest that, after a brief period of judgment, they too will be saved, so that all will get to heaven eventually. There are still other variations to the same general theory that denies eternal punishment of the wicked. It is not necessary that we mention all of them here. But let us see what such reasoning involves.

We are quite ready to admit, and do so with great joy and praise to the Lord, that a God of love does not wish to consign any man to eternal punishment. He is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). It is sin that demands God's judgment, for a holy God can neither overlook nor condone sin; He must judge it, and "the wages of sin is death" (Rom. 6:23). In order to keep men from such punishment, however, God has done His utmost—He gave His Son, whom He made sin for us on the cross, to be sin, to take our sin upon Himself, so that we might be saved from that judgment unto life everlasting in fellowship with Himself. The very fact of such a divine provision, such salvation, is proof that without it man is lost. "The wages of sin is death." Yet there are those who continue to voice the lie of Satan, spoken to Eve in the Garden of Eden: "Ye shall not surely die."

Our correspondent, and others who hold like views, may feel that they have a higher estimate of God's character than we do, but their estimate is but human reasoning, and it is false. It denies the Word of God. And it suggests that there could be greater love than the love of God which "gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

If it were true that those who die in their sins, without faith in Christ as their Saviour, simply cease to exist, then the Bible is not true, and therefore it is not the Word of God. For the

Scriptures tell us that "it is appointed unto men once to die, and after this the judgment" (Heb. 9:27). If the wicked dead cease to exist at death, then how can there be judgment after death? Furthermore, the resurrection of the wicked dead is also taught in the Bible: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation" (John 5:28, 29). "The resurrection of condemnation results in those who have part in it being cast into the lake of fire, and judgment there is "for ever and ever" (Rev. 20:10-15; cf. 14:10, 11).

*If it were true that those who die in their sins, without faith in Christ as their Saviour, are annihilated at death or have a second chance, then the Lord Jesus Christ did not tell the truth. For He taught consciousness after death, both for the righteous dead and the wicked dead, as in the case of the rich man and Lazarus (Luke 16:19-31). The judgment in hell is judgment of fire that will never be quenched (Mark 9:42-48). In contrasting the final estate of those who die in their sins and the righteous dead, He declared: "And these [the former] shall go away into everlasting judgment; but the righteous into life eternal" (Matt. 25:46). The same Greek word, *aiouion*, is translated "everlasting" and "eternal" in this verse. If, as some suggest, it does not mean *everlasting* or *for ever and ever* in the first instance, then it cannot mean *eternal* or *for ever and ever* in the second. The duration of the judgment of the wicked dead and the life-estate of the righteous dead is the same—it is everlasting and eternal; it has no end.*

And more, if it were true that those who die in their sins, without faith in Christ as their Saviour, cease to exist at death or have a second chance, then it was not really necessary for the Lord Jesus Christ to die on the cross for sin, and the cry of anguish, "My God, My God why hast Thou forsaken Me?" was unnecessary. In such an event the Son of God need not have divested Himself, to endure humiliation and shame and to suffer death. He need not, in such circumstance, have become sin for us, thus having the perfect fellowship with the Father broken for the first and only time in all the eternal

ages. All this was futile if these theories of men are right; and God was mistaken and His grace wasted. How ridiculous to argue thus! It is false doctrine, unsupported by a single line of Scripture. It is Satan's lie to draw men away from the only way of salvation, from the Lord Himself.

It is written in the Word of God: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). It must be an awful thing to suffer the wrath of God! It has been spared His own, though we ourselves deserve that wrath - it has been spared us, by grace through faith. This is the evidence of the love of God and His mercy. But let us remember constantly that God's wrath will fall upon all who reject His Son. If we bear this in mind, there cannot help but be a passion within our souls to witness to the Lord so that perishing souls may be made righteous in Him and be saved.



Treasure in the Bible

Some few years ago, almost three decades, a poverty-stricken man in New Jersey opened an old family Bible and found, scattered throughout its pages, five thousand dollars in United States currency. This Book had been in his possession for about thirty-five years, for while he was still a young man it was left to him by his aunt, a portion of whose will read:

To my beloved nephew . . . I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just and lawful debts are paid.

The residue of the estate amounted to some few hundred dollars. When these were gone the man lived by his meagre earnings until he grew to old age and was too feeble to work. All this time the Bible remained unopened. Perhaps he looked at it at times, and even handled it - but he did not open it for thirty-five years, until it was almost too late. Then, preparing to move from his rooms to the home of a relative, he leafed through the old Book and found the treasure that it contained, so long unappropriated.

The moral is obvious. More precious, however, than silver and gold, or the cattle upon a thousand hills, of more value than any earthly treasure, more to be desired even than health or home or family, is the treasure that God has for us in His Word, with its great and precious promises that pertain to an inheritance incorruptible and undefiled, that does not fade away, but is reserved in heaven for the Lord's people. In this blessed Book, God is revealed in His majesty and holiness and in the face of Jesus Christ, His Son and our Lord and Saviour. His love, and mercy, and power, and grace are unfolded in this Book. It is a mirror that shows us our own selves—helpless, hopeless, lost. It unfolds the way of forgiveness and cleansing—through the blood of Christ and the water of His Word. It is the fountain from which springs holy living and glorious hope.

Yet how many live in the presence of the Bible and never open it! They may possess a copy; they may even touch it, to dust its cover or admire its binding or move it from one place to another. But the Bible is of no value to any one unless its pages are opened—and read. There and then will water be found to quench the thirst, and food for the hungry soul. In it is revealed the way of peace, and joy, and blessedness. And all is found in Christ.



Present Tense

It is said that the great expositor, Samuel Tregelles, declared that it took and was worth a life-time of the study of the Bible to discover that what he had thought to be the past tense of a verb was actually the present tense—"loveth" instead of "loved." The Scripture to which Dr. Tregelles referred is Revelation 1:5, 6, beginning with the new sentence in the former: "Unto Him that *loveth* us, and washed us from our sins in His own blood, and hath made us a kingdom of priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

The love of God and of Christ for us did not begin when we first received Him as Saviour, nor just before that, nor at the instant that we were born into the world, nor at our con-

ception. It began before we were, before the world was. Far back in the eternal ages, in the divine counsels of the Godhead we were chosen in Christ, that we should be holy and without blame before Him (Eph. 1:4). Neither did that love cease after the Son of God demonstrated the magnitude of His love, than which none is greater than to lay down one's life for his friend. It continues, and it will ever continue, through all eternity. It is operative now as the Man Christ Jesus is seated as our Intercessor and Advocate, our great High Priest, at the Father's right hand. It is because of that love that He will come again and receive us to Himself, and share with us His glory and His riches. It is that love that will ever embrace us, for all the ages to come, for ever and ever, without end.

"Unto Him that loveth us . . ." It is present; it is continuous. It will never cease. It found its greatest expression at Calvary—the sins were *ours*; the blood was *His*. Never forget that. All that we are and all that we shall be, all our hope, rest in His precious blood. "Unto Him that loveth us, and washed us from *our* sins in *His* own blood . . . to Him be glory and dominion for ever and ever. Amen."



Missionary Subscription and Book Funds

We have been falling a bit behind in being able to fulfil the missionary subscriptions to *Our Hope* this year, but donations during the last two months have helped considerably. We must confess, however, that still further contributions to this fund will help a great deal, for a number of subscriptions will be expiring within the next few weeks. Perhaps the Lord will direct some of your gifts in this direction.

Thank you very much for your contributions to both of our missionary funds in July. They are acknowledged below with gratitude to you as well as thanks to God.

Our Hope Missionary Subscription Fund, July, 1954: Nos. 54-59M, \$3; 54-60M, \$9; 54-61M, \$9; 54-62M, \$6; 54-63M, \$3; 54-64M, \$5; 54-65M, \$8; 54-66M, \$5; 54-67M, \$3; 54-68M, \$10; 54-69M, \$5; 54-70M, \$2; 54-71M, \$3. Total, \$71.00.

Our Hope Missionary Book Fund, July, 1954: Nos. 54-101B, \$10; 54-111B, \$5. Total, \$15.00.

To repent is just to take the place of the sinner, and to give up the pretense and effort at self-justification. To believe the Gospel is just to believe in the justification which God has provided through faith in Christ.

STAFF SPEAKING ENGAGEMENTS*(For Your Information and Prayers)***Dr. E. Schuyler English:**

Oct. 17-24—*Elmhurst, Ill.: First Baptist Church, York & St. Charles Rd. (Kenneth O. Bouton, Pastor).*

Dr. Homer A. Hammtree and Mr. Paul Beckwith:

Oct. 16-17—*Pittsburgh, Pa.: First United Presbyterian Church.*

Oct. 24-29—*Dayton, Tenn.: Bryan University Fall Bible Conference.*

Oct. 31—*Hoopeston, Ill.: First Baptist Church.*

John B. Marchbanks:

Oct. 16, 17, 30, 31—*Bryson City, N. C.: Bible Center.*

Oct. 18-20—*Chattanooga, Tenn.: Chattanooga Bible Institute.*

Oct. 24-27—*Port Oglethorpe, Ga.: Fort Oglethorpe Protestant Church.*

Dr. Leberman Strauss:

Oct. 2—*Reading, Pa.: Young People's Gospel Center.*

Oct. 3, 10, 17, 24, 31—*Bristol, Pa.: Calvary Baptist Church.*

Oct. 6, 13, 20, 27—*Souderton, Pa.: Calvary Mennonite Church.*

Oct. 8, 15, 22, 29—*Bausman, Pa.: Calvary Independent Church.*

Oct. 16—*Scranton, Pa.: Youth for Christ, Masonic Hall.*

Oct. 30—*Harrisburg, Pa.: Youth for Christ, Market & Walnut Sts.*

What Men See

"Ye are our epistle written in our hearts, known and read of all men" (II Cor. 3:2).

Picture magazines and illustrated newspapers are the most widely read publications of our time, millions upon millions of them being purchased every week and every day by men and women who are too shallow to think or too busy to read. They get their information and news from picture-stories, and seem to desire nothing more.

There is no substitute for the Word of God, of course. Yet those who have never taken the time or had the desire to read the Bible get their impressions of Christ and Christianity from those who own Him as Saviour. In apostolic days, the Apostle Paul spoke of the Corinthian Christians as his epistle, "known and read of all men." Today we might employ, as a descriptive term of Christians, the word "pictures." We are all pictures, known and seen of all men. They receive their impression of Christ from us. What do they see? Is it that which will draw them to Him and to God's Holy Word, to find forgiveness and life through Him?"

Is it necessary to organize campaigns for church members, or to inaugurate drives to raise money for God's work? The scriptural method will follow

THE PATTERN OF PENTECOST

by VANCE HAVNER*

WE ARE sometimes disposed to sigh for "the good old days" and to wonder: "Where is the Lord God of Elijah?" It is not usually a profitable concern. "Say not thou, What is the cause that the former days were better than these? For thou dost not enquire wisely concerning this" (Ecc. 7:10). There was, however, a period in the life of the Church in its early days, just after Pentecost, a period that furnishes a norm, a standard, for all subsequent time. We do well to go back there and get our bearings.

There are two glowing pictures of this amazing fellowship, the like of which had never been seen before and probably has not been seen since. We are told, in Acts 2:42-47, that they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. They had all things common. Wonders and signs were performed. There was gladness, and singleness of heart, and praise, and favor with all the people. And God added daily such as were being saved.

After the healing of the lame man, the first persecution, and that prayer-meeting that ended in an earthquake, we read that they were of one heart and one soul, had all things common, witnessed with power to the resurrection, and that none of them lacked (Acts 4:32-35).

Such is the setting of the first century Christian church; and, of the writing of books about it, there is no end. Some

*Dr. Havner of Greensboro, N. C., a busy Bible Conference speaker, is the author of a number of books on Bible themes.

say that this ideal condition was never meant to be continued, that the community of goods was a mistake that was proved by the hypocrisy of Ananias and Sapphira, the murmuring that led to the appointing of the seven, and the subsequent poverty of the Jerusalem church. Some say that they thought the Lord Jesus would return soon and were, therefore, unduly careless about this world's concerns.

I am not occupied here with all that. I am not saying that all the characteristics of those days were meant to be permanent. But that sort of argument is often an excuse for our failure today. Here was the church in the fresh fervor of Pentecost. If the church today were Spirit-filled, she would be doing all that God wants her to do today—and she certainly is not doing that now! Whether we would do now all that they did then is a debatable matter, but we would be doing all we ought to do now. It is a poor time to depreciate what happened in those early days. If we had what they had, it would not be necessary to put on campaigns to recruit church members or drives to raise church money. We would not be forced to entertain the saints with movies and to lure backsliders to the house of God with "pot-luck suppers." Most of our religious activity today is a pitiful and embarrassing substitute for the real thing. It is a form of godliness without power, a shorn Samson shaking himself, not knowing that the Spirit of God has departed. More than one church ought to be named the Ichabod Memorial because the glory has gone.

Here in *The Acts* was a *fellowship of Christians so supercharged with the Spirit of God* that none of them said that anything he had was his own. This was not the abolition of the right to property. It is Christian stewardship in its highest expression. It was voluntary. There was nothing forced, no rules or pledges. Today we congratulate ourselves if we give one-tenth. And when you think of how we have to beg, and coax, and tantalize church misers who cannot give a dollar without feeling "when we asunder part, it gives us inward pain," certainly it is no time to belittle the early church.

Against this glowing background of primitive Christianity, two characters stand out. They reacted in opposite ways.

Barnabas, having land, sold it, and brought the money and laid it at the apostles' feet. He was Spirit-filled, as were all those believers (4:31). The trouble today is, we get to arguing about what these Christians did instead of considering what they *did*. When men are Spirit-filled, they will act in accordance with that Spirit according to the will of God. Trying to do what they did without having what they had is an absurd procedure. We are missing the point when we debate the experience without emphasizing the experience. When we are Spirit-filled, the experience will express itself in ways suited to the will of God for this day and time.

In startling contrast to Barnabas was Ananias, who also sold a possession but kept back part of the price. Of course, he had a right to do both, but his sin was in pretending that he had given all when he had not done so. There is nothing unusual about that sin, for it is being committed regularly in most of our churches. If God struck dead all the Ananiases today, there would be corpses all over our churches. Pretending a full surrender which has not been made, is one of the commonest sins in the church.

Peter said to Ananias: "Why hath Satan filled thine heart to lie to the Holy Ghost?" Barnabas was *Spirit-filled*; Ananias was *Satan-filled*. We have the Ananias Club and the Barnabas Club, and it is all a matter of whether they are Satan-filled or Spirit-filled.

Just here emerges another amazing characteristic of the early church. Here was a group of Christians in such a high spiritual state, at such a fever heat of purity and power, that a man could not live among them with a lie on his lips. The temperature was so high it killed the germs. Do you know a church today where liars drop dead? There would be a fearful rise in the mortality rate if we got back to Pentecost in this fashion! This was not mere church discipline. Peter did not excommunicate Ananias. Ananias's death was the flaming judgment of God in a fellowship so afire with His Presence that hypocrites did not have a chance.

Fancy all this in the average Sunday morning service these days. Of course, we water all this down nowadays with clever explanations. We are so anxious for crowds and

more members that nobody would think of charging Ananias and Sapphira with lying to the Holy Ghost. So we stand and sing, "All to Jesus I Surrender"; "I have Thine Own Way, Lord"; "For Thee All the Follies of Sin I Resign"—and never blink an eye. There is no awful sense of God in His holiness and, therefore, no sense of our own sinfulness.

We read that people were afraid to join this church. "And of the rest durst no man join himself to them." There was not only expulsion but repulsion. Dr. A. J. Gordon preached a sermon on "The Repulsions of Christianity." It needs to be put back into circulation. We are exhausting all the resources of the show business to attract people to church. But in the early days of Christianity there was a fellowship from which people, who did not mean business, drew back. We have lowered our standards and filled our churches with a flood of baptized pagans. It started in the days of Constantine and has continued until now. We are overstocked on Ananias and low on Barnabas.

But we read something else, immediately following this statement of repulsion: "And believers were the more added to the Lord, multitudes both of men and women." The church that repels false believers will receive true believers. It works both ways. It is the double law of repulsion and attraction. It is the only scriptural way to increase church membership. A church Spirit-filled, so charged with God's Presence that liars cannot stand it; a church that calls lying to the Holy Ghost by its right name, so ablaze with purity and power that superficial souls are afraid to join it—that sort of church will fill up with real believers. Maybe some church will have to have an exodus of Ananiases before they will ever see an ingathering of Barnabases.

We are told that signs and wonders and miracles attended this display of Pentecost power. "Would that happen today?" men ask. There we go again, discussing what God might or might not do. I do not know what God might be pleased to do. There will be plenty of time to think that over, after we have fulfilled the antecedent conditions and have been filled with the Spirit. Indeed, we will not have to discuss it, for when we are so filled, God will do what He wants to do and we shall soon find out.

Here is the New Testament pattern and we are a long way from it. We can be Spirit-filled when we humble ourselves, confess and forsake our sins, yield all we are and have to God, and by faith receive what He has promised. There is a price to pay and, until we are ready to pay it, we shall see what we have been seeing for a long time—churches cluttered with Ananiases and Sapphiras, with only a few Barnabases functioning, like a congested lung with only a few cells doing all the breathing. Do not be deceived by Sunday morning crowds, magnificent buildings, artistic music, elaborate organizations, and impressive statistics. Numbers mean absolutely nothing to God, but quality is everything. We are too comfortable, and self-righteous, and proud to return to the Pentecost pattern. So we devise learned ways of explaining it and clever substitutes for it, with a form of godliness that denies the power thereof.

Chastened Glory

by C. NORMAN BARTLETT

I stood one autumn morn upon a mountain height;
 Like richest rugs for God's own feet to tread
 The woods aflame with gorgeous colors spread
 For miles and miles away, a treat for human sight.

Soft veils of violet tint appearing here and there
 Enhanced the vivid hues of woods in splendor light.
 And what, you ask, composed these silny veils so light?
 'Twas naught but leafless trees enriched this scene so fair.

'Tis even so, I think, defeats in life, like trees
 All stripped of leaves of hope, may make a lovely veil
 Of modest self-effacement, never known to fail
 To lend a chastened charm to autumn victories.

Men taught of God for His service go forth from the place where they have learned their own weakness and nothingness. They find that the Lord Jesus is everything in the presence of God for them, in all things and everywhere. They are in the hands of the Holy Spirit, taught not to contend for place, or distinction, or authority among His people, but in communion with God to learn to be nothing in themselves depending upon His grace and power alone.

Do you acquiesce to the will of God with joy, or do you resign yourself to it as a martyr? The divine will for each of us is for our own good and His glory.

WHAT DOES GOD WILL?

by C. NORMAN BARTLETT*

Meaning of the Decrees of God

Definition.

By the decrees of God we mean that eternal plan by which God has rendered certain all the events of the universe, past, present, and future" (A. H. Strong). For clarity and comprehensiveness, this definition by Dr. Strong can hardly be improved upon.

Shades of meaning in terms used.

Various shades of meaning are brought out in the several scriptural terms employed, which ought to aid in a clearer understanding of the doctrine of the divine decrees. In Isaiah 14:26 and 46:11, the emphasis is upon the *intellectual* element; what God determines is rooted in a perfect understanding of the end to be reached and the means to be pursued.

Passages such as Psalm 51:19 and Isaiah 53:10 lay stress upon the *volitional* aspect; the Lord definitely wills what is to come to pass. He rules and overrules everything for the highest ultimate good. How this is to be brought about is, of course, beyond the purview of our limited mental horizons.

In the New Testament we find three different words used for the will of God which throw further light upon the subject. *Boule* is used to express the idea that the purpose of God is based on counsel and deliberation. Among instances

*Mr. Bartlett, who has written for us upon an earlier occasion, is a member of the Faculty of the Moody Bible Institute, Chicago.

of the employment of this word, see Acts 2:23; 4:28; and Hebrews 6:17. A fuller appreciation of this truth should prove conducive to composure of mind in the midst of adverse and baffling circumstances in the lives of individuals and in the life of the world at large.

The word *thelema* brings into focus the volitional rather than the deliberative side of the divine will. In contradistinction from what obtains in all too many of earth's most gifted individuals, capacity for action in Deity is not smothered by a multiplicity of alternatives, of pros and cons. In Ephesians 1:11, "according to the purpose of Him who worketh all things after the counsel of His own will," we have an excellent example of the discriminating use of this word.

In *eudokia*, the freedom of purpose and accompanying delight on the part of God are put into the foreground. In Matthew 11:26; Luke 2:14; and Ephesians 1:5, 9 we have instances of the use of this word. What reason can mortal creatures possibly have for distrusting that will whose decrees and purposes are a fountain of infinite satisfaction to the divine Being in whom all moral excellence abounds?

The above considerations should serve to relieve the doctrine of decrees of much of the harshness that the average man all too commonly associates with it. We ought, rather, to derive boundless reassurance from realizing that the decrees of God are an overflow of His infinite wisdom, love, and holiness.

Wrong Attitudes to the Subject of Decrees

Antipathy on the part of the natural man.

Our last observation, however, reminds us that there is a deep-rooted antipathy to the doctrine of decrees in the heart of the natural man. This aversion stems from several rather pronounced misconceptions. Many very sincere men and women feel that it is inconsistent with the moral freedom of man; if all that happens has been planned by God from eternity, how can men be held morally accountable for their actions? Maintaining that this teaching is fatalistic, some people adopt a happy-go-lucky attitude toward life, while others grit their teeth and meet life's troubles in the spirit

of that grandiloquent but futile bravado immortalized in the poem by W. E. Henley entitled *Invictus*, and ending with the lines: "I am the master of my fate, I am the captain of my soul." Poor, deluded souls! They fail to see that defiance of fate is a miserable substitute for reliance on God!

Again, there are not a few folks who boldly affirm that anything savoring of divine predestination takes away all motives for human exertion and paralyzes initiative. Man, however, can never exhaust the possibilities of attainment that lie within the compass of the divine will.

Serious thinkers often raise what is perhaps the most formidable of all objections to the doctrine under consideration, namely, that it makes God the author of sin. But such supposition is preposterous (Deut. 25:16; Psa. 92:15)!

Giving full weight to the arguments that we have mentioned, it is probably not unfair to conclude that, whether recognized or not, pride is the taproot of the multiform animosities awakened in many minds when the doctrine of decrees is mentioned. Men resent its reflection upon their self-sufficiency and the barriers it puts in the way of doing just as they please.

Misunderstanding on the part of Christians.

But even among Christians it is all too sadly common to find a wrong reaction toward the will of God. Instead of joyous acquiescence, many believers adopt a martyrlike resignation to the inscrutable will of God, so quaintly, if ungrammatically, expressed in the reply of the old colored man to the question as to how he weathered the misfortunes of life so bravely: "Well, boss, I'se done learned how to cooperate with the inevitable." There is no use in kicking against the goads.

Have we not all met professing believers who take pains to keep out of range of God's will in order to escape divine directions that may run counter to their personal inclinations? In this respect they are not unlike the small boy who makes himself scarce when he has reason to suspect that his mother is going to send him to the store or to do something else that will interfere with his playing.

Even followers of the Lord Jesus, who have made appreciable and gratifying progress in the higher life, find the

promises in the Word more alluring than its imperatives and prohibitions. How many of our readers have committed to memory anywhere nearly as many of the commandments of Scripture as they have of its precious promises? An honest answer to this question might prove rather embarrassing to author and reader alike. And yet, is the duty we owe to God of less consequence than the comfort we find in God?

Comprehensiveness of the Divine Decrees

Scripture clearly teaches that all things are included within the divine decrees (Prov. 16:1). Even when the fact is not explicitly stated, it is definitely implied. Let us amplify this statement by mentioning and commenting briefly upon a few of the particular areas brought out in the Bible as falling under the divine sovereignty.

(1) The stability of the physical universe (Psa. 119:89-91).

Science is possessed of an unshakeable faith in the uniformity and dependability of the world of nature. As a matter of fact, man masters nature only as he learns to obey her laws. Conformity to her principles is the open highway to scientific achievement.

Far from an attitude of scornful indifference, the well instructed Christian should rejoice in every new discovery (we exclude untenable and unscriptural theories) by science. A greater cosmos should evoke a deeper worship. "This is my Father's world," a poem by Maltbie D. Babcock that has been set to music, is eloquently expressive of the way in which the true believer should respond to the world of nature.

(2) The untoward circumstances of nations (Acts 17:26).

Since history that is history, in any real sense of the word, must give full weight to contributing factors and underlying significance—in other words, give a true interpretation of facts and events—it follows that there can be no true history which refuses to recognize God at work behind the scenes ruling and over-ruling in the affairs of men for the furtherance of His glory.

(3) The length of human life (Job 14:5).

Needless to say, an appreciation of this fact that his days are in God's hands and that he will not be called out of this

life until the appointed time should remove the fear of death from the heart of a child of God. And since he does not know how long a span of life remains for him, this same realization should motivate him to make every day and hour count for the Lord.

(4) The adversities and wrongs of life (Gen. 50:20).

It is to be noted in this reference that God did not impel Joseph's brethren to sell him into slavery. This is of profound significance. It is imperative that we distinguish between the directive and the permissive will of God, between His ruling and His over-ruling providence; else we may make God to be the author of evil and thus block our own pathway with needless obstacles to faith. While the Lord *does not*, and in fact *can not*, put it into the hearts of sinners to injure His children in any way, He will cause such wrongs to work out for the moral and spiritual good of the believer who loves and trusts Him (Rom. 8:28); or, to put it figuratively, He supplies the sugar that makes lemonade or cranberry sauce out of even the bitterest tribulations of life. If we walk in close fellowship with God, He will transmute the sorest troubles into the richest blessings. Delectable perfumes are extracted from coal tar! Not all things in themselves may seem to be good, or even *be* good in themselves alone. But let us bear in mind that strange processes may work their indispensable contribution to the finest of finished products. The great landscape or portrait painter makes use of dark as well as light paints.

(5) The salvation of believers (Eph. 1:4; I Tim. 2:4-6).

In the first of these two references we have a clear implication that sanctified believers are the golden harvest of the ages. Perfect holiness is God's supreme goal for His children. Shall not we, then, who are the objects of His choice, make a choice of His objects? We have been redeemed by His mercy to be employed in His service.

With regard to the reference from I Timothy, need we even mention that this text definitely refutes the theory of a limited atonement? In the light of these verses, as well as of John 3:16 and other equally clear passages that present the Gospel in a nutshell, how can we deny that Christ died

for all in order that all who believe in Him might be saved? Such denial impugns the veracity of God, charges Him with equivocation, and makes Him say one thing while meaning something entirely different. Equally true is it, however, that no less emphatically than such nutshell verses refute the view of a limited atonement, do they oppose Universalism because of such gratifying clauses as "whosoever believeth in Him." While *available* for all, salvation is *obtainable* only through faith in Jesus.

(6) The working out of God's will in the lives of believers (Phil. 2:12, 13).

The first of these two verses may at first glance seem to contradict Paul's teaching of salvation by grace, or justification by faith. We know, of course, that such is not the case. As the florist cultivates the garden in which flower seeds have been planted, dependent all the while upon the bounty and the operating forces of nature, so we as believers are to work *out* the salvation that God has worked *in*. What encouragement to realize that we are in the hands of the divine Artist who knows the end from the beginning and cannot possibly make a single mistake. He will finish what He begins in the life of every single one of His children (Phil. 1:6).

(7) The establishment of Christ's kingdom (Psa. 2:7, 8).

The Church suffers irreparable loss whenever she allows the blessed hope of Christ's return to set up His kingdom of righteousness on earth to smolder into the ashes of indifference or disillusionment. Continually must she cherish the vision of ultimate victory under her Lord. Only thus will she be adequately nerved for the conflict with the powers of darkness that promise to grow ever more terrible. At the same time the Church must not permit this doctrine of the Second Advent to be a sedative lulling to lethargy rather than a stimulant spurring to an aggressive propagation of the Gospel. Never must the work of watching degenerate into the watching of work!

Incentives to Doing the Will of God

As Christians we ought not to find God's commandments grievous (I John 5:3); if we do, our spiritual vitality is at

low ebb. The Lord's will for us ought not to be a wet blanket, but a kindling flame. The consecrated believer desires what God requires. Let us glance at a few incentives to obedience.

(1) There is the incentive in realizing that God's will is absolutely perfect.

When health fails, we go to the doctor; when harrassed by legal difficulties, we consult a lawyer; when in financial straits, we seek the help and advice of a competent banker. Why, then, are many men and women so reluctant to entrust the concerns of their immortal souls to an all-wise, all-holy, all-loving God?

(2) There is the incentive in realizing that the future is in the hands of God.

We are not at the control of the future when we entrust to Him who is in control of the future. It is far better to trust a present God than to break a sealed future.

(3) There is the incentive in knowing that God can and will do what is best for us.

In infinite love and wisdom our heavenly Father is fitting us for the responsibilities and privileges of the life to come, that are as far beyond our finite ability to conceive as the demands and complexities of adulthood transcend the capacity of small children in the home to comprehend.

(4) There is the incentive in knowing that obedience to God is the way to victorious living.

When a believer stays on the track where God's will for him has the right of way over everything else, he is saved from many a traffic jam of secondary considerations. Or, changing the figure, he launches forth upon the mighty tide of the divine and eternal purpose which not all the winds of human and Satanic opposition can successfully withstand.

(5) There is the incentive in knowing that obedience promotes the glory of God.

A great musician can do full justice to his genius only upon an instrument delicately adjusted to respond to his lightest touch. Even so, our wills must be exquisitely in tune with the will of the Lord if our lives are to sound forth as music to the glory of His name. We become thereby greater

treasures to God (Ex. 19:5) and receive richer treasures from God (Eph. 1:3).

Concluding Challenge

There needs to be an earnest seeking to know and do the will of God. Too many Christians practice a selective obedience. Like patrons of a cafeteria, they go through Scripture and pick out the promises and injunctions that happen to appeal to them. One who would live a fruitful life for the Lord must search through much prayer and Bible study to know the divine will for him. Putting it somewhat epigrammatically, I must mine in the mine of God's will to make it mine. The better we know His will in our hearts, the better can we show it in our lives, even as the concert pianist must be able to read and comprehend the score of the musical masterpiece he plays for the delight of his audience. As in other realms of activity, so in the life of obedience to God, practice makes perfect.

Wrong Number?

Most of our reader-family, if not all, have used the dial telephone. If, in making the call, only one number is dialed incorrectly, the connection does not go through to the proper party. One slight mistake will ring the wrong number.

Just as there is a way to complete a telephone call according to directions, so must God be approached in the correct way. God cannot be reached by those who do not believe His Word. Prayer will not get through to Him except through His beloved Son, our Lord Jesus Christ. Our Lord declared: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me" (John 14:6). One slight variation from this way, God's way, will result in utter failure.

Why is this? It is because man is by nature a sinner, and sin cannot abide in the presence of God. Its wages is death (Rom. 6:23). But there is One who knew no sin—the Son of God. At Calvary He Himself bore our sins (1 Pet. 2:24). There God made Him to be sin for us, that we might be made the righteousness of God in Him (11 Cor. 5:21). If we would be accepted of God, then, we must approach Him by faith in Christ and His sacrifice of Himself for us; thus we shall be "accepted in the Beloved, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:6, 7).

Have you been getting the "wrong number" in your spiritual life? Act in accord with God's directions, and you will be saved. Approach Him through His Son, "the way, the truth, and the life," and you will be heard.

How many are whirling in pleasure in order to silence the moral griefs which torment their souls!

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

World Council of Churches

Egypt and Israel

A New Calendar

Passing of a Shadow

Votes for Women

Red China's Aims

The Bible Is Up-to-Date

With Pageantry and Pomp. "The power and the glory of Christendom" is the terminology used by one of the secular publications to describe the opening pageant of the second Assembly of the World Council of Churches, which was held in Evanston, Ill., late in August. This so-called "power and glory" was related to the parade of the delegates to the World Council convocation as, attired in native dress and ecclesiastical garb, they march across Chicago's Soldier's Field and up into their seats in the vast stadium.

Midway in the program a lone, metallic voice rang out to the 125,000 gathered there: "Who are you who have come?"

"We are Christians," was the united answer.

"From where have you come?" the voice inquired.

"From forty-eight countries on five continents," was the mass response.

"Why have you come?"

"We have come to worship God."

All this was very impressive to the world, it would appear. It may have been a demonstration of "the power and glory of Christendom," but there are multitudes of Christians who were singularly unimpressed by this outward display.

Nine hundred years ago, in A.D. 1054, the Eastern See in Constantinople and the Western See at Rome separated.

About five centuries later, in 1518, the Protestant Reformation took place. Now, however, many of the churches represented at the assembly (of the large groups only the Roman Catholics and Russian Orthodox Churches absented themselves) wanted reunion, as though the Reformation had been a mistake. One delegate put it this way: "It is the hope [of the World Council] to unite all Christians into one body."

All believers in Christ are already one body, according to the Scriptures (Eph. 4:4), and the responsibility of Christians is to guard the unity of the Spirit in the bond of peace (Eph. 4:3).

Unity at Evanston was apparent in many matters. However, when it came to the theme of the assembly—"Christ, the Hope of the World"—it was a different story. As many of us suspected, there was a sharp division between European and American theologians, some few of the former maintaining that Christ is the hope of the world in His second advent, whereas the majority of the latter proposed that this hope is not the return of Christ but the social gospel.

Dr. Emil Sturm, an Austrian, scoffingly stated: "We need not think of Him [Christ] coming down in an airplane. Something of the Kingdom is here already."

Said Methodist Bishop G. Bromley Oxnam, not unexpectedly: "'He's here' and 'He is to come' is a contradiction in terms. I believe He is here in all his power now. It's a terrible thing to admit, but I don't understand what they're arguing about."

Declared Geoffrey Francis Fisher, Archbishop of Canterbury: "It [the matter of what constitutes the Christian hope] is a conflict between theologians and not between the rest of us."

Dr. James E. Wagner, President of the Evangelical Reformed Church, viewed the whole matter in this way: "Let there be a word for the people where they are living right now; a society which seeks to recognize human dignity, where there is an attempt to distribute justly the burden and benefit of labor, where there is an effort to banish hunger, war, and despair, is a token of hope."

Altogether the pronouncements were a sad commentary on theologians' views about the hope of the world. No expres-

sion was more tragic, in the Editor's view, than that of Bishop Oxnam who, after all these years in the ministry, had to confess that he was unable to understand what these churchmen were talking about when they discussed the theme of the convention and the second coming of Christ.

Calendar Change? Communications have come from some among our reader-family who are greatly disturbed because of a proposal, by the Economic and Social Council of the United Nations, for a revision of the calendar. In our opinion such a change is of little consequence as far as eternal issues are concerned. There would still be seven days in each week and fifty-two weeks in each year. Each week would begin with a Sunday, the Lord's day, and end with a Saturday, the seventh day.

The present calendar is 2,000 years old. It was instituted by Julius Caesar and modified somewhat by Pope Gregory XIII, from whom it gets its name. The proposed World Calendar would have four months with thirty-one days (January, April, July, and October) and eight months with thirty days. This arrangement allows only 364 days to the year; so between December 30, which would fall on a Saturday, and January 1, which would fall on a Sunday, would be what would be known as Worldday. Each leap year there would be two Worlddays, the additional one being between June 30 and July 1. The World Calendar would cause every quarter of the year to be equal in length; holidays to fall on the same day of the week every year; every year to begin on a Sunday and end on a Saturday, and the dates of each month to be identical each year; that is, March 15th would always fall on a Friday.

Such a change could not be instituted until 1956, when the Gregorian calendar starts the year on a Sunday. However, to allow time to prepare for the new calendar, its proponents have suggested that it should begin in 1961.

Ordination of Women. The World Presbyterians, officially called The Alliance of the Reformed Churches Throughout the World Holding the Presbyterian Order, wound up a ten-

day meeting in Princeton, N. J. in August, having voted in favor of the ordination of women to the ministry.

In view of the injunctions of the Scriptures, i.e., "Let your women keep silence in the churches" (I Cor. 14:34), and "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Cor. 11:3), it might have been better if the delegates to the Alliance had remained at home.

In the Middle East. It seems faintly possible that a peace pact may be made between Egypt and Israel. As a result of Britain's agreement to withdraw from Suez, Cairo has assured both Washington and London that Egypt intends to "normalize" its relations with Israel, whatever that may mean.

Death of EDC. With the crumbling of the United States policy in Europe as the European Defence Community lay dying if not dead, we are seeing also the passing of a shadow, a shadow of the ten-kingdom power of the last days, sometimes referred to by Bible students as the Revived Roman Empire.

Of course the EDC was not the prophetic ten-kingdom alliance but merely an indication as to how such a confederation may be formed when the proper time comes, and how men's minds are already working in such a direction. There may be other alliances of a similar nature before the biblical ten-kingdom federation is made, for the latter will not be formed until the Tribulation begins, or immediately prior to it.

Is Formosa Next on the Red Timetable? Perhaps you have never heard of the Pescadores, a group of islands 100 miles east of China and only thirty miles off the west coast of Formosa. But you may hear of them soon.

General Chu Teh, Commander in Chief of the Chinese Communist Army, has declared that no one is going to stop him from taking Formosa and "liberating" the Chinese there. United States policy is to defend Formosa. Chu stands to lose a war if he attacks Formosa at the present time, but he is likely to "lose face" among the Reds if he does not

do something. Therefore it is thought, by some who are in informed circles, that General Chu may seek to invade the Pescadoreas in the near future.

The Communists have already gained notable victories in Korea and Indo-China. A new war could start in these tiny islands in the Pacific.

Youth Delinquency. A wave of senseless crimes has endangered New Yorkers within the past several months. Most notable among the misdemeanors was a series of fearful outrages perpetrated by a group of four teen-agers in late August. In a space of sixteen days these four boys, aged 18, 17, 16, and 15 beat an old man to death, battered several other old men unmercifully, horsewhipped two teen-age girls, poured gasoline on the legs of another man and set him afire, and dragged still another old man seven blocks and threw him in the river, where he drowned.

The reason these youths gave for their crimes was that they did not like loiterers.

Newspapers reported that all of these boys come from good homes, belong to respected families, and have had better than average education. One of the distraught mothers exclaimed: "I can't understand it. We never denied our son a thing that he wanted."

More recently another group of four youngsters tied and beat several young girls, blacking the girls' eyes and raising welts on their bodies from lashings with a leather belt. Why did the boys do it? They thought it was fun.

These and other senseless crimes have brought some of the topnotch psychologists and psychiatrists to the revolutionary (1) idea that perhaps they are not, after all, the last word in matters relating to the rearing of children.

Says Dr. Hilde Bruch, psychiatrist at Columbia University's College of Physicians and Surgeons: "It seems to me the time has come to leave mother and child alone . . . Parents are the persons they are and they cannot be dealt with in an abstract or dictatorial way, it appears . . ."

Dr. Benjamin W. Spock of the University of Pittsburgh, well-known pediatrician, is quoted as saying: "When the best parents . . . permit one kind of behaviour and forbid

or punish another, we know—our ought to know—that they express these attitudes spontaneously, unthinkingly, immediately. It is the troubled parents who have to stop and think what they ought to do or what the experts say they ought to do . . . In child-rearing, scientists have been struggling to delineate what good parents, from the beginning of the human race, have learned without effort before they were five years old."

The University of Hong Kong's Professor of Education, Kenneth E. Priestley, remarks: "Parents might be better employed playing with their children in the backyard than attending lectures by a psychiatrist."

The Bible is not old-fashioned but as modern as can be in regard to all human relationships, and this includes the raising and training of children. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24). Sometimes it is for the child's good to deny him something that he wants.

Time

by CONSTANCE CALENBERG

TIME IS NOT MINE—

I cannot clasp
The pulsing river of its flow,
Nor may I grasp
Its passing moments,
Ever thus to know
That I have altered
Life's unchanged design,
Time is not mine.

TIME IS NOT MINE—

Yet life may tell its tale
And, as I wend my way
Through this brief vale,
Each day
May be for Christ a victory won!
That I may someday hear
His, "Child, well done,"
And there receive
A crown henceforth to shine,
Oh, wondrous sign—
That I have used for Him
My earthly Time!

The Bible contains facts, commands, promises, and experiences which are not simply to be read but believed, obeyed, relied upon, and enjoyed.

ANCHORED TO THE ROCK

by JAMES A. DILLON*

ONE thing is wrong with this story.

A ship at sea is caught in a terrible storm. The master and his crew use all of their knowledge of seamanship and the resources of their experience and strength, but their labor seems of no avail. The waters about them become increasingly shallow as they are driven by the power of wind and sea. They hear the distant roar of surf breaking on the rocky coast. Fearing shipwreck and disaster, the captain finally gives the order to drop the anchor, in a desperate attempt to weather the storm. Instantly the seamen obey the command. They unleash the heavy chains and the anchor and then, as they struggle against the storm, they drop the anchor inside the hold of their ship!

You see the error at once. "Only an insane person would do that," you say. You are correct. An anchor only serves its purpose when it is cast outside the ship. To keep the ship from destruction, the anchor must find its strength and power outside the ship it would save. But the terrible insanity of this hour in human history is that men are doing the very thing that inevitably increases danger and the certainty of disaster even though it may give a temporary false sense of security. Men are today casting the anchors of life within self and sinful humanity instead of finding an eternal and steadfast anchorage in the Rock of Ages.

Many and devious are the ways in which mankind now seeks to find a stable anchorage for life within the shifting ideas of humanity.

*Mr. Dillon is the pastor of the Fairview Community Baptist Church, Camden, N. J.

Some turn to psychology and psychiatry with their tendency to delude by implying that man sins because of the way that God has made him. At its very best these sciences but treat the tree without touching the roots where the real trouble lies.

Others turn to some of the sociological concepts which indicate that, since "everybody else is doing it," you may do it too, whatever it may be. But there is never safety with numbers when you deal with God. Each man himself must bear his responsibility before God. And God will only justify that person who comes to Him through the righteousness of one Man, Jesus Christ, and not him who makes his appeal the delusive fact that everybody shares his guilt.

Religion, with ostentation and ritual but without the vitality of a redemptive message and a saving Christ, is the anchorage for their souls many others select. It, too, is delusive, because only that faith rooted in God's revelation in Jesus Christ and presenting Him as the sinner's only Saviour is sufficient to withstand the tests of time and of eternity.

Still other countless numbers of people turn to the materialism and the secularism of our day and ignore the whole matter of God, declaring that all moral and spiritual truths are relativistic anyhow, so why be concerned? If there is to be any help, they try to find it in humanistic attempts to lift man by his own bootstraps.

All these anchorages amount to the same thing and have the same basic error. They show man seeking an anchorage for his life within the shifting currents of human thought and speculation and endeavor.

The history of humanity reveals countless attempts on the part of man to devise various social, and economic, and religious experiments calculated to give him security and safety. These, however, are the actions of sinful men and they have always failed. They always will fail. For true security and real salvation, the anchor must be cast outside the ship of self. The security man seeks is only in the living God.

The Bible is of supreme value to us in this day because it reveals how we can find a sure anchorage for our storm-

tossed lives in the power, the purpose, and the providence of our God. It was in days like our own, days of great political unrest, increasing persecution and danger, and uncertainty in life that the Apostle Paul wrote to young Timothy, giving a vivid inventory of the distinguishing features of apostasy and godlessness that would characterize the "last days." Then Paul gave his young associate the antidote for all such conditions by declaring: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14). In these words, after picturing the danger of the rocks along the shore, Paul beautifully says to Timothy, and through the Inspired Word to all of us: "To avoid the shipwreck of your soul in perilous times, cast your anchor in the Word of God which liveth and abideth forever."

This is the message of Christianity to our world today.

We must remember that an anchor never got a ship out of a storm, but it has often helped ships endure through the storm. The Bible is not a sanctified rabbit's foot that, with a few gentle rubs, enables one to escape the storms of life. The Bible avails because it presents the living Christ to us, and it is in the Christ of the Bible that we find an anchorage no storm can overpower. Thus we are enabled to endure and go through the storms, ever rejoicing in His love and care.

The Bible reveals Jesus Christ, the Savior of the world. Through Jesus Christ every man may have a new relationship with God whereby he becomes a child of God through faith in Jesus Christ. Then the things he is wholly unable to do for self Christ does for him and through him.

The contents of the Bible have been classified under four headings: *facts, commands, promises, and experiences.* The facts are to be believed. The commands are to be obeyed. The promises are to be relied upon. And the experiences are to be participated in. Therefore, the facts of the Bible test our faith; the commands of the Bible test our obedience; the promises of the Bible test our growth; and the experiences of the Bible test our lives. Let us look at these things.

The facts of the Bible are historical. They deal with persons of history who had experiences on the stage of history. And all the facts of the Bible find their climax and consummation in the historical life of Jesus Christ. He is the focus and center of the Bible. His life, death, resurrection, and ascension are biblical facts to be believed by every man. The facts relating to the Person of Jesus Christ give relevance, perspective, meaning, and significance to *all* the Bible. He who gets right on the basic fact of Jesus Christ can then view all of Scripture in the illuminating light of His local power.

Two young girls, sisters, were struggling with a jig-saw puzzle and were about to give up in defeat when the older of the two noticed that on the back of the puzzle the manufacturer had printed some advertising matter and the face of a man. The picture on the front of the puzzle was confusing and unfamiliar, but the features of the man were recognizable. So she called to her departing little sister and said: "We can understand it now. There is a man in it." With this approach to the Holy Scriptures, seeing a Man in them, the God-Man, Jesus Christ, we have the cue to a rich understanding of all the Scriptures. Never lose sight of Him!

The facts of the Bible, centering in Jesus Christ, are to be believed. They test our faith. Some may shrug them off and give them a naturalistic interpretation that sees Jesus only as a natural man who suffered death through error or as a martyr. Such reactions to the Bible facts reveal a total lack of vital faith in the Christ of the Bible. True New Testament interpretation, on the other hand, is wholly supernatural. Christianity sees God in Christ redeeming a lost world. The believer, under the leadership of the Holy Spirit, sees the significance of the facts pertaining to Christ and realizes that He has given His life a ransom for all the world. The facts to be believed are those great biblical facts that give the Gospel its message of thrilling joy as it tells all sinners: "God is redeeming, God is reconciling, God is saving." And God is thus acting through Jesus Christ fulfilling His eternal purposes of redemption.

The facts show us what God is and what man is. God is holy, righteous, loving, majestic, powerful, and is redeeming

lost sinners who will believe and trust. Man is a rebel, a sinner, a weakling, a hater, a failure, ever standing in need of salvation. The facts of the Bible, indeed the facts of all life, show us a God who is worthy to command. On the foundation of a loving, redeeming, and mighty God, as presented by the facts of the Bible, the commands are given to mankind.

As the facts of the Bible are to be believed, so the commands are to be obeyed. Three of the greatest commands found in all the Bible are these: (1) Believe on the Lord Jesus Christ; (2) confess Him with your mouth; and (3) obey Him with your heart. Obedience to these commands creates a fellowship with God in life that keeps us in tune with Him. We are responsive to His guidance. We humbly follow as He leads us on. We triumph spiritually in life through the power of the indwelling Spirit of God. We are led along a step at a time, not having the full course ahead outlined for us, but having the assurance in our hearts that His way is always the best way for us.

The army general has his plans for the battle to be fought. He knows what each division, each regiment, each battalion, each troop, each squad, and each individual soldier is supposed to do. He knows how each little local action fits into the over-all plan for the conflict. But he only gives to each division such orders as are necessary for it to fulfil its objectives in the plan of battle. And as the orders filter down from the general through all subordinate officers to the lowly private at the front, the final order may be simply: "Go ahead to that little clump of trees and hold your position there." The private probably has no conception of how his individual activity fits into the great plans for the whole conflict, and it is not necessary that he should know. All he must know is that the general has planned the whole scheme, and with the confidence that the general's activity is a part of the whole, the private obeys. His duty is ever to fulfil the commands which he receives. So in the Christian life, each of us moves ahead a step at a time, knowing that our heavenly Father has planned the full strategy and will achieve the desired results. The panorama of the ages is visible to Him. We obey His wise and loving commands

each step of the way. Obedience brings results in God's blessing.

The commands of the Bible, given to us by a God whose right it is to command because He alone is qualified to do so, are always related to the promises of the Bible. God's promises are the assured results of obedience to His commands. The command is to believe; the promise is salvation. The command is to trust; the assured result is God's leadership in life. The command is to yield to Him; the assured result is protection, power, and purity. The command is to look for His coming again; the promise is our full spiritual maturity with Christ forever. "We shall be like Him; for we shall see Him as He is" (1 John 3:2). The commands of the Bible, obeyed, always bring their assured results in God's promises. These promises received bring a life experience.

It is never enough simply to know the promises of God. There must be a response to God on the basis of the fellowship we have through Christ, which will result in an experience with God. The promises must be acted upon. A railroad announcer may stand in a terminal all summer, announcing trains to various resorts. He is able to give the passengers any pertinent information that they desire—the time of departure, the stops along the way, the scheduled time of arrival at a particular destination. But when the command, "All aboard!" is given, the announcer stays in the station and keeps right on talking about the trains, their routes and destinations. He knows the way but he may never get there. He certainly will not if he does not step aboard the train. The promise of transportation to a destination only becomes a life experience when it meets with the response of action. Obey the commands, receive the promises, make them experiences of life. Christians, it is not enough to talk about God's commands—obey them! It is not enough to speak about the promises of God as revealed in the Bible—live in the experience of their blessedness.

We must always bring the facts, the commands, and the promises of the Bible to their consummation in life's experiences. Then we really enjoy a true fellowship with Christ and have the realization that, in life, we have a sure anchor for the soul that is cast in the infinite love and power of the

living God. With this anchor we shall weather every storm of life. The experiences then test our lives on the basis of our fellowship, and obedience, and confidence in Him. This was Paul's own great experience. He knew the facts when he wrote: "For other foundation can no man lay that that is laid, which is Jesus Christ" (I Cor. 3:11). He obeyed the commands. Before King Agrippa, Paul could say: "I was not disobedient unto the heavenly vision" (Acts 26:19). He enjoyed the power of the promises, as when he wrote to the Philippians: "I can do all things through Christ who strengtheneth me" (Phil. 4:13). And he made all participation in fellowship, a rich experience of life. He declared, in that same letter to the Philippians: "For me to live is Christ, and to die is gain" (Phil. 1:21).

Facts, commands, promises, experiences—each of these is based on the other, and the culmination is a whole life experience in which life is rich, and confident, and effective for Him because life is no longer centered in self but is anchored to the Rock of Ages. The Bible, ever more precious to us in days that are dark and treacherous, points us to the living Christ, our Lord and Saviour, and as we find that abiding anchorage in Him we sing with the joy of the Lord in our hearts, Edward Hopper's lovely hymn:

Jesus, Saviour, pilot me, over life's tempestuous sea;
Unknown waves before me roll, hiding rock and treacherous shoal;
Chart and compass came from Thee; Jesus, Saviour, pilot me.

When at last I near the shore, and the fearful breakers roar
'Twist me and the peaceful rest, then, while leaning on Thy breast,
I shall hear Thee say to me, "Fear not! I will pilot thee."

The Fruit of a Changed Heart

The true Christian is not content simply to escape judgment for his sins. His desire is to please God. This, and nothing less, is the fruit of a changed heart. God will come to his aid, therefore, to deliver him from the bonds of sin and whatever pleasure exists in it. "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 to escape, that ye may be able to bear it" (I Cor. 10:13). So let us go forward, knowing for certainty, with the Apostle Paul: "I can do all things through Christ who strengtheneth me" (Phil. 4:13).

The Church is the Lord's special treasure, and each living member is a precious jewel in the Father's sight.

EPHESIANS

by LEHMAN STRAUSS*

Chapter 1 (Continued)

WE have come now to the second stanza of Paul's wonderful hymn of praise (1:7-12). The first stanza makes clear the work of God in grace in eternity past. The second shows God's grace manifested toward us now in Jesus Christ's earthly ministry. Paul continues: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (1:7). Before the sinner becomes saved he is a captive in the slave-market of sin. He is sold out to the world, the flesh, and the devil. As a slave in bondage he needs to be freed. Someone must purchase him and take him out of the market of sin. Christians, once bondmen, now have redemption.

The word "redemption" appears three times in Ephesians, and it means *to set free by the payment of a ransom*. The ransom price of the slave is the blood of Jesus Christ, and if any man is to be released from the power and penalty of sin it must be "through His blood." The penalty for sin is death (Gen. 2:17). Death is sin's wages (Rom. 6:23). Only a substitute life will satisfy the righteous demands of God. Since the life of the flesh is in the blood (Lev. 17:11), and the Son of man gave His life a "ransom" (Matt. 20:28), all who trust in Him are assured of release from sin's power and penalty, but only "through His blood." In the first stanza, the Father plans our redemption (1:4-6); in the second, the

*Dr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., and conference speaker, is the author of several expository volumes. He is a regular contributor to the pages of *Our Hope*.

Son provides it. We shall never be able to overestimate the worth and power of the death of Jesus Christ. God displayed His wisdom and power in creation, but only in the death of His Son do we see a manifestation of divine compassion for sinners, and the only responsibility imposed upon sinners is that of believing. Redemption is a present fact: "we have redemption."

Paul includes in the same sentence, "the forgiveness of sins." To "forgive" is to *release from guilt*. God holds resentment against the unbeliever, the resentment being justly provoked by a violation of His holiness; but when the sinner comes to Christ, guilt is removed and resentment ceases. A man may forgive a friend who has wronged him, but the forgiveness cannot cancel the guilt. But when God forgives a sinner He actually remits the sin and removes the guilt. Forgiveness for the believing sinner is an act of God whereby He sets aside absolutely and eternally, by judicial decree, all condemnation and guilt. Judicial forgiveness, in contradistinction to the Father's forgiveness of His sinning child (I John 1:9), covers all sin, and by it the believing sinner is pardoned forever. It forever absolves and acquits the sinner. But forgiveness was dear to the Forgiver. It cost the life of God's Son.

Observe the measureless abundance of divine forgiveness—"according to the riches of His Grace" (1:7). No adequate explanation of divine forgiveness can be made apart from those beautiful and precious words. Only the view of the depth and degradation of our sin will cause us to appreciate in any degree the limitless ill-merited favor of God. The word "according" shows the measure of God's grace in forgiveness. "Riches" suggests the inexhaustible springs of liberality. Have you ever tried to estimate how rich God is in grace? He has grace enough for every sinner and riches to spare. And to think He gives liberally to all in proportion to His riches!

That we might know the eternal purpose of God provided for us in His Son, "He hath abounded toward us in all wisdom and prudence" (1:8). God makes His purpose known and then gives His children the capacity to understand and appreciate it. The truths of God are deep truths, but "God

hath revealed them unto us by His Spirit" (I Cor. 2:10). The desire in the Father's heart is that His Church should know the secret things of His divine plan. The Word of God is the revelation of His counsels, and all who search the Word may have an intelligent understanding of His wonderful plan. We, as the redeemed saints of God, "have the mind of Christ" and can foresee the ultimate destiny of the whole creation.

How does God abound toward us in all wisdom and prudence? The answer comes to us in the next verses: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (1:9, 10). This is the manner in which He made His grace to abound toward us in all wisdom and intelligent understanding. He made known unto us the mystery.

A mystery is a truth once hidden but now revealed. A mystery is not mysterious in the present connotative meaning of the word but a *secret now revealed by God*. There are a number of mysteries in the New Testament, the true meaning of which God disclosed to Paul. In confidence God has much to tell His own concerning His plan for Israel, the Church, and the world. All of the purposes of God find their fulfillment in Jesus Christ. This present dispensation began with the revelation of God in the virgin birth and virtuous life of His Son. The revelation reached its climax at Calvary. And He continued to reveal Himself in His bodily resurrection and ascension into heaven.

At this moment the authority of Jesus Christ is not fully acknowledged in the earth, but in the end of the age all things in heaven and in earth will find their headship in Christ. In Colossians, Christ is seen as "the Head of the body, the Church," but when He comes again, by Him God will reconcile all things unto Himself, whether they be things in the earth or things in heaven. God will head up all things in Christ. Many military leaders have dreamed of world empires, but God has "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" (Phil. 2:9-11).

The "times," or seasons, suggest that God is developing His plan through a series of definite and successive stages, the fulness of which has not yet come. However, it is God's intention in the final important season to send His Son to earth again to sum up all things in Him. This divine intention was at one time unknown, even to the prophets, but according to God's good pleasure He has made it known to us now. Our Lord's first coming was in the fulness of time. However, in that day He will not merely offer Himself but will establish His throne and rule with a rod of iron.

When speaking of the future glory of Christ, the apostle is reminded again of the believer's position, for in Christ "we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (1:11). The real meaning of this verse is missed entirely if we hold to the King James Version. Let us see it in the Revised Version—"In whom also we were made a heritage . . ." (1:11, R.V.). We just saw in verse 10 how that everything in heaven and earth will be unified in Christ. Now Paul adds that, in Christ, the believer is God's chosen portion or private possession. The saints are predestinated to be His inheritance. Of Israel it was said: "Yet they are Thy people and Thine inheritance"; "for the Lord's portion is His people; Jacob is the lot of His inheritance" (Deut. 9:29, 32:9). When Christ returns in glory to establish His kingdom, all history and creation will be combined in a glorious and harmonious consummation as His inheritance, but the apex of His inheritance will be those whom He has redeemed with His own blood along with regathered Israel. This is God's eternal purpose, and He works all things after the counsel of His own will. What majestic beauty and simplicity in the purpose of God! It is not merely that Christ shall receive the earth and all that is in it, but that we have been made His heritage.

Only as we are "in Christ" are we God's inheritance, and the reason He made us His inheritance is "that we should be to the praise of His glory, who first trusted in Christ"

(1:12). Though now we are the objects of His love and mercy, eventually we shall be the subjects of His glory.

Speaking through the Prophet Malachi, God said: "And they shall be Mine . . . in that day when I make up My jewels" (Mal. 3:17). Here the word "jewels" means *special treasure*, and it is used first of David who, upon setting his affection on the house of the Lord, stored away his treasure of gold and silver for the building of the temple. Even so God is storing away His special treasure, building a holy temple, "in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:21). As God looks down upon this sinful earth He sees a company of despised followers of His Son, and He says: "They shall be Mine when I make up My special treasure."

We are of greater worth to God than angels. We are His costly treasure! Someone has said: "When God found me, I was no better than a cobblestone—not worth picking up. But He took me into His laboratory of grace, and by the chemistry of atoning blood He processed me, and I came out as His jewel—a bit rough, I'll admit, but after a few years of cutting, buffing, and polishing, He will present me at last before His throne absolutely flawless." How wonderful it all is! Thus the second stanza of this wonderful hymn of praise concludes "to the praise of His [Christ's] glory."

We come now to the third and last stanza of Paul's hymn of praise (1:13, 14). In the first stanza (1:3-6), we saw *the plan of the Father* wherein we were chosen, predestinated, and adopted that we might be to the praise of His glory. In the second stanza (1:7-12), we saw *the provision of the Son* wherein we were redeemed and forgiven that we might be to the praise of His glory. Now we are to look at the last stanza (1:13, 14), wherein we see *the pledge of the Spirit* unto the praise of His glory. The Father finished His plan. The Son finished the work which the Father gave Him to do. Now the Holy Spirit is in the world fulfilling His pledge.

Verse 13 contains three prominent words, each essential to the other. They are "heard," "believed," and "sealed." Here we shall see the work of the Holy Spirit in the divine plan. All three Persons in the Godhead have had a pertinent part in man's redemption.

What is the Spirit's work? All men being spiritually dead in trespasses and sins, man needs new life. Since the Holy Spirit is "the Spirit of life" (Rom. 8:2), He quickens us from spiritual death.

How does the Spirit accomplish this quickening? The instrument He uses is the Word of God. In Ephesians it is called "the Word of truth, the Gospel of your salvation." Elsewhere we are reminded that "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). Paul says: "Ye heard," and "ye believed." It is through the Word that men are born again, "for the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12, R. V.). Only when we hear the Gospel are we born again by the power of the Spirit (John 3:5), "not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:23). The written Word of God is the living, active, sharp, penetrating, discerning sword of the Spirit by which men are brought face to face with God's plan of salvation. The duty of the sword of the Spirit is to bring life, but all who refuse it are slain by it. We cannot adequately explain our salvation apart from the Spirit's ministry through the Word.

Upon "hearing" and "believing" the Word, immediately "ye were sealed with that Holy Spirit of promise" (1:13). When we hear the Gospel our part is to believe; it is God's part to seal. We are not sealed by the Spirit but, rather, with the Spirit. Better still, the Spirit is the seal. It is "God who hath sealed us, and given the earnest of the Spirit in our hearts" (I Cor. 1:21, 22).

A seal is a mark of authenticity or genuineness. "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). True believers are the credentials of Christ, His letters of recommendation to a lost world. A letter is the written expression of the writer; hence the children of God are not those whose names are

written in ink or engraved in stone, but those upon whose hearts the Holy Spirit has written the evidence of the power of God's Word. The distinguishing mark between the false professor and the true Christian is the indwelling Holy Spirit.

Furthermore, a seal is the mark of ownership. God knows us by His seal. Jesus said: "I am the good Shepherd, and know My sheep, and am known of Mine" (John 10:14). As livestock are distinguished by the owner's brand, even so God has His own special brand whereby we are marked out as His possession, and "if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). The stamp of validity is God's seal, the gift of the Holy Spirit, which is the sign that we are His people and members of the true Church of Jesus Christ.

Then, too, the seal is the mark of security, for the Spirit "is the earnest of our inheritance until the redemption of the purchased possession (1:14). Here is the answer to the problem some men have regarding the preservation of the believer. Wherein does our security lie? The word "earnest" denotes *a down payment*, or a pledge that an agreement will be kept. Now God has offered us eternal life upon belief on His Son. But can we be certain that we shall enter into that life after we die? Yes, indeed! The earnest bound the bargain, and the deposit will not be returned until the remainder of our redemption, which is the redemption of our body (Rom. 8:23) is fully realized. The Holy Spirit is in the earth as God's deposit, or guarantee, until Jesus Christ comes again to receive His own unto Himself. The indwelling Holy Spirit is our guarantee of a finished transaction and a safe delivery of spirit, soul, and body to heaven. Our future inheritance of glory is assured, for the sealing with the Spirit is designed to give us certainty that the future will bring a completed redemption, and that "unto the praise of His glory."

(To be continued, D. 1.)

You cannot follow Christ without being rejected by the world which crucified Him.

Even among church members there is frequently an entire misconception concerning the way of salvation and eternal life. Let the experience of the rich young ruler clarify the issue.

ONE THING THOU LACKEST

by PAUL BECKWITH*

Mark 10:17-22

HERE is a young man who seemed to have everything that heart could desire. He had money (vs. 22) and everything that this money represented, everything he could wish for, everything that this world could offer. But he lacked one thing. The Lord Jesus said to him: "One thing thou lackest." And that one thing was the most important thing in the world: he lacked eternal life.

Money does not satisfy. Fame does not satisfy. The world does not satisfy. And the reason is clear. It is set forth in Augustine's classic statement: "Thou has made us for Thyself, and our hearts are restless until they rest in Thee." Things do not satisfy the heart. Only the Lord Jesus Christ can give real peace to the soul.

There are several things about this rich young ruler which commend themselves. In the first place, he was concerned about his condition. He came running to the Lord Jesus, and he never would have done that if he had not been eager to find an answer to his problem. Remember, he was a rich young man and a ruler. He was used to having people come running to him. Would that the Spirit of God would awaken in every heart such a concern! There is, perhaps, a vague

*Mr. Beckwith, who is associated with Dr. Homer A. Hammonree in evangelistic work, is a graduate of Dallas Theological Seminary and an able Bible teacher.

realization that there is something wrong, something lacking, and every once in a while a sort of wonder if things are just as they ought to be; yet some will not face reality, will never confess their need before God, will do nothing about it. This young man honestly faced his condition. Although he seemed to have everything that his heart could desire, deep in his soul he realized that there was a lack in his life, and he was not afraid to face it honestly.

The next thing that I like about him is that he did something about his need. He came to the Lord Jesus Christ, the only One who had the answer for his problem. He came to the One who said (I wonder if he heard him say it!): "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). The Lord Jesus can do that very thing. He has never disappointed anybody who has ever come to Him.

I heard the voice of Jesus say,
Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.
I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place,
And He hath made me glad.

The Lord Jesus Christ is absolutely able to satisfy the longing of every heart. In His presence there is fulness of joy and at His right hand there are pleasures forevermore (Psa. 16:11).

It would be a wonderful thing to be able to say that this young man turned his back on all that he counted dear and followed Christ from that moment on, but he did not. The Lord Jesus brought him face to face with Himself, and he knew that he had to make a choice. The Lord said: "Give me first place in your life. Sell all that you have and give to the poor, and come, take up your cross, and follow Me." But that young man, for all his eagerness and for all his earnestness, was not willing to pay the price. He was sad at the saying and went away grieved, for he had great possessions. And because of that, we can look at his life and take warning. You see, he had a wrong idea about eternal life, he had a wrong idea about Christ, and he had a

wrong idea about himself. When that was straightened out, and he came face to face with himself for the first time, he turned away.

First, let me say a word about eternal life. The young man's question implies that he had a wrong idea about that. "What shall I do that I may inherit life?" If you ask men and women today about eternal life, the large majority will tell you that there is something that you must *do*. You must keep the Ten Commandments; you must observe the Sabbath; you must tithe; you must live the Golden Rule; you must do this; you must do that. But eternal life is not to be had by doing anything, but by believing. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting [or, eternal] life" (John 3:16). And here is the difference between Christianity and every religion. All other religions say: "Do this, and thou shalt live." Christianity says: "Jesus Christ has done it all. All that was necessary for your salvation and mine was accomplished on Calvary's cross when He died there."

In the next place, this young man had a wrong idea about Christ. He said to him: "Good Master, what shall I do that I may inherit eternal life?" Jesus turned the question right back to him. There were vital implications in the way in which he addressed our Lord. Our Lord said to him, in substance: "Why are you calling Me good? If I am good, I am God; there is none good but One, and that is God." You see, the young man had an idea that the Lord Jesus was just a human teacher, another of the rabbis. But He was more than that. He was and is the Son of God. You ask: "What difference does it make that a man died on a cross 2,000 years ago? How can that atone for my sin today?" If the Lord Jesus Christ was a mere man and nothing more, it makes no difference. But He is more than man. He is God, the second Person of the Trinity, and it makes every difference that God was in Christ reconciling the world unto Himself. It was God, the One against whom we have sinned, who bore our sins in His own body on the tree.

In the third place, this rich, young ruler had a wrong idea about himself. Our Lord referred him to man's side of

the commandments, and he said, in all honesty: "All these have I observed from my youth." The Lord did not contradict him, but he set before him the test--what was the attitude of his heart? You will remember that one time, when one of the scribes came to Christ, and asked Him, "Which is the first commandment of all?" the Lord Jesus answered him: "The first of all the commandments is, Hear O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself" (Mark 12:29-31).

Now if this young ruler had really loved God with all his heart, he would have been willing to follow Christ. If he really loved his neighbor as himself, he would have been willing to sell all and give to the poor. The question of the Lord Jesus brought out into the open the condition of his heart, and that was far from being as unselfish as he professed. God's standard is perfection. Anything less than that is sin, and we need to be saved from that sin. We find that Saviour in the Lord Jesus Christ who was made sin for us, that we might be made the righteousness of God in Him (II Cor. 5:21).

The rich young ruler, who was concerned and exercised, who came to the only One who could give him eternal life, turned away sorrowfully. And if one should read these lines who has never received Him, I beseech you do not turn away from the Saviour as he did. Commit yourself to Him, trust Him, believe in Him, and He will give you that most precious of all possessions, eternal life.

It was my privilege for several years to work with the Inter-Varsity Christian Fellowship. Let me tell you about one young fellow who was active in the chapter at a large Canadian university, who seems to illustrate the truth we have been seeking to present. He entered college with great possibilities. He had a scholarship, was pledged to one of the best fraternities, was elected president of his freshman class, and was very popular with his fellow students. He had a good voice and used it effectively. More than that, he was

very religious. He went to church twice on Sunday, sang in the choir, and taught a Sunday school class. In general, he was a pretty swell fellow. But, and he tells this himself, every now and then he would come down with a thud. And when he got really honest with himself, he was forced to realize that there was something lacking in his life.

One day this student was invited to a conference. He heard young people testify of the power of Jesus Christ in their lives, and the reality of His living presence. For two days he listened carefully, and then sought out one of the leaders of the conference, told his story, and said that he wanted to know Christ as his Saviour. That night, in a mess tent, during a down-pour of rain, he trusted in the Lord Jesus and was born again. He says himself: "I went home with the full assurance of salvation and the peace of God in my heart, and from then on, everything took a new slant." Today he has a real testimony for Christ and is being used of the Lord. He came to Jesus Christ with a need, but instead of turning away from Him, he trusted Him and he followed Him. He knows what it is to have peace and joy and happiness in his life. And what Christ has done for him He can do for anyone who will believe on Him.

Not Christ's Cross But Our Own

"If any man will come after Me," our Lord said, "let him deny himself, and take up his cross, and follow Me" (Matt. 16:24). All other religions practice some form of self-denial, but Christianity teaches the denial of self. And the Christian's cross is not something that he chooses for himself, not simply the repudiation of certain worldly pleasures. Nor is the Christian's cross the cross of Christ. No one could bear His cross. But begin to exercise the denial of the flesh, of self, and ere long your cross will come. Each one's cross has been prepared for him, says Martin Luther, according to the measure of his strength to bear it. We who would come after the Lord Jesus must deny *ourselves*, taking up thus our individual crosses, and follow Him who "endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

Nothing is impossible with Him with whom we have to do—our Lord Jesus Christ.

THAT WHICH IS GREAT

by WARWICK AIKEN*

IN THE Gospel according to St. Mark, at the opening of the eighth chapter, there is recorded the miracle of the feeding of the four thousand with bread from an available supply of seven loaves, and with a supplemental dish from a few small fishes.

No problem concerning the authenticity of the miracles of our Lord exists with the sincere believer in the Holy Scriptures and in the Lord they present. These miracles, or signs, are in perfect accord with the character and personality of Christ. In fact, they are essential to the proper understanding of that character, and to the correct appreciation of that personality. The sincerity of this narrative carries with it the evidence that a faithful eyewitness related it, and the simplicity of its presentation enables all to understand what actually occurred.

In this account there is much that is great, although there is only the one reference to that which is great. That is: "the multitude being very great" (vs. 1). The other allusions to greatness come to light as the story proceeds: a great multitude, a great need, a great compassion, a great helplessness, a great trust, a great power, a great satisfaction, and a great relief.

A Great Multitude

A great multitude followed the Lord Jesus, and they must have come for many reasons, for there are sure to be many such among many people. But all were there to see and to hear Jesus, "the prophet of Nazareth." He did miracles among them, amazing them and filling them with wonder,

*Mr. Aiken is the rector of Christ Church, Episcopal, in Vicksburg, Miss.

and giving authenticity to the words which He spoke. Those words were as wonderful as the miracles. He was teaching them as One who had authority, setting forth what He said as being superior to their traditions and to the prophets, even to Moses himself. "Ye had heard how it has been said . . . but I say unto you . . ." What He had to say commanded respect. They were words above any that they had ever heard, for no man had spoken like this Man. The multitude began to realize that such words would bring them to the knowledge and the possession of eternal life. They were words that were worth any inconvenience to hear.

Peter once asked Him: "Lord, to whom shall we go? Thou hast the words of eternal life." And so it is today. The Scriptures set out those words of the Lord which we readily recognize as of eternal verities and values. And if any would leave these and seek them from others, to whom should he go? No man in all history has been able to lay a substantial and abiding claim to possessing such words. The passing of time, with the increase of knowledge and understanding, has always refuted such a claim.

So a great multitude followed Him and would not leave. They continued three days and, as a consequence, consumed all of the food that they had brought with them.

A Great Need

And hence there arose a great need: there was nothing to eat.

Hunger is a pressing need and a very real one. It is insistent and persistent. It demands satisfaction, and the longer the delay in satisfying it, the greater grows the need. Here the need was accentuated by the fact that the multitude was in the wilderness, an uninhabited area, without any means of satisfying the need.

The multitude saw its need coming. Knowing where they were, as they were consuming the last of their own food, they must have been uncertain as to where the next meal was coming from. If any towns were in sight, or if any farms were nearer at hand, they would know that there would be an insufficient supply for so many people. And

they also would know that the supply that might be available would be limited, so that it would satisfy the hunger of only the first to obtain it. Then, too, the more delay there would be before they should leave, they could feel that their need would grow as time should pass. Yet they continued with the Lord. He had not dismissed them and, if they started leaving of their own accord, there might develop a panic. And the Lord knew their need. Yet He did nothing until it was becoming acute.

A Great Compassion

The circumstance brought out a great compassion on the part of the Lord, who said: "I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat." This was an expression of His kindly consideration of the people, all of them, in view of their precarious situation.

We know that when the prodigal was in great need in a far country, no man gave unto him, none being willing; but his father at a great distance was compassionate. And here in the wilderness, the multitude being hungry, no man could give to them. But the Lord was present and He had compassion.

Dismissing them to let them fare for themselves would mean further distress. Many of them had come from considerable distance and there was no means of transportation. They walked. So His compassion kept them.

A Great Helplessness

It is quite natural that a great helplessness was felt by the disciples, for to the normal man here was an insurmountable difficulty. There were four thousand hungry people, and no food and no source of supply. The disciples were conscious of their responsibility through their close association with Him whom these many people had come to hear and to see. They were acutely cognizant of the present need and of their own inability to meet it.

"From whence can a man satisfy these men with bread here in the wilderness?" was their question (vs. 4), which was an acknowledgment of helplessness. Indeed, whence can he?

Back in the minds of nearly all of these people was the remembrance of the Lord Jehovah's care for the people of Israel at a time when men were equally helpless. Israel, led out of Egypt into the desert, came to know the all-sufficient power and goodness of God through His provision of their need when they, of themselves, could do nothing. They were thirsty, and there was no water. When they cried out for it, speaking to Moses with rebellious accusations, God provided for them in the needed abundance. When they cried for bread, being in danger of perishing for lack of food, God provided manna for their daily needs, again in abundance. And when they became weary of "this light bread," God sent them quails in great numbers and within easy reach, so that the people were fully furnished with meat. The men of Israel, of themselves, were helpless then, and the disciples, of themselves, were helpless before the multitude. The Lord, however, is able at any time and under any circumstance.

A Great Trust

Then there was evident a great trust. "How many loaves have ye?" the Saviour asked (vs. 7). "Seven," they said. There were also a few fishes, small ones at that. The disciples knew and, when the inventory of the food available was taken, the multitude also knew what the Lord had for distribution, or division. While the Lord knew what He would do, neither the disciples nor the multitude could know. Hence a great trust was evident when He commanded the people to sit down, and all obeyed. To which of them would He give that small portion? Thus they might question. All were hungry, but who would be the favored ones?

In that multitude there must have been those who were impatient, who may have said to others in their families or parties: "Why wait? He has only seven loaves, and look at this crowd of people. We can't delay further, for we have far to go. If we are to obtain anything as we walk, we must be among the first to leave." Surely those who looked at the loaves and the fishes would want to depart. Others who looked at Christ would be willing to obey. "How do you know what He can do?" they might ask, remembering some

of the things He had done but recently. So those who trusted sat down, and the others with them; and, looking towards the Lord Jesus, they waited. It was the expression of a great trust.

A Great Power

While they watched they saw a demonstration of a great power. The narrative is perfectly plain; for then the Lord took the loaves, gave thanks, and break them and gave them to the disciples. The disciples distributed them among all who were present. Christ did the same with the fishes. He continued doing this until everyone of the multitude present had all that he wanted. For they ate without thinking of a limited supply but only considering their own needs. They were all "filled" (vs. 8) with both the bread and the fishes. No one was hungry now. Furthermore, in accord with the grace of God, there was an abundance left over, not of crumbs and of pieces that the people might have dropped, but of the bread which the Lord had broken and had not distributed among the people. There were seven baskets of it! Such is the Lord's supply in all things, always much more than the evident need.

A Great Satisfaction

Now the Lord Jesus dismissed the multitude, and there must have been great satisfaction among them. They had been with Him three days, and had heard words of eternal life and had seen many miracles. The lame had been enabled to walk, the blind to see, the ill had been made well, and the demon possessed had been set free. These were indeed miracles of great proportion, wrought for the benefit of individuals; but here, at the end of their stay with Him, He had performed a miracle that had included them all. It was not just the feeding of a few but of every one of the more than four thousand who were there. Surely they had been fed spiritually, and when the pressing need of hunger had arisen, they had been fed physically.

The Lord Himself must also have known great satisfaction, for He had accomplished the Father's will, as He always did, in speaking the words He had given Him to speak, and in giving the mighty signs that He had entrusted Him to do.

The multitude was departing in contentment and He could be satisfied that much had been accomplished in three days.

A Great Relief

When the disciples saw the multitude leaving in quietness, there must have been a great relief among them. Not many moments before the situation had been a very trying one. Restlessness prompted by hunger is not easily calmed. The situation might have prompted unwarranted but real resentment against the One whom the multitude had come to hear and to see. Now, however, they departed with smiles and in good humor, even if they had been left not a little mystified by what they had heard and seen.

Of course there is the quality of greatness in the words and works of our Lord. In every narrative concerning Him that which is great may be found. Yet, though one may see many things that are great, it is not possible to comprehend the greatness of them all; for they emanate from the Lord, and to Him pertains the greatness of the Infinite.

Nothing Must Detract

A famed artist of several centuries ago had just finished his painting of "The Last Supper." He invited his friends to view the picture, into which had gone years of labor and all the skill that the artist possessed. No detail was forgotten. Each character was portrayed exactly as the painter understood him. The table and its appointments had been depicted with greatest care. Months of work had gone into the representation of the cups—chased and exceedingly beautiful in design.

As one after another of the artist's friends gazed at the painting, nearly all of them were heard to remark: "What beautiful cups!"

"Ah," said the artist, "I have made a mistake. These cups divert the eyes of the spectators from the Lord, to whom I would have every one look." And, taking his brush, he blotted from the canvas the cups upon which he had labored much, in order that nothing should detract from the beauty, strength, and vigor of the chief subject of the work.

Are there not such "cups" in our own lives—things which may be all right in themselves and suitable in circumstances other than ours, but which interfere with our consideration of Christ in all His beauty. Nothing should be allowed to detract from our Lord's pre-eminent position or divert us from our great study of Him in His exaltation. Anything, whatever it may be, that is calculated to hinder us from beholding Him in all the glory of His Person and work must be done away with, blotted out. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

"He that hath the Son, hath life."

Why succumb to doubts about your salvation and eternal state? The Christian can have utmost assurance that he will be with the Lord forever. To be uncertain about this matter is to disbelieve the Scriptures and to distrust the power of God.

THE CHRISTIAN LIFE (4)

by THE EDITOR

"THESE things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13).

Uncertainty concerning almost any matter is frustrating, and this can be especially true in regard to a man's relationship with God. And yet uncertainty as to our eternal salvation is so unnecessary. It is possible to know of a surety that we are saved and safe in Christ.

"How can this be?" someone may ask. "Is it not the height of conceit and presumption to suppose that one is good enough to go to heaven?" Indeed, it would be! But heaven is not gained by a man's being good but because the perfect Son of God died for us and we are accepted by God in His beloved Son (Eph. 1:6).

Not only does the Bible declare that the believer in the Lord Jesus Christ is regenerated and thus possesses new life; is justified before God so that he is counted guiltless and it is just as if he had never sinned; and is sanctified in Christ, that is, set apart for God's sovereign purposes -- not only are these things written in the Scriptures but, further, it is stated in the passage cited above that such an one, whose trust is in God's only begotten Son, may know that he has eternal life. This is what is called "assurance." Because God's Word, the Holy Bible, is true and cannot fail, because He has promised life everlasting to all who receive the Lord Jesus

Christ as His Son and their Saviour, therefore it is presumptuous *not* to believe Him. Thus we may know that we have eternal life and that, when we die, we shall go immediately into the presence of the Lord in heaven.

He who doubts that the Lord is able to keep that which has been committed to Him is a frustrated Christian. He looks at himself and his own merits or demerits rather than at Christ and His perfection. The joyous Christian is the one who believes God's Word and has this assurance of salvation.

Are you saved? You are if your trust is in Christ and His atoning sacrifice on your behalf. Then are you rejoicing in that salvation? You will be if you have appropriated for yourself the sacrifice of Calvary, and if you appreciate the fact that the death of God's Son for sin has wholly satisfied His righteous demands against sin. Have confidence in God; then you will have assurance that you are safe in His keeping both now and evermore.

QUESTION BOX

No. 1446. In Romans 11:26 we are told, in the first clause: "And so all Israel shall be saved." Some tell me that this means that every Jew who ever lived will be saved. This would include even such enemies of God as Jezebel. I feel that the reference in Romans is to Israel as a nation and not to all Jews of all ages.

You are correct. Romans 11 has to do with a future date and a *future generation of Israelites, and not with the past.* "Mindless in part is happened to Israel, until the fulness of the Gentiles be come in" (vs. 25), and that "fulness of the Gentiles" is future. Read the rest of verse 26: "As it is written, 'There shall come out of Zion the Deliverer, and shall turn ungodliness away from Jacob.'" This citation is from Isaiah 59:20. Observe that the prophet was not writing concerning our Lord's first coming to Bethlehem, but of His second coming to Zion. When our Lord thus returns to this earth to establish His millennial kingdom, "every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him" (Rev. 1:7). Among these kindreds that mourn for Him in that day will be the nation of Israel (Zech. 12:10-14). It will be then that a nation will be born at once, "for as soon as Zion travailed, she brought forth her children" (Isa. 66:8). The salvation of "all Israel" will take place at the end of the Tribulation, when the nation as a whole (but not necessarily every individual in the nation) will turn to the Lord in faith, realizing that Jesus of Nazareth, whom the nation once rejected, is indeed the Messiah, the Son of God and Redeemer.

No. 1447. In Psalm 19:1, are the heavens and the firmament the same?

Different words are used in the Hebrew. To the Editor "heavens" suggests the unfathomable depths and infinite distances that reach through the heavens above into the third heaven itself. "Firmament" might be rendered "expanse," and may deal with all creation, including the earth and the seas, as well as the starry skies. All declare God's glory and reveal His handywork.

No. 1448. Please explain I Corinthians 15:29.

There are some twenty or more "interpretations" of this passage. Of course only one of these can be the correct interpretation, but scholars are not agreed upon it. Obviously it *cannot* mean that living believers in Christ can be baptised on behalf of those who have died without being baptised, and thus save their souls. This is the teaching of the Mormons who, acting upon this doctrine, have—some of them—been baptised hundreds or thousands of times for numberless individuals who are now in their graves. But there is no saving merit in water baptism, else the Apostle Paul would never have written: "I thank God that I baptised none of you" (I Cor. 1:14), and further, were baptism necessary for salvation, then the dying thief, whom the Lord Jesus promised would that day be with Him in paradise, was not taken there. Baptism is an ordinance—an act of obedience and submission, symbolizing identification of the believer with Christ in His death and resurrection; it is a witness to the One in whom our faith rests.

It has been suggested that to be baptised for the dead means that we who have been baptised confess that we are dead unto sin and alive unto God. This fact is true, but we do not understand this as the interpretation of the verse in question.

Having said what the verse does *not* mean, let us endeavor to discover the right interpretation. Verses 20-28 are parenthetical, so that verse 29 follows verse 19 in thought: "If in this life only we have hope in Christ, we are of all men most miserable . . . Else what shall they do who are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?" The simplest interpretation is that those who have been baptised have taken the position of being dead with Christ. But there is another plausible explanation. The word for "for" means also *in view of, with reference to, or in the place of*. Many had died for Christ's sake, under persecution. Others, who were believers in Christ, had gone to their graves in a normal way. But *as* of these had their hope fixed on the Lord, confident that, having His resurrection as earnest, the resurrection of the dead in Christ was assured. As one by one Christians died or were slain, others came along in place of the dead to make up the living organism on earth, the remnant on earth who should bear testimony to His name. If in this life only there is hope in Christ (vs. 19), why should generation after generation be baptised in the place of the dead (lit., *the dead ones*)? If in this life only there is hope, why identify oneself with Christ by baptism, thus inviting persecution? And the next verse seems to confirm this interpretation: "And why stand we in jeopardy every hour?" (vs. 30).

No. 1449. Was the flood of Joshua 24:2, 3 Noah's flood?

No. "Your fathers dwell on the other side of the flood in old time," speaks of their residence in Egypt, on the other side of the Euphrates River. The Revised Version renders the phrase properly in both verses: "beyond the River."

BOOK REVIEWS

by KENNETH O. BOUTON

Ellicott's Commentary on the Whole Bible (Volumes I to V). Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 576, 511, 529, 577, 609 pages, respectively. Price, \$5.95 per volume.

These five volumes on the Old Testament are part of eight on the entire Bible, edited by Charles John Ellicott and reprinted for the current generation. Volume I covers Genesis to Numbers; Volume II, Deuteronomy to II Samuel; Volume III, I Kings to Esther; Volume IV, Job to Isaiah; Volume V, Jeremiah to Malachi. The size of the volumes is approximately 10" x 7" x 2". They are beautifully bound in red and black cloth with gold lettering. The type is clear and distinct, and even the smallest is plainly legible. Many qualified Bible scholars of the nineteenth century contributed to these expositions, such as F. W. Farrar, E. H. Plumptre, W. Sanday, and Alfred Plummer. Their writings, edited by Dr. Ellicott, are complete yet concise, conservative yet comprehensive, clear yet conclusive.

The average Christian is continually asking for a Bible commentary to answer his questions and explain difficult passages of Scripture. Here is the set he has been looking for, even though he may not agree with every interpretation in it. It is not encumbered with Greek and Hebrew words and quotations. It is thorough in its treatment, yet not verbose. Both the scholar and the novice will find it extremely valuable. Pastors and teachers will want a set for themselves and will recommend it to their people.

A Christian in Big Business. By Richard E. Day. Moody Press, Chicago. Cloth binding, 317 pages. Price, \$3.50.

This book was first published in 1946 under the title, *The Breakfast Table Juggler*. It is the biography of Henry Parsons Crowell. Dr. Day has a unique style which is both forceful and interesting. There is an abundance of material to be presented, since Mr. Crowell was successful in such enterprises as a cereal company, stove works, and cattle ranch. He was also a faithful steward of a Christian school, the Moody Bible Institute.

To some, the reading of biographies of great men leads to morbidness, pessimism, and too much introspection. To many, the reading of biographies is inspirational, provocative, and meaningful. To the latter this life story should be very beneficial.

Death Loses the Game. By John D. Freeman. Moody Press, Chicago. Cloth binding, 188 pages. Price, \$2.50.

Here is something as refreshing as a cool breeze on a summer day. The title and opening pages of the volume might make it appear to be an ordinary book, but this is not so. Dr. Freeman draws spiritual lessons of power and import out of the varied experiences of his life or things which he has seen. Natural phenomena and human experience alike cry out to warn men of the sureness of death and the necessity of preparation for eternity. The sixth chapter, entitled "Swelling Seas

and Shining Stars," was born from a day at Long Beach, Cal., and the merciless tide. The reader will here be challenged in his thinking and his philosophy of life could be changed. Each chapter has its own bit of information and reflection, plus an application. "Dirt Eaters," chapter 4, and "From Cocoon to God," chapter III, are portions which particularly interested the reviewer. This is a wholesome and worthwhile book which you will enjoy.

by RAY C. STEDMAN

The Epistle to the Philippians. By John B. Marchbanks. Southern Bible Book House, Travelers Rest, S. C. Cloth binding, 94 pages. Price, \$2.00.

The Philippian epistle, with its refreshing notes of joy and humility, is a perennial favorite with expositors. Here is a warm, verse-by-verse treatment, something in the style of the late Dr. H. A. Ironside. The simplicity of the book will be appreciated by those who desire a devotional treatment rather than one heavily weighted with scholarly references. The author shows his close acquaintance with the Scriptures in his constant tying-in of associated passages with the thoughts developed in Philippians. This feature will aid greatly in preparing class material or for preaching on this epistle. Anyone wishing to make the truths of Philippians his own possession will find this volume a clear and helpful guide.

The Basis of the Premillennial Faith. By Charles Caldwell Rycie. Loizeaux Brothers, New York. Cloth binding, 157 pages. Price, \$2.50.

Those who believe that Premillennialism is a relatively new theological fad and rests almost wholly on an interpretation of a comparatively obscure passage in The Revelation would be jaded to their eyes to read this book! Here is conclusive evidence that Premillennialism is more than a minor point in eschatology, but is a well defined, closely-knit system of interpretation for the whole Bible. Furthermore, it is here shown that Premillennialism was the faith of the early church from the first century onwards (therefore did not originate with Darby, Grant, Kelly, etc.), and that it rests squarely and firmly upon the most widely-accepted rules for the study and understanding of Scripture.

Evangelical believers today fall largely into two opposing camps: Amillennialists and Premillennialists, i.e., those who do not believe in a coming literal Millennium or "Golden Age," versus those who do. Churches arising out of Reformation times are largely the defenders of the former view; the Scofield Reference Bible and many churches of varied backgrounds are the champions of the latter. Dr. Rycie has done both sides a great service in clearly defining the issues and presenting in orderly system the massive evidences for the premillennial view.

What may be a surprising revelation to many readers is the extent to which the Old Testament enters into the millennial question. Perhaps the best of this book lies in those chapters that deal with the Abrahamic, Davidic, and New Covenants. In handling the crucial question of the New Covenant and the Church, this reviewer was sorry to find that the author does not recognize or discuss the premillennial view of a new covenant made between Christ and God, so gloriously set forth by W. R. Newell in *Hebrews, Verse by Verse*.

The Baptizing Work of the Holy Spirit. By Merrill F. Unger. Van Kampen Press, Wheaton, Ill. Cloth binding, 147 pages. Price, \$2.00.

Here is another exceedingly helpful treatise from the author of *Biblical Demonology* and *An Introductory Guide to the Old Testament*. Dr. Unger's customary thorough and sane treatment of a subject finds ample demonstration in his handling of this theological "hot potato." The usual treatment of the baptism of the Spirit lays heavy emphasis upon the experience of noted Christian leaders, resulting in confusing and often contradictory testimony. Unger wisely stays away from subjective experiences and handles the subject as it should be handled: by a calm, logical, inductive study of the teachings of Scripture alone!

To those, therefore, who seek to know what the Bible teaches and are content to abide thereby, this book will come as a refreshing word of authority in the midst of endless confusion. Its thesis is simple. After an introductory chapter on the widespread misstatement and mistreatment of the subject, the author traces the baptism of the Spirit through the New Testament, handling every passage which relates in any way to the matter. In a concluding chapter, he reveals the true method by which the believer is able to appropriate the Spirit's power and wisdom in daily experience. This last chapter is in itself an impressive and revealing study of the spiritual life.

Doubtless many readers will not fully agree with the author's treatment of some passages, but on such a hotly controverted subject minor differences are unavoidable. This is an excellent book to put in the hands of new Christians or those troubled by the many deluded preachers who today set believers to seeking a will-o'-the-wisp experience.

LETTERS

The Pentecostal Movement

To the Editor: O

Although back in 1950 I stopped my subscription to *Our Hope* (I keep up a subscription for a family in the United States), I am still reading the magazine, having brought twenty-five copies to Chile with me. I read every word and have saved many articles. This week, in the January 1948 issue, I read a most wonderful message: "The Meaning of Pentecost."

Here in Chile (and, I understand, at home in the U. S. also) there is much stress being placed upon the Pentecostal movement. I attended one of their services here, an ordinary Sunday night

service with over 2,000 present. One church here holds and attracts 5,000, I understand.

The particular service that I attended was an experience which left me distressed for days. However, I believe that the meeting did one thing for me—it helped me to see that my eyes should not be on the Holy Spirit, as precious as He is, but upon the Lord Jesus. How my heart rejoiced as I read the aforementioned article in *Our Hope*! I wish it could be placed before the eyes of many dear Christians who are being drawn into Pentecostalism.

My young husband went to be with the Lord at the end of 1952, and the Lord sent me to Chile to tell of Himself. It is wonderful to have these copies of *Our Hope*, for I have heard but two English

messages since October, 1953, when I left the States.

Only a few minutes ago the post-mail came and from the ABWE office has come a copy of your *Re-Thinking the Rapture*. I do not know who made it possible but appreciate the book very much.

CLARA SAVAGE
Santiago de Chile, S. A.

The home office of the Association of Baptists for World Evangelism sent a copy of "Re-Thinking the Rapture" to each of its missionaries.—Ed.

Disconcerting

To the Editor:

I would like to refer to the answer given to a letter in *Our Hope* for July, 1954, under the title, "Book of Life." Might I suggest that the answer given is in conflict with a very interesting article which appeared in *Our Hope* in September, 1953, entitled "Whose Names Are Written in the Book of Life?" by James R. Graham?

I found Dr. Graham's article to be of great interest and filed it away for future reference. At a discussion group some months after Dr. Graham's article appeared, this problem was in the minds of several attending the meeting, and the article proved to be of great value. It was therefore a little disconcerting to find, as I think, a conflict between that earlier article and the answer given by you. I hope that it might be possible for you to give some further thought to this subject, and follow up with any additional information or viewpoints which you have.

I would like to take this opportunity of thanking you for the splendid matter which your publication contains. I regularly take

five monthly magazines from the U. S. A., but without question feel that yours is the most helpful.

R. A. COWAN
Glasgow, Scotland

The subject of the Book of Life has puzzled many earnest believers through the years. The Editor expressed his own view in his answer in the "Letters" column of the July issue. However, the fact that he does not hold entirely with Dr. Graham on this particular problem of interpretation does not dull his senses to the approach that Dr. Graham makes. Thus Dr. G.'s article was published in the hope that it would cause many of our readers to give thoughtful and prayerful attention to the subject.—Ed.

What About the Christadelphians?

To the Editor:

Thank you for the article on "Jehovah's Witnesses" in the July number of *Our Hope*. It is excellent. The "Christadelphians" appear to be making great headway in this country. I, for one, would appreciate an article about this sect. I hope you can see your way clear to arranging this.

I can corroborate your remarks concerning the great success of Dr. Billy Graham's Crusade. It had its impact here at Cambridge, where Dr. Graham's addresses were relayed.

H. F. COX
Cambridge, England

We already see our way clear in article about the "Chris-

adelphians" and, in due course, it will appear in the magazine, *D. V.—Ed.*

To the Rescue

To the Editors:

Please come to the rescue of Dr. A. C. Garbelein's teaching on Daniel.

(It is being taught in a Bible class here) that Dr. Garbelein was wrong about the little horns of Daniel 7 and 8, and that the same individual is indicated in both chapters.

NAME WITHHELD

New York, N. Y.

While it is not wise to be overly dogmatic about some of the figures of Bible prophecy, we are in thorough accord with what Dr. Garbelein taught in regard to the "little horn" of Daniel 7 and the "little horn" of Daniel 8 being entirely different characters. The figure of Daniel 7, who arises from the ten kings of the Roman Empire, is identical with the first beast of Revelation 13 in our opinion, and is also alluded to elsewhere (Dan. 9:26, 27; 11:36-45; 12:11; Matt. 24:15; 11 Thess. 2:1-8). The "little horn" of Daniel 8, arising from among Alexander's generals, clearly appears to speak of Antiochus Epiphanes in the short view, but looks forward, in the long view, to a personage other than the head of the re-

vived Roman Empire. This "King of the North" might head up the Northeastern Confederacy of Ezekiel 38 and 39, or he might even be the personal Antichrist. The whole subject, which has not been discussed in *OUR HOPE* for some time, will be given prayerful consideration with the purpose of the publication of an article at a later date.—Ed.

Please Pray

To the Editor:

One of my friends in the graduate school here at the University of Colorado, who has very recently discovered interest in the Bible, chose at some large bookstore in Pasadena, THE PILGRIM EDITION OF THE BIBLE as that which seemed to offer the most help for one of his stages of spiritual perception.

The friend holds at least a nominal allegiance to our Lord and the Christian faith but is an infant in Christ and dangerously undernourished in the Word.

Perhaps you know of a group of earnest, believing Christians who will pray for his salvation. Will you not commit his case to them, and pray for blessing upon him and his wife as they read THE PILGRIM BIBLE?

I am sure that you will understand the spiritual dangers of graduate study.

MIRIAM E. FACKLER

Boulder, Colo.

Members of our reader-family will pray for this man and his wife, in the confidence that our God will hear and answer their petitions.—Ed.

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OUR HOPE

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Frank E. Gachelein, Publisher

E. Schuyler English, Editor

Editorial Notes

IN THE great prophecy of Isaiah, in which the Spirit of God foretold the sufferings of the Servant of Jehovah and His vicarious sacrifice, we read of Him who was bruised for our iniquities: "He shall see the travail of His soul and shall be satisfied" (Isa. 53:11). His great work of atonement is more fully described in this chapter, and wonderful it is that it was written over seven centuries before it came to pass.

According to Isaiah 53, the suffering One bore our griefs, carried our sorrows, was wounded for our transgressions, was bruised for our iniquities, the chastisement of our peace was upon Him, with His stripes we have been healed, the Lord hath laid on Him the iniquity of us all, and for the transgression of Isaiah's people He was stricken. He made His grave with the wicked and the rich in His death, His soul was an offering for sin, He bore the sins of many, and He made intercession for the transgressors.

What it cost the Holy One to accomplish all this, no human being has ever understood or ever will. In the deepest sufferings "His visage was so marred more than any man, and His form more than the sons of men" (52:14). Actually this means that His blessed face was so bruised by the awful blows of brutal and vile men that His appearance was not that of a human countenance. What indignities were heaped upon Him, the Son of God! And deeper than His physical sufferings were the sufferings in His soul and from the hand of God. In the presence of these we can only bow in wonder

and worship. In view of such love that God manifested toward a lost world in the gift of His only begotten Son, and in view of the great cost of redemption to Him, the unfathomable sufferings of the Son, how awful the rejection of this divine Saviour and Lord, and the rejection of His Gospel, appear!

And the blessed Lord, as He walked on this earth, knew all about the cross of suffering and its shame. Working and toiling in Nazareth in the time of His humiliation, He found it in His own Word, reading there what He had known in the counsel of the Godhead before the foundation of the world—that He must suffer and die. On every page of the Word the cross loomed up. And when He moved in the midst of His own people, when He healed their diseases, comforted the sorrowing, and did good continually, the cross was seen by Him as the goal for which He had come into the world. When He spent the nights in prayer in communion with the Father, His coming work on the cross must have been the object before His loving heart. Even on the transfiguration mountain the cross was not forgotten. "And, behold, there talked with Him two men, which were Moses and Elias: who appeared in glory, and spake of His decease which He should accomplish at Jerusalem" (Luke 9:30, 31). And when the appointed hour came and His enemies went to the garden to bind Him and do all that was written, He willingly held out His blessed hands to be bound, saying: "If therefore ye seek Me, let these go their way" (John 18:8). In all that followed He was indeed "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

But while He knew of all His sufferings and the cross at the end of His life on earth, our Lord saw something else before Him. In Hebrews it is written: "Looking unto Jesus . . . 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" (12:2). He saw before Him the great results of His work at Calvary, results which could only be secured by His suffering and death. There was a joy set before Him. On the other side of the cross that joy shone forth in all its heavenly, eternal glory. On account of that

joy He endured the cross and despised the shame. Its horror and ignominy were beheld by Him with joy. As the prophet Isaiah had declared long, long beforehand: "He shall see the travail of His soul, and shall be satisfied."

And what was the joy set before Him, the travail of His soul? He beheld the countless host of those whose sins He bore. He saw and knew all who would receive Him. He saw each one of those who belong to Him as the travail of His soul. Was this too much for Him to know? Our minds and hearts must readily confess with the Psalmist: "Such knowledge is too wonderful for me" (139:6). But it was not impossible for Him, who is Jehovah and who knew the thoughts of men and the activities of the fish in the sea. He bore our sins in His own body on the tree, and He knew their number, which are more than the hairs of our heads; He knew the fearful depths of our wicked hearts, and He beheld beforehand the completeness and perfection into which each believing soul is brought by His own work. He beheld us, clean every whit, brought into God's presence, all our guilt and condemnation forever gone. He beheld us accepted in Himself, the beloved One, and brought nigh to God. More than that, He beheld us in glory with Himself, transformed into His own image, sharing forever with Him the glory that He should receive from the Father at His resurrection and ascension. What a vision it must have been to Him as He beheld all these things and much more, which our hearts have not yet been enabled to grasp! No wonder, as He looked ahead to these great results of His coming death—the complete victory over sin, death, and judgment—He endured the cross and despised the shame.

On Golgotha's hill the sinfulness of sin and the power of darkness were manifested, the apex of man's wickedness. What a sight for the Son of God, who had taken the creature's place, to look from that cross over this world! Satan, on the mount of temptation, had shown Him the kingdoms of the world in all their perishing glory. But from Golgotha He beheld the kingdoms, too. Kingdoms of darkness, of blood, and of tears, yea, He saw the whole world lying in the wicked one. Then again He saw the travail of His soul, and He knew the ultimate effect of His work on the cross.

He saw the old serpent chained to deceive the nations no more. He beheld the blessed realization of the angelic outburst of that memorable night when He was born on earth: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

The travail of His soul! Some day all these things will be fully demonstrated. His own earthly people, too, for whom He died, will behold Him when He comes and will bow before Him.

Israel's race shall then behold Him,
Full of grace and majesty;
Though they set at naught and sold Him,
Pierced and nailed Him to a tree,
Now in glory
Shall their great Messiah see.

When at last His own are with Him, when every one for whom He died reflects His own glory, when judgments have overthrown all His enemies, when this earth is filled with His glory, and Israel and the nations worship Him, then He will have the travail of His soul, and will be satisfied. Oh, blessed, happy day! May it soon be here!

Let us not forget that now the Lord has an inheritance in His saints. May we give Him comfort and joy by walking in the truth, by living out that for which He died, by claiming all the blessed results of His dying for us and His resurrection, abiding in the power of His Holy Spirit. Then, in us even now "He shall see the travail of His soul, and shall be satisfied."

And when in heavenly glory
My ransomed soul shall be,
From sin and all pollution
Forever, ever free,
I'll cast my crown before Him
And loud His grace extol—
"Thou hast Thyself redeemed me;
Yes, Thou hast done it all."

From the writings of the founder, A. C. G., 1910.



The Expanse of His Love

It is when Christ's blood-bought saints are in His presence and like Him forevermore, when His body is complete, when all His enemies have been put under His feet, when the

consummation of all things is full, that at last, completely and eternally it can be said of our Lord: "He shall see the travail of His soul, and shall be satisfied." How wonderful that His Church, composed of sinners only, sinners taken from the gutter and the palace and made clean, their sins and iniquities remembered no more, is His inheritance, His satisfaction, and will be made to share His exaltation glory! Matchless love of such a God, such a Saviour! How can we ever comprehend its greatness?

Yet that is what we are enjoined to do, and the time to begin is now. In his second prayer in the Ephesian epistle, a prayer that was made in the Holy Spirit and recorded for us by that same Spirit, one of the peerless supplications of the apostle on behalf of the Church is that God would grant her, according to the riches of His glory, that "being rooted and grounded in love, [ye] may be able to comprehend with all saints; what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge" (Eph. 3:17, 18). The petition is that we should know something that passes knowledge—the love of Christ. It is unknowable, and yet it can be known by deep experience. And it is something that ought to be shared by all the saints. It is not to be sought after and hoarded, but desired and distributed. This can only be through the Spirit's power, through our yieldedness to Him, and by mutual contemplation of the expanse of the love of Christ. Rooted in love—roots deeply implanted and embedded in love, as a massive tree sends its roots deep into the earth; and grounded in love—foundations fixed in love, and immovable, as the underpinnings of a great building; and obedient and yielded to God, we are in a position to comprehend the expanse and extent of Christ's love.

The prayer is, first, that we should understand that love's breadth. What is that breadth? It was manifested by the breadth of those outstretched arms of the Saviour nailed to the tree on which He bore our sins. There He, who knew no sin, was made sin for us. There He suffered, and bled, and died because of your sin and mine. There He demonstrated the greatest love of one for another, that a man shall lay down his life for his friend, as He surely did.

How broad is His love! It reaches out to the most wretched man or woman ever to live upon this earth. It embraces the pigmy in the dark continent as well as the philanthropist in the enlightened land. It makes no distinction between rich or poor, free or bond, old or young, male or female, white or black, red or yellow. He died for all. The breadth of Christ's love is as wide as the world, as deep as the ocean, as high as the heavens. It is for all. "God so loved the world" that He gave His Son to redeem it, and "whosoever believeth in Him [shall] not perish, but have everlasting life." All born into this world in the natural way, that is, all but Christ Himself, are lost in sin; and He came to bring sinners to repentance, to Himself, through faith. He died for all.

Then we are called upon to comprehend the length of the love of Christ. Dear Christian friend, His love for you did not begin the day you were saved by His grace. Nor did it start the day that you were ushered into this world. It began before the world was, when in the counsels of the Godhead you were chosen in Christ, to be holy and without blame before Him. And it began prior to the world's creation for the unsaved as well (for all of us were unsaved once), when the almighty and omniscient Godhead determined that the Son would leave heaven's glory and walk this earth, to be wounded for our transgressions and bruised for our iniquities that He might save us, redeem us to God, by taking our penalty upon Himself. Christ's love for us reached back into the forever and ever of eternity past. He always loved us, even before we were.

And surely His love for us did not cease when we believed. That moment only did we begin to realize its magnitude. We are saved because of His love and that love's work at Calvary. We are kept by that love, by the sealing of His Spirit. Nor will it cease when we are called into His presence, whether through natural death of the body or by the rapture shout. It will go on and on and on forever into the timeless and endless eternity of the future. And through all these ten thousands upon ten thousands of years, we shall be knowing Him better and loving Him more.

Then we are to know the depth of His love. Was it demonstrated when He died at Calvary? Yes, but not to

its full depth, we believe. Nor was that deepest depth reached when He gave up the ghost and His body was placed in the tomb. The depth of His love, if we mistake not, was during those suffering, dying hours on Golgotha; but it was not the pain, not the shame, not the death. It was in that instant when, for the first and only time in all the eternal ages, the Father's face was turned away from the Son, who then had placed upon Him all the hideous sin of all men of every century. It was then, when the perfect communion that had existed ever and always between the Father and the Son was broken on sin's account. So deep is His love for us that He bore that broken bond, and awful curse, that horrible separation, in order that we might live.

And the height of Christ's love that we are to comprehend? We can understand something of it as we realize that He who arose from the grave and went up through the heavens to the right hand of the Majesty on high is working there for His own, those who believe in Him as Lord and Saviour. At the Father's hand of power the Son ever lives to make intercession for us. He is our Advocate when we sin. And having prepared us for the place by His death on the cross for sin, He is now preparing the place for us, the house of many mansions that awaits every child of God. He who has gone on ahead has not forgotten us, indeed, but thinks of us and waits for us until we shall be with Himself. Such is His love for us—broad, long, deep, and high, and also unchanging and everlasting. For He is the same yesterday, and today, and forever (Heb. 13:8).

"Having therefore . . . an High Priest over the house of God; 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. Let us hold fast the profession of our faith without wavering . . . and let us consider one another to provoke unto love and good works . . . exhorting one another: and so much the more as ye see the day approaching" (Heb. 10:21-25).



The unchanging Gospel changes men

More Than Pardon

It is the Epistle to the Romans that tells us that "all have sinned, and come short of the glory of God" (3:23), and that "the wages of sin is death" (6:23). We learn also, thank God, that "the gift of God is eternal life through Jesus Christ our Lord" (6:23). We do not earn eternal life, we cannot; it is the gift of God. But there is something pertaining to that everlasting life that we should understand. It embraces more than pardon; it includes our justification before God. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24).

When God justifies the believing sinner He does more than forgive him or pardon him, for to justify is to pronounce guiltless. "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then shall they justify the one, and condemn the other" (Deut. 25:1). "Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked" (Ex. 23:7). It is clear that justification, in its biblical sense, speaks of pronouncing the one justified as having no guilt in the matter judged.

Suppose we illustrate. A man may steal another's watch. The loss is reported to the police, and the thief is apprehended and committed to jail. The culprit's victim may forgive him, but the guilty man must still serve his sentence according to the law. Such an offender may be forgiven without being pardoned.

Let us imagine, now, that the imprisoned thief is a "first offender." He is also a model prisoner. His case comes up before the governor of the state where he is committed, who commutes the sentence and issues a pardon, releasing the prisoner. The thief is forgiven, and he is pardoned, but he is not justified; for he is still guilty of having committed a robbery.

Only he who is tried for a misdemeanor and is found not to be guilty is justified. For example, suppose a man is arrested for a crime he did not commit. He is brought up for trial by law and is pronounced: "Not guilty." If you would go to him after the trial, and say: "Congratulations!

It is certainly wonderful that you have been forgiven. I'm delighted that you have a pardon"—the man would have a perfect right to answer: "I have neither been forgiven nor pardoned. There was no offense on my part. I am not guilty. I have been justified by the court and declared righteous."

In the case of the sinner and his standing before God, he is guilty, "for all have sinned." Our redemption, therefore, first of all brings about our forgiveness and pardon. We are not required to pay sin's penalty, for the Lord Jesus Christ bore our sins in His own body on the tree. He washed us from our sins in His own blood. The penalty has been paid, and we are cleansed—forgiven and pardoned. But wonder of wonders, by grace and through faith the guilty and once lost sinner is also justified, so that in his position before God he is declared guiltless and righteous. As some one has said: "When I am justified it's just-as-if-I'd never sinned." Thus those who are Christ's stand in Him, cleared of every charge and justified.

Our justification is the result of Christ's resurrection, by which we have new life. The Lord Jesus "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). His resurrection is proof that He is the Son of God, and token that by His sacrifice of Himself He satisfied the divine requirement for sin. God's justice is satisfied. By His resurrection we Christians have new life, the life of Christ Himself by His Spirit, and we are declared to be guiltless in God's sight. Pardon for sin removes its penalty—death. The justification of the sinner gives the award—life in Christ, eternal life. Thus it is that, in His matchless grace, our Lord is able to present all His own, not only *blameless* but also *faultless* before the presence of His glory with exceeding joy (Jude 24).

Our standing before God, then, is as guiltless and faultless because we are accepted in the Beloved. But what is our state? How near to that position, or how far from it, are we walking? The answer will be measured by the extent of our yieldedness to the indwelling Spirit. May we find our strength moment by moment in the Lord, and in the power of His might. "I can do all things through Christ who strengtheneth me" (Phil. 4:13).

Death in Infancy

From time to time we receive letters from distressed mothers and fathers whose precious children have died in infancy. "Is my baby in heaven or is he lost?" "Will I ever see my little girl again?" "Our beloved little boy was baptized a week before he died. That means that we'll see him in heaven, doesn't it?" Such are the questions that come from grieving parents, and these questions are the most important in all the world to them, and no wonder!

Bereaved mother! Heartsick father! The infant that has been taken from you is now in heaven. Christ died for that baby of yours, just as He died for you and for me.

It is quite true that your precious child was born in sin, as all of us were, and had a sinful nature. "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). However, do not forget that "as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One, the free gift came upon all men unto justification of life" (vs. 18). "Every person born into this world in the natural way, inherits Adam's sin. But, as judgment for sin comes to all through Adam, so God's free gift of justification was made to all through Christ. To those who have reached the age of responsibility, there is the necessity of receiving the Lord Jesus Christ, God's beloved Son, as Lord and Saviour. Your dear baby, however, never reached the age of decision. Consequently that child was the recipient of God's free gift, for Christ died for all.

The "baptism" of which some parents speak has nothing whatever to do with their baby's assured salvation, for no works, on the part of the adult or on behalf of the infant, are of any avail toward that salvation. The Lord Jesus Himself bore the guilt of the child's inherent sin. He died for *all*. "He is the propitiation for our sins: and not for ours only, but also for the whole world" (1 John 2:1). His death was sufficient for every sinner and for every sin, and it surely embraces the dear little ones who have no choice in the matter of sin.

Bear in mind always that He who took the little children

in His arms and blessed them, declared: "It is not the will of your Father that one of these little ones should perish" (Matt. 18:14). Your little one is in heaven.

Some who have lost a darling child lately, or others who have friends who have been thus bereaved, may be interested in going into this matter more fully. For that reason we have announced, on the back cover of this issue, a most helpful and comforting booklet, *Your Little One Is in Heaven*, by John B. Marchbanks, who has himself experienced the loss of a precious little girl and writes on the subject with a sympathetic heart.



What's In A Name?

John Francois Champollion was the French Egyptologist who deciphered the Rosetta Stone early in the nineteenth century, thereby giving to mankind the knowledge of hieroglyphics. He accomplished his difficult task by first discovering the name of a certain king in the written characters that he had before him. In such a manner cuneiform was also decoded. In each instance, all the findings depended upon the name of a king.

Christianity may be said to rest upon a name, too, and all that the name involves. Men pass from darkness to light, from death to life, because of a name, the name of the Lord Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Discover that name, by God's grace, with all that it embraces in His Person and work. See His perfection in contrast to your sinfulness, His righteousness as against your unrighteousness, His provision for your need. Then trust Him and receive His forgiveness, life everlasting, and the innumerable blessings which are yours in Him.

As the Christian contemplates that name and is occupied with Him who bears it, he is kept from sin. His Spirit keeps us and guards us. His Word guides us and cleanses us. His name is the instrument that effects all this, in a sense, for it is exalted in the Word and called upon in the Spirit.

What is the Lord's will? What would He have me do? How can I best serve Him? Will He be pleased or displeased by this or that in my life? These questions give regard to His name and, by the Spirit and the written Word, bring us to the place of obedience.

Everything is in a name, that name which is above every name—the Lord Jesus Christ. "Quicken me, O Lord, for Thy name's sake" (Psa. 143:11).



Why Any Trials?

"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 to escape, that ye may be able to bear it" (I Cor. 10:13).

"But why temptation at all?" some one will ask. "If God is faithful, why must I undergo trial, suffering, heartache, and trouble?" An analogy may be seen in the experience of a kindly old man and an Emperor.

One day, seeing a moth struggling fiercely at the open neck of its broken cocoon, beating its wings frantically and struggling to force its way out, this sympathetic gentleman took a knife and slit the cocoon in order to help the insect. And sure enough, the moth emerged from the cocoon. But its beautiful coloring did not develop, nor did its wings expand. Rather, the creature crept about in an ungainly way and, ere long, drooped and died.

What had happened? Nature's wise and immutable way of strengthening the insect, developing its expansive wings and sending the vital fluids coursing through its frame until every particle of the butterfly blushed with kaleidoscopic beauty, had been denied. The moth was saved a struggle but it was ruined in the process.

So the child of God is tried that he may develop strength and Christian beauty. But God is faithful. He will not permit His own to be tempted above that which they are able to bear. He does provide a way to escape. "I can do all things through Christ who strengtheneth me" (Phil. 4:13).

The Editor's Forthcoming Book

The Editor's forthcoming book, *Studies in the Epistle to the Hebrews*, is now in the printer's hands. It is scheduled for publication around the first of the year. We are happy to announce that already The Pinebrook Book Club has ordered 2,500 copies for use as its main selection for its Clergy Book Club, and others, too, have shown an interest in the exposition. Pray for the Lord's blessing upon this work, please, and watch for further announcement in the next issue.



Christmas For Christ

We are aware that we shall be censured by some for taking any cognizance of Christmas whatever, as we have been criticized in the past. This is due to the fact that the origin of Christmas is pagan, there is no scriptural warrant for the commemoration of the day, we do not know the date of the Saviour's birth, the season is misused by an unbelieving world, etc. It is, however, for these very reasons that we have instituted "Christmas for Christ." The day is commemorated, and our plan gives added opportunity to the Lord's people to share, at a time when hearts are particularly generous, in the Lord's work at home and abroad. No one is obliged to contribute to this fund but many have done so with the result that several thousand dollars have been joyfully given to Christ's servants and Christian enterprises, funds that might otherwise have been used in other ways. We believe that the plan is of the Lord.

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 has done so for the last four years and expects to do the same this year. And many of our reader-family have 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 Fellowship, Inc. in the following address before Christmas: The Pilgrim Fellowship, Inc., 1201 Chestnut Street, Philadelphia 7, 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 or evangelical works at home. You may designate who the recipients shall be, if you desire. Such donations will be deductible for income tax purposes. Donors will receive receipts and a report will be given in *Our Hope*, in either February or March, as to the total contributions received and their distribution.

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 Fellowship, Inc. as above, so as to eliminate extra work for you and also at this end, and to enable you to make income tax deduction.

We believe that those who follow this plan will have a joyous Christmas indeed.



A man's life portrays his creed

Missionary Subscription and Book Funds

Your donations to the Missionary Subscription and Book Funds, during August, are acknowledged below. We are deeply grateful to you for your faithfulness in this respect. Our Hope and some of our books are reaching "the uttermost part of the earth" through your generosity, and this certainly, in accord with the Scriptures. Thank you very much. The recipients are helped through your kindness.

Our Hope Missionary Subscription Fund, August, 1954: Nos. 54-72M, \$3; 54-73M, \$15; 54-74M, \$3; 54-75M, \$6; 54-76M, \$20; 54-77M, \$3; 54-78M, \$3; 54-79M, \$10; 54-80M, \$3; 54-81M, \$1.50; 54-82M, \$6; 54-83M, \$1.40; 54-84M, \$3; 54-85M, \$7. Total, \$84.90.

Our Hope Missionary Book Fund, August, 1954: Nos. 54-12B, \$2; 54-13B, \$10; 54-14B, \$15. Total, \$27.00.

STAFF BAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. B. Schuyler English:

Nov. 14—Roanoke, Va.: Grace Church, Independent (Edward H. Morgan, Pastor); morning and evening.

Nov. 16-18—Thomaston, Ga.: Union Meeting—First Methodist Church (Allen Oliver, Pastor); First Presbyterian Church (Richard Simpson, Pastor), and First Baptist Church (Raymond Moore, Pastor). Meetings each evening; and Wednesday and Thursday mornings.

Dr. Frank E. Gaebel:in:

Nov. 4—Philadelphia, Pa.: Teacher's Institute, Bethany Baptist Church, Fox Chase.

Nov. 6—Newark, N. J.: Christian Orphanage, Annual Banquet.

Nov. 12—New York, N. Y.: Friendly League for Christian Service.

Nov. 22—Philadelphia, Pa.: Presbyterian Social Union, Bellevue-Stratford Hotel; 6:30 p.m.

Nov. 25—St. Louis, Mo.: Memorial Presbyterian Church, Thanksgiving Day Service.

Dr. Homer A. Hammon:tree and Mr. Paul Beckw:ith:

Oct. 31—Nov. 14—Hoope:ston, Ill.: First Baptist Church.

Nov. 21—Dec. 5—Detrol:t, Mich.: Springwells Ave. Baptist Church.

John B. Marchbanks:

Nov. 7—Hendersonvill:s, N. C.: Miller Memorial Bible Class.

Nov. 15-16—Brunswick, N. C.: Brunswick Bible Conference.

Nov. 20, 21—Bryson City, N. C.: Conference Center.

Nov. 28-Dec. 1—Birchwood, Tenn.: Birchwood Baptist Church.

With the mystery of the new-birth we have nothing to do. This is God's work. When we believe on the Lord Jesus, and accept Him as our own personal Saviour, the new life from God at once flows into our souls, and we are born anew, born of God, and become His children.

Crowd-consciousness is a dangerous attitude. It is better to be less concerned with the absence of the people and more occupied with the presence of the Lord.

WHEN CHRIST LOST HIS CROWD

by VANCE HAVNER*

SOME ministers can imagine no greater disaster than to lose their crowd. Many a preacher would suffer a nervous breakdown if his congregation dwindled. Yet the Prince of preachers, the Son of God, preached His crowd away. Before He began His sermon, they wanted to make Him king; when He finished, He asked His twelve disciples: "Will ye also go away?"

The question is asked: "Can a man be true to God's message and hold his crowd today?" This I know: My Lord lost the multitude but He never lowered His message. He declared Himself to be the Bread of life. He said: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." That was too much for His listeners. They responded: "This is an hard saying; who can hear it?"

Our Lord did not tone down His sermon when they said that. He declared that no man could come unto Him except it were given unto him of the Father. From that time many of His disciples went away and walked no more with Him. They simply could not take that kind of preaching. He turned to His disciples and asked: "Will ye also go away?" Peter answered with a confession that is not so well known as his other, but equally interesting: "Lord, to whom shall we go? Thou hast the words of eternal life. And

*Dr. Havner is a Bible teacher and author known throughout the nation for his faithfulness to the truth.

we believe and are sure that Thou art that Christ, the Son of the living God."

The kind of preaching which our Lord did, as recorded in the sixth chapter of John, will thin a crowd today. Let any minister tell his Sunday morning congregation that Jesus is not only our Saviour but our Sustenance, our Bread, our Meat, and our Drink; that the Passover lamb was not only slain and its blood applied, but that its flesh was eaten; that it is a mockery to sing, "Break Thou The Bread of Life" or go through the Lord's Supper with all it implies, while we feed on trash and scarcely open the Word of God; that we must feed on the living Christ for every need, and that if He is not our meat and drink we have no life in us—let any minister dwell on these things and his listeners will say: "This is an hard saying. I'm going over to the other church and hear Dr. Soundingbrass give book reviews."

We were told long ago that the time would come when sound doctrine could not be endured. That time has arrived, a day of itching ears instead of burning hearts. And we are not lacking in teachers who specialize in ear-itch instead of heart-burn. Church members have no appetite for the Bread of heaven on Sunday because they have fed on the fleshpots of Egypt all week. Like the Israelites, they prefer garlic to glory, and melons to miracles. We cannot gorge ourselves on the garbage of radio and television and magazine filth, and sit pop-eyed admiring popular entertainers who make a joke of marriage to satisfy their lust—we cannot do that and have any taste for the Bread of God. I am not surprised that multitudes do not appreciate the preaching of God's Word today. If my preaching were popular I would think I was backsliding.

Alexander Whyte said: "The true preacher may have, usually has, but few people as people go in our day, and the better the preacher sometimes the smaller the flock. It was so in the Master's case. The multitude followed after the loaves but they fled from the feeding doctrines till He first tasted that dejection and sense of defeat which so many of His best servants are fed on in this world. Still, as our Lord did not tune His pulpit to the taste of the loungers of Galilee, no more will a preacher worth the name do anything else

but press deeper and deeper into the depths of truth and life, as was the case with the Master, till his followers, though few, will be all the more worth having."

We Americans are so enslaved to statistics, with such a mania for crowds and such an obsession for numbers, that we can imagine no greater disgrace than a small congregation. Some are so crowd-conscious that they cannot enjoy a meeting unless there are several thousand people present. They would have been so discouraged at the small attendance, had they been at Aldersgate when John Wesley was converted or in that little chapel on a snowy morning when Spurgeon was saved, that they could never have discerned the presence of the Lord for worrying over the absence of the people! Some of us are more afraid of a drop in attendance and a slump in statistics than we fear false teaching or worldliness. We conjecture that a sermon that thins the congregation is to be abhorred more than the world, the flesh, and the devil. Some do not fear the powers of darkness as much as a substandard report on an off Sunday. We are so interested in counting nickels and noses that we ransack books, and study stunts, and borrow from Hollywood trying to fill auditoriums that may need first to be emptied.

A well-known minister and his wife visited a church where a popular preacher was "packing them in." The minister whispered to his wife: "I could never fill this place." "No," she replied, "but you could empty it!"

Peter Marshall declared that the power of Pentecost in our churches today would either fill our churches or empty them. Some need to be emptied first, emptied temporarily in order to be filled permanently.

The business of the preacher is to fill the pulpit; the business of the people is to fill the pews. If the preacher becomes too intent on filling the pews he will not fill the pulpit. Nor is it quite correct to say: "Feed them and they will come." Feed their bodies and they will come, but a hunger for God's Word is not a natural appetite. People who love God have an appetite for His Word, but the natural man does not receive such things. Christians ought to fill God's house with people who need to hear God's Word and get saved, but we need not expect the ungodly to come

because of any hunger they have for the deeper things of God. God does indeed raise up a Whitfield now and then with a special ministry to the masses, and God uses various means to get such a man a crowd; but the type of preaching our Lord did concerning the Bread of life does not make headlines.

Let us look at this sermon that cost our Lord His crowd. What caused such a desertion, even among His disciples? He had just fed the 5,000 with five loaves and two fishes, and the reaction was: "Let's make Him a king! Anybody who can do that can do anything. He can break the yoke of Roman control and give us our independence again. He can lead us into a new promised land of peace and prosperity." But Jesus replied in effect: "You are following Me for bread for your bodies. I did not come to earth merely to serve dinner on the ground and put on a worldwide picnic. I came to give you the Bread of God."

Let us remember that the Passover lamb was not only slain and its blood applied; it was eaten and its strength assimilated. We are not only saved by the blood of Christ; we are sustained by the bread of Christ. Yet thousands of church members profess to avail themselves of the benefits of the blood who care nothing for the blessing of the bread. The Israelites ate all of the lamb, and we are to feed on Christ in His fulness for every need. They ate it that night, and we are to feed on Christ *now*. They ate it with bitter herbs, and we are to partake of Christ with a humble and contrite heart. They were ready to travel, and we are pilgrims and strangers, citizens of heaven, seeking a city. There was no work connected with that observance, and we are not to mix our own works of righteousness with the finished work of Christ. The lamb was eaten with unleavened bread, and we are to purge our hearts of the leaven of sin and wickedness.

Some think they have taken care of this matter by observing the Lord's Supper. Some of us tack that ordinance on to a Sunday service, then rush out to our Sunday dinner or an afternoon of pleasure. We profess that Christ is our life, our meat, and our drink. If we feed on the godless trash of this world, what a farce we make of it all! No Christian can

grow in grace and the knowledge of Christ if He does not make Christ His meat and drink. One hour at Sunday school will not take care of that. A hurried morning devotional reading will not do it. What sickly anaemic Christians we are, undernourished and underfed! Indeed, the Apostle Paul spoke of those who were weak and sickly and those who slept in death because they unworthily partook of the supper of the Lord. We are never worthy in ourselves; but we partake in an unworthy manner, not discerning the Lord's body, when we do not realize, and appreciate, and appropriate the provision that God has made for us in Christ; when we have no regard for it; when we go about the memorial of His death, carelessly; when we make of it a ceremony while we have no apprehension of the truth behind the symbols.

What does it mean to feed on Christ? Our Lord made it clear that it was His words that were spirit and life. We feed on the living Word as we read and inwardly digest the written Word. If we abide in Him, and His words abide in us, we shall have what we ask (John 15:7). If we love Him, we will keep His words (John 14:23). If we are ashamed of Him *and His words*, He will be ashamed of us one day (Mk. 8:38). Some of us say that we are not ashamed of Him; but we are ashamed of some things He said, for we are not willing to do them.

To feed on the living Word is more than reading the Bible. It is not enough to check a report card with the comfortable satisfaction of having read an allotted number of chapters. It is more than memorizing the Scriptures. Knowing the Bible *by memory is not knowing it "by heart."* It is not the Word hidden in the head, but the Word hidden in the heart that keeps us from sin. We can have a head full of Scripture and a heart full of sin. We may not remember all that we read any more than we remember what we had for dinner a month ago, but if we appropriate what we read, we live on the strength of it.

Feeding on the Word is more than studying the Bible. Our Lord said: "Ye search the Scriptures . . . and ye will not come to Me that ye might have life." The Pharisees were Scripture students, but they did not know the living

Bread. A man might work in a bread factory, study bread, analyze bread, take bread apart and put it back together—and starve to death. God's Word is His love letter to us. Who ever heard of anyone analyzing a love letter, putting all the nouns in one row, all the verbs in another, studying the syntax and missing the sentiment?

We must indeed read the Word, memorize the Word, study the Word; but beyond all that, we must move from appreciation to appropriation, and assimilate by faith the truth of the Word. Looking at the cake through the delicate window is appreciation. Eating the cake is appropriation. Some of us are only Bible window-shoppers. There must be the conscious appropriation of the living Christ for every need, moment by moment. God has provided everything in Christ. He who spared not His own Son but delivered Him up for us all has with Him freely given us all things. He is able to make all grace abound toward us so that we, always having all sufficiency in all things, may abound to every good work. His grace is sufficient for us. All things are ours. We can do all things through Christ who strengthens us. To us to live is Christ, and the life that we now live in the flesh, we live by the faith of the Son of God.

We assent to the truth of all this, but we must get it out of opinion into experience. Our Lord said, concerning the hungry multitude: "They need not depart, Give ye them to eat." We never need to leave the Lord Jesus for anything. God has made no promises in the Scriptures to the saints that He will not fulfil in His Son by the Spirit. There will always be enough of everything we need, to do all God wants us to do as long as He wants us to do it. It is not enough to read, study, and memorize the promises; we must believe them, live as though they were true, and prove that they are true.

To a dying saint, who rejoiced in God's promises, it was suggested: "But maybe you do not have the right translation of some of those verses." "Man," she replied, "I've translated some of those promises myself." We need to translate them into our own experience.

There is a popular interest in Jesus today just as with this crowd long ago. But too many are after the wrong kind

of bread. Many would be for crowning Him today if He came performing miracles. But tell them that He must die to offer us His flesh and blood, and they will go away complaining of a gory Gospel and a slaughter-house religion. Even His disciples thin out when it comes to making Him our meat and drink.

Even the most faithful have no reason for pride. Our Lord said to the few who remained with Him on this occasion: "Have not I chosen you twelve, and one of you is a demon?" Judas betrayed Him, Peter denied Him, and they all forsook Him and fled! But our Lord stands today as then, and He will not change His message to hold the crowd. He is as unpopular and His message as unacceptable today as ever. Tell the multitude that they must eat His flesh and drink His blood or they have no life, and the crowd will depart and Sunday morning disciples will disappear. But a few of us are resolved to remain. To whom shall we go? It is Christ or else. He has words of eternal life. They germinate and sprout when they are planted. There may be a Judas among us, and a Simon Peter may deny Him, but we believe and are sure that He is that Christ, the Son of the living God.

Not the Painting But the Visitors

There is no city in the world, perhaps where the treasures of art are more appreciated than Florence, Italy. It is told that an American visitor to the Pitti Palace, after viewing some of the paintings there, said to his guide: "Are these the great masterpieces that everyone tells me about? I don't see much in them to arouse such enthusiasm."

"It is not these paintings that are on trial, sir," the guide answered, "but it is you who view them."

So it is with the Word of God. Sometimes we run across scoffers, men who sneer at divine revelation, who say that they cannot get up much enthusiasm about the Bible. *But the Bible is not on trial.* Whether men believe it or not, it is the Word of God, "which liveth and abideth for ever" (1 Pet. 1:23).

You can trust Him who can do all things

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

The Act of London

Religious Resurgence

Christ Is the Hope

Blind Leader of the Blind

Work That Is Sacred

Bingo in the Churches

Concerning Prayer

A Reason for One's Hope

In Another Form. Last month we announced that the EDC (European Defense Community) lay dying if not dead. Now it has expired but has come to life in another form as a result of the London Conference held late in September—the revamping of NATO (North Atlantic Treaty Organization), or an enlarged BRUTO (Brussels Treaty Organization). This new nine-power treaty, signed by representatives of the nations involved, was hailed by President Eisenhower as “one of the greatest diplomatic achievements of our time.” As a consequence of the London accord, West Germany is to be armed and given sovereignty. The agreements reached will, of course, have to be ratified by the signatory nations—the Netherlands, Belgium, Luxembourg, France, West Germany, Italy, Great Britain, Canada, and the United States.

Two shadows of coming events are cast by the Act of London: (1) again we see a federation of nations that foreshadows the ten-kingdom power, the revived Roman Empire of Daniel and The Revelation; and (2) a pre-view, perhaps, of the way that the beast of Revelation 17, “the beast that was, and is not, and yet is” (vs. 8), may come into existence again through a revivification of an alliance that once existed.

London's nine-power pact was formulated with high hope,

by men of high purpose, in an effort to assure peace for this troubled world. Like other leagues of nations before it, it is bound to fail, for the Scriptures predict no permanent peace until the Lord comes again to reign. Yet, with those who have devised this newest co-operative federation of nations, we can hope and pray that, if the Lord does not come soon, it may work toward letting us see some peace in the world during our time on earth, and for our children.

The Hope of the World. "Christ—the Hope of the World" was the theme of the World Council of Churches in Evanston. David Lawrence, the editor of *U. S. News & World Report*, writes of that which he considers to be the hope of the world in a day when, as he says, materialism reigns, and "fear and despair fill the minds of men." Mr. Lawrence's thought is that America, as a nation, should furnish an example to other nations of moral goodness and sacrificial living. "Can we," he asks, "who are not good inside ourselves inspire goodness in others?" He continues:

These are days when peace and freedom are taken for granted—as things we deserve and things we can have for the asking. We pray to the Supreme Being for help—as if prayer is a one-way street. We ask for the blessings of peace, and what do we offer in return? How much do we sacrifice in a world that is still ravaged by disease and poverty and hunger?

Yes, this is an age of materialism. And when we transform it into an age of reborn morality, in which the courage of a God-given spirit shall guide us as it did our forefathers, then we will discover anew that the hope of the world is really to be found dormant within our own bosoms—within ourselves.

Here is good writing that stems from good thinking, thinking that is as righteous and philanthropic as any of which the natural man is capable. But again there is something lacking—the realization that rebirth among men and nations cannot come apart from the saving knowledge of Christ as Saviour, apart from His return, when righteousness will rule. The hope of the world is Christ, and without Him the noblest desires of men cannot be fulfilled.

Church Efficiency. A facetious story is going the rounds of London to the effect that "the Church of England . . . is becoming so involved with temporal affairs and trying so

hard to be efficient that the bishops' desks are now supplied with two 'IN' trays—one labeled 'SACRED' and the other 'TOP SACRED'."

Many a truth comes to light through jest. The church organizations (and a degree of organization and efficiency is necessary in large bodies) are getting to be so big that it is frequently forgotten that all God's business is "top sacred." Even among individual Christians this fact is sometimes overlooked. No task undertaken for the Lord is to be done mechanically but as a sacred trust. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24).

Is Prayer of No Value? After the Archbishop of York urged the people of his diocese to pray for good weather to help the failing crops, the Rev. Roger Lloyd, Canon of Winchester, in a round-about way accused the Archbishop of York of heresy and blasphemy. Wrote Lloyd, in the British weekly *Time & Tide*:

The Christian is bound to believe that all natural law is given by God in creation, and is intended to be a necessary part of the environment. . . The first heresy in prayer, as Archbishop Temple used to say, is the attempt to persuade God to change His mind—blasphemy in the attempt and calamity in the result. . . About the weather He [our Lord] had nothing to say. He simply accepted it.

If the prayers and petitions of Christians are to be limited to only those things that our Lord prayed for when He was on earth, we are in a sad way indeed. Then we can neither confess our sins nor plead forgiveness through His precious blood!

Utter Nonsense. The religious editor of one of the secular papers seems to take some encouragement from the fact that the Ideal Toy Company is manufacturing a knee-jointed doll that can be made to kneel in a praying position. This is said to be a sign of "the resurgence of religious feeling and practice in America today." Yes, there is a great deal of talk about "religious resurgence in America," but it will not be real just because dolls can kneel or because millions of

people may go to see a fleshy screen portrayal of the sin of David and Bathsheba.

Television, too, is offering some programs that touch the fringe of the Bible but do not get to its core. On *Fourth R—Religion*, a pretty young lady tells her audience how bread is made, giving credit to God for the grain but equal honor to Pepperidge Farm for its skill in preparing the loaf. Another program, *They Live By*, instructs parents how to answer their children's questions, such as "Where is God?" (the answer: "Everywhere"). *Exploring God's World* shows exhibitions, e.g., of sea shells that are shaped like harps or striped like zebras, for protection against certain elements.

"Faith cometh by hearing, and hearing by the Word of God"—in all its fulness. But, of course, religious resurgence and spiritual awakening are two different things.

Some King! Bishop Homer Tomlinson, general overseer of the Church of God, proclaimed himself "king of all the nations of men" on September 4th, and stated that he will make the Mount of Olives his palace. In a coronation ceremony of his church's 49th General Assembly, Tomlinson donned a rented theatrical robe, received a crown, and marched across a linoleum carpet to his throne, an ornate chair that was borrowed from a nearby Masonic lodge.

"The world needs a king," this deluded man declared to his 150 deluded followers, and they all responded dutifully: "Hallelujah!"

"The world needs a king," Tomlinson continued, "a king who has showed he loves the peoples of all nations just the same, one with a plan from the pages of the Bible for world peace and world plenty, one who will reign in the name of Jesus, King of kings and Lord of Lords. I bear witness. I lie not. I am king. God sanctify this moment."

Homer Tomlinson may be remembered by some of our reader-family as the man who was jailed, about a year ago, for feuding with his brother, Bishop Milton Tomlinson of a rival branch of the church, which resulted in Homer's breaking, with a sledge hammer, one of the stone "Ten Commandments" on a mountainside near Murphy, N. C.

"Amateur Status." In New York State lotteries, including bingo, are against the law. Brooklyn's Police Department, however, has given its "blessing" to bingo games in churches, following complaints of restraint on the part of Roman Catholic priests and Jewish rabbis. It seems that bingo operators in churches are now considered to have "amateur status," and the police officers have been instructed to wink at any violations of the state's penal code insofar as churches are concerned. It is considered quite proper, it appears, to gamble in the name of the Lord.

Congratulations, Vicar Perry. A London shipping clerk, Dennis Piller, called upon the vicar of St. Peter's (Church of England) Church concerning the baptism of his two-month-old daughter, Christine Margaret. The vicar, John Perry, had married the Pillers years before, for Dennis Piller had been a lifelong member of St. Peter's. But, to Piller's surprise, Perry told him that, considering the fact that the Pillers had not attended church since the day they were married, they would have to take religious instruction before the child could be baptized. The Pillers rebelled and made arrangements to have the child baptized elsewhere, Dennis complaining that "the Church of England must be in a very bad way to revert to forced religion. It's blackmail."

Vicar Perry was unperturbed by this charge. Said he: "To a lot of people who have not been inside a church since they were married, baptism is a good excuse for a party. But they have to realize that this is one of the church's great sacraments . . . If a man is to become a bus driver, then he has instruction. A Christian should have the same. In a pagan world a man cannot use the church when he wants to without acknowledging his beliefs."

Now the Editor himself does not hold with the practice of infant baptism, neither does he consider water baptism to be a sacrament but an ordinance of the church. However, he offers his congratulations to the vicar of St. Peter's for his conviction that Christians should be instructed in the Scriptures, and, in the words of St. Peter, "be ready always to give an answer to every man that asketh [them] a reason for the hope that is in [them]. (1 Pet. 3:15).

To whom does Isaiah 53 refer? The author examines four non-Messianic views that have been advanced for centuries, and then shows that the passage can describe none other than the Messiah of God.

THE CHALLENGE OF THE AGES

by FREDERICK A. ASTON*

THE fifty-third chapter of Isaiah, considered by many the greatest chapter in the Old Testament, presents in words of epic simplicity and majesty a picture of the suffering Servant of the Lord. Nowhere in the Old Testament is a more vivid and gripping picture to be found than in the chapter under consideration. This Servant holds the solution to the greatest moral problem facing man and can truly be called the challenge of the ages.

I

52: 13. Behold, my servant shall prosper,
He shall be exalted, and lifted up, and shall be very high.

14. As many were appalled at thee,—
So marred was his visage unlike that of a man,
And his form unlike that of the sons of men—

15. So shall he sprinkle many nations;
At him kings shall shut their mouths,
For what had not been told them shall they see,
And what they had not heard shall they perceive.

II

53: 1. Who has believed our divine message?
And to whom has the arm of the Lord been revealed?

*Dr. Aston, a Hebrew scholar and the son-in-law of the late Dr. Thomas M. Chalmers, is President of the College Youth for Christ, Inc., Scarsdale, N. Y.

"The Hebrew word, *lishmu'othenu*, literally means *what we have heard, or our proclamation*. But in the context, in view of the words following, "and to whom has the arm of the Lord been revealed?" and the well known principle of parallelism in Hebrew poetry, the meaning intended here is, no doubt, "divine message."

OUR HOPE

2. For he grew up as a sapling before him,
And even as a shoot out of dry ground;
He had no form nor splendor,
And we saw him, and there was no beauty that we should
delight in him.

3. He was despised and forsaken by men,
A man of sorrows and acquainted with grief;¹⁵
And as one from whom men hide their faces,
He was despised, and we esteemed him not.

III

4. Surely our griefs he has borne,
And our sorrows he has carried;
Yet we thought him stricken,
Smitten by God, and afflicted.

5. But he was pierced because of our transgressions,
He was crushed because of our iniquities;
The chastisement that brought us peace was upon him,
And with his stripes we are redeemed.¹⁶

6. All we like sheep had gone astray,
We had turned every one in his own way;
But the Lord has made to fall on him
The iniquity of us all.

IV

7. He was oppressed, yet he humbled himself,
And opened not his mouth;
As a lamb to the slaughter is led,
And as a sheep before her shearers is dumb,
So he opened not his mouth.

8. From oppression and execution of sentence was he
taken away (dead),
And as regards his fate, who is concerned?
For he was cut off from the land of the living,
For the transgression of my people was he stricken.

9. And they made his grave with the wicked,
And with a rich man was he in his death;
Although he had done no violence,
Neither was there deceit in his mouth.

V

10. But the Lord purposed to crush him; he has put him
to grief;
If he shall make himself a trespass offering,

¹⁵The Hebrew word, *holf*, which means *sickness*, may also designate suffering in general, including *grief*.

¹⁶The Hebrew word, *nirpa'*, usually translated "healed," is here more properly rendered "redeemed."

He shall see his seed, he shall prolong his days,
And the plan of God shall prosper in his hand.

11. Of the travail of his soul he shall see and shall he
satisfied;
By his knowledge my righteous servant
Shall justify many,
And their iniquities he shall bear.

12. Therefore will I assign him a portion among the great,
And with the mighty he shall divide the spoil,
Because he poured out his soul unto death,
And was numbered with the transgressors,
Yet he bore the sin of many,
And made intercession for the transgressors.*

II

A challenging question that once presents itself: "Who is the Servant?" Four non-Messianic theories have been advanced by scholars:

1. That he represents the people of Israel;
2. That he personifies the spiritual Israel;
3. That he symbolizes the ideal Israel;
4. That he is a leper or a martyr.

The first theory, in considering the Servant as a personification of the Jewish nation, forces the following interpretations: verses 1-6 refer to the Gentile nations; the death of the Servant symbolizes the exile, the end of Jewish national existence; and finally, the resurrection is a figurative prophecy of the restoration of Israel, to be followed by the conversion of the heathen. The insurmountable objection to these interpretations lies in the need for assuming that in verses 1-6 the Gentile nations are speaking. No Jewish prophet would have represented the heathen as exhibiting the attitude described in that passage. Says Hugo Gressmann: "A penitential psalm in the mouth of the heathen is altogether improbable; the literature of the Old Testament lacks analogous examples."³

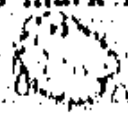
What picture does the quoted passage give of the Servant?

1. He is portrayed in the features of a human personality.
2. He is an innocent sufferer (vs. 9c,d; 12d).

*The passage is given in the author's translation.

³*Der Messias*, Göttingen, 1929, p. 307.

3. He is a voluntary sufferer (vs. 4a,b; 11a).
4. He is a silent sufferer (vs. 7).
5. His suffering is ordained by God and fulfils a divine purpose (vs. 10).
6. His suffering is vicarious, that is, substitutionary (vs. 4a,b; 5a,b; 6c; 8d; 10b; 11d; 12c).
7. His suffering is redemptive (vs. 5c,d).
8. His suffering ends in death (vs. 8c; 10b; 12c).
9. His death gives way to resurrection (vs. 11a,b).
10. His atoning work leads the straying people to confession and repentance (vs. 4-6).
11. His redemptive work, in which shame and death are central, inaugurates a life of sublime exaltation (3:13; 15a,b; 53:12a,b).

Can it be said that these characteristics mark Israel, the historic, the spiritual, or the ideal? 

1. Could Israel have been personified in a portrait which is without any hint of its allegorical character?

Scripture knows of no parallel case where personification is maintained throughout a whole section without intimation of the figure, but presents distinct hints in any allegorical passage. Even so liberal a scholar as Bernhard Duhm says:

The Servant of Yahveh is here treated even more individualistically than in the other (Servant) songs, and the interpretation of his person as referring to the actual, or the "true," Israel is here altogether absurd.¹

2. Was Israel as a nation an innocent sufferer?

The words in verse 8, "for the transgression of my people was he stricken," make the application to Israel as the Servant untenable, since "my people" clearly indicates Israel, and if the Servant be the actual nation, how can he be stricken for Israel? In Isaiah 1:4, the prophet speaks of Israel as "a sinful nation, a people laden with iniquity, a seed of evildoers," while in chapter 42 he states that Israel's affliction is God's judgment for the nation's sins. The synagogue liturgy for the High Holidays embodies the following confession: "Because of our sins we have been exiled from our land."

3. Was Israel a voluntary sufferer?

Never did the Jews voluntarily go into captivity; each exile was the result of a humiliating national defeat.

¹Das Buch Jesais, Göttingen, 1922, p. 39.

4. Was Israel a silent, unresisting sufferer?

George Adam Smith has well observed:⁶

Now Silence under Suffering is a strange thing in the Old Testament—a thing absolutely new. No other Old Testament personage could stay dumb under pain, but immediately broke into one of two voices,—voice of guilt, or voice of doubt. In the Old Testament the sufferer is always either confessing his guilt to God, or, when he feels no guilt, challenging God in argument.⁶

No sooner was Israel released from Egyptian bondage, than it rebelled against privation in the wilderness.⁷ It raises its voice in protest. "My just right passes over unheeded by my God" (Isa. 40:27). Even such personalities as Job, David, Elijah, and Jeremiah succumbed to the temptation of complaining bitterly against their lot. The subjugation of Jerusalem by Titus, in A.D. 70, was one of the most stubbornly contested sieges in all human history. At various times the Jewish people revolted against their Persian, Syrian, Roman, and Moslem oppressors.

5. Was the suffering of Israel divinely ordained?

Israel's suffering is the consequence of her transgression, and not of a divine plan (Deut. 28:62-68; Isa. 40:2b).

6. Has Israel suffered for other nations?

Nowhere in the Old Testament, or in rabbinical literature, is an affirmation of this idea to be found. But yet, the idea of substitutionary suffering has a prominent place in the chapter, being expressed no less than twelve times in seven out of twelve verses:

4. Surely our griefs he has borne,
And our sorrows he has carried.
5. But he was pierced because of our transgressions,
He was crushed because of our iniquities;
The chastisement that brought us peace was upon him,
And with his stripes we are redeemed.
6. But the Lord has made to fall on him
The iniquity of us all.
8. For the transgression of my people was he stricken.

⁶The Book of Isaiah, London, 1927, vol. ii, p. 375.

⁷Exodus 17:3; Numbers 11:1; Deuteronomy 1:27.

10. If he shall make himself a trespass offering.
11. And their iniquities he shall bear.
12. And he is numbered with the transgressors,
Yet he bore the sin of many.

7. Have the sufferings of Israel brought redemption to the world?

The sin of man is too great, the holiness of God too sublime for man to be able to redeem himself, far less others. Scripture nowhere teaches that Israel will be redeemed by its own suffering, far less that it will redeem other nations. Nor does it indicate that a few righteous individuals will redeem either Israel or other nations.² Israel's sufferings not only did not justify their oppressors but, as history well attests, led to their punishment. Nazi Germany is a case in point. Since Israel's sufferings have never been voluntary, they could have no intrinsic moral value and no redemptive power.

8. Have the sufferings of Israel ended in death?

Whether the historic or the ideal Israel be considered, the answer is assuredly negative. Some see the exile portrayed by the figure of death, but this is untenable, since, on the contrary, the exile served as a purifying force, strengthening the monotheistic belief of the Jews and their zeal for God. The Jewish people present a striking exception to the usual course of national development and decline. Every nation that played its rôle contemporaneously with Israel on the stage of Old Testament history has long since passed into oblivion. But the survival of the Jews is unique, defying fundamental laws observed in the history of nations. In spite of exile, dispersion, attempts at forcible assimilation, persecution—in spite of liberation and toleration, often more disintegrating than persecution, Israel still maintains its racial identity.

9. Has Israel experienced a resurrection?

Since neither the ideal nor the historic Israel died, there was naturally no resurrection of the nation.

²Cf. Ezekiel 14:14ff.

10. Has Israel's suffering produced a moral transformation in the nations and caused them to break down in a confession of guilt?

The history of the world answers this in the negative. Throughout the ages nations which oppressed Israel were never known to show the attitude expressed in the chapter, where a prominent place is given to confession and repentance.

11. Has the humiliation of Israel resulted in glorification?

Even if death could be taken as a figure for the exile, the restoration thereafter did not lift Israel from extreme humiliation to sublime exaltation. Neither did Israel win many followers among the nations. It must be noted that the missionary zeal of the Jewish people died out in the early years of the Christian era, when they no longer took an interest in winning converts among the Gentiles. The ancient Khazars, prominent among the secondary powers of the Byzantine state-system, present an exception. When the Jews were expelled from Constantinople, they carried on missionary activity among them and succeeded in converting the Khazars to Judaism (ca. 740).

For Israel to fit into the prophetic picture of a state of pre-eminence, "he shall be exalted, and lifted up, and shall be very high . . . at him kings shall shut their mouths," three things must be true:

- a. Israel must have made a conscious voluntary atonement—
an atonement accepted by men as well as by God—bringing
redemption to the world.
- b. As a result of this atonement, because he poured out his soul
unto death, Israel must have attained a position of great
power and glory in the world.
- c. Israel must have made intercession for the transgressors.

Not one of the three is true of Israel, either the ideal or the real.

The second view, that the Servant means the spiritual element of the Jewish nation, also encounters certain obstacles. It may be said that the spiritual Israelites suffered most in the exile and also that they endeavored to bring the nation to repentance and to spread the knowledge of

God among the Gentiles. They probably met with persecution at the hands of other Jews during the exile. But it is hard to believe there was in the exile so great a difference between the mass and the spiritual remnant as to account for the language. While they felt the national calamity to be traceable to the sin of the people, there is nothing to justify the view that they were the special object of the divine wrath. The pious did not suffer *for*, but only *with*, the nation. Of the Servant it is said that "he poured out his soul unto death," but the spiritual Israel did not die in captivity.

The third view, that the Servant personifies the ideal Israel, existing at present only in the mind and purpose of God and becoming a reality only in the future, creates no less difficulty. In the passage the actual nation is depicted realistically, with all its faults and its greatest sin—the rejection of the Servant, the Redeemer. Do lowly origin, mean appearance, and general repulsiveness characterize the ideal Israel? Can the ideal Israel suffer and die for the actual nation and rise again?

But in some other Servant passages⁹ is not Israel called the Servant? While that is true, *the character of the Servant in Isaiah 52:13—53:12 is different from that of the Servant Israel.* Israel's relationship to God was interrupted, when the nation became unfaithful.¹⁰ The term "Servant of the Lord," originally identified with the nation Israel, in transcending its former national limitations, became associated with the Person and office of the Messiah, who was entrusted with the mission in which Israel so ignominiously failed. Therefore, in a number of passages¹¹ the application of "Servant of the Lord" to the actual Israel is untenable, as in them the Servant is distinguished from Israel in having a mission to fulfill—to gather Israel and be a light to the world.

The fourth view, that the Servant is a leper or a martyr, is also indefensible. No leper could have made the offering

⁹41:8, 9; 44:1, 2; 45:4; 48:20; 49:3.

¹⁰42:18-20.

¹¹42:1-4; 49:5, 6; 50:4-9.

for sin so clearly described in the passage; even the animals sacrificed in the temple were without blemish. How can the words, "from oppression and execution of sentence was he taken away (dead)" (vs. 8a), which imply a convict, and "although he had done no violence, neither was there deceit in his mouth" (vs. 9c,d), delineating miscarriage of justice, be applied to a leper? Also, where in history is there a record of such a leper? Some have seen in the passage the portrayal of a martyr, as Isaiah or Jeremiah. But such a glorification of a pious man, even though he be a martyr, and particularly the idea that his death would result in the redemption of the Gentile world, is in itself foreign to the Old Testament, where one would search in vain for an eulogy of even the greatest of Israel's heroes, whether it be Abraham, Joseph, Moses, or David.

III

As is evidenced from rabbinic literature, including the prayers of the synagogue, the Old Synagogue was aware of the fact that the prophet is speaking of a person of transcendent influence, who morally and spiritually ranks above any other character in the Old Testament, and it applied the passage to the Messiah.

August Wünsche, in his book, *Die Leiden des Messias*, made a laborious compilation of extracts from old rabbinical writings, from which the conclusion may be drawn that the conception of a suffering Messiah was by no means foreign to the Old Synagogue.¹²

The renowned scholar Emil Schürer makes a similar inference:

It cannot be refuted that in the second century after Christ, at least in certain circles of Jewry, there was familiarity with the idea of a Messiah who was to suffer, even suffer vicariously, for human sin. The portrayal of Justin makes it sure that Jewish scholars through disputations with Christians saw themselves forced to this concession. Thus an idea is applied to the Messiah which is familiar to rabbinic Judaism, that is, that the righteous man not only observes all the laws, but through suffering also atones for sins he might have committed, and that the surplus suffering of the righteous benefits others.¹³

¹²Cf. especially *Sanhedrin* 93a and 98b, quoted on pp. 56, 57, 62ff.

¹³*Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi*, 4th edit., Leipzig, 1907, vol. ii, p. 650.

The *Targum Yonathan* (first century), a paraphrase of the prophets, recognized in Babylonia as early as the third century and generally acknowledged as ancient authority a century later, shows striking inconsistencies in applying portions of the passage—the glory—to the Messiah, and portions—the suffering—to Israel, but nevertheless leaves no doubt that the Messiah gives His life for the redemption of Israel.

In *Midrash Cohen*, Elijah thus comforts the Messiah:

Hear the suffering and the punishment of Thy Lord with which He chastises Thee for the sins of Israel, as it is written, *But He was pierced because of our transgressions, He was crushed because of our iniquities, until the end comes.*¹⁴

The *Midrash Rabbah* of Rabbi Moshch Haddarshan states:

Immediately the Holy One, blessed be He, began to put before the Messiah these stipulations, "Messiah my Righteousness, the sins of those hidden with Thee will bring Thee under a heavy yoke: Thy eyes will not see light; Thy ears will hear great reproach from the nations of the world; Thy nostrils will smell stench; Thy mouth will taste bitterness; Thy tongue will cleave to Thy palate; Thy skin will shrivel upon Thy bone, and Thy soul will be weakened by grief and groaning. If Thou art willing to take it upon Thyself, well and good, but, if not, I shall drive them (the generations) out of existence even now." He answered, "Lord of the Universe, I joyfully take upon myself these sufferings. . . ." Immediately the Messiah took upon Himself all sufferings in love, as it is said, "He was oppressed, yet He humbled himself" (Isa. 53:7).¹⁵

Another Midrash states that in the Messianic age the patriarchs will say to the Messiah:

Ephraim, Messiah our Righteousness, although we are Thy forefathers, Thou art better than we, because Thou hast borne our iniquities and the iniquities of our children, and there have passed over Thee hardships such as have not passed upon men of earlier or of later time, and Thou wast an object of derision and contumely to the heathen for Israel's sake.¹⁶

The Musaph service for the Day of Atonement contains a remarkable ancient prayer:¹⁷

Messiah our Righteousness has departed from us; horror has

¹⁴Driver-Neubauer, *The Fifty-Third Chapter of Isaiah according to the Jewish Interpreters*, Oxford, 1877, p. 337.

¹⁵The passage is quoted only in Marti, Ramon, *Pugio Fidei*, Leipzig, 1687, p. 416.

¹⁶*Pirgsha Rabbathi*, xxvii, ed. Friedman, f. 161b-162a, quoted in full in Yalqut on Isaiah 60, §499.

¹⁷Levy, David, *Prayers for the Day of Atonement*, London 1807, vol. III, p. 38.

seized us, for there is none to justify us. He bears our transgressions and the yoke of our iniquities, and is pierced because of our transgressions. He bears our sins on His shoulders, that He may find forgiveness for our iniquities. With His stripes we are saved. O Eternal One, it is time that Thou shouldst create Him anew! O, bring Him up from the terrestrial sphere; raise Him up from the land of Seir,¹⁸ to assemble us on Mount Lebanon,¹⁹ a second time, by the hand of Yinnon.²⁰

The celebrated Ramon Marti in his work, *Pugio Fidei*, (ca. 1278), made many compilations from old rabbinical MSS., now either no longer extant or transmitted to us in emended form, the accuracy of which such an authority as the late Professor E. B. Pusey of Oxford does not doubt, in which Isaiah 53 is applied to the Messiah.

Not only in the Old Synagogue, but as late as the seventeenth century, leading rabbis, in harmony with the Jewish liturgy, applied the chapter to the Messiah. Outstanding among them were the renowned Rabbi Moshel ben Maimon, popularly known as Maimonides, or, from his initials, as Rambam (1135-1204), and Rabbi Naphthali ben Asher Altschuler (late sixteenth and early seventeenth centuries). The latter states:

I am surprised that Rashi and David Kimhi have not, with the Targum, applied them (verses 52:13-53:12) to the Messiah likewise.²¹

The following is from the pen of Rabbi Altschuler's contemporary, Rabbi Moshel El-Sheikh:

I may remark, then, that our rabbis with one voice accept and affirm the opinion that the prophet is speaking of the King-Messiah, and we shall ourselves also adhere to the same view.²²

In spite of the voices raised in the Old Synagogue, the illustrious scholar Rabbi Sh'lomoh Yizhaqi, better known as Rashi from his initials (ca. 1040-1105), followed by the great

¹⁸Seir represents Edom, which in the Talmud is a synonym for Rome, where, according to Hebrew tradition, the Messiah undergoes humiliation and suffering.

¹⁹Lebanon symbolizes the Mount of the Temple, where the Messiah is to appear.

²⁰Yinnon is a Talmudic term for the Messiah in His pre-existent life, as in Psalm 72:17, which the Talmud renders, "Before the sun (was created), Yinnon was His name" (*Bab. Sanhedrin* 98b).

²¹Driver-Neubauer, *opus cit.*, p. 119.

²²*Ibid.*, p. 258.

grammarian David Kimbi (1160-1235), interpreted Isaiah 53 as referring to Israel. Rashi's position became authoritative in Jewry, but this is readily understood. If Rashi wrote his commentary on Isaiah after 1095, when the Council of Clermont initiated the First Crusade, the massacres of Jews accompanying it very probably influenced him in taking Israel to be the suffering Servant.

Although mediaeval rabbis wrote lengthy penitential prayers, which are still read before and on the Day of Atonement, among the masses the consciousness of sin and of the need of salvation grew more and more faint. Then, as a result of Judaism's polemic with the Christian church, the idea of a suffering atoning Redeemer, by no means strange to the Old Synagogue, also became increasingly unwelcome.

It is a striking fact that the synagogue readings from the prophets not only never use the passage from Isaiah 52:12 through 53 for consolation and comfort, although the portions immediately preceding and following are read, but always omit it. Has the fifty-third chapter become the "bad conscience of the Synagogue," because it would rather not face so crystalline a picture of the atoning Redeemer it has denied? If the leaders of modern Jewry really believe that this chapter depicts Israel, why do they not read it in public? At a memorial service for Jews perished in the gas chambers of Treblinka, or in desperate fighting in the Warsaw ghetto, what could be more comforting than the divine promise: "Of the travail of his soul he shall see and shall be satisfied"? To thousands who mourn relatives lost in the Nazi fury, how consoling would be the assurance that their loved ones' deaths were part of a redemptive plan!

Some scholars take issue with the atonement on moral grounds, but the consciousness of guilt and the longing for expiation are universal in human experience. Not only the Scriptures, but even the novelist and the dramatist emphasize this basic truth. It is also taught by all schools of psychology that *underlying every anxiety neurosis is a sense of sin*. The principle of an individual's bearing the guilt of the community has no connotation of injustice, since the divine judgment on sin is *willingly* accepted and endured by the blameless Servant of the Lord.

Although some may find the idea of one suffering for others abhorrent, there is no moral impropriety when love steps in voluntarily to suffer and to save the sinner from the just consequence of transgression, as there is no moral impropriety when the creditor remits a debt and thus himself becomes the loser. More than this, the basic law of redemption through sacrifice operates in the entire world. No less an authority than Dr. McMillan, of the Royal Scientific Society of England, concurs in this in calling attention to the fact that the mineral sacrifices itself for the vegetable, the vegetable for the animal, and the animal for man. This however, must not be construed as similar in kind to the sacrifice of Christ, which does not have its counterpart in nature and is unique.

To the Hebrews sacrifice was the expression of faith in God, faith in His *justice* in meting out the deserved death penalty for sin on the substitutionary victim, and faith in His *grace* of forgiveness. The idea of vicarious suffering was current among them, since it underlay their entire sacrificial system, which taught that a righteous God could make no compromise with sin, but must punish it by its merited recompense, death. But since God is also merciful, He has by grace instituted a means whereby sin may be atoned for through sacrifice, without violation of righteousness; for were He to pardon merely out of compassion, or because a sovereign being may do as he wills, He would undermine the moral structure of the universe.

Moreover, not only does the atonement appear to be the only righteous means of dealing with the problem of sin, but also the only efficacious one, since only after awful suffering and death does the Man of sorrows become the authoritative Teacher and Redeemer of mankind. The passage clearly indicates that the Servant's suffering and death resulted in fruit which could not be produced by His teaching alone, since it is only "if he shall make himself a trespass offering," that "he shall see his seed, he shall prolong his days, and the plan of God shall prosper in his hand."

The doctrine of the atonement is not a mere theological abstraction, apart from life. The God of all wisdom, who knows the human heart better than does man, also knows

the best remedy. It has been seen that the atoning work of the Servant is followed by confession and repentance of the erring people. Throughout the ages men and women, obedient to the divine will and willing to accept the salvation provided by God, have found in the atonement "a power of God" which changed their lives and raised them to a higher plane. The transformed life is a practical proof for the efficacy of the atonement in the divine plan for human redemption. Although the atonement presents "not only the mystery of suffering innocence, but innocence suffering at the hands of righteous and perfect love," it is thus seen to be a moral necessity in the divine program of human salvation.

But does not God forgive sin apart from blood atonement? Some rabbis teach that in cases where the Mosaic law prescribes capital punishment, in the words of Scripture, "that soul shall be cut off from Israel,"²² the sole efficacy of repentance and of the Day of Atonement is that of suspension of the sentence. They hold that the sin of profanation of the name of heaven (God) is atoned for to the extent of one-third by repentance and the Day of Atonement, one-third by bodily suffering during the remainder of the year, while nothing less than death can accomplish the final expiation.²³ The tradition of the School of Ishmael teaches that sins are atoned for by suffering: "Chastisements wipe out all a man's wickedness."²⁴ According to another tradition, the efficacy of suffering is even greater than that of sacrifice, for the former is personal, while the latter concerns man's property.²⁵

More than this, Judaism teaches that the suffering and death of the righteous effect atonement also for others. In *The Fourth Book of Maccabees* there is recorded a prayer ascribed to the martyr Eleazar:

Thou knowest, O God, that when I might be saved, I am dying in fiery tortures on account of Thy law. Be gracious to

²²Exodus 12:15.

²³Tos. Yom. Hakkipurim, v. 6-8; Yoma, Iazzi 1. Bacher, Tannaiten, i, 258; Lev. 22:14.

²⁴Berakot, v, 2, end; cf. Sifre Deut. §32 (ed. Friedman, b. 73b).

²⁵Sifre, l.c.

"Thy people, being satisfied with our punishment in their behalf. Make my blood a sacrifice for their purification, and take my life as a substitute for theirs."¹⁷

In conclusion the author thus affirms the idea of substitutionary suffering:

"These, therefore, being sanctified for God's sake, were honored not only with this honor,¹⁸ but also in that for their sake the enemies did not have power over the nation, and the tyrant was punished, and the fatherland purified, they having become as it were, a substitute, dying for the sin of the nation; and through the blood of those godly men and their propitiatory death, divine Providence saved Israel, which was before in an ill plight."¹⁹

A clear distinction must be made between the Mosaic doctrine of atonement and the rabbinical teaching, often contradictory, which gradually took form in later centuries. The prayer of Eleazar is impressive, but out of harmony with the Scriptures. Neither penance, nor good works, nor physical death, even that of the martyr, can satisfy the perfect law of God, for "there is none that doeth good, no, not one" (Ps. 14:3; cf. Rom. 3:12). Every transgression deserves the divine wrath and curse, in this world and in that to come. Physical death is a part of the punishment for sin; it has no atoning efficacy for a third, or a half, or indeed any part of man's sin. After death, the predicted consequence of man's sin, comes the judgment. If all men have transgressed, as the Old Testament distinctly teaches, and if no man can make atonement for his own sin which is acceptable to a just God, it follows that works of supererogation are impossible, far less an atonement for others. If the atonement be a moral necessity for mankind as a whole, it must also be so for every member of the human race. Divine love has flung down a challenge, in the face of which neutrality is impossible, and more—dangerous—as divine justice will hold each human soul accountable for an answer.

IV

But who is this atoning Messiah of whom the prophet is

¹⁷6: 27-29.

¹⁸Heavenly rank near the throne of God.

¹⁹17: 20-22.

speaking? History knows of no one but Jesus of Nazareth, who fulfilled all the predictions of Isaiah 53. Only He was good enough and great enough to effect the atonement for the whole world. The suffering Servant presents a perfect picture of Christ, against which no objections can reasonably be sustained. Only as we recognize in the awe-inspiring delineation the features of Christ, do the blurring contradictions vanish away.

1. He was an historic Person (Matt. 2:1).
2. He was an Innocent Sufferer (John 8:46).
3. He was a voluntary Sufferer (John 10:17, 18).
4. He was a silent Sufferer (Matt. 27:12).
5. His suffering was the result of a divine plan. God willed the redemption through Jesus Christ according to the eternal purpose of the *aeons* (Eph. 3:11). It is Christ who will bring this divine plan to its glorious consummation (Matt. 24:30, 31).
6. His suffering was vicarious, that is, substitutionary (1 Pet. 2:24, 25).
7. His suffering was redemptive—a revelation of the arm of the Lord, that is, divine intervention in the course of history, leading to the justification of the evildoers from their iniquities (1 Cor. 1:30).
8. His suffering ended in death (Matt. 27:50).
9. His death gave way to resurrection (1 Cor. 15:4).
10. His atoning work will lead Israel, at His Second Coming, to national confession and repentance (Zech. 12:10; Rom. 11:25, 26).
11. He ascended to heaven and is now sitting at the right hand of God (John 1:51).

The Old Testament ritual of sacrifice was a type of that on Calvary. The blood of animals expiated sin only because it foreshadowed the vicarious sacrifice of Jesus Christ, whose death on the cross provides the actual atonement typified by every sacrificial ritual and predicted by Isaiah, who declares in the fifty-third chapter that the Messiah is to make, or be, an *'asham*, a trespass offering. In the vicarious atonement of Christ, God's compassion is manifested and the sinner is pardoned; and yet, in consistence with the rectitude of the divine government, sin is punished. Only Jesus Christ could make a valid atonement, for in Him we have not a mere man who, because of His unique personality and matchless life, commands our following, or a martyr who, in dying for His fellow-men, inspires our veneration,

but God incarnate coming down to man and Himself accomplishing the work of redemption.

We cannot here enter into a detailed examination of the objections to the fact that the Servant is Jesus Christ. Suffice it to say that they reveal a fundamental failure to take into consideration the twofold nature of Christ, the human and the divine, which are not mutually exclusive, and to comprehend the twofold purpose of His ministry—to suffer and die, and then to rise triumphantly and take His exalted place at the right hand of God, as Isaiah predicted:

Behold, my servant shall prosper,
He shall be exalted, and lifted up, and shall be very high.

QUESTION BOX

No. 1450. Is it not contradiction in the Bible when Christ and Paul give entirely different answers to virtually the same question? The rich young ruler of Mark 10 asked what he should do to inherit eternal life, and Christ told him to sell all that he had and to give to the poor. The Philippian jailor asked what he should do to be saved, and Paul said to believe on the Lord Jesus Christ (Acts 16:30, 31). Please explain the different answers.

We fully agree that the questions, "What shall I do that I may inherit eternal life?" and "What must I do to be saved?" are virtually the same, and that the answers given by our Lord and Paul are quite different. This is not contradictory, however, but wholly consistent with the Scriptures as a whole and the circumstances under which the questions were asked.

The rich young ruler approached the Lord Jesus prior to Calvary, when Israel was still under the law. Our Lord, knowing the young man's heart, reminded him that he was acquainted with the commandments (the Ten Commandments), and summarized six of them, all having to do with the relationships between man and his fellow-men. Unaware of his own shortcomings, the young man replied that he had kept all these from his youth. Then the Lord Jesus went to the very heart of the matter and demonstrated to his interrogator that he certainly did not love God with all his heart, soul, and mind. For, as we observe in Mark 10:22, the young ruler was unwilling to sell all that he had and to give to the poor, gaining for himself treasure in heaven; he was not ready to take up his cross and follow Christ, "for he had great possessions." This young man lacked faith. The Law could not save. The Law revealed to the individual that he was a sinner, and it provided a means of covering for sin, through the sacrifices prescribed. Under the Law, men of faith offered the proper sacrifice and trusted in God. This

young man, however, had confidence in himself. Christ endeavored to show him his need—that he actually did not abide by the Law—and thus to point him to the way of salvation through faith in God's provision for him.

The Philippian jailor, on the other hand, lived in the age of grace, after Calvary. The Law was nothing to him. The way of salvation for him was the Gospel that we know today—faith in the Lord Jesus Christ as the Son of God and only Saviour.

No. 1451. John 3:5 says: "Except a man be born of water . . . he cannot enter into the kingdom of God." The expression "born of water" has been referred to by various Christian writers as (a) the Word of God, (b) repentance, and (c) the process of *natural* birth. Which, in your opinion, is correct, if any?

The first is correct, since water is used in the Scripture as a symbol for the Word of God (Eph. 5:26). "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

There is no mention in the Bible that the new birth is effected by repentance, although it is true that repentance may lead to the new birth. As far as to the expression, "born of water," alluding to the process of natural birth, this is foolishness. Obviously, none can be born a second time unless he has been born the first time.

No. 1452. In view of that fact that, in Genesis 3, it was predicted that it would be the Seed of the woman that would bruise the serpent's head, why is it that Joseph's genealogy, and not Mary's is given in Matthew 1:1-16?

The genealogies of both Mary and Joseph are given in the New Testament—Mary's in Luke's Gospel, and Joseph's in Matthew's Gospel.

Mary's genealogy is given in Luke's Gospel, because Luke 2:23 speaks of Joseph being the son of Heli, which he actually was not, since he was begotten by Jacob (Matt. 1:16). But a son-in-law was called a son—so, Joseph was said to be the son of Heli, for Heli was Mary's father. Our Lord Jesus was born of Mary. He was the Seed of the woman who bruised the serpent's head at the cross.

There is a reason for giving the genealogy of Joseph also, even though he was not the natural father of Jesus. To have a right to the throne of David, one had to be descended from David. But a woman had no right to the throne, and thus Jesus, coming through Mary, could be said to have no right to reign, even though He was of the seed of David. But our Lord was the adopted son of Joseph. Joseph was descended from David. In the line of David, (through Solomon to Joseph, was one known as Jeconiah (also known as Coniah). Because of a curse pronounced against him (Jer. 22:30), he was to be written childless, and it was promised that no man of his seed should prosper upon the throne of David. Thus Joseph could never have been written into the record of the kings, nor could he have prospered upon the throne of David. Likewise, had Jesus been the natural son of Joseph, the curse would have applied to Him also. But, because He was the adopted son, and not the seed, He had a right to the throne legally through Joseph, while He had a right to the throne as the seed of David through Nathan, through Mary.



It is God's will that His redeemed people shall bring forth fruit that will glorify His name.

HEBREWS 6:4-9

AN INTERPRETATION

by R. F. HALLFORD*

(Editor's Note: While we do not fully agree with the author's interpretation of Hebrews 6 and 10, the passages are difficult and we feel that, rather than to be overly dogmatic about them, we should present to our reader-family this interesting approach to Hebrews 6:4-9.)

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, 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. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak (Heb 6:4-9).

ANY interpretation of the Epistle to the Hebrews which would be sane and intelligent must take note of the fact that the book deals primarily with the salvation of the *soul*, or *life*, hence the question raised in Hebrews 2:3: "How shall we escape, if we neglect so great salvation?" The "great salvation" referred to by the writer is the salvation which we already possess, and he is appealing to us not to neglect the development of it in our own lives. Therefore, when we find the matter of salvation dealt with in Hebrews, the writer is usually referring to that salvation which is already possessed by God's people, which they are responsible to develop to the greatest extent and highest degree for Him.

*Dr. Hallford is the pastor of the New Prospect Baptist Church, Brookhaven, Miss.

The passage which we have before us for our consideration is one of the most misunderstood parts of this book. The popular interpretation of it is arrived at by considering only verses 4-6, making of the person considered in them a convicted sinner, brought almost to decision and yet turning back, thereby making his salvation impossible. Of course, there are others who insist that it teaches the apostasy of a saved person and the consequent impossibility of his becoming saved any more. Suffice it to say that both interpretations are absurd in the light of the immediate context, not to mention other parts of the Bible.

The sensible way to approach the passage is to include, not only the verses which are usually used but also verses 7-9, in order to get the illustrations, the appeal, and other things which go to make a complete picture.

There can be no reasonable denial that the person referred to is saved. Notice the characteristics of him as given in verses 4 and 5: "enlightened"; "tasted of the heavenly gift"; "made partakers of the Holy Spirit"; "tasted the good word of God"; and "[tasted] the powers of the world to come." Who among us would dare say that a person who has all this could still be unsaved? These are characteristics unknown by other than saved people.

The falling away referred to in verse 6 is not necessarily "falling from grace" or apostatizing but, in keeping with other Scripture passages, it refers to the falling away from steadfastness, faithfulness, and into disobedience and other sins. In short, it simply means that if a child of God, with all the glorious possessions and privileges mentioned before, falls into sin, it is impossible for him to repent of that sin and thereby escape the chastisement of God upon it. Such privileged persons "crucify to themselves the Son of God afresh, and put Him to an open shame" (vs. 6).

In view of what has been said, the question naturally arises: "What, then, happens to the person who, although he is a child of God, falls into sin?" In order that we may get the Holy Spirit's own picture of it, let us look at the illustration which follows:

The writer tells us that the earth drinks in the rain which comes upon it and makes proper response for such blessing

by bringing forth the proper sort of food for those who dress it. There is also the added fact that such an earth receives additional blessing from God. Of course, it is perfectly obvious that this is the proper function of soil which has rain and other blessings sent upon it.

All of us are aware, however, that some soil does not make this sort of response to the blessings of rain, sunshine, fertilization, and cultivation. Some soil "beareth thorns and briers" and, if it had personality, we would say that it was ungrateful. The writer tells us that such soil is rejected and that it is "nigh unto cursing." When he says, "whose end is to be burned," we must remember that the antecedent of "whose" is "thorns and briers." In other words, the soil which bears thorns and briers is rejected and almost cursed, but it is the fruit whose end is to be burned.

The illustration fits perfectly. The inspired writer is simply saying to us that the saved person, whose life has been blessed so abundantly of God, ought to bring forth fruit for the pleasure and profit of Him who blesses and looks after it. The tragedy of the lives of too many saved people, however, is that they bear "thorns and briers" works instead of the sort of fruit which God desires and requests. Such persons are rejected from fruit-bearing, and are "nigh unto cursing." However, it is their "thorns and briers" works, not they, "whose end is to be burned." In other words, the saved person who makes such response to God's love and blessing, finds no place for repentance and simply has to suffer the consequences of his own folly. Oftentimes he is rejected from further service, is almost cursed, and can only look forward to a bonfire of his works when Christ comes and they are examined. This same truth is presented in the words of Hebrews 10:26-29:

For if we sin willfully [willingly] 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?

These words make very clear to us that the saved person

who sins willingly has no reason for expecting another sacrifice to be made for his sins. All that he can look forward to, so far as those sins are concerned, is "judgment and fiery indignation." This fire will devour his works as certainly as it will "devour the adversaries," that is, those who are God's adversaries.

"But, beloved, we are persuaded better things of you, and things that accompany [go along with] salvation" (6:9). The writer is saying to us in simple language that we are persuaded that you who are saved will bring forth better fruit than "thorns and briars"; in fact, we expect you to bring forth things that go along with salvation. Such works will stand the test when Christ comes and the bad works are burned.

Therefore, it behooves those of us who are saved to remember constantly how wonderfully God has blessed and continues to bless us, to beware of producing works which are cursed, and to produce the things "that accompany salvation," that we may confidently look forward to His approval and our reward at the time of testing in the day of Christ's coming.

The Eyes of Shih Huang-ti

Shih Huang-ti, Emperor of China many years ago, is reputed to have had 80,000 eyes. For along the Great Wall of China were 40,000 watchtowers, and a sentinel was posted day and night at each one of them to guard the safety of China. This is said to have been "the greatest example of human vigilance ever known to the world."

Emperor Shih's vigilance was, at best, only human watchfulness. It lasted only for a season, gazed in one direction only, looked for one thing alone, and was imperiled by darkness, carelessness, corruption, and human frailty. There is, however, an eternal vigilance—the watchfulness of Almighty God. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4:13). Neither time, nor night, nor imperfection of any kind dims His vision, who sees all and discerns even the thoughts and intents of our hearts. He sees the unseen enemy who would destroy us. He observes the dangers that threaten and the trials that discourage. He knows the things that may be hidden from all others—the wicked and unkind and selfish thoughts and motives, and also the lovely and kind and Christ-centered impulses and desires.

The child of God must be vigilant also, so as to please the Lord, under the control and in the strength of the Holy Spirit. How wonderful it is to know that, at all times, "the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3:12)! And how thought-provoking also!

There are two trees of life, suggests the author— one was for the perpetuation of human life on earth; the other is for the bestowal of divine life for heaven.

TWO TREES OF LIFE

by NORTHCOLE DECK*

IN Genesis, the book of beginnings, we find God (1:1), man (1:26), Satan (3:1), man's sin (3:6), and man's death (3:19). With these five subjects, and the added revelation concerning One who can save from death, the whole Bible is occupied.

Genesis 1 is introductory, dealing mainly with creation in general, with man set forth as the crown of all (vs. 26). Man's creation is detailed in chapter 2:7: "The Lord God formed man out of the dust of the ground." This is the material part of man. Reduced to its chemical constituents, the body in which we live and which means so much to us, is worth but a few dollars. However, God "breathed into his nostrils the breath of life, and man became a living soul." This is the supernatural part of man which we call "life," something which cannot be defined or analyzed. Thus at one moment there may be a living human being, and in the next moment, merely a dead body; and no one can explain what has gone.

But God, having created man, graciously provided a habitation for him, and "planted a garden . . . in Eden, and there He put the man He had formed (2:8). Then He made provision for man's sustenance (vs. 9).

There are four kinds of trees enumerated in verse 9: trees "pleasant to the sight," for beauty is a gift from God; trees "good for food," and how many trees today we draw upon for our sustenance; "the tree of life also in the midst of the garden"; and "the tree of knowledge of good and evil."

*Dr. Deck, a medical missionary to the Solomon Islands for many years, now resides in Toronto and is kept busy in Bible conference work.

Of the first two classes of trees we have sure understanding. But was "the tree of life" a literal tree? This is a most debated matter. Many wise and learned expositors dismiss it airily as merely symbolic of eternal life and not a literal tree at all. It is classed along with literal trees, however. Why, therefore, should it not be regarded also as a literal tree? That this is so seems surely plain from verse 16. The *King James Version* renders this verse "of every tree of the garden thou mayest freely eat," except only one, the tree of knowledge (vs. 17). This rendition leaves it optional to eat or not of these other trees. But, on the contrary, Hebrew is most emphatic, reading: "The Lord God *commanded* the man saying, of every tree, eating thou shalt eat," excepting the tree of knowledge of good and evil. This certainly includes the supposed mysterious tree of life in man's compulsory diet.

It is inescapable, then, that the tree of life was one of those which was commanded by God to be part of man's regular food. And, since it was situated prominently "in the midst of the garden" and so singled out for special attention, we may well believe that Adam, in obedience, had been partaking of this very special tree. But Adam and Eve finally disobeyed God and ate of the *one forbidden tree*, the tree of knowledge of good and evil, and they became sinners. God had said to Adam: "In the day thou eatest thereof thou shalt surely die." Yet Adam lived in the body 930 years! Yet he did die the day that he ate of this tree—he died spiritually, for death is separation from God, and this followed.

God's judgment, as the result of the disobedience, is stated in chapter 3:22, 24: "And now, lest he put forth his hand [Does this sound like symbolical language?], and take also of the tree of life, and eat, and live for ever. . . so He drove out the man," and placed "cherubim . . . to keep the way to the tree of life." Surely the language of Scripture here is plain and unequivocal. It pictures the man putting forth his literal hand to take of the tree, to eat and so to "live for ever."

That the tree of life is to be accepted as a literal tree is suggested in *The Revelation*, where "the nations . . . and

kings of the earth (21:24) find a similar "tree of life" provided for them in the millennial age (22:2): "It bore twelve manner of fruits . . . and the leaves of the tree were for the healing [better, *health*] of the nations." Why symbolize this tree as meaning merely Christ, when the language is so plain and reasonable, and so similar to that in Genesis, where the evidence is that the tree was literal? It is true, *of course, that there is no life of any kind apart from Christ*, for "in Him we live and move and have our being." Whatever virtue comes from the tree, therefore, actually originates from Christ, as does the normal health we enjoy through ordinary food. But the Revelation passages seem clearly to imply that something needful was to come to men "of the earth" through this other literal tree. That this is so, Ezekiel 47:13 remarkably confirms, for there also we find a similar tree for the future emphasized, where "the leaves of the tree [as in Rev. 22:2] are for medicine." Is all this to be merely symbolical? To a medical man it all seems so literal and understandable. What language could be plainer? And surely we can apply the detail of the value of the leaves in the trees of Revelation and Ezekiel to the tree of life in Genesis.

Now what kind of life did Adam have in Eden? Surely it was not what is called "eternal life." Eternal life, once bestowed, is never withdrawn, for "I give unto them eternal life, and they shall never perish," is the promise of our Lord (John 10:28). Adam, having sinned, would have perished eternally had he not made a sacrifice, like his son Abel did, "by faith," as evidenced by the coats of skins which God provided (Gen. 3:21). An act of sin on the part of a believer does not deprive him of the eternal life he possesses. So it seems certain that the life Adam possessed in innocency was *human life for earth and not eternal life for heaven*. The difference can be summed up in a simple way: Adam had life of a kind *from* God, whereas the believer in Christ has actually the life of God, for "Christ is our life" (Col. 3:4).

Today men have learned a very great deal about the complexity of the human body, wonderfully made indeed, with its intricate mechanism and mysterious metabolism. So many organs, small and great, have to play their ap-

pointed part in maintaining life and health, without the co-operation of any one of which, we just die. The more the subject is studied, as in biochemistry of the body, the more it becomes obvious that it is a miracle that we continue to live at all.

Yet, even when we are in the very best health, a subtle change gradually takes place in our tissues, which we call "old age." This is so in spite of the fact that most of our tissues are replaced every few years by fresh ones. Yet old age does creep on; our eye-lenses refuse to focus, our arteries become steadily less elastic, and the general metabolism of the body slows down until we all die of old age, if not sooner. It had to be so; for it would have been a tragedy if men, as sinners, had been able to keep on living indefinitely on earth, with the kind of life originally given to Adam.

It would therefore seem no difficulty whatever for God, the Creator of this most complex body of ours, to arrange to supply it with some substance, through the tree of life, which would prevent this gradual slowing down of our metabolism and the onset of old age, with consequent death. And this seems clearly the purpose and provision God made for Adam in the tree of life in Eden, by partaking of which Adam could have lived "for ever" on earth. Once the principle is realized that the purpose of the Edenic tree of life had nothing to do with imparting "eternal life" for heaven, but was provided to perpetuate human life on earth, all difficulty in interpreting this seemingly mysterious tree disappears. Augustine maintained strongly that while the trees good for food were to sustain life, the tree of life was to perpetuate it.

But if the tree of life evidently contained some very special property, on the other hand the tree of knowledge would not need to do so. Adam was on probation, having been entrusted by God with moral responsibility, with the one condition required: *obedience*. This implies some command to obey. And God evidently made the tree of knowledge of good and evil the simple test of Adam's obedience. Apparently any tree might have been chosen, but the one that was chosen became the test for Adam.

Now Adam, made in the likeness of God, had no tendency to sin but, having moral responsibility and the will to obey

or disobey, did possess the potentiality to sin. So sin, when it came, originated from outside, actually from Satan. That great fallen being sinned through pride, which culminated in the ambition to be "like the Most High" (Isa. 14:14). And that was just the temptation with which the devil came to Eve: "Ye shall be as gods" was his promise (Gen. 3:5). Alas, Eve being "in the transgression" (1 Tim. 2:14) took of the forbidden fruit and became the first sinner of the human race. And now what was Adam to do? Would he side with Eve and join her in her sin, or would he side with God and continue to enjoy His favor? Alas, he also took of the tree and "he did eat," and the race was ruined.

If the two trees of life, one in Genesis and the other in the Revelation, were the only trees of life, we would be yet in our sins. But, thank God, there is a third tree of life in the middle of the Bible, the tree on which our Saviour died.

Why call the cross a tree? We do so because five times in the New Testament it is so described. "Who His own Self bare our sins) in His own body on the tree," writes Peter (1 Pet. 2:24). So also we read in The Acts: "Whom ye [the Jews] slew and hanged on a tree (5:30; see also 10:39). Paul, too, speaks of the cross as a tree in Acts 13:29 and Galatians 3:13. Is this merely looseness of language, or is it not partly to cast our minds back to the trees in Genesis and to emphasize the difference between the one for the perpetuation of human life on earth, and the other for the bestowal of eternal life for heaven? The contrast may be beautifully illustrated by the fact that Adam apparently had to put forth his hand and detach the leaves which would perpetuate his earthly life, so making it conditional upon access to the tree; whereas we believers are branches in living, vital, permanent union with Christ the "true Vine", so that from Him we enjoy unconditionally eternal life for ever.

What a contrast there is between the tree in Eden and the one on which Christ died! One was planted by God in the garden of Eden; the other, by man in the place where Christ was crucified, where also "there was a garden." One was "pleasant to the eyes"; the other, sorrowful and abhorrent. Of one God said: "Thou shalt not eat"; of the other He

said: "O taste and see that the Lord is good." Because God forbade the one, Satan set himself to get Eve to eat of it; because God commands the other, Satan does his best to prevent man from partaking of it. The first brought sin and death; the second brings life and immortality. Both were trees of knowledge, but how different! One brought knowledge of sin and death, the other of salvation and of a loving Father in heaven. "Thanks be unto God for His unspeakable Gift" of One "who His own Self bare our sins in His own body on the tree."

BREAD CAST UPON THE WATERS

SELECTED by J. A. BOFFIN

Before the eyes of Lot there rose the well-watered plains. Lust governed him and he went in the way which led to Sodom. To go in the way to Sodom means soon to dwell there. It does not take long to reach Sodom when once on the way. Then, dwelling amongst the people, it is not difficult to get a good position. They gave him a seat in the gate of the city. Influence and power were his, but the end of it all was sad and shameful.

Faith is a very personal matter. Christ died for all, but the efficacy of His atoning sacrifice rests with those who believe in Him and who trust Him personally for their souls' salvation.

The death of Christ on the cross not only stands alone in its eternal efficacy for the salvation of our souls, but it is matchless in the suffering and love that met there.

Be not deceived. There can be no holy separation to Christ if we are yoked with the world. We cannot be true to Christ if our minds are set upon the things of the world.

There is nothing in the whole universe so holy as the blood of Christ. The more you realize the enormity of your sin, the more you will value the precious blood of Christ which alone can put it all away (Lev. 17:11, I John 1:7).

The Christian has no excuse for ignorance in spiritual matters, for God has bestowed His Holy Spirit to us to reveal the deep things of God.

EPHESIANS

by LEHMAN STRAUSS*

Chapter 1 (Continued)

(2) Paul's Prayer to God for What We Require (1:15-23).

The epistles of Paul are noted for their prayers offered to God in the interest of the saints. W. H. Griffith Thomas has said that there are few more precious subjects for meditation and imitation than the prayers and intercessions of the great apostle. The greatness of the man and his ministry can be attributed in a large part to his prayer life.

There are two prayers of Paul recorded in Ephesians. The first prayer is before us; the second is to be found in 3:14-19. If prayer for others is a test of one's own spiritual life, then Paul ranks high among the godly leaders in the history of the Church. Most of our prayers are taken up with ourselves or with those nearest and dearest to us. Needs of others occupy a small place in our prayer life. Paul's prayers are included by the Holy Spirit as a corporate part of the epistle.

First, consider the occasion of the prayer. It commences with the word "wherefore," which literally means *on account of this*. In the preceding verses Paul has issued, by the Holy Spirit, some profound teaching on the work of the triune God in making plans for the completed redemption of all believers. Now, because of this, he desires that they should possess an experiential knowledge, having the doctrine trans-

*Dr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., author and conference speaker, is one of the staff of regular contributors to our pages.

mitted into actual experience. He would have them enjoy the full scope of their inheritance in Christ.

Paul's heart is filled with thanksgiving for the saints at Ephesus, for, says he: "I heard of your faith in the Lord Jesus, and love unto all the saints" (1:15). Two things about the Ephesian Christians were conversational pieces: (1) their faith in the Lord Jesus, and (2) their love to all the saints.

The object of their faith was the Lord Jesus Christ. They were not ashamed of Him, for obviously others were hearing of their faith. Paul says: "I heard." Where people are soundly saved they will not hide their light under a bushel, but will proclaim the joys of salvation found in Christ. Then, too, where faith is genuine, love will be in evidence. One of the unmistakable signs of the new birth is one's conduct toward "all the saints." True Christian love is shed abroad in our hearts by the Holy Spirit (Rom. 8:5). Where He is in control, there must be love to all the saints. Love is the fruit of faith in Jesus Christ, for "we know that we have passed from death unto life, because we love the brethren" (1 John 3:14). While true love embraces all men, it reaches out in a particular way to those who belong to our Lord Jesus Christ (see Gal. 6:10). Faith begets love.

Let us consider further the *objectives* of the prayer. Paul's earnestness made his prayers intelligent and specific. He knew that general prayers could expect general answers, so why pray if there was nothing to pray about? But he did pray, and the Holy Spirit has preserved for us one of the most profound petitions in all of the apostle's writings.

The prayer is addressed to "the God of our Lord Jesus Christ, the Father of Glory" (1:17). This suggests to us that the Christian's God, the God and Father of our Lord Jesus Christ, is the Father to whom glory belongs, for He is "the God of glory" (Acts 7:2). And to think that the Father to whom glory belongs, who is the "Father of mercies" (II Cor. 1:3), the "Father of [our] Spirits" (Heb. 12:9), and the "Father of lights" (Jas. 1:17), is *our* Father! O Christian, rejoice! How can a Christian ever think of calling any man his holy father, as Romanists do, when he has God as his Father? Our heavenly Father is the source of every blessing. To Him be all glory!

The first request in the prayer is for "wisdom and revelation" (1:7). When Paul requests for the saints "the spirit of wisdom and revelation," he is not praying for the gift of the Holy Spirit's Presence. They have already received the Holy Spirit as the divine seal (1:13). Paul desires for them that heavenly wisdom and revelation which is imparted by the Holy Spirit.

"Revelation" is the important word here, for revelation is the key to all knowledge. The ministry and office work of the Holy Spirit is to reveal to the Christian the meaning of all truth, whether historical or prophetic (John 14:26, 16:12-25). The Christian has no excuse for ignorance, since the Holy Spirit was given to reveal even "the deep things of God" (1 Cor. 2:10). Some men are wise in Hebrew and Greek grammar and the mechanics of Bible interpretation, but Paul is not praying for the tools of knowledge. He covets for them a wise and understanding spirit that none can impart but the Holy Spirit Himself.

Why do Christians not have a wise and understanding spirit in things pertaining to God's Word? The answer lies, in part, in the last phrase of verse 17, namely, "*in the knowledge of Him.*" Christ is true wisdom and true knowledge. Three other translations of this verse make the deeper meaning clear:

That the God of our Lord Jesus the Messiah, the Father glory-clad, may, in bestowing the full knowledge of Himself, bestow on you the Spirit which is manifested in divine illumination and insight into the mysteries of God (*Arthur S. Way*).

For I always beseech the God of our Lord Jesus Christ—the Father most glorious—to give you the spirit of wisdom and penetration through an intimate knowledge of Him (*Richard Francis Weymouth*).

That the God of our Lord Jesus Christ, the glorious Father, may grant you the Spirit to give wisdom and revelation which come through a growing knowledge of Him (*Charles B. Williams*).

Surely you have caught the force of Paul's statement. Wisdom and revelation come to us only by intimate associations with our Lord. A growing knowledge of the Author of the Bible guarantees a wise and understanding spirit in discernment of His Word. Paul would have us seek to know God, for then we shall have a Spirit-given knowledge which is accurate and thorough (Phil. 1:9; Col. 1:9), not merely

an intellectual knowledge. Human philosophy says: "Know thyself." Our Lord said: "And this is life eternal, that they might know *Thee* the only true God, and Jesus Christ, whom *Thou* has sent" (John 17:3). Ordinary knowledge may be acquired; spiritual insight into the deep things of God is a gift (Jas. 1:5).

The prayer continues: "The eyes of your understanding being enlightened" (1:18). The Revised Version reads: "the eyes of your *heart*," not *mind*. The "heart" is the inner man, including the emotion and will; it is the whole self, man's inward being. This marvelous faculty of spiritual sight is lacking in the unregenerated man. He is powerless to apprehend spiritual things. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Now the eyes of the believer's heart must be continually taken up with his Lord in order that his knowledge of spiritual truth might increase.

Paul requests for the saints the spirit of wisdom and revelation in the knowledge of Christ that they might know three things:

(1) "The hope of His calling." God has called us, but to what purpose? He has called us to perfection in the likeness of Jesus Christ (Rom. 8:29; 1 John 3:1, 2). He has called us to a completed righteousness and to the completed redemption of our bodies. He does not call a believer to hope for the forgiveness of his sins: they are gone. The hope of His calling is to see Him and be one with Him. One day our Lord will come again, and we shall all be changed to see Him as He is and to be like Him. Such a glorious hope inspires to holy living and to a hatred of all that is of this world. "Every man that hath this hope in *Him* purifieth himself, even as He is pure" (1 John 3:3). All Christians have the same hope. It is Christ's coming to take His own to be with Himself.

(2) "The riches of the glory of His inheritance in the saints." Here Paul prays that we might have a full appreciation of our worth to God. Already we have noted that God made us His heritage, that we should be to the praise

of His glory (1:11, 12). God has an inheritance. His inheritance is in His saints. The gold and the silver and all the universes are His. He has riches untold. But his riches are not in the universes that He possesses, nor in the substance of the earth that is His, but in the saints that He purchased at infinite cost, namely, the precious blood of His only begotten Son (1 Pet. 1:19). Beloved Christian, think not of what you can get from God but, rather, think of what you mean to God. The Christian Church is precious to God. He purchased it and paid for it with the blood of His Son. Paul would have us appreciate our dignity. I cannot understand how this came to be, but I know that God has an inheritance even in me.

(3) "And what is the exceeding greatness of His power to usward who believe" (1:19). What an objective in prayer! That men might know the measure of God's power. The Christian needs supernatural power, and God would have us see how great is His power to accomplish His purposes in us. How much spiritual strength is available for me in my daily life? How much divine energy is at my disposal? The power that God has made available to the believer is "according to the working of His mighty power, which He wrought in Christ, when He 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" (1:19-21). Here is the inexhaustible strength of God in taking His crucified Son who was dead and buried, and raising Him from among the dead to His present majestic position in heaven. What power! The same continuous current of His mighty power stands available to the faithful, to all who will believe.

Can you conceive this? The power which raised Christ from the grave, lifted Him to heaven, put all things under His feet and made Him the Head over all to the Church, is to usward who believe. How can we fail with Him as our Head and with such power at our disposal?

Now consider the last phrase. God "gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (1:22, 23). Jesus Christ

has been exalted to absolute authority over His Church, hence through His sovereign Person and exalted position the Church takes her orders. He is the exalted Head over *all*. The order of the Church must be His will and every activity must exalt Him, since it is in the capacity of Head over all that God gave Him to the Church. When the members of the Church recognize this, then there will be no lack, for the Church will receive its fulness from Him. As the recognized Head He imparts the needed strength to accomplish every task. When the visible body of Christ on earth recognizes the invisible Head in heaven, the gates of hell will not prevail against the Church. Popes, cardinals, and bishops are merely men; and when any man sets himself up as the head of Christ's Church, it is sacrilege of the basest sort. Beloved, let us take our position in subjection to our Lord Jesus Christ, that we may enjoy victory all along the way, for we cannot be complete without Him (Col. 2:9, 10).

(To be continued, D. V.)

Sow in Tears, Reap in Joy (Psa. 126:5)

Some husbandmen steep their seeds before sowing them. It is well when Christian workers steep their lessons and addresses with their prayers and tears. It is not enough to sow; we may do that lavishly and constantly, but we must add passion, emotion, tender pity, strong cryings and tears, if the second half of the text is to be fulfilled, and we reap in joy.

But what a promise is here! You have sown long and patiently among young or old, sometimes to the point of giving all up in despair; but to give up now would be to miss the harvest and guerdon of all your toils. Be patient, persevere a little longer. God guarantees the harvest. He says: "You shall reap; you shall doubtless come again, bringing your sheaves." Even though you were to die, without reaping, yet in another world you would come again, bringing your sheaves.

We are all sowing tears—tears over our darling Absolams, tears over our failures and mistakes, tears over our disappointed hopes. But each tear overflowing from a consecrated soul is a seed-germ dropped into God's keeping, and it shall have its reward. He carefully gathers up our tears for His little. God is not unrighteous to forget. He guards the buried seed, and stands sponsor for the harvest. No sigh, no tear, no prayer, inspired by the Spirit of God can positively be lost or unproductive. Like your Lord, you shall yet see of the travail of your soul, and be satisfied.

For while the tired wavelets, vainly breaking,
Seem here no painful inch to gain;
Far back, through creeks and inlets making,
Comes silent, flooding in, the main—*F. B. Meyer.*

God has made provision for the Christian so that he need not sin. But suppose he does sin! What then? Provision has been made for such a circumstance also.

THE CHRISTIAN LIFE (5)

by THE EDITOR

“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 sins of the whole world” (1 John 2:1, 2).

The Christian—he who is a believer in the Lord Jesus Christ as his personal Saviour, he who has been justified, sanctified, and given assurance that God's promises about his present status and destiny are sure—is not left here on earth, after his new birth, to be made ready for heaven. The moment a man places his trust in God's Son and in His redemptive work at Calvary, he is as ready for heaven as he ever will be. For the Christian is not accepted by God through any merit of his own, since he has none, but is “accepted in the Beloved” (Eph. 1:6). God the Father looks at the believer through His blessed Son, and receives him in Him.

So, then, we are not left here on earth to be made ready for heaven, but for two distinct purposes: (1) for the glory of God (Eph. 1:6, 12); and (2) “that we should be holy and without blame before Him” (Eph. 1:4).

“How can I be holy and without blame in this life?” someone will ask. The answer is that already our standing is holy, and one day we shall be presented blameless and faultless before God's presence because of what was wrought for us in Christ's death and resurrection. But we can begin to live for Christ, live the Christ-like life, *right now* in the power of the risen Christ and by His Holy Spirit. Of course

we shall fail from time to time, for none of us is sinless or will be in this earthly pilgrimage; but we can grow in grace and in the knowledge of the Lord, grow in experience and holiness, as we advance in yieldedness to the indwelling Christ who died for us and rose again that we might live.

"But suppose I *do* sin!" another will exclaim. "What then?" Confess that sin, and you can know that God's promise is sure: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

How does God do this? On account of Calvary, and through the Man in the glory, our wonderful Lord. For God has given us His Word and newness of life that we shall not sin; however, He has also made provision in case we do sin. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins." When you and I fail, we confess our sins. And at God's right hand the Saviour pleads our case, as our Advocate; and because He died for us and lives again, He is the certain propitiation for our sins. So trust Him—not only for eternal life itself but for power over sin and forgiveness for sin day by day.

BOOK REVIEWS

by RAY C. STEDMAN

Protestant Christian Evidences. By Bernard Ramm. Moody Press, Chicago. Cloth binding 252 pages. Price, \$3.50.

The title page declares this to be "A Textbook of the Evidences of the Truthfulness of the Christian Faith for Conservative Protestants." The author's avowed purpose is to close ranks with the opponents of Christianity on grounds of their own choice: philosophy, science, and criticism. This is a timely and scholarly volume that is sorely needed in this day when even many theological seminaries are casting doubt on the authority of the Bible and the cardinal doctrines of our faith. It is not light reading but will richly reward those who diligently dig into it.

Dr. Ramm's case is built upon the massive evidence that exists for demonstrating the supernatural character of prophecy, the miracles,

the Person of Christ, the resurrection of Christ, the Bible, and Christian experience. A knowledge of philosophy, while not essential, is helpful in fully appreciating the arguments presented in this volume, but since it is written as a text book and aimed at students and pastors, such a background properly can be assumed. Here is a writing that is highly recommended for those who want to be better able to give a reason for the hope that is in them.

by KENNETH O. BOUTON

Farther Into the Night. By Mrs. Gordon H. Smith. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 247 pages. Price, \$2.50.

Missionary stories are a source of blessing to God's people. Mrs. Smith tells of her adventures for Christ in French Indo-China in a descriptive and delightful way. There is humor and pathos on the pages of the book. Through it all is seen the one great purpose in the Smiths' being there, that is, the glory of God. The reader is taken on elephant back and in an airplane. He goes on an animal hunt and also watches weird, pagan rites. Above all, he gets an insight of missionary work and its demands which call for faith, courage, and a desire to do God's will.

by JOHN B. MARCBANKS

The Greatness and Grace of God. By Clarence H. Benson. Scripture Press, Chicago. Cloth binding, 224 pages. Price, \$3.00.

The greatness and grace of God are indeed set forth in this book. The subtitle is "Conclusive Evidence That Refutes Evolution," and the volume is arranged to be used as a textbook in Christian evidences. Thus we find a set of questions at the end of each of the twenty-three chapters, which will prove most helpful to the individual reader.

The first part of the book gives us astronomical facts about the universe, written in simple, non-technical language. The author, who is founder and president of the Evangelical Teacher Training Association, is a member of the Harvard Astronomical Society of Chateaugay and the Royal Astronomical Society of Canada. Those who have given little study to these things will be astonished by the facts presented, such as, for example: "So thickly do the stars stud the sky, according to the Hooker telescope, that if you hold out a dime at arm's length you would conceal fifteen million from view" (p. 68).

While the "greatness" of God is seen in His creation, His "grace" is seen in His dealings with man, and Dr. Benson has set this before us in the later chapters of a book which ends with a chapter on "The Earth's Glory Age" when, "in the dispensation of the fulness of times," God shall "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

Nothing matters but the will of God

LETTERS

Terrific

To the Editor:

Although this is a bit late, I want to tell you that the revamping of *Our Hope* is terrific, though perhaps some of your readers will not understand what is meant by the modern cliché. It is a masterpiece of good sense and taste, and I predict that in due course your severest critics will succumb to the delightful change. As far as the contents are involved (and I have copies back to 1931), never in *total* has the present compilation been equalled

FLOYD GARDINER ELLIS
Pastor, Faith Baptist Church
Binghamton, N. Y.

¶ Many thanks for the boost. Such enthusiasm is refreshing even though it is not always good taste to publish such commendations. However, this letter gives us a special list since it was written by a special friend.—Ed.

One of the Family

To the Editor:

This month makes fifty-four years that we have subscribed to *Our Hope*. It is really one of the family.

My husband went to be with the Lord two years ago this October, but my two sons and I will continue to take *Our Hope*. So it will still be one of the family! The articles in the magazine give me lots of comfort in the lonely hours.

(Mrs.) C. W. KERR
Pt. Worth, Tex.

Felt So Much Better

To the Editor:

Someone, a subscriber to your magazine, gave me a copy of *The Pilgrim Bible*. The other night, after getting home (a small apartment), I took it up and read it for a little while, and I felt so much better. I shall read it all, I promise.

Yesterday, for the first time in eight months, I went to church, and it really did me much good. I shall be going again.

JOHN DICKENSON
Atlantic City, N. J.

Provoked

To the Editor:

At a Bible Conference in Indiana I picked up a copy of your July issue. I was interested in your editorial ["Affections in Heaven, Yes, But Feet on Earth"] about the hostess at your Chicago hotel, the one who had the black eye. You spoke to her in a facetious way, indeed, but why didn't you tell her the Gospel? It is clever, I suppose, to make an editorial, and a helpful one, about the experience, but there is no excuse for failing to tell her of our Saviour. I must confess that I was so provoked that I had to write this letter and tell you so.

KURT FOLKSTON
Cedar Rapids, Ia.

¶ Let your provocation pass. We did speak to the lady concerning Christ and the way of salvation, but that was not part of the editorial.—Ed.

God's Word always does God's work

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OUR HOPE

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Frank E. Gacholein, Publisher

E. Schuyler English, Editor

Editorial Notes

The manger, the cross and the throne - these are the three great and wonderful events in the glorious, endless life of our Saviour-Lord. "Behold a virgin shall conceive and bear a Son, and shall call His name Emmanuel." That was the prophet's glad message of long ago. Once more He looked and, in prophetic vision, saw Him, the Child born, the Son given, with names which tell out His Glory: "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 7:14; 9:6).

Seven hundred years later He came: In the manger of Bethlehem, He whose eternal dwelling place is the Father's bosom, was cradled. That little Babe is none other than God's Son, He by whom and for whom all things were created, the seen things and the unseen. Oh, wonderful humiliation—that the Creator took the creature's place, to live the creature's life! And when He was born, when the Beloved had laid His glory aside to take on the prepared body, prepared by God the Holy Spirit, heaven was opened; light and glory burst forth. Angels announced the glad news which, ever since the prophet had spoken, had been believed and longingly expected by the saints of God among the Jews. The first note was: "Fear not!"

Then followed the good tidings that Messiah had come. He had come to live among men. He had come in poverty, in weakness. He who was rich became poor for our sakes. But why did He come? What was the purpose of His coming?

There can be but one great answer to this question. He Himself answers it for us: "Lo, I come to do Thy will, O God." That was His word as He came. He knew why He came.

In the eternal councils of the Godhead it was purposed why He should come into the world: "Wherefore when He cometh into the world [in incarnation] He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me" (Heb. 10:5-6). He came to accomplish the eternal will of God. He came to manifest His love. He came to be the Lamb of God. We can sum it up in one sentence: He came into the world to die. He who was the Life came to give His Life. He who was holy, on whom death had no claim, came to taste death. He who knew no sin, came to be made sin for us. The Just One came to die for the unjust. He who is the Fellow of God came to be smitten of God. That is why He was cradled in that manger. It was the first step towards the cross.

All was scheduled from eternity. He came when the fullness of time, the appointed time, had come. He had to be born in Bethlehem, not in Nazareth, the virgin Mary's home, for it was thus divinely ordered. And so were the years when He grew up in the poverty of Nazareth. And when He began that blessed ministry, when He revealed Himself, when He worked His deeds of power and mercy, every step of the way He was showing that He was God manifested in the flesh. He spoke of His hour: "Mine hour is not yet come." But finally it came, and then He reached the goal—the cross. Oh, hallowed spot—"the cross on which the Prince of glory died."

How little the great mass of professing Christians knows of all this! They speak of a "Christ-mass"; they think and act as though it were a virtue to keep a holiday commemorating a fictitious day of His birth. They make it a day of feasting and drinking. Yet Christ, who came to die the sinner's death, they do not know.

What it must have been for Him to come with the perfect knowledge of the sufferings of the cross; then to live with that cross before His heart always! No finite creature can know what it was and meant for him. But what it means

for us who believe, in a small measure we realize. We turn from the manger to the cross. We know it was there that "He loved me and gave Himself for me." We know it was there that "He bore our sins in His own body on the tree." And there the floodgates of love and grace are opened wide, and grace more bottomless than the sea pours forth to make us free, to save us for time and all eternity. Thus Frances Havergal, the sweet singer of long ago, wrote:

Jesus came—and came for me.
Simple words! And yet expressing
Depths of holy mystery,
Depths of wondrous love and blessing.
Holy Spirit, make me see
All His coming means for me;
Take the things of Christ, I pray,
Show them to my heart today.

The manger. The cross. And after that, the throne! Yes, He is on the throne. In holy, wondrous majesty, at the right hand of God there is the Man who laid in a manger, who filled the cross. Sufferings and death for Him are forever gone, never to be repeated. Risen and glorified, He is gone to heaven, angels and authorities being made subject unto Him. And we, who believe, are in Him there. We share His place with Him and He makes us sharers of His glory.

The manger, the cross, and the throne. The throne He has is not yet, the throne which God has promised Him; it is still future. But as surely as He lay in that manger and hung on that cross, as surely as He is now on the Father's throne, so surely will He receive from the Father's hand the throne of all the earth. He looks forward to it; He waits for that throne. We wait with Him in His own patience. Once more heaven will open. Once more the glory will fill the heavens. It will be His glory. Once more the tenants of glory will be seen. Yet more than all this—"He will come and all His saints with Him," to rule and reign with Him.

These are the three great fundamentals of our faith, of true Christianity: The manger—His incarnation through the virgin birth; the cross—His sacrificial death, and the peace He made in the blood of the cross; the throne—the coming glory.

—From the writings of the founder, A. C. G., 1945



The Child With The Seven Names

What a wonderful thing it is when the first baby, or the second, or the third comes into the home and lives of a young couple! "What shall we call him?" "What name shall we give her?" These questions arise even though, in most instances, a name has been tentatively chosen months, or even years, before the blessed event takes place. In the case of one wonderful first Child, however, His name was not chosen by any human relatives, but by God. He had not merely one name, but seven, and six of them were announced by the Prophet Isaiah more than 700 years before His birth.

This Child, you see, was different from all others born into this world. He had no human father but was born of a virgin. He was perfect in His humanity—a Child was born; and He was perfect in His Deity—a Son was given. He was brought forth by a woman, born to Mary; He was given by God, given to the world. He is all that all of His names indicate. He never failed, neither will He ever come short of that which is embodied in His names.

Five of the names of this Child are to be found in one verse of Scripture: "For unto us a Child is born, unto us a Son is given . . . and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6).

"His name shall be called Wonderful." Indeed, when He came all marveled at the miracles that He wrought. "When the demon was gone out [of the man from whom Christ cast it], the dumb spake; and the people *wondered*" (Luke 11:14).

"His name shall be called . . . Counsellor." His words were ever gracious, for He was "full of grace and truth" (John 1:14). It was with authority that He spoke the words of life, giving counsel to all who would hear and believe. "Never man spake like this Man" (John 7:46).

"His name shall be called . . . The Mighty God." He is God—the God-Man, the eternal Son of God, who was in the bosom of the Father from eternity (John 1:18). He is, in fact, the Jehovah of the Old Testament. He and the Father are One (John 10:30).

"His name shall be called . . . The Everlasting Father," or better, "The Father of the Ages." It was by Him, the living Word by whom all things were created, that the ages were fitted together (John 1:3; Heb. 11:3), for He is the Designer of them all.

"His name shall be called . . . The Prince of Peace." There will never be lasting peace on earth until He comes again, to reign in righteousness. But He is also The Prince of Peace in other ways: none can have peace with God apart from Him and the peace that He made, through the blood of His cross (Col. 1:20); and none will experience the peace of God who does not know the Son and trust Him fully in all things (Phil. 4:4-7).

The sixth name that Isaiah predicted for this virgin-born Child was Immanuel: "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (Isa. 7:14). Immanuel means *God with us*; and when this Child reached manhood and walked this earth, God was indeed here among men. All who saw Him saw the Father also (John 14:9).

"And thou shalt call His name JESUS." So spake the angel of the Lord to Joseph, in giving this Child His seventh name. "For," added the heavenly messenger, "He shall save His people from their sins" (Matt. 1:21). And this is what He came to this earth to do, "to give His life a ransom for many" (Mark 10:45)—the only Child who was ever born to die.

Other names were borne by the Son of God, and He will bear still others—The Alpha and Omega, The First and The Last, The Amen, The Faithful and True Witness, The Beginning of the Creation of God, The Word of God—but the names of His incarnation, the names that were given Him before His birth by divine messengers, are the seven names of Isaiah's and Matthew's records—Wonderful, Counsellor, The Mighty God, The Father of the Ages, Immanuel, and Jesus.

Such is our wonderful Saviour, our Lord Jesus Christ. He died for you and for me. He arose that we might live. He is seated on the right hand of the Majesty on high and is working now on our behalf. And He is coming again to receive us to Himself and to glorify us with Himself. Have

you believed on Him as the Son of God and your personal Saviour? No season of the year, no day of the year, can mean anything of lasting value apart from Christ, but "in Christ" every day may be filled with peace and joy, because the source of peace and joy then resides in the heart.



Another Day

As, in this month of December, Christendom celebrates again the birth of our Lord, we remind ourselves that there is no scriptural authority for the belief that the Saviour was born on the day upon which His birth is commemorated by many. Yes, Christendom has a day to remember Christ's birth. It has a day to remember His death, also, a day to remember His resurrection, and a day to remember His ascension. But there is another day, a day in the future, concerning which nominal Christianity is uninterested. It is the day of His coming again. This is the next great event in the experiences of the Son of God, who was indeed born upon this earth at Bethlehem, who did indeed give His life at Calvary, who was indeed buried in a garden tomb and rose again, who did indeed pass through the heavens in ascension, who is indeed now seated in a glorified human body at the right hand of God the Father. And while it is perfectly within keeping and a spiritual exercise to think about the great facts associated with our redemption as wrought by Him in the past, the Holy Spirit directs our attention to the future also, assuring us that the Son of God will come again.

In connection with the participation of Christians in the Lord's Supper, the Apostle Paul wrote to the believers at Corinth: "For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is given for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often

as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:23-26).

This is a commemorative feast of love of which we Christians gladly partake. "This do," He said, "in remembrance of Me." That request, that command, was uttered before He was nailed to the cross of shame, and whenever we gather at the Lord's table, we see Him as the Object before us and render to Him the due worship of our hearts and the praises of our lips. We see Him in His great love for us, which caused Him to give Himself on our behalf; and we see Him, too, seated and filling heaven's throne of glory, ever caring for us and never forgetful of us for one instant. Yes, we partake of this feast, the Lord's Supper, in remembrance of Him and His sacrificial work of redemption, but we remember also that He will surely return. Thus we eat the bread and drink the cup, remembering and showing His death "till He come."

"Till He come." These three precious words ought ever to be before us. They will tend to keep us in fellowship with Him, for they will keep us in a spirit of watchfulness, looking for His imminent coming.

"Till He come." This short clause, borne in mind daily, will give us the zeal to serve Him, not in self will but according to His perfect will. Many of the priceless hours that are now wasted would be utilized for His glory did we remember constantly that His coming may be very soon.

"Till He come." These words are a balm to every child of God. For while we are in the world there will be tribulation and trial. The awareness of our Lord's return will remind us that victory is on our side, that we are overcomers through Him who has overcome, and that Satan and all our foes will be put under His feet completely when the Lord comes for His vindication in the world that hates Him and nailed Him to the cross.

"Till He come." What greater incentive to holy living could there be than the assurance of His coming? "Every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:3). We are called upon to walk even as Christ Jesus walked, in lowliness and meekness, in obedience and perfect holiness, and we shall assuredly be willing and ready to follow Him closely, bearing His reproach, as

we remember that it is "yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37).

"Till He come." With this thought in mind, the burdens and perplexities will seem lighter, the tears will be dried, and the sorrows will be eased. For there is always the refuge of prayer, and ever the knowledge that "weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5)—the morning when our blessed Lord Jesus comes again.

Let us look for that day, allowing the expression, "till He come," to enter and govern all that we do. For then we shall see Him as He is. It is enough! May we therefore, in devotion and expectancy, occupy "till He come."



Tychicus

"All my state shall Tychicus declare unto you," writes the Apostle Paul in the closing paragraphs of his Epistle to the Colossians, "who is a beloved brother, and a faithful minister and fellow-servant in the Lord" (4:7).

Tychicus, who was the messenger who carried Paul's letter to the church at Colosse, may have been led to Christ by the great apostle. We hear of Tychicus first as being at Ephesus, where Paul ministered around A.D. 58; for when the apostle left the city he took Tychicus and others with him, and they accompanied Paul on the long voyage that brought them to Jerusalem.

One can become very well acquainted with fellow passengers on board ship, even on the modern liners that speed across the ocean in less than a week. The voyage which Paul and Tychicus shared required months.

In the Colossians epistle, written some five or six years after the journey was over, we find the two men together again. Tychicus was Paul's emissary at that time to carry this letter, as has been mentioned. Two years later Tychicus may have done another such job, carrying a communication to Crete for the apostle (Tit. 3:12; cf. 1:5). Finally we see Tychicus's name in Paul's last letter, addressed to Timothy, in which it is revealed that Tychicus was to go to Ephesus, his home (II Tim. 4:12). Paul and Tychicus, then, were friends and associates for a period of twelve years and more.

During all of that time, Tychicus served the apostle; and the latter was able to say of the former, after all those years, that he was "a beloved brother, and a faithful minister and fellow-servant in the Lord."

Would that we had more Tychicuses today—beloved brethren and, at the same time, faithful ministers! It is an unbecoming characteristic among us that some who are the most beloved are men who have arrived at that state through unfaithfulness to the Word—not necessarily outright denial of the faith, but lack of zeal and forthrightness to point out error, sin, and evil. On the other hand, others who are ready at all times to give a reason for the hope that is in them, and fervent to designate and denounce error, sin, and evil, fulfill their calling in such a disagreeable, cantankerous, and unloving manner as to be totally disliked rather than to be beloved. Tychicus was beloved, but he was faithful; he was faithful, but he was beloved. We need more of his kind.

From Tychicus's history we learn another lesson, too. It is never recorded of this beloved and faithful servant of the Lord that he was a preacher. Thus we are reminded that one does not need to be a platform man to serve the Lord and accomplish His purposes. For Tychicus ministered to Paul and, waiting upon him in different ways—as his spokesman, his messenger, his companion, his friend, and in many humble and menial tasks, perhaps—rendered service to the Lord. Because of his faithfulness, Tychicus's name is written, not only in the Lamb's Book of Life, but in God's abiding Word.

The Lord will make him who is faithful in the little things ruler over many things (Matt. 25:21). And by His Spirit He will enable His saints to emulate men such as Tychicus, "a beloved brother, and a faithful minister and fellow-servant in the Lord."

What Then?

In the year 1821 a young man, who had just completed his law course, sat alone early one morning in the office of a village lawyer in New York State. He was to begin that day an apprenticeship with the older man. The name of

the young lawyer was Charles G. Finney, and it was there in that office on that day that the Lord dealt with Finney in a remarkable way.

Sitting at his new desk and scanning the future, young Finney asked himself a number of questions, and then answered those questions candidly. "Finney," he began, "what are you going to do when you finish your apprenticeship?"

"Hang out my shingle and practice law, of course!"

"What then?"

"Why, make a lot of money."

"What then?"

"Why, when I get rich, I shall retire."

"What then?"

"Well, I'll die."

"What then?"

As clear as the day, a portion of Scripture came to Finney's mind: "It is appointed unto men once to die, but after this the judgment."

His whole body trembling, Finney rushed out of the office and ran into the woods some few hundred yards distant. All day he remained there in prayer, vowing that he would return neither to his office nor his lodgings until he had made peace with God and settled his life's work. He saw himself as he was: sinful, selfish, ambitious; and he gave his life to the Lord for Him to use. Leaving the woods in the early evening, Charles G. Finney stepped forth, in faith in God, to a life of usefulness rarely paralleled in the last two centuries.

What are your plans for today? For tomorrow? For the days that follow? And what then?



Much Better

There is a great deal of preaching and, perhaps, even more writing, pleading with Christians to leave the things of the world. It is true that the believer in Christ has no part with, and no place in, the world that crucified Him. There is, however, a better and more effective appeal than

either preaching or writing on the subject of separation from the world. It is to see for ourselves, and to lead others to see, that the Holy Spirit has given some gift to every child of God. Read I Corinthians 12. If we can only be brought to understand this truth, and to persuade others to apprehend it also, it will make a great difference. For when men perceive the joy and luxury of serving Christ, when they are gripped by a compulsion to do so, they need no other persuasion.

Work in the Saviour's name, His work entrusted to His servant, will take away love for the world, and will separate men and women from worldliness more quickly and surely than a thousand sermons. For the Lord graciously bestows upon His obedient followers something far, far better than anything that the world can possibly offer. Once one becomes occupied with Christ and His service, he no longer has time for secondary and transitory attractions.



December Thirty-first

As has been our custom for some years, the Editor plans to spend the last day of the year in prayer for our beloved reader-family and others of God's servants. If you will send your prayer requests, marked for the Editor, before December thirty-first, we shall be happy to remember you and your hearts' desires at the throne of grace, treating your petitions in confidence, of course.

You will understand that it will be impossible to acknowledge personally all your letters on this subject, but you may rest assured that every one of them will be taken to our heavenly Father, and spread out before Him. It will be a privilege for us to share your prayer burdens with you in this fashion.

Please remember us, too, as you intercede with God on behalf of the saints. Thank you.



Reminder

This is a reminder, to those who would join us by commemorating the Christmas season by contributing to various branches of the Lord's work rather than by exchanging cards and gifts with friends, that

donations may be sent to THE PILGRIM FELLOWSHIP, Inc., 1201 Chestnut St., Philadelphia (7), Pa. Such contributions, if clearly marked "Christmas for Christ," will receive the Editor's personal attention. The gifts may be designated for any evangelical work that you desire, and they will be forwarded directly to the headquarters of the specified ministries. If no specific recipient is indicated, the money will be distributed among faith missions and missionaries. Contributions for the OUR HOPE MISSIONARY SUBSCRIPTION and BOOK FUNDS may mailed through this channel this month only.

Receipts will be mailed from the office of THE PILGRIM FELLOWSHIP, Inc. to all donors and, as space permits, an accounting will be published in either the February or March issue of OUR HOPE.

Thank you for your interest in this program.



Missionary Subscription and Book Funds

For your donations to the OUR HOPE MISSIONARY SUBSCRIPTION and BOOK FUNDS during September, please accept our hearty thanks. Contributions in 1954 are somewhat below those of the same period last year, and there are some requests in hand that have not been filled. We shall be grateful for additional donations, for we do not want to deny any of God's servants, who look forward to receiving these publications, the "meat in due season" that they count upon enjoying.

Contributions received in September are acknowledged below with appreciation.

OUR HOPE MISSIONARY SUBSCRIPTION FUND, September, 1954: Nos. 54-86M, \$10; 54-87M, \$2; 54-88M, \$10; 54-89M, \$6; 54-90M, \$3; 54-91M, \$6; 54-92M, \$3; 54-93M, \$3; 54-94M, \$3; 54-95M, \$7; 54-96M, \$12; 54-97M, \$4. Total, \$69.00.

OUR HOPE MISSIONARY BOOK FUND, September, 1954: Nos. 54-15B, \$10; 54-16B, \$5. Total, \$15.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Homer A. Hammontrou and Mr. Paul Beckwith:

Dec. 1-5—Detroit, Mich.: Springwells Ave. Baptist Church.

Dec. 6-12—Flint, Mich.: Rescue Mission.

Mr. John B. Marchbanks:

Dec. 1—Birchwood, Tenn.: Birchwood Baptist Church.

Dec. 4, 5—Bryson City, N. C.: Conference Center.

Dec. 8—Asheville, N. C.: Asheville Bible Church.

Dec. 12—Hendersonville, N. C.: Faith Tabernacle, 11 a.m. and 7:30 p.m.; Miller Memorial Church, 6 p.m.

Dr. Lehman Strauss:

Dec. 1, 2—Wilkes Barre, Pa.: Y.W. C. A., 2:30 and 7:30 p.m.

Dec. 3—Atlantic City, N. J.: Y.W. C. A., 5 p.m.

Dec. 5, 12, 19, 26—Bristol, Pa.: Calvary Baptist Church.

Dec. 9—York, Pa.: Fourth E. U. B. Church, 7:45 p.m.

Names have meaning. What else could God's Son be called than the name that was given Him?

"WHAT WILL BE HIS NAME?"

by E. W. GOODRICK*

What will be His name, Joseph?"

How important the answer will be, more so because the scene takes place in the Orient. All that we look for in the West is a pleasant sounding "handle" which involves, in some instances, an overture toward a favored or monied relative or friend. What the name actually means rarely enters our thoughts. For instance, Edward means "guardian of property"; William, "resolute helmet"; Oswald, "power of God"; Susan, "lily"; and Mathilda, "mighty battle maid." For shame that we occidentals so frequently neglect the meaning of names!

On the other hand, take Mrs. Phineas. While in child-labor she receives the news of the death of her husband and her father-in-law, together with the shocking report that the ark of the covenant has been captured by the Philistines. This compound tragedy she commemorates in the name of the son she bears. "The Glory Hath Departed," she names him. The Hebrew word, transliterated into English, becomes *Ichabod* (1 Sam. 4:19-21).

Sarah, ninety years old and barren, laughs at the notion that she will have a child. But she does! She has laughed at the idea; so she names the lad "Laughter," *Isaac* (Gen. 21:1-7).

The amatory mandrake plant became an object of barter once when Leah used the seductive plant to hire Jacob away from Rachel, his beloved wife. And from the union is born

*Mr. Goodrick, who has written for us on a number of occasions, is the pastor of the First Baptist Church, Dillon, Mont.

"Hired"; for that is what she named her son. We call him *Issachar* (Gen. 30:14-18).

Other illustrations abound.

So the question is important: "What will you name Him, Joseph?"

In another land, Goshen by name, in Egypt, many years after the quasi-humorous competition between Leah and Rachel, an oppressed Israelite of the tribe of Ephraim, named Nun, was blessed of God with a male child. "Save," the babe was called. We would pronounce it something like *Hoshayyah*. It is spelled exactly like the word "save" is spelled when it is used as an active, causative command. "Cause to Save," prayed Nun as he named his son. And knowing something of the cruel Pharaoh, we can well understand why.

"Save" is a word common enough to be found over 300 times in the Hebrew Old Testament. Out of this number it is used as an active, causative command thirty-one times. And in all but three of the thirty-one, the word is translated in the common version as a command to save: "Save me"; "Save us"; "Save Thy people, O Lord!"

Save (*Hoshayah*) grew great and lived long enough to see the prayer of his name answered. For Save accompanied him when Moses led oppressed Israel out from Egypt. From this time Save's leadership is marked. For when Amalek blocked the way at Rephidim, Moses chose him to command Israel's army. And he won.

A year or so later, at the border of the land of promise, together with representatives from the eleven other tribes, Save was selected to represent his own in a commission to spy out the land. Here Moses did a very singular thing. He changed the name of Save to Jehovah Saviour. *Hoshayah* now sounds something like *Ye-ho-shu-a*.

How fitting for a spy that had been called Save, a prayer, to be re-named Jehovah Saviour, a name containing both assurances that the prayer would be answered and information about who would do the saving. From then on, throughout his important and mounting career as the great conqueror

of Palestine and successor to Moses, he bears the name Jehovah Saviour.

Everyone in the room would be listening. Conversation would have ceased and all heads turn toward Joseph. "What will you name him, Joseph?" someone has asked.

The name catches on. Many thereafter bear it. Jehovah Saviour, governor of Jerusalem during the reign of Josiah, is one. Jehovah Saviour, head of the ninth course of priests at the close of David's reign, is another. A Jehovah Saviour, son of Jehozadak and the high priest while Zerubbabel was governor of Judah, is mentioned by the Prophet Haggai. A Levite in Hezekiah's reign, who gathered and distributed the free will offerings, was named Jehovah Saviour. The children of one Jehovah Saviour, of the house of Pahathmoab, returned from captivity with Zerubbabel. The covenant signed by Nehemiah bore a co-signer named Jehovah, who may or may not have been the same Jehovah Saviour who aided Ezra in explaining the law. Jehovah Saviour was the name of the man who owned the field to which the ark of the covenant was hauled when it was returned from the camp of the Philistines (II Ki. 23:8; I Chron. 24:11; Hag. 1:1; II Chron. 31:15; Neh. 10:9; 8:7; I Chron. 27:20; and I Sam. 6:14).

The New Testament has four or five more: Jehovah Saviour of the ancestry of Jesus; Jehovah Saviour, surnamed Justus, a Jewish Christian and associate of Paul; and Bar-Jehovah Saviour, a Jewish magician and false prophet confronted by Paul on Cyprus (Luke 3:29; Col. 4:11; Acts 13:6).

Barabbas, the liberated criminal, was probably going under an alias. "Son of a father," or "son of a rabbi," is what the name means, something like our John Doe. His real name might have been Jehovah Saviour. Three ancient Bible manuscripts and the early church father, Origen, say so (the ninth century Greek *Koridethian*, a fourth or fifth century Syriac palimpsest, and a sixth century Syriac fragment at Matt. 27:16-17).

To these, history adds more: Jehovah Saviour, son of Sirach and author of the apocryphal book, Ecclesiasticus; and four or five Jehovah Saviours who were high priests during the period of Roman domination.

There are some twelve or thirteen Jehovah Saviours in the Bible, plus one more—

Strange city, without hospital, without physician, without even a clean white bed. A cave is used as a stable. A manger doubles for a bassinette. Raised eyebrows among friends who do not understand. Anxious Joseph, spent Mary, crying Babe. "Joseph, what will be His name." Who keeps asking him?

If it is Mary, she is thinking about the wonder of her chaste virginity. His name should suggest something of it. Or is it one of the shepherds? They would all have a name that embodied glory, or peace, or glad tidings, words which, mixed with blazing light, had flooded over the Judæan hills and upon them moments ago.

Did some traveler, out of pity for the youthful mother, forsake the inn's warmth to be her midwife? We do not know. We can only hope so. Perhaps *she* asks the question. Well, there is the cave, or Caesar's decree, or this manger here.

Later the Magi would place gifts at the child's feet. Of course to them the significant thing is the star. And how wise the Magi are!

"What will be its name, Joseph?" the question is repeated. Joseph ends his musing.

"His name is Jehovah Saviour."

The voice is too certain to brook discussion. The name is not left to chance or to choice. Joseph has heeded the counsel of the angel.

It is confusing, because Jehovah Saviour has taken two different routes to arrive in the English language. Whenever a name is transferred from one tongue to another, there is almost always some change in its sound. This, even in the more direct route, from Hebrew to English, Jehovah Saviour,

Jehoshua, becomes *Joshua*. The indirect route brings us the word by way of the Greek language. Consequently, what once sounded something like *Yehoshua*, sounds in Greek like *Yay-soos*. *Yaysoos*, in turn, by way of the Latin, winds up in English as *Jesus*. *Joshua* (together with *Jeshua*, a later spelling) and *Jesus* are identical words.

This explains what in our common version are two very strange verses. We wonder at Hebrews 4:8, telling us that *Jesus* did not give Israel rest, and Acts 7:45, which records that Israel brought the law and the tabernacle into the promised land with *Jesus*. These problems are clarified when we remember that they have reference to the first *Jehovah Saviour*, *Joshua*, son of *Nun*, successor to *Moses*. Later translations make the corrections.

Jesus, *Joshua*, *Jehovah Saviour*—how significant! The same angel who commanded *Joseph* what to call him, in the same breath explained why: "For it is He who shall save His people from their sins" (Matt. 1:21). The name joins other strange omens surrounding His entrance which divert our eyes away and toward His exit. No room for Him in the inn? No room for Him in His world! Rough, hewn, wood manger—first to bear His priceless weight! Rough, hewn wood cross—the last! The Eastern sages, wise enough to enplement their gifts of gold and frankincense with an embalming fluid! And who could tell the difference, should he see the heap on the floor, whether it were swaddling clothes or a winding sheet? Portents all, one with His name, for "He it is who shall save His people from their sins."

For a few pennies the tourist can employ an Arab guide to take him through Jerusalem over the "Seven Stations." They are not true. The Jerusalem which actually felt the press of *Jesus's* feet is now buried beneath the present one, some thirty to seventy feet. The guide leads the tourist along the *Via Dolorosa*, pausing here and there. Together they pass under the famous *Ecce Homo* arch, where *Pilot* was supposed to have displayed *Jehovah Saviour* before the clamoring mob saying, "Behold the Man." They stop before the reputed site where *Jehovah Saviour*, pausing under his terrible burden, admonished the women to be more solicitous over the welfare of their own offspring than of

Himself. These are the legendary "Seven Stations" to the cross. They are false, of course.

But there *are* stations to the cross! And until Bethlehem's manger can be identified as one of them, "Christmas" has little meaning. At Bethlehem, in a stable, because the inn was full, the Son of God, on His far journey from heavenly glory to Calvary's humiliation, stopped for a day—Jehovah Saviour enroute to save!

The shepherds came a mile or so
Across Judaean sod,
The virgin from green Galilee
Obeying Caesar's rod;
The Magi from far Eastern lands
O'er countless dunes had plod;
The Babe came farther than they all—
From heaven's heart, and God!

As merely a station among others, it is overshadowed by the terminal. That strange shadow, shading the manger, angling across Mary's radiant face, is in the form of a cross. Strange paradox, it illuminates the scene.

The name has distracted us from Bethlehem's hassinette, has waved us away to the north a half-dozen miles to Jerusalem's Golgotha, has pointed us ahead from "Christmas" a half dozen fortnights to another day. We, bending to peer into the manger to see a wee, red, squirming Thing, see rather our crimson-stained God, under the tendon-stretching load of His tender Self and ton upoo ton of our sins, cross-writhing for us.

"What will be His name, Joseph.

*Something that joins in a wonderful and awful way God and
o cross: Jehovah Saviour, Yehoshua, Jesus.*

"Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24). May the Lord give us to be as men who wait for their Lord. Blessed are those servants whom the Lord when He cometh shall find watching." It is true we have to go through this world, but can we honestly say that we are waiting and watching for Christ as those whom He is going to have with Him in the glory of God?

Certain sects and some liberal theologians propose that God is too good to consign men and women to eternal judgment. But what do the Scriptures reveal?

IS THERE A HELL?

by ABRAM M. LONG*

"IT IS better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched"
(Mark 9:45).

There are subjects in the Bible that we present, not because they give us pleasure but because we cannot avoid them. This subject of hell is one of them. We speak about it because we must.

Some months ago there was a devastating fire in the Home for Aged Widows and Single Women in Philadelphia. One of the members of the church of which I am pastor, who was ill at the time, had a room close to the origin of the fire. She was fast asleep as the flames spread. Suddenly a fireman entered her room, unceremoniously lifted her in his strong arms, and carried her to safety. Now if there had been no fire, such an act put on for the amusement of bystanders would have been the height of audacity, to put it mildly. But since there was a fire, failure of the fireman to enter her room for fear of frightening her could have been the height of tragedy.

So it is with the subject of hell. If there is no place like hell, then to alarm people with such an idea is reprehensible. But if there is actually a place like hell, then to keep silence and to fail to warn people about it is worse than dereliction of duty: it is criminal. So let us go to the Word of God for our information; for here alone is the answer to what lies beyond the grave. We shall ask and seek to answer five questions.

*Dr. Long is the pastor of the Fourth Presbyterian Church, Philadelphia, Pa.

1. Is There a Hell?

Let us examine the Old Testament first. From Genesis to Malachi, there is only one Hebrew word translated "hell." It is the word *sheol*, used sixty-five times in the Old Testament. In the American Standard Version and in the Revised Standard Version the Hebrew word *sheol* is simply retained in the English translation. But in the King James Version it is used in several different ways. In thirty-one instances it is translated "hell." In thirty-one other passages it is translated "the grave"; and in the remaining three it is called "the pit." In general, however, the meaning of *sheol* is simply *the place of the dead* without any special reference to woe or happiness.

For example, in Jonah 2:2 *sheol* is translated "hell." Here the prophet, praying to God "out of the fish's belly," exclaimed: "Out of the belly of hell cried I, and Thou heardest my voice." But Jonah very manifestly was not praying to God out of the regions of the damned, for he was still alive. He simply meant that he was in the very jaws of death. Again, in Genesis 37:35 it is translated "the grave." Here Jacob said: "For I will go down into the grave unto my son mourning." He did not mean that he was going down into a place of happiness or a place of torment. He simply meant that his sorrow over his son would bring him to an untimely death.

While this is true in general of the word *sheol*, such a thing as a place of punishment is also included; for in passages like Deuteronomy 32:22, Psalm 9:17, and Psalm 86:13, for example, the plain indication is that a place of suffering is meant. When a word like *sheol* is thus used variously in Scripture, we can only say that its general meaning refers to the place of the departed, without being limited to any one specified interpretation.

In the New Testament the situation is different. Here there are three words translated "hell." There is first of all the Greek word *tartaros*, used in II Peter 2:4. This is its only occurrence in the New Testament and it refers specifically to the lowest hell into which God cast the angels that sinned.

A second Greek word translated "hell" is the word *hades*. This is used eleven times and with the same freedom as is the Hebrew *sheol*, referring in general to the place of the departed. In some instances, such as Matthew 11:23, when our Lord says that Capernaum will "be brought down to hell," the context clearly indicates a place of woe for her sins. In other instances, a more liberal translation of "the grave" is used for *hades*. For example, in I Corinthians 15:55, at the close of the great resurrection chapter, Paul exclaims logically and triumphantly: "O grave [*hades*], where is thy victory?" Again, in Matthew 16:18, our Lord, in speaking of the Church says: "The gates of hell [*hades*] shall not prevail against it." What He means here is that the Church of Christ will never die out. Death will never put an end to it. This word *hades*, therefore, like the Hebrew *sheol*, while it contains definitely the idea of the place of punishment, refers in general to the place of the departed.

If our authority for hell were limited to *hades* and *sheol*, it would be sufficient in itself to warrant a firm conclusion as to its reality. But we are not so limited. There is a third Greek word about which there is no uncertainty. It is the word *gehenna*. This is used twelve times in the New Testament, all but one of which are the words of our Lord Himself. This word is limited strictly to a place of punishment for evil deeds. Hear the Lord Jesus, as He says in Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Again, in Matthew 23:33, He exclaims, in reference to the hypocritical rulers of the day: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" "And if thine eye offend thee," He said at another time, "pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire" (Mark 9:47).

There is no doubt therefore. Our Lord definitely warns us that beyond the grave there is a hell prepared, and that certain people will spend their eternity in it. And who knows better than the Son of God, who was "in the beginning with God" (John 1:2), what are the issues involved in life and eternity! Apart from His word of authority, all speculations

about the future are idle guesswork. So in answer to our first question, "Is there a hell?" we reply upon the authority of the Lord Jesus Christ: "Yes, there is a hell in the future life."

2. What Kind of Place is Hell?

Here again we are not left in doubt. To be punished "with everlasting destruction from the presence of the Lord, and from the glory of His power" (II Thess. 1:9) is a dreadful penalty in itself. But hell is more than that.

In Luke 16:19-31 our Lord draws the veil from the future world and shows us the condition of the unsaved. It is not said that this story is a parable, for the usual words, "a parable spake He unto them," are here omitted. The story concerns a rich man who died and was buried. "And in hell he lift up his eyes, being in torments." In his agony he cried out to Abraham to send Lazarus, that he might dip the tip of his finger in water and cool his tongue. "For," the rich man said, "I am tormented in this flame."

Time and again the Saviour warns humanity about the dreadful hereafter of the impenitent, where there will be weeping and wailing and gnashing of teeth (Matt. 8:12; 22:13; 24:51; 25:30; etc.). Repeatedly the ungodly are told about the horrors of that suffering that will follow in the life to come, where their worm does not die and where the fire will never be quenched (Isa. 66:24; Mark 9:48).

In Revelation 20 we are given a further insight into *gehenna*. After Satan's last act of rebellion against God, he is "cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (vs. 10). Then comes the judgment day of the great white throne, where the dead will be judged "out of those things which were written in the books, according to their works" (vs. 11). At the close of the chapter is the solemn and awful sentence: "Whosoever was not found written in the book of life was cast into the lake of fire" (vs. 15).

Does this mean that we are literally to believe that hell is a place of actual fire and brimstone, and horrible physical suffering? Our only answer is that God is speaking and He alone knows what is beyond the portals of death. The

Spirit warns us solemnly about the wrath to come (I Thess. 1:10; Rom. 5:9), and we are exhorted to flee from it (Matt. 27). When the Lord Jesus, therefore, warns us about hell, He uses language to express anguish and pain that are unspeakable.

3. When Does Hell Begin

Hell begins at death for those who enter it. Both heaven and hell begin at death.

"The souls of the redeemed are at their death made perfect in holiness and do immediately pass into glory" (Shorter Catechism, Q. 37). This is an important fact to know. Scripture nowhere gives us the slightest hint of an intermediary place, such as purgatory, where souls are detained until they are ready for heaven. To the thief on the cross, the Lord Jesus said: "Today shalt thou be with Me in paradise" (Luke 23:43). In the hour of Stephen's martyrdom, he looked up "into heaven and saw the glory of God and Jesus standing on the right hand of God." Then Stephen, with his closing breath, cried out: "Lord Jesus, receive my spirit" (Acts 7:55, 59). To the great apostle, being absent from the body meant being "present with the Lord" (II Cor. 5:8). The expiatory work of our Saviour upon the cross was so complete and so sufficient that all our sins are removed when we are justified; and death ushers us immediately into the presence of the Lord and the glory of His power.

But the same fact is also true of hell. Wherever our Lord speaks about hell, He refers to it as a present reality and not a future prospect. The rich man, who lifted up his eyes to hell, did so at once. There was no interim of several millennia until the body was restored in the second resurrection. The suffering of the rich man's soul was intensely personal and conscious and immediate; and we are faced with the dreadful reality that for multitudes now living, hell may be only a matter of minutes. It is as near as death, for hell is a place and not a condition. Who can paint in words the horror of such an awful doom? And why do not men flee with all possible haste from such agonies that are unutterable?

4. How Long Will Hell Endure

Hell never has an end. I wish I could say that hell will last but a few years, and that I had Scripture to support this assertion. But there is no indication anywhere in God's Holy Word that there is an end to the punishment, that there is a time for repentance after death with grace to accompany it. If there could be found the faintest suggestion anywhere, such a passage would be hailed by unbelievers the world over. But there is none.

In speaking of the impenitent and unsaved, in the Olivet Discourse, our Lord said that the fire prepared for the devil and his angels, into which they will be cast, is "everlasting" (Matt. 25:41). They will go into "everlasting punishment" (vs. 46), while the righteous will go into "life everlasting." The damnation of hell is "eternal" (Mark 3:29). The final judgment is "eternal" (Heb. 6:2). The fire is "eternal" (Jude 7).

This Greek word for "everlasting" and "eternal," *aionion*, is used seventy-one times in the New Testament. I have examined each one of them. In no instance is it used of anything that has ever been known to have an end. Science or philosophy cannot change this solemn fact. The modern day in which we live may not like it and may object strenuously to it on one ground or another, but that cannot change the reality. The Scriptures plainly declare that the punishment of the unredeemed in the life to come is unutterable and unending. The moral decisions of this present life are final and everlasting.

The length of eternity may better be grasped by a simple illustration. Let us suppose that the sum of \$1,000,000 has been put at interest to your account, and that you are to have the privilege of spending it. But a condition is attached: you are allowed to spend only one dollar each year. How long would it require to spend that sum? By the time you have spent \$1,000 or \$1,000,000, the total sum has grown actually larger. Thus it is in eternity. On and on and on it extends, with never an end in sight. There is nothing to look forward to but unending punishment and eternal doom!

5. Why Do People Go To Hell

Here is the most important of all the questions asked thus far. Since hell is such a terrible place, why do people go there? The answer is that people go to hell because they deliberately chose to do so!

In the picture of heaven that we have in the closing chapter of The Revelation, we are told: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (vs. 15). All these are outside of heaven. And yet we must face the startling fact that inside heaven there are also those who have been guilty of all these sins and crimes. Heaven is filled with dogs, a Jewish derisive name for Gentiles. Did not David commit adultery with Bathsheba, the wife of Uriah the Hittite? Yet he is in heaven. Did not Peter tell one of the greatest of all lies on the night of the betrayal, when he affirmed that he did not know Jesus? Yet Peter is in heaven. The fact is that you cannot name a sin (apart from the sin of blaspheming the Holy Spirit) that was not committed by someone who is now in heaven! We can go even further. You cannot name a single human now in heaven who was not a liar, or an adulterer, or an idolater—a sinner.

Why are they then in heaven? They are in heaven because their names are written in the Lamb's book of life. And why are their names written there, and why are they in white robes? They are written in heaven and are in white robes because they "have washed their robes and made them white in the blood of the lamb" (Rev. 7:14). They have repented of their sins; they have confessed the Saviour and have been pardoned. That is why they are in white. Their sins were all washed away in the blood of the Lamb, and they are justified freely by His grace. They passed from condemnation into life, and now they reign with Christ.

And why do people go to hell? They go simply because they have refused to acknowledge their sins and to receive the Lord Jesus Christ and His offer of mercy and forgiveness. That offer has been extended to all mankind. Re-

regardless of race, or color, or age, He says: "Him that cometh to Me I will in no wise cast out" (John 6:37). But people love their sins more than they love the Saviour. They wallow in their lusts and pleasures and worldliness. When the call of Christ comes for them to repent and turn from their evil ways, they refuse to give heed. They finally go into a Christless grave. Thus, in the judgment day when Christ sits upon the throne of His glory, He will say to them: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

If any of you who are reading these words will someday lift up your eyes in hell, it is because you have deliberately chosen it so. It is still time for you to make another choice. After revealing the glories of heaven, the Spirit addresses Himself to every reader of the sacred Word. His very last invitation to you is: "Whosoever will, let him take the water of life freely" (Rev. 22:17). These words are addressed to you. It is God's call to repentance and salvation. Will you heed it today?

He hath chosen us as vessels—
 Empty, that His hands may fill;
 Leading us through joyful service,
 His good pleasure to fulfil.—*F. Howarth*

What Is Wrong With It?

There is the question that is often asked concerning this activity or that one: "What is wrong with it?" It seems difficult for some to know what the Christian ought or ought not to do. How are we to tell? The answer should not be elusive. It is this: whatever obscures our vision of Christ, detracts from our enjoyment of the Word of God, hampers Spirit-lead prayer, or darkens a bright witness for the Lord is wrong and must be put aside. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5). "Make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14). "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25).

Last month the Roman Catholic Church celebrated the so-called immaculate conception of the mother of our Lord. The author makes a timely inquiry: Who is the pre-eminent one—

THE VIRGIN MARY; OR CHRIST, THE WONDER OF THE AGES?

*by J. B. ROWELL**

Not the birth of Jesus Christ, but the birth of Mary; not the virgin birth of our Lord, but the so-called immaculate conception of Mary have been stressed by the Roman Catholic Church throughout this year which, by direction of the pope, has been designated "Marian Year."

While many Christians throughout the world look forward to the month of December as a time when they give fresh emphasis to the birth of Jesus Christ, the Roman Catholic Church is urging her devotees everywhere to look forward to this month to celebrate the "immaculate conception of Mary," as they observe the centenary of the definition of this doctrine as a dogma of their church.

1. Mary's Coming into the World

The literature of the Roman Catholic Church is almost filled with the wonders and glories of Mary. Mary, in her "predestination and advent" is placed on a par with the Lord Jesus, in the words: "Scripture is full of allusions to her, no

*Dr. Rowell, a Bible teacher of repute, has been the pastor of the Central Baptist Church, Victoria, B. C., for more than twenty-seven years.

less than to her divine Son." This is presented by Rome's authorities in the following words:

From the beginning and before the world was her predestination, and before men or angels were created, the election of Mary took place in the divine mind of the eternal God. And how did not the fathers and saints of the Old Law anticipate and long for the advent of Messiah's Mother! Scripture is full of allusions to her, no less than to her divine Son.¹

2. Her Coming—First Dawn of Redemption

The prophetic Scriptures are occupied with the advent of the Person of our Lord and Saviour Jesus Christ, not with the coming into the world of the one who should be the human channel for His birth and entrance into the world. The Psalmist records the words: "The Lord said unto Me, Thou art My Son; this day have I begotten Thee" (Psa. 2:7); "Thou spakest in a vision to Thy Holy One, and saidst, I have laid help upon One that is mighty: I have exalted One chosen out of the people" (Psa. 89:19). Prophecy centered its thought on the Son, whose name is Immanuel: "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel"; "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." (Isa. 7:14; 9:6). The Wonder of the ages is the One whose name is Wonderful. The emphasis is always upon the Person of Christ: "And thou, Bethlehem Ephratah . . . out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Such words suit only One, and He the eternal Son 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. 2:5-11).

In contrast with Scripture, the Roman Catholic Church exalts Mary, saying that all mysteries, "whether of Jesus or

¹The Pictorial Catholic Library, Imprimatur, Michael Augustin, Archbishop of New York, Feb. 8, 1887; p. 219.

Mary," have their source in Mary's immaculate conception. Note this mariolatrous utterance:

She, indeed, was the harbinger and precursor of the Sun of Justice, and the mystery of her Immaculate Conception was the first dawn of redemption. All other mysteries, whether of Jesus or Mary, arise out of and flow from this, as the river from its source. "Her coming into the world resembled the approach of the radiant morn, and being enveloped in the resplendency of the true sun, her very Conception was Immaculate. The Sun of Justice sent his early convasations before him to beautify her rising, transfusing into her the abundance of his own light, whereby were put to flight those powers of darkness to which Eve had given entrance."

3. The Messiah, Not the Mother

Those of the godly who were waiting for the fulfilment of the prophecies concerning the coming One, were not looking for the birth of Mary but for the coming of the Christ. The event on which the ages turned was the advent of the Christ. "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." When Simeon saw the Child Jesus in the temple, he said: "Mine eyes have seen Thy salvation" (Luke 2:25-32). A similar record is given regarding "Anna, a prophetess, [who] spake of Him to all them that looked for redemption in Jerusalem" (Luke 2:36-38). The same was true of the wise men. They came to worship Him, and to present their gifts to Him (Matt. 2:1-11). We note also that it was the thought of the coming Messiah which was uppermost in the mind of the woman to whom our Lord spoke by the well of Samaria. We read: "The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He" (John 4:25, 26).

4. Rome's Exaltation of Mary

It is clear from these Scriptures that the emphasis was on the advent of our Lord and Saviour Jesus Christ, and He was the One for whom the godly lived in expectation. How-

¹¹St. Thomas of Valentia," *ibid.* p. 219; italics mine.

ever little the Scriptures refer to Mary, the Roman Church is determined to glorify her. St. Alphonsus de Liguori has a chapter on "The Assumption of Mary," in which he says:

... so does Mary of herself constitute a hierarchy apart, the sublimest of all, and next to that of God. . . . To understand this, we need only to know what David said: "*The Queen stood on thy right hand*" . . . meaning that "Mary is placed at the right hand of God." . . . Mary desires nothing in heaven, and has nothing to desire. Who amongst the saints in heaven, except Mary, says St. Augustine, if asked whether he has committed sins, could say no? It is certain, as the holy Council of Trent has defined, that Mary never committed any sin of the slightest imperfection. . . . she never pronounced a word, never had a thought, never drew a breath, that was not directed to the greater glory of God.²

4. Christ, The Wonder of the Ages

The honor bestowed on Mary, in being the mother of Jesus, was not the occasion for the angel's psalm of joyous praise, but rather that a Saviour was born: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). Let us, then, give Him His rightful place.

Join all the glorious names
Of wisdom, love, and power
That ever mortals knew,
That angels ever bore:
All are too meagre to speak His worth,
Too meagre to set my Saviour forth.

Christ is *wonderful as the physical miracle*—revealed in His virgin birth; demonstrated when He walked the sea; given evidential power when He died and rose again; and culminating in His supernatural ascension into heaven.

Our Lord stands forth as *the miracle in personality*. At the threshold of His earthly career, the question was asked: "Who is He?" Pilate inquired, "Whence art Thou?" (John 19:9). The answer comes back: "The only Begotten of the Father, full of grace and truth. . . . 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 1:14, 18). ~~No other religion has a "God manifest in flesh,"~~ who was born as He was born, who lived as He lived, who died as He died, and who rose again as He did.

²*The Glories of Mary*; Benziger Brothers, vol. i, pp. 440-441.

In Jesus Christ we see *the oasis in humanity*. The sinless One amid the fallen. Christ, the miracle in personality, asked this significant question: "Who do men say that I the Son of Man am?" Canon Liddon said, in effect: "It is not a question as to whether He belongs to humanity, or is the Messiah; but what is He besides being 'Son of Man?' As Son of Man, He is Messiah; but what is the *personality* which sustains the messianic office?"

Pre-eminent among mankind, the Man Christ Jesus, the Wonder of the ages, is unveiled to our view as *the moral miracle*. The Holy Spirit's inspired record declares: "In Him is no sin," "who did no sin," "in all points tempted like as we are, yet without sin"; while Pilate, His earthly judge, must declare: "Behold, I bring Him forth to you, that ye may know that I find no fault in Him" (I John 3:5; I Pet. 2:22; Heb. 4:15; John 19:4).

His name shall be called *Wonderful*. Deity and humanity blended in the God-Man, "very God of very God." Wonderful, full of all excellencies, "for it pleased the Father that in Him should all fulness dwell" (Col. 1:19). Wonderful because of His miracle birth, His miracle life, and substitutionary death.

Great Prophet of my God,
My tongue would bless Thy name;
By Thee the joyful news
Of our salvation came:
The joyful news of sins forgiven,
Of hell subdued, and peace with heaven.

A Richer Choice

There were two boys in the Taylor family. The elder, determined that he would make a name for himself and his family, entered politics and set his course for fame in the British Parliament. The younger turned his face toward the foreign field in the service of the Lord.

Years passed. The younger, J. Hudson Taylor, became the founder of the China Inland Mission, and his name is revered and beloved on every continent. "But," says Abram Cory, "when I looked in a biographical dictionary for the name and record of the elder, I found these words: 'Brother of Hudson Taylor.'"

The younger's was the richer choice. This does not mean that fame will come to all who enter Christ's service. Quite the contrary! But in the books of heaven the record of stewardship is faithfully kept, and there the rewards are eternal. What will our records in the glory tell? He will never go amiss who gives his all to Christ.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

<i>The Marian Movement</i>	<i>Religious Exploitation</i>
<i>Beliefs of Celebrities</i>	<i>An Indelible Message</i>
<i>Rabbi Wins Point</i>	<i>Nearly Churchless Kiev</i>
<i>Sheen's Statuary</i>	<i>God in History</i>
<i>Ball Player's Tithe</i>	<i>Think on These Things</i>

The End of the Marian Year. In Rome last month, with massive and solemn pomp, the R. C. canons of Santa Maria Maggiore took down from the church's altar a painting of the Madonna and Child that is attributed by the Roman Catholics to St. Luke, and marched through the streets at the head of a vast procession to St. Peter's, where the cathedral canons received the painting and placed it on a dais in Michaelangelo's basilica. There, later, in the presence of forty cardinals and more than 200 bishops of the R. C. Church, Pope Pius XII affixed jewel-studded crowns above the heads of Mary and the Child, in symbol of Roman Catholicism's acclamation of Mary as "Queen of Heaven [and] All Creation."

What is the basis of this Marian movement that is spreading with such vigor among the Roman Catholics? Certainly Rome's dogma of her sinlessness and doctrine of heavenly queenship is nowhere found in the Scriptures?

Perhaps the foundations of Mary-veneration were laid in the first century A.D., for during the persecutions of Christians, when thousands of them hid themselves in the Catacombs, some of them painted on the walls pictures of the virgin-mother of our Lord. Thereafter a long line of the

church fathers—among them Irenaeus, Jerome, and Augustine—emphasized Mary's sinlessness, in spite of her own acknowledgment of the need of a Saviour (Luke 1:47).

In the Middle Ages, Franciscan monks authored an epigram concerning Mary's being free from sin: *Potuit, decuit, ergo fecit* (He [God] could accomplish it, it was fitting; therefore He did accomplish it). From such traditions as these, and not from the Scriptures, the dogma of the Immaculate Conception of Mary issued (A.D. 1854), which holds that Mary, at her conception, was exempted from the hereditary stain of original sin and was "thus preserved free of all sin in anticipation of her role as the Mother of God."

In 1950, almost a century after the pronouncement of the dogma of the Immaculate Conception, Pope Pius XII proclaimed the dogma of the Assumption of Mary, which proposes that, since Mary was free from original sin, her body must have been incorruptible and, therefore, she must have been taken physically into heaven. This makes her superior to all other creatures, the dogma insists, except the Son of God.

Now, in 1954, comes the doctrine of Mary's Queenship. This is not a dogma but a doctrine; that is, Roman Catholics may believe in Mary as queen of heaven, but they are not constrained to do so on pain of excommunication.

In spite of the pope's faint warning against extremes of Mary-veneration, in his recent statement that "it is certain that only Jesus Christ, God and Man, is King, but Mary, as Mother of King and associated with Him in work of divine redemption participates in His royal dignity," it will hardly be long, we suspect, before this latest R. C. doctrine is made a dogma of the church.

Thus ends the Marian year but not Rome's increasing Mariolatry.

Not as Strange as It Seems. *This I Believe*, the second collection of the personal philosophies of "great men and women of today," written for Edward R. Murrow (upon whose radio program the book is based) and edited by Raymond R. Swing, has just been published. The first collection of the beliefs of other renowned personages sold

390,000 copies in the United States; and the Arabic edition, 30,000 copies in Cairo in three days. The accounts run weekly in American newspapers with 3,500,000 circulation, and CBS broadcasts them 2700 times a week in the U. S., and 1600 times overseas.

The writers of the second collection number eighty in all—actors, authors, educators, playwrights, politicians, professional men and women, and statesmen. We have scanned the list carefully. Insofar as we are aware, not more than a handful of the eighty make any serious profession of Christianity.

There are men and women of prominence who are genuine Christians. Is it not peculiar that none of them were asked to tell what they believe? No, it is not as strange as it seems. The so-called "religious resurgence" of our day is little interested in God's revelation in His Word, or in the beliefs of Bible Christians. As we go forth unto the Lord without the camp, believers must not expect fame or popularity but, rather, to bear His reproach (Heb. 13:13).

No Offense Intended. "No offense was intended," said the Superintendent of Schools, in Worcester, Mass., when a Jewish rabbi wrote to him complaining because of a "prayer-song" that a kindergarten teacher taught the children in her class. Two lines of the song are:

Take them, dear Jesus—let them be
Always willing true to be.

"I have investigated the case," wrote Superintendent Thomas F. Power to Rabbi Joseph Klein, "and have brought about a correction. I know you will be pleased to learn that the word 'God' has been substituted for the word 'Jesus' effective today . . . no offense was intended . . ."

"I have arranged with the Supervisor of Kindergartens and Primary Grades to present the correct attitude toward material which might have Christological implications."

Of course our Lord Jesus Christ is God: to be in the care of the One is to be in the care of the Other. It is not only tragic but inconsistent as well, however, that the children in this so-called Christian nation must be guarded from hearing about Christ in its public schools.

An Idol of Millions Conceives Idol for Millions. Bishop Fulton J. Sheen introduced a new statue of Mary and her Child at the beginning of his 1954-55 television series early in November. The extremely modern statuary was wrought, at Bishop Sheen's request and direction, by sculptor Louis Feron, and is called: "Our Lady of Television."

A brilliant and forceful speaker, and a strong enemy of Communism, Sheen is also the enemy of Protestant Christianity. Situated as he is, as a guide whose voice is heard by millions on his television program, "Life Is Worth Living," he is nothing but a blind leader of the blind in his promulgation of a system of doctrine that binds multitudes of men and women with chains of ignorance and holds them in darkness, and practices idolatry of the worst kind.

Stewardship. An interesting item appeared on the sports pages of American newspapers shortly after the conclusion of the World Series in October. It told of Alvin Dark, captain and shortstop of the New York Giants, who gave ten per cent of his world series' winnings (more than \$1100) to the Trinity Baptist Church, Lake Charles, La. Dark is quoted as saying: "I began giving ten per cent of my earnings to God when I was a newsboy, making \$2.50 a week, and I am happy to say that I have tithed faithfully ever since."

Truth from the Lips of a Liberal. Dr. Ralph W. Sockman, liberal pastor of Christ Church (Methodist), New York, told his congregation recently: "Religion seems to have become the vogue in America. Church attendance is up. Church membership is growing faster than our population. Church finances are flourishing." Then, stating that this kind of "religious revival" can lead to the exploitation of religion by politics, business, and other interests, Dr. Sockman added "We must be guarded against the tendency to use godly labels for products that are not really God's."

There is "religious revival" in America but little spiritual revival. Religious themes are being introduced more and more, not only in "best sellers" and movies, but in advertisements of all sorts, political addresses, and the like, for

expediency—because Americans are religion conscious. Even in evangelical circles we must guard against the exploitation of spiritual movements and new converts.

An Indelible Message. The efforts of the Communists in Czechoslovakia to wipe out religious influence is running into stubborn opposition. The Prague police are said to be at their wits' end in endeavoring to track down a group of people who use indelible ink to write this indelible message on the walls of buildings: "JESUS CHRIST WILL SAVE YOU."

In the Ukraine. Kiev, the third city of the U. S. S. R., has only twenty-one open churches for its population of more than a million—twenty Russian Orthodox and one Polish Roman Catholic, according to a report in *The New York Times* (10-19-54). There is one active synagogue for Kiev's 200,000 Jews. Two of the closed churches are being used as museums of architecture and history, and on the grounds of one of these there is a display of atheistic propaganda.

As Communism sweeps over the East with increasing success, we may expect to see doors to the Gospel closed in many places. Now is the time to reach out to the uttermost part of the earth with the message of salvation in Christ.

God in History. In the latest volumes of his epochal work, *A Study of History*, Vols. VII-X (Oxford University Press), Professor Arnold Toynbee, Britain's eminent historian, has brought God back into history. This is quite remarkable in a day when most historians appear to consider God as wholly irrelevant. "The end of history," says Toynbee, "is the kingdom of God." History, he asserts, is "God revealing Himself."

These volumes have by no means the evangelical approach to God through Jesus Christ, neither do they magnify the Word of God, although they are filled with Christian symbolism and theology. But this is a secular history. And although Toynbee calls himself a Christian and speaks with deep fervor in a broad Christian terminology, he cannot be a Christian in the true meaning of the term. He does not believe in the Deity of Christ, and to him all the great

religions, i.e., Christianity, Islam, Buddhism, Hinduism, etc., are separate ways to God and His eternal city.

Professor Toynbee asserts that the West began to divorce itself from true Christianity in the seventeenth century, and that it is Christianity's failure over the past 200 years that has given Communism its opportunity. It is quite possible that in this respect his analysis is wholly correct.

A Study of History is an tremendous and imaginative work pertaining to man's history on earth. It tells much that is of great interest, but the volumes are certainly not indispensable to the average man.

Faces. There is an extremely interesting column that appears daily on the editorial page of *The New York Times*, entitled "Topics of The Times." Not long ago the writer had something to say about faces, morning faces. He had been observing the countenances of men and women going to work morning after morning, and came to the conclusion that their thoughts must be most unhappy ones. This ought not to be, he said. The new day ought to mean to each one of us something different, something fresh, and it ought to bring opportunities of many kinds. His conclusion was that most people are so occupied with themselves and with little thoughts that they find life uninspiring, trivial, and futile. But that is as far as the columnist went in his writing.

We could lead him to other faces, faces of men and women, young and old, who know the Lord and walk with Him. When there is peace and joy in the heart, it will not be long before they shine out from the face. Those who are occupied with Christ, who remember and act upon Paul's injunction, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," will enjoy the peace of God, live in the presence of the God of peace, and will rejoice in the Lord alway. It is good to look into the faces of such men and women, morning or evening.

Yes indeed, Christians want to know Christ and the power of His resurrection, but it should be our desire also to know

THE FELLOWSHIP OF HIS SUFFERINGS

by DOUGLAS C. HARTLEY*

TO BE true heirs of God and joint-heirs with Jesus Christ, the Spirit-led Christian must aspire to more than the laudable first part of Philippians 3:10: "That I may know Him, and the power of His resurrection." He must go all the way and know "the fellowship of His sufferings, being made conformable unto His death."

"But," you may ask, "did not Jesus Christ suffer all for us? Did He not pay the full price of sin?" The Scriptures so teach, but the Lord Jesus also said, as recorded in John 15:21: "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you." Without suffering we could not experience all that He has purchased for us. We must know either "the fellowship of His sufferings," or suffer because of our coldness and failure to walk in the way.

"Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger" (Prov. 19:15). While apparently physical in its main intent, like all of God's inspired Word, this verse has a definite spiritual application. Slothfulness, or failure to be a working Christian, results in one's being a sleeping Christian whom Satan loves because he is like unto the citizen who, when his country is at war, serves neither on the firing line nor in keeping the necessary supplies moving up to those who are thus serving. If the Christian is idle in respect to study of God's Word, he becomes "such

*Mr. Hartley, a layman who has written for Our Hope on a number of occasions, resides in Victoria, B. C.

we have need of milk, and not of strong meat. For every one that useth milk is unskilled in the Word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use [habit] have their senses exercised to discern both good and evil" (Heb. 5:12-14). To him who knows what is needful and does not do it but substitutes the works of his own will, such "work shall be burned, [and] he shall suffer loss" (I Cor. 3:15).

But what of Christ's sufferings, of which we should desire to have fellowship?

"But those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled" (Acts 3:18). These things are cataloged all through the Old Testament, from Genesis to Malachi. The first ten verses of Isaiah 53 probably give the most complete single description, in a limited space, of Christ's sufferings. The New Testament has at least sixty-six passages relating in detail something of what our Lord meant when He "began . . . to show to His disciples, how that He must go unto Jerusalem, and suffer many things" (Matt. 16:21).

Included in what the Lord bore for our sakes are poverty, hunger, fatigue, and homelessness; temptation, injustice, torture, sorrow, anguish, and ignomy; mockings and revilings; stoning by sinners, hatred. He was harrassed, persecuted, misunderstood, betrayed, and put to death. He suffered abasement from the heights of the glory of the Presence of God to the depths of the grave. He suffered temporary separation from God. He became a curse for us. These things were made necessary by your sin and mine—yet "Jesus paid it all"!

The Scriptures speak of many "fellowships" of privilege: "the fellowship of His Son, Jesus Christ our Lord" (I Cor. 1:9), into which we are called by the faithfulness of God; "fellowship in the Gospel" (Phil. 1:5), for which Paul thanked God; "our fellowship which is with the Father" (I John 1:3); that consolation in Christ, "the fellowship of the Spirit" (Phil. 2:1); and "our fellowship one with another," because "the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7).

All these are essential and precious privileges, but only the most devoted child of God will count "the fellowship of His sufferings" as such. Yet there are many reasons why this is necessary for a full appreciation of all that Christ has done and is doing for us, and for a complete understanding of His purpose for us and through us.

Such fellowship is necessary to make us "conformable unto His death." To be made conformable means to be made alike in shape and form, to be in harmony with. To be in harmony with His death, therefore, means that as He was dead to sin, so sin must be dead to us. Just as He was submissive to death for sin, so we must be conformed to the purpose of that death if we are to enjoy the fruits of His resurrection from the dead, even eternal life for all who put their trust in Him.

Such fellowship is necessary if we are to be "joint-heirs with Christ." "If so be that we suffer with Him, that we may also be glorified together." For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:17, 18). "If we suffer, we shall also reign with Him" (II Tim. 2:12). Our suffering with Christ is not, then, the result of sin but because of the fury of Satan that we have been freed from sin—its cause, its curse, and its consequences.

Such fellowship is necessary so that "I may know Him and the power of His resurrection." This we cannot know without "the fellowship of His sufferings," because they are inseparably linked together in Philippians 3:10. How can we really know Him without some knowledge of what He endured to enable us to know Him savingly, what the divine purpose is, and what the full cost of its fulfillment? Without realizing something of the cost of accomplishing that purpose, we cannot fully experience God's love which was extended for this very reason.

Such fellowship is necessary so that we may have complete victory in our Christian lives. Knowing the cost, we realize more completely the love that did not count the cost. "We love Him, because He first loved us." During times of national peril, many count it a great honor to suffer and to die, if need be, for their country. Victory is born of suffer-

ing. Salvation is the free gift of God, but victory in the Christian life cannot be bought less dearly than in national or personal spheres. The personal victory of our Lord over Satan and sin, over death and the grave, could only come through excruciating agony, such as the combined peoples of all ages have never witnessed or experienced—not, indeed, ever shall.

It is an awesome thing when one human being, who is already doomed to die eventually, meets horrible, premature death at the hands of his fellows. How much more tragic for the Author of all life to die at the hands of His creatures in order to purchase eternal life for them, suffering not only fearful physical agony but terrific mental attrition as well, because of the sin that caused man's downfall and spiritual desolation. No: the least of Christ's sufferings was to leave the Presence of God that that Presence might be ours in the fulness of time!

Such fellowship is necessary that we might experience God's comfort and consolation. "For as the sufferings of Christ abound in us, so our consolation aboundeth by Christ" (II Cor. 1:5).

Such fellowship is necessary so that we may receive the greatest blessing and reward. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad; for great is your reward in heaven" (Matt. 5:11, 12).

Such fellowship is necessary so as to assure us of our place in God's kingdom. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven" (Matt. 5:10).

Such fellowship is necessary so that we may know that our walk is pleasing to God. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:10). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

Such fellowship is necessary in order that God may demonstrate His mercy and power. "What persecutions I endured: but out of them all the Lord delivered me" (II Tim. 3:11).

Such fellowship is necessary so that God may mark us as

His own, for all the world to see. In these latter days when, because of ever-increasing and all-apparent evil, the world is standing dazed and undecided between God and the devil, God's own must be openly and indisputably known to friend and foe alike. The Apostle Paul, writing under the inspiration of God, gives very definite instruction as to the importance of suffering as evidence of the standing of the believer.

When contending for the true Gospel and the fruit of the Spirit, rather than the works of the flesh, he says, in Galatians 6:12: "As many as desire to make a fair show in the flesh, they constrain you to be circumcized [conforming to formalism, or outward show], only lest they should suffer persecution." On the other hand, as evidence that he was fully experienced in the fellowship of Christ's sufferings, Paul said: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (vs. 17; or, as Weymouth puts it: "for I bear in my body the brand-marks of Jesus." Paul was indelibly marked as the property of the Lord Jesus Christ.

Let us then, like the great apostle, aspire not only to "know Him and the power of His resurrection," but also to the sweet and absolutely necessary "fellowship of His sufferings"; for thereby are we made "conformable to His death" and abide more completely in God's full mind and purpose for His blood-bought saints. Thus all glory will be ascribed to Him.

"For Unto Us"

by LORRAINE CRAFER VAN BROCKHOVEN

"For unto us a Child is born." Oh, words beyond compare!
What Child is this whose baby face reflects such glorious rare!
The heavenly hosts announce His birth and shepherds haste to tell
In wonder, love, and praise before this precious Babe so small.

And wise men traverse desert sands
With costly presents in their hands

For Him whose human form enfolds the greatest Gift of all.

And "unto us a Son is given" from heavenly courts above.
He laid aside His glories fair to show His Father's love.

The human tongue can form the words; the mind cannot embrace
The message they express, the sovereign plan of saving grace.

How wondrous was His coming then,
How glorious when He comes again,
Saved for all eternity, we'll see Him face to face!

In our distaste for and opposition to Mariolatry, as practiced by the Roman Catholic Church, we must not go to the other extreme and deprive her of place of privilege and due honor the one who is called blessed in the Scriptures.

THE MOTHER OF OUR LORD

by SAMUEL M. ZWEMER*

ON THE threshold of the New Testament there stands the figure of a mother who has been the admiration and inspiration of all Christian motherhood. Art has immortalized her on canvas. Architecture has built many cathedrals to her memory. The oldest creeds of Christendom, and its oldest litanies, whisper her name with awe. Nineteen times that name occurs in the New Testament and it is one of the most common and most beloved names in the households of Jew, Moslem, and Christian. All generations have called her blessed, and yet over the mystery of her motherhood controversy has been raged for centuries.

Six Marys are mentioned in the New Testament: Mary, the wife of Cleopas; Mary of Magdalene; Mary of Bethany; Mary, the mother of Mark; and the unknown Mary of Romans 16:6. But Mary the mother of Jesus is the greatest of them all.

Some sixty Marys are found on the pages of secular history—good Marys, bad Marys, bloody Marys, and peaceful

*Dr. Zwemer, co-founder of the Arabian Mission of the Reformed Church, spent forty years as a missionary to the Mohammedans. A great scholar and world authority on Mohammedanism, he combined with his learning a great zeal for the evangelization of Islam. His missionary service was noble, and he stands as the Apostle to the Mohammedans, a modern missionary hero in the succession of Carey, Judson, Livingstone, and Hudson Taylor. This message was a Mother's Day Sermon that was preached in the Chapel of The Stony Brook School not long before Dr. Zwemer's home-call.

Marys, but none approach the virgin mother in purity or in faith and devotion. No other Mary ever had, or can have, such unique and holy office as the virgin mother of our Lord.

The growth of Mariolatry is indeed a sad chapter in the history of the church. Like the brazen serpent of Moses (which was worshipped until the time of Hezekiah), Mary was considered the instrumental cause of salvation and, as the mother of God (*Theotokos*), received divine honors, beginning with the second century when some first taught her perpetual virginity. Jerome insisted upon it, and the Council of Chalcedon affirmed this dogma in contradiction to the Gospel records which speak of the brothers and sisters of Jesus.

The worship of Mary reached its climax in 1354 when Pope Leo set his seal on the doctrine of her immaculate conception, and in 1951 when the present pope proclaimed her Assumption.

The causes of this Mariolatry were not only the general growth of superstition but the influence of an age of eciv-alty. The splendor of the Madonna in art and the music written in honor of Mary raised her position more and more. Witness for example, the beauty of the Sistine Madonna at Dresden and the marvelous pathos of the Stabat Mater Dolorosa as rendered by Palestrina.

At the Reformation the pendulum swung back too far, perhaps. Nevertheless, if we turn to the Scriptures as the only rule of faith, Mary is revealed in the Gospels as a woman of deep piety, poetic imagination, constant faith, and spiritual insight. She is above all this, and because of all this, the chosen mother of our Lord and Saviour. We had her today, as the angel did 1900 years ago. She was present at Bethlehem's manger, at the marriage in Cana, in the temple at Jerusalem, beside the cross on Calvary, in the upper room before Pentecost, and on the crest of Olivet. Because she treasured all these experiences in her mother-heart, she may well teach us to honor all motherhood.

I

Mary's testimony to the virgin birth of Jesus Christ is the only contemporary witness we have of that fact. Why should anyone doubt this article of the Apostles' Creed? Only

those deny the virgin birth who stumble at all that is supernatural. Rationalists outside and inside of the church, such as Strauss, Rénan, Voltaire, Harnack, Schmiedel, and many in our day, refuse to believe the story of Luke the physician, which he must have heard from Mary herself. Only she and Joseph and Elizabeth knew and knew enough to be silent for many years and to speak only when silence regarding this divine mystery was no longer necessary.

Among modern scholars, Sanday, Ramsay, Garvie, Briggs, Zahn, Bavirek, and Machen have written at length and convincingly regarding the virgin birth. They agree that the Gospel records are genuine, that they are corroborative and come from the lips of Joseph and Mary.

Mark's Gospel and John's do not deny the story of the virgin birth but take it for granted. Paul presupposes the fact in Romans 1:2 and Galatians 4:4. All the great creeds of Christendom assert the virgin birth.

The sinlessness of Christ and His headship of believers imply a miracle in His origin. He is the Second Adam. The doctrines of the incarnation and pre-existence of the Son demand a miracle in Christ's human origin. It would be incongruous if otherwise. We must not forget that most of those who deny the virgin birth of our Lord are not positive about His sinlessness and His Deity.

Some have even sought a parallel to the story of the Gospel in Greek or Buddhist mythology. But, as Dr. Merrill remarks: "No one should say that the stories about the birth of Jesus are one in kind with the stories of the intercourse of Greek gods with women, or other stories of miraculous birth. It is sufficient to read these stories and catch their tone, and then read the infancy narratives in Matthew and Luke, to see that they are as far apart as the stars are from the light of a smouldering garbage heap."

We believe that Jesus our Lord was conceived by the Holy Ghost and born of the virgin Mary. Who can ever forget this mystery and glory? Blessed are the pure in heart, for they shall see God in the manger.

II

We honor Mary also because of her character. She was mother in the first Christian home and gave us the first

Christian song. Although she is not mentioned in any of the Epistles and once only in The Acts, we learn much of her character from the Gospels. What purity of soul, what delicate reserve, what inspired exultation, what lowly obedience, what simple faith are revealed in the chapters of the nativity! What the annunciation meant to Mary, when betrothed to Joseph, we can only understand when we remember how she was misunderstood.

Joseph felt justified in his trust, but even he wavered until a dream from heaven reassured him. Slander began at Bethlehem and dragged its way like a slimy serpent to the Jewish Talmud, which calls Jesus a bastard. The Pharisees sneered, "We were not born of fornication," and asked the Lord Jesus with contempt: "Where is Thy father?" Perhaps it was of his own mother that Jesus was thinking when He said: "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for My sake." Mary's answer was: "Be it unto me according to Thy Word."

And Mary was a poet. The Magnificat is a song of triumph in which there are twenty references to the Old Testament, and yet it was a new song on her lips—the best known, and most widely used hymn of Christendom: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Mary was also a mother. Do not forget that she had all the honor and much of the anxiety and care of every mother. Her great life task was that of guiding the child Jesus into manhood. To watch His growth and direct it as He increased in wisdom, stature, and favor; to restrain His eager spirit and preserve His body and soul for their heavenly mission; to help fit the earthen vessel for the heavenly gifts and graces; to keep Jesus from being consumed by His own passion and zeal for God—the restraining hand of His mother contributed to this!

The silent years at Nazareth were not silent for Mary. "He was subject to Joseph and Mary." They therefore educated Him in all the duties and privileges of a true Israelite. The parables of our Lord reflect the home-life in Nazareth. We can see Mary herself about her household

tasks and gazing with young Jesus across the sown fields and the blue lake, watching the birds and hearing at night-fall the howl of a wolf near some sheep fold. It was a home of poverty. Mary was the first teacher of Him who taught as never man taught before or since.

The greatness of Mary was that of her soul. She was a real Mahatma ("a great soul"). Did not Mary say: "My soul doth magnify the Lord"? Mary's soul was like a star and dwelt apart. All the mothers of Israel loved Jesus. They stopped when they saw Him pass; they followed Him; they ministered to Him of their substance; they blessed Him. They touched His garment; they washed His feet; they anointed Him with oil. All of them might have cried to Mary's Son, as one did: "Blessed is the womb that bear Thee, and the breasts which Thou hast sucked!"

But Mary loved Jesus more than all others and differently from all the others. The virgin mother suffered for our sakes from the day of the annunciation at Nazareth and the night of birth at Bethlehem to the darkest day and the blackest night that followed Golgotha. Like Paul, Mary knew "Him, and the power of His resurrection, and the fellowship of His sufferings." She was the last at the cross and, if not earliest at the grave, she was in the upper room praying when the blessing of Pentecost came. The last we see of her, she is on her knees praying to her Lord!

III

Finally, Mary can teach us today how we may share her blessedness. Two Greek adjectives are used of Mary in Luke's narrative, one of which means *compassed about with grace or favor, or, highly favored, full of grace*. The other means *eulogized or blessed*. The angel said she was full of grace, and Elizabeth called her "blessed among women."

When one of the mothers of Israel, however, cried aloud that Mary was blessed because of her close physical relationship with our Lord, He corrected her and said: "Yea, rather, blessed are they that hear the Word of God and keep it." Mary did both. And so can we.

On another occasion, when His mother sought to divert Him from His God-given mission, the Lord Jesus exclaimed:

"Whosoever doeth the will of God, the same is My brother and My sister and My mother."

Such kinship to our Lord is possible, although it is a mystery of His love revealed to those who wait on the Lord. Mary knew the art of meditation and silence.

How silently, how silently
The wondrous Gift is given;
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin
Where meek souls will receive Him,
Still the dear Christ enters in.

"The Holy Family," we say, when we speak of Joseph and Mary and Jesus. What a home of peace, and purity, and holiness it must have been: "Jesus grew in wisdom and stature and favor." His only nurse and teacher was Mary; His boyhood ideas of fatherhood and authority came from Joseph. He was subject to His parents. All that Lemuel, King of Massa, says in praise of his mother and wife in the thirty-first chapter of Proverbs must have been true of Mary. The beatitudes of the Sermon on the Mount were lived and experienced at Nazareth before they were uttered to the multitude.

Mary's portrait appears again and again in the homely parables of our Lord. She took three measures of meal to make bread. Her lamp never lacked oil. To the poor at the door Mary gave good measure, pressed down, shaken together, and running over. She taught Jesus to read the Law, the Psalms, and the Prophets. She taught Him to pray.

What a Mother's Day it must have been to her when Mary and Jesus read for the first time the Old Testament story of the prodigals Hagar and Ishmael, the twenty-third Psalm, or the fifty-third chapter of Isaiah! Did the shadow of the cross fall so early in the carpenter's shop as it is shown in a great painting?

We may surely use our imagination on such a theme, for it is a healthy climate for the soul. Of one thing we may be certain: Mary and Joseph, in the home of Nazareth, had love and purity and obedience, faith and hope and prayer.

Does this trinity of blessing rest on your home? Have you a family altar? Are you anxious as Mary was when your

boy is not in the company? Have you ever traced back all you have received to the Incarnation? "Thou didst not despise the virgin's womb. When Thou hadst overcome the terrors of death Thou didst open the kingdom of heaven to all believers."

The silent years at Nazareth are eloquent to all who have learned the grace of being quiet, the art of meditation; and who, like Mary, lay up in their hearts the mysteries of God's love. Mary could say:

Jesus! I am resting, resting
 In the joy of what Thou art;
 I am finding out the greatness
 Of Thy loving heart.
 Thou hast bid me gaze upon Thee,
 And Thy beauty fills my soul,
 Fed by Thy transforming power,
 Thou hast made me whole.

Can we say this too?

BREAD CAST UPON THE WATERS

SELECTED by J. A. BOFFIN

As taught of God and thus divinely instructed, the soul looks alone to the atoning sacrifice of Christ, lifted up for its eternal salvation.

If you do not know Christ, if you have never received Him into your heart, if you still live in your sins without true salvation, if you end your earthly existence thus, your life is a horrible failure and was not worth living. You will pass out of a Christless life into a Christless eternity.

The Lord in His wonderful grace says: "So will I also be for thee (Hos. 3:3). This is the greatest marvel of love. He meets every detail of our consecration with this wonderful word.

Blessed be God for the torch of the prophetic Word, whose unerring beams of light will not cease their encouraging rays upon our path as we wend our way through the darkness of this age, "until the day dawns" upon us.

Sometimes it is not until the winds of adversity blow that the fragrance of the Christian life can be noticed.

A GARDEN OF GRACE

by KENNETH O. BOUTON*

GARDENS and what grows in them have an important place in the Scriptures. God planted the first garden in Eden (Gen: 2:8). It was in a garden where the Lord Jesus prayed and was betrayed (John 18:1-5). The place of Christ's death and burial adjoined a garden (John 19:41). The resurrected Christ was mistaken for a gardener (John 20:15). Believers are represented by the fruit from gardens—wheat (Matt. 13:24, 25, 38), plants (Matt. 15:13), and vine branches (John 15:2).

In Song of Solomon, chapter 4:12-16, the bride is likened unto a garden, and a number of distinguishing characteristics are noted. These may be applied to the believer with pleasure and profit.

The first is that the garden is inclosed (vs. 12), that is, *fenced*. A garden is fenced to protect it and make it secure for its owner. This God has done for the blood-bought believer on the Lord Jesus Christ. Our life is hid with Christ in God (Col. 3:3). We are in the Father's hand (John 10:28, 29). Do you remember what Satan said to God regarding Job: "Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?" (Job 1:10)? It is precious to know that outside influences of evil can only affect us by the permissive will of God, and then for our good and His glory.

Next, the Christian is said to be a fountain of gardens, a well of living waters (vs. 15) and this implies a garden that

*Mr. Bouton, one of our staff of book reviewers and a frequent contributor to the magazine, is pastor of the First Baptist Church, Elmhurst, Ill.

is *flourishing*. Water is essential to plant and physical life. Likewise water (the Word) is necessary for spiritual life and growth. We take the water of life freely (Rev. 22:17). We drink to satisfy our soul's desire (John 7:37; 4:10, 14). Cleansing is through the washing of water with the Word (Eph. 5:26). The one whose delight is in God's Word and who meditates therein is said to be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Psa. 1:3). Vance Havner once said: "The Christian life should not be cut and dried but green and growing." The norm of Christian living is the abundant life (John 10:10), the overflowing life (John 7:38), the abounding life (I. Cor. 15:58).

In verse sixteen of our text it is written: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices may flow out." The believer as a garden is to be *fragrant*. Think of the statement made concerning our blessed Savior: "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:1). We are to be "unto God a sweet savour of Christ, in them that are saved and in them that perish" (II Cor. 2:15).

A father once made light of the statement in Genesis 8:21, where it is said: "and the Lord smelled a sweet savour." He suggested to his little son that the odor of burning animal flesh was anything but pleasant. The little fellow answered: "O daddy! God didn't smell the burning animal but He smelled Noah's heart."

There should be a sweetness, a fragrance, an aroma from our hearts, permeating our lives and glorifying God and honoring Jesus Christ. This is only made possible, as our text suggests, by the blowing upon the garden of the north and south winds. There must be the north wind of adversity, sorrow, and trial, as well as the south wind of blessing, joy, and comfort. A missionary, working among the Indians of Arizona while suffering from an infectious disease, had this truth brought home to her heart. An Indian girl walked by her side to Sunday school one sunny day. She said that she wished it were raining. The missionary was perplexed and asked the reason. The little girl replied: "So that I could

walk under your umbrella with you." The missionary drew from this experience the great truth that, if you want to walk with God under His umbrella, then it has to be stormy. How near God is in the storms of life! How often it is that from the blowing of the north wind comes the fragrance of the Christian life. The saint's sick room is often the place of glory to God and of blessing to the visitor.

Finally, the garden is to be *fruitful*. "Let my beloved come into His garden, and eat His pleasant fruits." Note the pronoun "His." It is God's garden and His fruit. The fruit is produced by the Holy Spirit (Gal. 5:22, 23). It is the result of what you *are* and *not* what you *do*. There is no effort in fruit-bearing. It is the supernatural outcome of abiding in Christ (John 15:2, 5, 8, 16). The apple tree bears apples because it is an apple tree. The Christian bears fruit because he is a Christian. He is in Christ, and the Holy Spirit is in him.

The fruit from the Christian as a garden, by the grace of almighty God, is to be (1) unto God (Rom. 7:4); (2) unto holiness (Rom. 6:22); (3) of righteousness (Phil. 1:11); (4) in every good work (Col. 1:10); and (5) of our lips giving thanks to His name (Heb. 13:15).

The Power of The Word

Many years ago a diamond merchant in London was sending some gems to a wealthy customer in India. He inclosed them one by one in small pieces of paper. Around the most exquisite stone, several carats in size and beautifully cut, he wrapped certain sheets from an old Bible, in fact, the first three chapters of John's Gospel.

The merchant's messenger carried the stones to the Hindu who, when he opened his package, discovered what was far more precious than the costliest diamond—a leaf from the Book of Life. "For God so loved the world," he read, "that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Whoever?" he cried. "Why this is for me!" Then and there he gave his heart to Christ.

Years later a missionary from Britain went to a certain section of India, thinking that he was entering a virgin field where he would be the first to proclaim the Gospel of Christ. To his amazement and delight he came upon a large group of Indian Christians, led to the Saviour by the Hindu diamond collector who had been "bore again . . . by the Word of God, which liveth and abideth for ever" (1 Pet. 1:23).

It is foolish for anyone who is spiritually dead to try to live the Christian life. It cannot be done. One must possess life before he can live.

EPHESIANS

by **LEHMAN STRAUSS***

Chapter 2

B. The Christian's Past Position in the World

THE theme of Ephesians is Christ and His Church. In chapter 1, the Church is likened to a body of which Christ is the Head. The Head is in heaven, and through the ministry of the Holy Spirit in the world, the Body, which is Christ's purchased possession, is being formed. The Head without the Body is incomplete. When the Body is complete, the Head will come to unite the Body to Himself, never to be separated.

The symbolism is beautiful. In chapter 2, the Church is likened to a building. Paul speaks of its foundation as being "the apostles and prophets," its chief Corner-Stone is "Jesus Christ Himself," and believers fully framed together form "an holy temple in the Lord for an habitation of God through the Spirit" (2:19-22). Such is the creation and design of the Church.

Ephesians is the thrilling story of how God creates anew the man that He created originally in His own image and likeness, but who, through disobedience, fell from his lofty position. The plan involved a perfect Head for the Body and a perfect Head-Stone for the Building. So in the fulness of time God sent His Son in a human body, and through His

* Dr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., author and conference speaker, is one of the staff of regular contributors to our pages.

virgin birth, virtuous life, vicarious death, victorious resurrection, and visible return, He is restoring to the Father His fallen creature.

In our present chapter Paul shows the need for being made a new creation by reviewing the believer's past history before he became saved. He shows the unregenerated man to be separated from God both by death and distance. It is a portrait of what every unsaved man is, and what every saved person was before trusting in Christ.

(1) Separated by Death (2:1-10)

These verses are marked by a series of triplets. The three's of the Bible make for interesting and instructive teaching. Bible triads represent strength and completeness. The Scripture says that "a three-fold cord is not quickly broken" (Ecc. 4:12). The verses before us contain a triad of evil and a triad of good: (a) the three ravaging forces are the world, the flesh, and the devil (vss. 1-3); (b) the three redeeming facts are mercy, love, and grace (vss. 4-6); and (c) the three resulting features are that the saints are made alive together with Christ, raised up together with Christ, and made to sit together in heavenly places in Christ.

(a). Three Ravaging Forces (2:1-3). The believer's past position in the world was that of every unsaved man, "dead in trespasses and sins" (2:1). The clearer the picture of our destitute condition before we were saved, the greater is our appreciation of what God has undertaken to do for us. The natural man is dead, a state into which he has come through trespasses and sins. "Man is separated from God because the life-cord has been severed."

God had warned Adam: "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Our first parents ignored the warning, and "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). Sin and death came through Adam. In Adam's sin all sinned; therefore in Adam's sin all die. Because of the solidarity of the human race, no man has escaped sin. Therefore, death is universal.

Never in Scripture does death mean annihilation. H. S. Miller defines death as the separation of a person from the purpose or use for which he was intended. There are three

kinds of death: (1) *physical*, the separation of the soul, or life, from the body (I Cor. 15:21, 22; Heb. 9:27); (2) *spiritual*, the separation of the spirit from God (2:1; 4:18; I John 5:12); and (3) *eternal*, the everlasting banishment from the Presence of God (I Cor. 6:9, 10; II Thess. 1:9).

In Ephesians Paul speaks of spiritual death. The unsaved man may be physically and mentally alive to all of the pleasures of this world but dead spiritually (I Tim. 5:6). How foolish for someone who is spiritually dead to try to live the Christian life! It cannot be done. Suppose a person allows himself every indulgence and says to himself: "Ah, this is the life." Then he comes to church occasionally to imitate the Christian life. Such effort is futile. You see, we are all born as dead men, and we live as dead men until we are made partakers of the life of God. Someone has said: "You cannot live a life for God until you receive life from God." In physical death, the function of the body ceases; in spiritual death, there is no function of man's spirit toward God. As far as the relation of the nations of the earth toward God is concerned, we live in a world of dead men. There is a state of intense physical activity, but until a man passes from death unto life (John 5:24), he remains alienated from the life of God (Eph. 4:18).

Three opposing forces of evil are responsible for holding man in the state of spiritual death. The first of these is the *world*: "Wherein in time past ye walked according to the course of this world . . ." (2:2). Here the word "world" should be translated "age." The course of this age Paul describes in Galatians as "this present evil age" (Gal. 1:4). The nature of the unregenerate man responds to the direction of the age, and the god of this age is Satan (II Cor. 4:4). This vile world is no friend to grace to help us on to God. Be not conformed to this age (Rom. 12:2) nor court its friendship (Jas. 4:4). Certainly "love not the world" (I John 2:15). The unsaved will follow the course and traditions of this world, but the Christian never! The world may answer the requirements of the unregenerate heart, but God's true children seek those things which are above.

The second of the opposing forces responsible for holding man in the state of spiritual death is the *devil*. Paul said that in times past we "walked according to the prince of the

power of the air, the spirit that now worketh in the children of disobedience" (2:2). It has been pointed out already that a personal devil is the god of this age. The saints who have been born again were born into God's kingdom (John 3:3), having been rescued from the power of darkness and transferred into the kingdom of God's Son (Col. 1:13). The unsaved man is still in Satan's kingdom and therefore is Satan's slave. Satan separates men from God by blinding their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them (II Cor. 4:4). Of course their blindness is self-chosen. They refused to believe. By rejecting their Deliverer, they fell into the clutches of Satan.

The great spiritual struggle in the world is the control of the soul of man—the God of light and life versus the god of darkness and death. If you are a rebel against God, then you are ruled by Satan, and he will continue his evil work in you to keep you separated from God. I shrink from the horror of my past, but I praise God for His remarkable delivering power.

The spiritually dead are held in separation from God, not only by the world and the devil but also by the *flesh*: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mine; and were by nature the children of wrath, even as others" (2:3). With our sin-controlled nature we formerly behaved ourselves according to our sensual appetites. Beloved Christian, this was our past. When I look at the pleasure-mad, lust-craving throngs today, I see myself as I was before God saved me by His power. And all Christians, Jews and Gentiles alike, yielded to the desires of the flesh and the cravings after those things that were not good for them. I was a corpse in the cesspool of corruption when the Lord Jesus found me, but, praise God, He has given me His life and now my desires are toward Him. I was worthy to be judged, but now I am justified in Christ.

(b). Three Redeeming Facts (2:4, 5). After Paul shows how three ravaging forces of evil separated us from God, he lists three redeeming facts: the fact of God's *mercy*, the fact of His *love*, and the fact of His *grace*. The transition is marked with the words, "but God" (2:4). These words mark the

turning point of man's destiny. We were separated from God by the world, the devil, and the flesh, "but God!" God intervened and, were it not for His divine intervention, we would still be dead in our sins and separated from Him. Against the dark picture of human ruin we see divine redemption. Doomed to wrath, *but God!*

There is the fact of His *mercy*: "But God, who is rich in mercy . . ." (2:4). Praise God for His mercy, for it was mercy we needed. What is mercy? It is God's exercise of pity and compassion upon the sinner with a forbearance he does not deserve. The whole of our salvation is ascribed to the mercy of God, and He is "rich in mercy." Indeed, the Lord is merciful, full of mercy (Psalm 103:8). When the holy and eternal God who hates sin, loves and saves the sinner, that is mercy. He is the "Father of mercies" (II Cor. 1:3), and we need only come to His throne of grace to obtain mercy (Heb. 4:16). In chapter 1 we saw "the riches of His grace" (1:7) and "the riches of His glory" (1:18), and here we read that He is rich in mercy. Let us say with the Apostle Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to His *abundant mercy* hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

Then, too, there is the fact of His *love*: ". . . for His great love wherewith He loved us" (2:4). Abundant mercy and great love! Oh, the love of God! Who can fathom it? Who can explain it? We can do nothing better than ponder His own Word: "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" (John 3:16); "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8); "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him" (I John 4:9).

Could I with ink the ocean fill,
Were the whole sky of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade;

To write the love of God above
World drain the ocean dry;
Nor could the scroll contain the whole
Though spread from sky to sky.

Finally, there is the fact of His *grace*: "By grace ye are saved" (2:5, 8). Grace is everything for nothing. It is helping the helpless, going to those who cannot come in their own strength. Grace sets aside my unrighteousness and demerit and gives me a righteousness I do not merit. God owes me nothing but He offers me complete salvation. That is grace. Man could do nothing whatever to plan his own salvation. It was planned by God before the foundation of the world. The world, the devil, and the flesh separated me from God; but by His mercy, love, and grace, He saved me.

(To be continued, D. V.)

QUESTION BOX

No. 1453. What is the difference between the Passover Feast and the Day of Atonement?

The Passover Feast (Ex. 12), at which the sacrificial lamb was slain and its body eaten, looked forward in type to our Lord's death on the cross in His redemptive work as "the Lamb of God, who taketh away the sin of the world" (John 1:29).

The Day of Atonement (Lev. 16 and 23) foretold the day when the nation Israel will repent of her sins and be forgiven. On the Day of Atonement, before the transgressions of Israel could be confessed over the goats, and the scapegoat sent away never to return, the high priest had to emerge from the Holiest Place into which he had entered with the blood of the first goat.

The Lord Jesus Christ, our true High Priest, has entered into heaven by His own blood. When He appears the second time, coming forth as the King-Priest, the effect of His death for believing Israel will be fully realized. Her sins will then be put away forever, cast into the depths of the sea to be remembered no more (Mic. 7:19; Isa. 43:25).

No. 1454. What am I to understand from I Corinthians 7:6? Was not this a denial by the Apostle Paul of the inspiration of his writings? Then what about the statement that "all Scripture is given by inspiration of God" (II Tim. 3:16)?

Certainly the Apostle Paul never for an instant decided that his writings or any other Scriptures were divinely inspired. The verse in question reads: "But I speak this by permission, and not by commandment." Our Lord gave certain commandments about the marriage relationship. See verses 10 and 11, in which Paul writes: "And unto the married I command, yet not I, but the Lord." Without contradicting the Lord in any way whatever, Paul makes statements in

addition to the Lord's commands, out of concession but not by commandment. It appears to the Editor that the apostle does not speak here of permission or commandment given to himself by the Lord, but of permission or commandment that he, Paul, is giving to his readers.

Someone may inquire: "But what of verse 12, where Paul says: 'But to the rest speak I, not the Lord?'" It is apparent that no direct command was given by the Lord on this specific matter. Our Lord had not spoken on the subject but Paul does speak about it. The apostle, as God's instrument, his mind animated and guided by the Holy Spirit, here declares a permissive generality in regard to a stated condition. This written permission that he gives is as truly inspired as is all else that he penned, and it assuredly reveals the mind of God upon the subject discussed in verses 12-17.

No. 1455. What do you know about a book that is called *The Super-Deceiver on the World Horizon*, by James C. Hollenbeck, in which a man in Syria is identified by the number 666 and as the Antichrist?

We have read the book. The author points to a certain Abdul Baraba Baba, who was born in Mecca in 1894 and now lives in Syria (Assyria) about one hundred miles northwest of Aleppo, as being a mystery man of great power and as the potential Antichrist. This Abdul Baraba Baba, like his famed late cousin, King Feisal I of Iraq (Mesopotamia), is shown to be descended from Abraham. The man is a mystic of extraordinary power, but neither he nor any man can be identified as the Antichrist until after the Church is taken at the Rapture. So do not trouble your head about this man or any other in that capacity. We recall that some years ago many Christians were very positive in stating that King Feisal, always pictured with his pet leopard, was Antichrist. Well, King Feisal's body now lies in the grave and those who were so sure were wrong. Mr. Hollenbeck had some weird experiences with this Abdul man, but the Scripture says that when the Holy Spirit is taken out of away, "then shall that Wicked be revealed, whom the Lord shall consume" (II Thess. 2:7, 8).

No. 1456. I would surely appreciate your explanation of Colossians 1:15 and Revelation 3:14. Several people have tried to convince me that these two verses prove that our Lord was a created being. Isn't this blasphemy?

Yes, to state that our Lord was a created being is blasphemous. The words in these verses, which those who deny the Deity of our Lord rely upon, are the words "Firstborn" and "Beginning." In Colossians 1:15 we read of our Lord: "Who is the Image of the invisible God, the Firstborn of every creature." Revelation 3:14 says: "These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God." First, let us say that the word translated "Beginning" (*Arche*) means beginning, but it also means precedence in power, sovereignty; one invested with authority, prince. So that anyone who claims that Revelation 3:14 proves that our Lord was a created being is simply wrong, and we need argue no further about it.

As to the word "Firstborn," it can also mean *First Begotten* (Rev. 1:5). The Colossian verse means that, as Man, our Lord is owned by God the Father as the Firstborn; this is a divine title for the Lord. The firstborn

is the heir, the preeminent one. In Scripture the firstborn was not always the oldest, the one born first. On the contrary, the second born sometimes was set in the place of the one born first; the one born first was set aside and his rights given to another. So it was with Ishmael and Isaac, and with Esau and Jacob. Thus it is in God's sight in the economy of the ages. The first man, Adam, was set aside by God, and the Second Man, our Lord Jesus Christ, is the Heir of all things, the Firstborn of all creation, the First Begotten of the dead.

No. 1457. "Set" or stereotyped prayers seem to suit me better for my private devotions. Could you say whether you approve or disapprove of such "set" prayers? Please discuss the advantage or disadvantage of stereotyped or extempore prayers.

The Editor feels that he himself has so much to learn about prayer that he can hardly advise others about the subject. In an effort to be helpful, however, here are some thoughts about prayer.

If by "set" or stereotyped prayers" the inquirer means the verbatim repetition of the same prayers over and over again, we wonder how fresh, practical, and personal such praying can be. The Scriptures give no intimation that we should pray in such a way. A model prayer has been given us by the Lord Himself (Matt. 6:9-13). There is valid reason to question whether this so-called "Lord's Prayer" is for this present age. However, here is the only suggestion in Scripture as to the form of prayer. It is to be observed that, in this one model for prayer, our Lord did not tell His disciples to pray "in these words" but "after this manner" (vs. 9). As a model, this prayer suggests the following pattern: (1) worship of God; (2) petition, first of all, for divine interests; (3) petition for the daily physical and material needs; (4) acknowledgment and confession of sin; and (5) petition for God's guidance and keeping power.

Elsewhere in the New Testament there are examples of prayer (see, e.g., Eph. 1:16-23; 3:14-21; Phil. 1:9-11; Col. 1:9-11), and they are not "set" or stereotyped prayers. Furthermore, we are to pray in the name of the Lord Jesus Christ, our great High Priest at the Father's right hand, our Intercessor, and our Advocate (John 14:14; Heb. 4:14-16; 7:25; I John 2:1). And our praying is to be "in the Spirit" and is to include, among other things, something not suggested in the "model prayer," namely, "supplication for all saints" (Eph. 6:18).

Our God is also our heavenly Father. Children do not approach their earthly fathers in "set" or stereotyped language; and, while it is true that the relationship with our earthly parents and our approach to them may be in more familiar terms than our relationship with our Father-God, it does not seem suitable, in the Editor's opinion, to carry out our private devotional times with God with stereotyped prayers. Of necessity there must be personal matters for thanksgiving, petition, and intercession that cannot be embraced in prayers that others have prepared or written for us, or that we have written for ourselves, or have used upon other occasions. "Let us therefore come boldly [freely, with confidence] unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

A true Christian experience is the walk of faith in fellowship with the Lord Jesus Christ.

BOOK REVIEWS

by FRANK E. GAEBELEIN

Answers for Inquiring Christians. By Philip E. Howard, Jr., Litt.D. Fleming H. Revell Company, Westfield, N. J. Cloth binding, 167 pages with index. Price, \$2.00.

In this valuable book, Dr. Howard has collected some of his answers to questions asked by readers of *The Sunday School Times*. Few religious publications are read with more care than this weekly which occupies such a unique place in present-day evangelical life. The compilation making up the present volume covers a wide area of subjects related both to Christian doctrine and Christian living. Dr. Howard's answers are notable for consecrated commonsense and spiritual discernment. Especially refreshing is his fine balance in the dealing with difficult subjects. He has the ability to say much in comparatively few words. His style is one of distinguished clarity. It is a privilege to recommend the purchase of this book to the readers of *Our Hope*.

by RAY C. STEDMAN

Pathways to Power. By Merrill F. Unger. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 160 pages. Price, \$2.60.

Many mature Christians have discovered that devotional books, though fine in themselves and containing much that is helpful, can and do often become the enemy of the best in spiritual development. This is because the books are used in place of the Bible rather than leading the reader into the Word itself, the fountain-head of all spiritual nourishment. Here is a book that should prove highly effective in encouraging spiritual growth, for it is eminently Bible-centered. As the title suggests, it is a guide to the pathways to power, not an attempt to be a pathway itself.

It is refreshing to find a scholar of Unger's ability producing a book like this. Each page is redolent with the fragrance of the author's own experience in the pathways of fellowship, growing out of his sane and scholarly acquaintance with Scripture. Whether he is pointing the reader to the pathway of prayer, of knowledge, of faith, of consecration, or of service, his exhortations are neither coldly rhetorical nor warmly vague but are practical, dependable, and sympathetic, rising out of great and basic biblical principles.

This is not a book for the library—it is intended for the bedside or the kitchen table. There is a blessing for the reader on every page; it is indeed the key to the Christian's secret of a power-filled life.

The Westminster Pulpit. By G. Campbell Morgan, D.D. Fleming H. Revell Co., Westwood, N. J. Cloth binding, 351 pages. Price, \$1.00.

At long last here is volume one of the first reprint of the great preaching of Dr. G. Campbell Morgan. Subsequent generations may well term these the greatest messages of the twentieth century. Without question they deserve the widest circulation as splendid examples of the best in expository literature.

For thirteen years, from 1904 to 1916, Dr. Morgan held the pulpit of the large Westminster Chapel in London, England. His sermons were published each week in *The Westminster Pulpit* and were of international influence. It was unthinkable that they should not appear in some permanent form but, until Dr. Morgan's death, such was not possible. The present publishers have put the entire Christian world in their debt by at last realizing that goal. The complete set will consist of ten volumes.

This first volume contains twenty-six messages, each flaming with the truth and passion that marked whatever Campbell Morgan said or wrote. For penetrating incisiveness and crystal clarity he was without peer among Bible expositors. It is to be hoped this present series of messages will help to kindle anew the fires of expository preaching. A warm introduction by Dr. Wilbur M. Smith gives interesting background on the life and influence of Dr. Morgan. It is to be regretted that the publishers did not include the texts for each message, in the Table of Contents.

Ruth, the Romance of Redemption. By J. Vernon McGee, D.D. Van Kampen Press, Wheaton, Ill. Cloth binding, 158 pages. Price, \$2.00.

For many Christians the books of the Old Testament are an unexplored wilderness. Sometimes a nodding acquaintance with Genesis, the Psalms, and some of the Prophets exists, but the rich treasures of the other books are simply unknown. Among the richest of these is the little book of Ruth, a bright gem of love and kindness shining out from the darkness of the period of the Judges. Dr. McGee's little volume opens up the riches of this book in a most interesting and heart-warming fashion. Without ever lapsing into dullness he points out the fourfold aspect of the book: historically, genealogically, dispensationally, and doctrinally. Then, in line with the title, the author traces the romance which so beautifully portrays the wonders of redeeming love. The truths of redemption in Christ are never made so clear as here.

Every Christian, desiring to realize anew the warmth and power of God's love for him, will find what he seeks in this commentary on God's love story.

Philippians, Where Life Advances. By Roy L. Laurin, D.D. Van Kampen Press, Wheaton Ill. Cloth binding, 208 pages. Price, \$3.00.

"The City of Philippi was a geographical frontier of the first century, an outpost at the periphery of the empire. In the same manner the Epistle to the Philippians contains the dimensions of a new spiritual frontier." So the author introduces his fine treatment of this little epistle of joy and life.

This is another in Dr. Laurin's "Life" series. It is a helpful and sometimes brilliant approach to this perennial favorite among Bible books. The book is considered by chapters, revealing the Christian's Source of life, his Ideal for life, his Object in life, and his Peace in life. The treatment is refreshingly practical, abounding in helpful illustrations. The book is a trustworthy guide to Philippians and a fine stimulant to growth toward Christian maturity.

by W. HERBERT BROWN

The Holy Spirit's Ministry. Compiled by C. Wade Freeman. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 149 pages. Price, \$2.00.

This book contains a series of eleven addresses given at the Evangelistic Conference of the Baptist General Convention of Texas, in January, 1954. The topics and authors are as follows: "The Holy Spirit Convicts," T. Lamar Mathis; "The Holy Spirit Presents," Paul Brooks Leath; "The Gifts of the Holy Spirit," Stanley F. Wilkes; "The Fruits of the Spirit," E. D. Head; "The Holy Spirit and Personal Evangelism," Warren Walker; "The Holy Spirit and Preaching in Evangelism," Irise J. Northcutt; "The Holy Spirit and Preachers in Evangelism," R. C. Campbell; "The Appeal and the Holy Spirit," Billy Graham; "The Person of Power," W. R. White; "The Primacy of Power," Sidney W. Powell; and "The Holy Spirit and Indwelling Power," W. A. Criswell.

One's first impression upon reading this book is that its authors are brethren in Christ. No sectarian "plugs" are introduced. Apt and useful illustrations have been gathered from Scripture and from prominent Christians in various denominations. Billy Graham's message on "The Appeal and the Holy Spirit" broadens out into "the qualifications for a soul winner." W. R. White lists practical suggestions for special filling for specific needs. If every preacher, every Sunday school teacher, every personal worker, and every denominational servant would digest and practice this book, we might have mighty revival and spiritual awakening in the land.

One could wish for a few improvements in these soul-stirring challenges. A reference to Spirit baptism in I Corinthians 12:13 should be guarded more carefully from confusion with water baptism. One reference to "ushering in the kingdom" and no reference to the second coming of Christ reveal a needed recognition of the "blessed hope." A twelfth message, with definite Pauline instructions on how to appropriate and enjoy the power of Pentecost, would have avoided some possible dangers and greatly strengthened the series.

Above all, read your Bible

LETTERS

Till He Come

To the Editor:

We are in Mr. Kehoe's debt for his informative article, September issue, but feel he has not proved his points as the Lord's Supper being continued in the period between the Coming of the Lord for His Church *before*, and *with* His

saints *after* the Tribulation, and also during the Millennium.

1. The purpose of the Lord's Supper is:

- (a) To announce His death, and
- (b) in so doing to recall Him to the hearts and minds of His people during His ab-

He will be present there will be the ordinance.

2. 1 Corinthians 11:26, therefore, gives a time limit: "He come."

3. The cup of which the Lord said He would not drink again "until" was surely a cup connected with the Passover, as is clearly seen in Luke 22:15-18. Verses 19 and 20 refer to the Lord's Supper, thus distinguishing it from the Passover. At first sight Matthew 20:29 and Mark 14:25 may appear to prove his point but, if the Lord had meant that the Supper would be continued in the kingdom, I think He would have spoken of "eating the bread as well as drinking the cup." In saying, "Christ ate and drank the Supper" and "announced He would eat and drink no more with them till the kingdom of God had come," Mr. Kehoe is mixing statements concerning the Passover with those relating to the Supper. Only rarely (the Supper being one case, and 11 Samuel 23:17 another), is the cup indicative of "blood." Generally the cup indicates "joy"; hence I think the cup the Saviour reserves for the kingdom is the cup of full joy of that day.

No doubt after the true Church has gone, unbelief will continue with an idolatrous "Mass," sacraments, etc., until they apostatize entirely.

4. Mr. Kehoe deduces from the fact that Jewish disciples only were present at the first Supper that it will continue after the Rapture. This proves nothing, for if the Supper continues into the kingdom, then the whole nation (being all saved) would be entitled to participate in it, and not merely a handful of disciples.

MARK H. PRIOR

Chichester, Sussex,
England

Inside and Outside

To the Editor:

Some months ago (April issue) you published a letter from Mr. H. Whitten, in which he suggested that the names of your overseas representatives, which were carried inside the old cover, should be restored in the new. To this you replied: "... their names will appear again shortly."

Again, some months ago (June issue), letters appeared over the signatures of Sir Ernest W. Petter and Mr. A. Pierson Curtis, proposing that the sub-title, "A Testimony for Our Lord Jesus Christ," ought to be placed once again on the outside cover instead of inside. To this you responded: "Genuinely prayerful thought is being given to restoring the sub-title to the front cover."

It is now October. I have been watching for these changes and "shortly" has become six months, whereas the "genuinely prayerful thought" seems to have brought a negative response to your mind.

I still think these were splendid suggestions.

H. BRIGHAM

Auckland, New Zealand

¶ For technical and other reasons, these changes sometimes take time. However, before Reader Brigham's letter was written, an entirely new design had been drawn for the front cover, on which "A Testimony for Our Lord Jesus Christ" appears; and plans were made for the addition of the names of our overseas representatives, on the second cover. Be patient a little while longer. The new dress will be introduced with the new year, on the January issue.—Ed.



Frank E. Gaebel, Publisher

E. Schuyler English, Editor

Editorial Notes

HEARKEN, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him" (Psalm 45:9, 10).

This beautiful Psalm, so blessedly deep, reveals to us the King Messiah, the Lord Jesus Christ. We brush aside the vain babblings of critical and infidel men whose inventions, under the guide of scholarship, have denied this. Even the most ancient Jewish commentators have always held that this inspired song shows forth the victorious, glorious King of Israel. But there is a higher authority than ancient Jewish comment, and that is the Holy Spirit, who put these words into "the pen of the ready writer," and who tells us in the New Testament that He who is addressed as King with a sceptre of righteousness is our Lord (Heb. 1:7-9).

What a wonderful picture it is we face in the opening verses of this Psalm! He is fairer far than the sons of men. Some ancient versions of the Old Testament have rendered it by "beautiful! beautiful!"—a double exclamation in place of "fairer far." He is also "altogether lovely." Grace is poured into His lips.

Then we behold Him as the coming One, the victorious King, with the sword at His thigh, appearing in glory and majesty. He comes to execute judgment because the grace which poured from His lips was rejected by man. He comes "in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

(II Thess. 1:8). He comes to receive the throne and the kingdom; the sceptre of righteousness will henceforth rule.

But He is not alone. He has fellows, those who are associated with Him, who are partakers with Him in the glory and the kingdom. His associates are His saints, those who come with Him, who are manifested with Him in glory. Every child of God, saved by grace, belonging to Him, can say in fullest assurance, even as our own heart speaks in penning these words: "I shall be there."

After that we hear of the queen arrayed in gold of Ophir. She occupies the place of honor at His right hand. With her are the King's daughters. The queen is the remnant of Israel, saved by grace when the King comes back, reinstated into the former relationship, taken back as the wife once set aside. The King's daughters, who surround the queen, are the converted nations. It is a great vision of millennial times. Israel is re-married unto the Lord; and the nations of the earth are joined unto the Lord, the subjects in His kingdom.

This earthly scene and the future relationship of converted Israel is a type also of another heavenly scene and heavenly relationship. The Church is not only Christ's Body but His Bride also. Her destiny is to become in glory the Lamb's wife. While converted Israel is joined to the Lord in an earthly relationship, with the throne on earth, the Church is joined to the Lord in a heavenly relationship, with the throne over the earth in the New Jerusalem. Israel becomes the queen on earth; the Church, at the marriage supper of the Lamb, becomes the Lamb's wife in heaven. "And I heard as it were the voice of a great multitude, as if the voice of many waters, and as the voice of many thunders, saying, Hallelujah, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints" (Rev. 19:6-8). These are the nuptials of the Church in Glory.

It is the exhortation to the Church, which has been lifted so high, that attracts our attention. She is to forget her

kindred, her people, her father's house, all that is behind and past. She must be given wholly and fully to Him. "He is thy Lord, and worship thou Him." He claims the entire affection, as well as the adoration and worship of the heart. This will be His loving demand of Israel; this is His loving claim on us. "He is thy Lord; worship thou Him"! Every heart who knows Him answers joyfully: "Thou art worthy! Thou art all! Thou art all for me; I want to be all for Thee. 'Thou, O Christ, art all I want; more than all in Thee I find'." Yet how little we know of this in a practical way! We quote the words of another, F. W. Grant:

A simple truth, therefore, this should be to the Christian, and scarcely needing much enforcement. Yet it *does* need some. How few of those who have turned to Him, yea, and found answer from Him, in the deepest need of their souls, have yet frankly taken Him for all other needs! How many have to find cistern after cistern of their own cracked in the hewing, before they apply themselves in full earnest to their *own free fountain of living water!* How little is it understood that *Christ and nothing else* will more than satisfy, when Christ and a great deal else to supplement Him will only bring one down to near starvation! Yet should it be difficult to see that a Christ honored and trusted as all-competent will justify that trust, when a Christ dishonored by other makeweights will seem to justify nothing but the distrust!

Somehow these words have been ringing in our own heart: "*He is thy Lord; worship thou Him.*" Are they not of special meaning in these solemn days? A few steps more and we may be face to face with Him. Oh, let us in faith realize His lordship over us as never before! Let us give Him the pre-eminence in our little lives and seek and find in Him our all in all. He is our Lord. We are not our own; we belong to Him. Let Him exercise His blessed lordship over our lives in *all things*. He is our Lord. Let us trust Him. He is our Lord. Let us serve Him. He is our Lord. Let us magnify and exalt His holy and ever blessed name.

And worship thou Him! Sweetest of all hours on earth, when our hearts are bowed in worship and we praise Him! It is the highest and best desire and exercise to worship Him. The worship may be feeble now, but the day is nearing when what it means—"He is thy Lord"—when we shall worship in His presence.

—From the writings of the founder, A. C. G., 1933



God's Program

There is a familiar passage in the Book of Acts which reveals, in a succinct way, the order of present and coming events in the divine program. The words were spoken by James at what is frequently called "the Council of Jerusalem." Peter had reviewed how he, the apostle of the circumcision, had been used of God to take the Gospel to the Gentiles for the first time (see Acts 10). Then Paul and Barnabas rehearsed how God had wrought wonders and miracles among the Gentiles by their ministry. After a period of silence, James arose.

"Men and brethren," James stated, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, who doeth all things. Known unto God are all His works from the beginning of the world [ages]" (Acts 15:13-18).

The first thing in this program is that which is coming to pass now in this present age, a divine work which began on the day of Pentecost and still continues—the taking out, from among the Gentiles, of a people for God's name. It started through Peter, the apostle of the circumcision, in the house of Cornelius, was acknowledged by James at the council of Jerusalem, and was revealed to Paul, the apostle to the Gentiles, and by him to us in his letter to the Ephesians: "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). For the very purpose of baptizing all believers in Christ into one body, the Holy Spirit was poured forth at Pentecost, as stated by the Apostle Paul elsewhere: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles; and have been all made to drink into one Spirit" (1 Cor. 12:13). The Church began at Pentecost when the Spirit was given. The first

believers were all of them Jews, but soon Gentiles were also baptized into the one body, the Church.

Some would have us believe otherwise, telling us that there is nothing about the Church in The Acts, that the seven churches of Revelation 2 and 3 are yet future and will be composed of Jews only, that the Church is not the bride of Christ, etc. They declare further that the passage in Acts 15, cited above, has nothing to do with this present age but reveals the order of events as they will take place in the end times only, and that this portion of Scripture is wholly in consonance with the prediction of Amos 9:11, 12 and is Jewish and not for the present age.

But Amos says nothing about a people being taken out from among the Gentiles for God's name. Neither do we read in his prediction the words: "I will return." In fact, James nowhere states that the calling out of the Gentiles and the words, "I will return," are a portion of Amos's prophecy. He simply ties in his remarks in Jerusalem with the prediction of the prophet, saying: "To this agree the words of the prophets; as it is written, *"After this I will return . . ."*

After what? After the work of taking out from among the Gentiles a people for His name; *then* the Lord will return. This is the second feature of the divine program—the return of the Lord.

The return here spoken of is clearly our Lord's coming to earth in power and great glory. The translation of the Church had not yet been revealed when James made his utterance. Neither did any of the Old Testament prophets know anything concerning the rapture. However, the coming of the Lord alluded to by James, when He will turn graciously to His people Israel, is written not only in one of the prophetic books of the Old Testament, but in virtually all of them. When the Gentiles have been visited for the out-calling of a people for His name, *after this* the Lord will return to the earth in glory.

The result of Christ's return will be the rebuilding and setting up of the tabernacle of David, that is, the establishment of the Messianic kingdom, in accord with the divine covenant made with David (11 Sam. 7). Thus will be ful-

filled the promise made the Mary, the virgin-mother of our Lord: "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 1:32, 33). This is the third part of God's program.

The fourth is this—that the residue of men, the Gentiles, will seek after the Lord. When the Lord Jesus Christ returns and sets up His kingdom, the Gentile nations will seek Him and will come to the knowledge of Him. It will not then be a taking out of a people *from among* the Gentiles, as in this present age, but the nations will turn to the Lord, whose glory will cover the earth as the waters cover the sea. This will be during the Millennium. Of this Isaiah wrote long, long ago: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted over the hills; and all nations shall flow unto it" (Isa. 2:2; cf. 11:10; 60:5; 66:23).

How clearly, and with what simplicity, the Spirit has revealed these great truths in God's Holy Word! If we would only follow the plain teaching of the Scriptures concerning the divine program, and all things revealed in them, there would be less confusion among the saints, and less discord.



How to Walk

The first steps of an infant are uncertain, to say the least, and he is likely to experience quite a few falls before he learns and has the strength to walk properly. Sometimes also the babe in Christ begins his Christian life with uncertain steps and knows what it is to stumble. However, as time passes he should discover, as does the child in his physical development, to walk in a proper way—a way that is worthy of his standing before God.

Thrice in the New Testament we read of walking in a worthy manner: (1) "walk worthy of the vocation wherewith ye are called" (Eph. 4:1); (2) "walk worthy of the Lord" (Col. 1:10); and (3) "walk worthy of God" (I Thess.

2:12). To "walk," in the New Testament, is to *live* or to *conduct oneself*, and it will be profitable to consider these three exhortations.

(1) "I therefore, the prisoner of the Lord," says Paul, "beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1). The apostle has just made known one of the greatest revelations God has been pleased to give to redeemed men and women, from which we learn that God's calling to His blood-purchased people is to be like His beloved Son. If our walk is to correspond with our vocation or calling, it must be like His walk while He was here on earth, who was "meek and lowly in heart" (Matt. 11:29). So ought we to be. Thus the apostle tells us, concerning the worthy walk, that it should be "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (vss. 2, 3).

(2) "That ye might walk worthy of the Lord unto all pleasing," the apostle prays in writing to believers in Colosse (Col. 1:10). Certainly there should be no Christian who does not long to please the Lord. And how may we do this? By "being fruitful in every good work [and] increasing in the knowledge of God," as the verse tells us. We displease the Lord when we do not maintain good works, works which are God-honoring and Christ-centered, in which we have been ordained of God to walk, unto which we have been "created in Christ Jesus" (Eph. 2:10). Furthermore, it is displeasing to the Lord when we do not increase in the knowledge of God since, as our Lord said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3).

(3) "That ye would walk worthy of God," says Paul, "who hath called you unto His kingdom and glory" (1 Thess. 2:12). God has called us "unto His kingdom and glory"; we enter His kingdom and become identified with His glory through the cross of His Son, our Lord Jesus Christ. In Paul's day, and today too, there were many who walked as "the enemies of the cross of Christ" (Phil. 3:18). Not only did they reject the Son of God but they scorned it and stood in opposition to God's redeeming grace. Surely the Christian

will not walk in such a way but worthy of God, as a child of the heavenly Father and an heir of His eternal kingdom.

As we have received Christ we are to walk in Him (Col. 2:6); we are to walk in newness of life (Rom. 6:4); we are to walk in love (Eph. 5:2); and we are to walk in wisdom and honesty toward the world (Col. 4:5; I Thess. 4:12). We *do* walk in the light (I John 1:7); we are to walk in the truth (III John 3).

Instruction for the worthy walk is found in God's Holy Word. Empowerment for the worthy walk is given by the indwelling Holy Spirit. "For we walk by faith, not by sight" (II Cor. 5:7). "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

How needful it is that we, the Lord's waiting people, never lose sight of these exhortations! "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16). May God help us to maintain a worthy walk—worthy of Him, worthy of His Son and our Saviour, and worthy of our heavenly calling in Him.



Man's Only Work in Heaven

A minister in a certain large city was making his monthly visit to one of the wards in a great hospital. An aged Christian woman patient, seeing this minister for the first time and aware of the fact that, even among those who have been ordained of men and serve churches are some who have never been born again, decided to speak to him and to discover for herself wherein his faith rested.

"Sir!" she addressed him. "What work of man will be in heaven?"

"There will be none, dear lady," he replied.

"Oh, but there will!" was her quick response. "I wonder that you cannot tell me what it is."

The minister, a truly godly man, was puzzled by her question. "There will be no work of man in heaven, I assure you," he said. "Our salvation is entirely by grace

through faith in Christ, and no work of man will enter heaven."

"Sir," said the aged patient, with tears in her eyes, "one of man's works will be there--nailprints in the hands and feet of the blessed Saviour. That is the only work of man that will be seen in heaven."

"How true!" the preacher exclaimed. "And to think that I myself helped to wield the hammer, by my sins!"

This is a solemn fact for any child of God to recall and contemplate.



Stigma on Evangelism

This editorial will grieve many and will shock and offend some. It was not easy to write, and doubtless we shall be accused, in publishing it, of revealing to the world the sins of the saints. The time has come, however, when someone must speak out strongly against certain practices which are bringing disrepute upon evangelism and doing great injury to the cause of Christ. Faithful and honorable evangelists and Bible teachers dare not tell of these things lest they be charged with jealousy, cantankerousness, and lack of Christian love and grace.

The subject of which we speak, which is causing much grief to many Christian leaders, is that of dishonesty, guile, and covetousness in evangelism, a condition that is mounting in this era of mass meetings and statistics. Thank God, there are honorable and consecrated evangelists; yes, many of them. There are others, however, whose craving for prestige, popularity, and financial reward are causing havoc in churches throughout the land.

Here are a few actual examples of the carnal practices of some of these men. The Editor knows beyond shadow of doubt that what is here related is factual. He is fully acquainted with the names, places, and circumstances. It will serve no special purpose to identify them, however, since these cases are but samples which could be multiplied a number of times.

(1) *False statistics.* An evangelistic party of two visited a

small city in the East. During the course of an eight-day campaign, one of the men spoke at a special rally of Sunday school children. There were slightly over 700 present, all under twelve years of age. This man led the children in some choruses, sang a solo, and then told, in a rather clever and very graphic way, an Old Testament story. The Gospel was not brought into the message, and the name of Christ was not mentioned. When he had finished the story, he asked the children to close their eyes. Then he led in a short prayer, following which he urged all the youngsters to listen attentively.

"How many of you want to be good Christians?" he inquired.

Virtually all of the youngsters raised their hands. The service was then closed.

In a report of this meeting, made several weeks later, the evangelistic party announced the conversion of more than 1,000 people in this particular meeting. This is so patently dishonest that we cannot believe that the misleading figure was given other than wilfully. In the first place, there were not 1,000 boys and girls at the service; in the second place, most of them were from orthodox churches, some already being members of those churches by confession of faith; in the third place, the Gospel was not presented at this meeting; in the fourth place, the Gospel invitation was not clearly given; and in the fifth place, the raising of the hand is no proof of conversion.

(2) *Greed in financial arrangements.* An evangelistic party of three was invited to a local church in a town in the Mid-West for a two-weeks' campaign. Regarding financial arrangements, it was mutually agreed that (1) the expenses of the meetings (advertising and accommodation for the evangelistic team) would be raised through the early offerings; (2) the evangelists would receive a "love offering"; and (3) the evangelist himself would announce the offerings each night. This he did, and always he told the audiences that the collection was for himself and his expenses.

During the second week of the campaign, when the inexperienced young pastor of the church inquired whether sufficient money had come in to pay for the advertising and

the hotel bills, he was told that he should not worry but have faith in God.

At the end of the two weeks, the evangelist and his two helpers left the town with somewhere near \$3,000, with the complaint that this was mighty small thanks for their labors. They told the pastor that since what they had received would hardly take care of their traveling expenses (from a city less than 200 miles distant!) and their personal needs, the church would have to raise the money for the advertising and hotel.

The Gospel was preached during this campaign and some souls were saved. But the Gospel was not lived by the evangelists, and it is doubtful whether the young pastor and the officers of this church will invite another evangelist for a long, long time.

(3) *Deceitfulness.* A church in the South invited a young evangelist for a series of meetings. Included in the advance notices that this young man sent to the pastor of the church was a list of educational degrees and foreign travel that astonished him, but nothing whatever about the evangelist's experience with the Lord.

During the course of the engagement the visiting preacher, in private conversation, displayed such ignorance about a number of topics of rather common knowledge, that the pastor became exceedingly suspicious of the genuineness of the Master's degree that the evangelist claimed to have earned in a large secular university.

Several months later, when the pastor visited the city where the institution is located, he called at the Registrar's office and made inquiry about the record of the evangelist. Even though the pastor had doubted the authenticity of the avowed degree, he was amazed to discover that the university had no record whatever of the evangelist's ever having been enrolled in either its academic or graduate departments. Need anything more be said on this matter?

"These are extreme cases," someone will say. Yes and no; they are extreme in degree, perhaps, but not in kind. In the matter of falsifying figures, is a small exaggeration less sinful than a large one? Both are lies. And what warrant is there for statistics in any event? Upon the subject

of greed, is it any less displeasing to God for a man to have his eye upon a hundred dollars instead of one thousand? It is love of money in both instances. As to prestige, is it a lesser defection to seek the praise of men by exaggerating one's experiences than by making a false claim to an educational degree? Both are of the flesh; both are sins against Almighty God.

The stark fact is that, in large or small measure, misrepresentation, covetousness, dishonest methods, and self-interest abound in the evangelistic field today. The Editor believes that the men who have been used as examples in the paragraphs above, and many others who are guilty of such practices, are saved men. Their behavior is not such as becomes the Gospel of Christ, however. They have allowed themselves to be ensnared by the flesh in their eagerness for popularity and prestige, and the desire for material things. They preach the cross of Christ but they do not live what they preach. Their actions, when discovered, are revolting to mature Christians, harmful to young Christians, a ready weapon in the hands of cynics, odious to the world in general, and surely a stench in the nostrils of God. They also serve as a strong barrier to the ministry of faithful evangelists who are sometimes judged by the unhappy reputations of the unfaithful ones.

Sad to say, a great many cases that have come to the Editor's attention have to do with young evangelists and song leaders—in the low thirties or less. Two Scriptures, concerning which we have had occasion to remark upon more than one occasion, come to mind; 1 Timothy 5:22, and 1 Timothy 3:6. The Church must be careful to "lay hands suddenly on no man," surely "not [on] a novice, lest being lifted up with pride he fall into the condemnation of the devil."

What is the answer to the problem? The Church must be careful upon whom it lays its hands, and Christian leaders must rebuke those who engage in such practices as herein described, or the slightest tendency toward such practices, firmly but in the spirit of love and grace. Believers in general must display less excitement about a speaker's past sins and worldly activities, and in his present prestige, and

more interest in his godliness and knowledge of the Scriptures. And those who are engaged in proclaiming the Gospel of Christ must not only remember that it is the injunction of the Bible to "provide things honest in the sight of all men," but that it is not of God to boast, save in the cross of our Lord and Saviour Jesus Christ.



Spelling It Out

In a city in Georgia there lives a young married couple, Christians whom we shall call William and Mary. Both the husband and wife were brought up in Christian homes. They had been faithful in church attendance, and had Bible reading and prayer together daily. But, apart from expository helps that they read from time to time, they seemed to get very little out of the Bible for themselves.

How different it was with Mandy, their old colored cook, seventy-five or more years old! Whenever she picks up her Bible—and that is whenever she has a minute to herself—her face seems to light up radiantly, and her manner at all times expresses an inner peace that passes understanding.

One day William said to the cook: "Mandy, how it is you get so much out of the Bible? You know that we read it too, but you seem to find things in it that we never see."

Mandy hesitated a moment. Then she said: "Well, suh, Ah guess its cuz Ah'm not edjicated like you is. Ah don' know very much, and Ah has to read slow, spellin' out each word, an' prayin' a whole lot. You knows such a lot that you kin read fas' and it don' sink in so good that-a way."

William and Mary saw the point, and it has helped them immeasurably--to go slowly and to pray a whole lot! If you want to get more out of your Bible reading, perhaps you will find a hint here as to how to do it.



The Editor's Book on Hebrews

In the November issue we announced the forthcoming publication of the Editor's new book, *Studies in the Epistle to the Hebrews*, and urged our reader-family to be on the watch for further announcement as to its publication date and price. There has been some delay but we have every expectancy that the volume will be ready in February. And we are

sure that we shall be able to give information, in the February issue, as to the retail price of the book.

Please pray that God will be pleased to give wide reading to this exposition.



Missionary Subscription and Book Funds

Thank you very much for donations to the Missionary Subscription Fund during October. We are grateful to you for your faithful stewardship. And now, as the new year begins, we trust that you will continue in your gracious and generous fellowship in this respect, for not only do we want to renew the subscriptions of 1954, but there are additional servants of the Lord to whom we should like to send the magazine. Pray for this ministry, please.

Listed below is a tabulation of contributions to the Subscription Fund. There were no gifts to the Book Fund in October.

OUR HOPE MISSIONARY SUBSCRIPTION FUND, October, 1954: Nos. 54-98M, \$3; 54-99M, \$3; 54-100M, \$6; 54-101M, \$3; 54-102M, \$10; 54-103M, \$2; 54-104M, \$2; 54-105M, \$10; 54-106M, \$7. Total, \$46.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler English:

Jan. 18-23—St. Petersburg, Fla.: Central Presbyterian Church, 1st Ave. and 26th St., North (Dr. Edward R. Barasrd, Pastor).

Dr. Frank E. Gaebel:in:

Jan. 9—Collingdale, Pa.: Grace Reformed Episcopal Church; morning.

Jan. 16—Philadelphia, Pa.: Cedar Park Presbyterian Church, Limekiln Pike at Upsal St. (78th Ave. west of Ogontz); morning and evening.

Jan. 17—Pittsburgh, Pa.: First Presbyterian Church, Men's Club; evening.

Dr. Homer A. Hammontree and Mr. Paul Beckwith:

Jan. 4-9—Evansville, Ind.: Evansville Rescue Mission.

Jan. 15-23—Grand Rapids, Mich.: Mel Trotter Mission.

Jan. 24-30—Birmingham, Ala.: Southern Bible College.

John B. Marchbanks:

Jan. 2-6—Hendersonville, N. C.: Calvary Baptist Church.

Jan. 7-9—Eryson City, N. C.: Great Smoky Mts. Bible Conference.

Jan. 12—Asheville, N. C.: Asheville Bible Church.

Jan. 13-16—Fontana Dam, N. C.: Fontana Community Church.

Jan. 22, 23, 29, 30—Bryson City, N. C.: Conference Center.

True, acceptable service to God will not be that which would call attention to itself but that which, unnoticed and humble, will point souls to Christ.

How is the Bible inspired? Were its writers mere automatons? And why do we have different versions of the Scriptures? How can they be divinely inspired when they differ in certain places? Read the answers in

WHEN GOD SPEAKS

by **GEORGE WELLS ARMS***

IF THERE is a God, it must follow as night the day that He has a Word. A God who does not or cannot communicate with His creatures is no more good to man than no God at all. To say that we believe there is a God but do not believe that He has a Word, is to make the Creator of ourselves and this universe less than ourselves. Then there is no God! He who made man, mind and heart, intellect and will, who gave man a word whereby he might communicate with others, surely has a Word whereby He does and can speak to us. To say that there is a God, and then to deny that this God has a Word, is to join the ranks of the deists and atheists.

Since a word is of no value unless it is communicable, if God has a Word it must be made accessible and known to man or it is as though He had no Word at all. This means that His Word must be in human speech so that we can understand it. Being His Word, it must therefore reveal God, be authoritative, absolutely true, under God's guidance, telling man what he otherwise would not know, hence inspired, breathed into by the Holy Spirit. This Word is the Scriptures of the Old and New Testaments. There is no other Word that fulfils such conditions and makes such claims. Spurious imitations have been produced claiming like inspiration and authority. They bear no test of antiquity or time, and vanish like mist before the morning sun. "By

*Dr. Arms, Pastor Emeritus of the Bedford-Central Presbyterian Church, Brooklyn, N. Y., now resides in Lansdowne, Pa., and gives much of his time to writing articles on biblical subjects.

their fruits ye shall know them." "The Word of God abideth forever."

Nor is there any substitute for this written Word. Men say that God speaks in nature, in the works of His creation; and He does. But nature is not enough. A man moves into a house where much of the builder's character is revealed by his workmanship, but the man does not know the builder and might not recognize him if he saw him. That knowledge must come by personal revelation, and that comes only by word. If someone gives the man a Book which tells about the Builder, His ways and plans, quoting the Builder again and again ("Thus saith the LORD" is quoted 846 times in the Old Testament, and the name Jehovah appears there 6,855 times) with the Builder's approval and authority, he knows much more about the Builder. But should the Builder's Son pay this man a visit and say, "I am the One concerning whom the Book bears witness, and if you have seen Me you have seen the Builder, My Father; for We are alike, We are One (John 5:39; 14:9; 17:21)," then the occupant of the house knows personally both the Creator and His Son through the Word, both written and living. Should a man come having no credentials and calling himself the Builder's Son, he might well be an imposter. It is the Written Word that bears witness to and thus guarantees the living Word; and, in turn, the living Word which bears witness to the written Word.

Moreover, a word is the expression of one's self. We are what we think, and it is the word which expresses thought. "Out of the heart the mouth speaketh." We think in words, we speak in words. Yet even speech is not enough, for "words break through language and escape." Our whole personality becomes expressive. A winsome smile, or a look of daggers, knows no language yet is most eloquent. Thus the full Word of God, to be made complete, must become incarnate. "The Word became flesh, and dwelt among us, and we beheld His glory" (John 1:14). This Word can become incarnate only in man because God made man in His own image. God can make an ass to speak, but a dumb beast cannot say: "He that hath seen Me hath seen the Father" (John 14:9). This is the glory of man, that God can take

upon Himself man's nature; and this is the condescension and love of God, that He thus reveals Himself to us, fallen from grace though we are. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1).

To say that God speaks directly to the human heart is not sufficient. He does; but there must be a confirmation that it is He who speaks to which we may appeal, lest it be some delusive voice or self-deception. The written Word alone fulfils this requirement. Those who claim an inner light as a sufficient and final authority disagree among themselves as to what that light is, and thus make God a God of confusion. "If . . . the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23).

It is this written Word which we now possess and handle that God in His wisdom has chosen to give us as His Word through men as they were moved by the Holy Spirit (I Pet. 1:21). This is a great mystery, for we do not know how the Holy Spirit thus operated. He did not dictate, for the authors of Scripture were not mere stenographers—the Book vibrates with their own personality. This makes the Word both human, so that we can understand it, and at the same time divine, its writers being moved by the Holy Spirit.

The Bible thus comes to us as the very Word of God, with all that truth, authority, and dependability which God's Word demands. We call this *verbal, or plenary inspiration*, which means that it is inspired to the individual word. The authors wrote as men, using their abilities, looking up their material (Luke 1:3, I John 1:3); at times not knowing whereof they spoke (I Pet. 1:10-13); at times having had revealed unto them mysteries not known before (Gal. 1:20); but always under the direct guidance of the Holy Spirit. This must be so, or else the Bible ceases to be the Word of God. All of this means that, while the Bible comes to us through human authorship, so marvelous is its light, its influence upon the lives of others, its impossibility of being duplicated by man, and its endurance through the ages, that it can only be accounted for by saying that this is indeed the very Word of God.

In saying that the Bible is inspired to the very word—to the very letter says Paul (Gal. 3:6)—and if not so inspired it is not His Word at all, means that this applies to the words as they came from the pens of its authors in the original manuscripts. Since these original manuscripts no longer exist and, for most of us, all that we have are English translations which vary somewhat among themselves, what value has a translation? To which we may answer: "Much every way." One might well ask why, if God is so anxious that we should have His Word, did He not have preserved for us in some miraculous manner those originals, so that we could have them for constant reference? This is man's wisdom, just as Joseph Smith pretended that he had found the original gold plates given by Mormon, which he himself had translated through a divinely given pair of spectacles, all of which were afterwards carried back into heaven! That does not help most people believe in Mormonism; it rather works the other way.

God in His wisdom provided a better way. Instead of miraculously preserving the original manuscripts written on perishable material and now lost, He raises up to these inspired human documents an indisputable witness as to their genuineness, far greater in value than what might be only a questionable single copy. Since there were no printing presses in the early centuries, these priceless words were copied and recopied and scattered abroad. Some were translated, as the early Syriac version. There are now over 4,000 manuscripts of the Bible, or parts of it, made between the second and fifteenth centuries. We have papyri fragments of John's Gospel written in the second century. The *Codex Sinaiticus*, which contains all the N. T. and much of the O. T., was made in the fourth century. No other ancient writings have such a witness. No copy of Homer is earlier than A. D. 1300. There are no original manuscripts of an author so recent as Shakespeare, but only early folios. *The Bible has a better and greater witness than that of any writings of like age.* There are minor variations, of course. I have found typographical errors in my Bible printed in this scientific age. But the wonder of it all is how all these witnesses rise up as a mighty host to bear irrefutable testi-

mony to the one true Word of God. Only the quibbler can reject such evidence; and to do so is to stand self-condemned.

This is God's way to give His Word to the world. He did not inspire a thousand different Bibles in a thousand different tongues, but He gave us one Word, His Word, the source of all. This is our foundation, and we know that our translations are built upon a rock—one Rock. God speaks to the whole human race through His Word which shines with a thousand beams by its translations into every tongue. This is His method.

There was a time when "the whole earth was of one language and of one speech." If it had continued, it would have been a simple matter for every one to read the Word of God in the original. But God saw fit to divide the peoples by giving them different tongues, lest they unite against Him as they strove to do at Babel. In His loving kindness He has given us one Word to be translated into every tongue, that through it we might all come back to our one God, in unity for Him and not against Him. In His Word, and His Word only, can the world ever come back to the Light and be a united people.

We say then that a translation (version) is verbally inspired only in proportion as it renders the true meaning and spirit of the original, which in no way robs a translation of its divine authority. The attitude of many toward the King James Version has become the same as the attitude of the Roman Catholic Church toward the Latin translation, called the Vulgate, made by Jerome about A. D. 400. Through the centuries the Roman Church came to consider it as of final authority, regardless of the original manuscripts. Likewise the King James Version has so stood and blessed mankind through the past 400 years that many have come to feel that it is verbally inspired. As an old lady is said to have remarked: "The King James Version was good enough for the Apostle Paul, and it is good enough for me." Its translators were men of true learning and prayer. We may be sure that they were led by the Holy Spirit. But a change in the meaning of many English words then used, a closer approach to the original manuscripts, a better understanding of languages, makes new translations important and

extremely helpful for a better understanding of the Scriptures. This does not alter one iota the fact that the Bible is the Word of God, without error, the only infallible rule of faith and practice. It does mean that concerning some words or phrases we cannot be dogmatic. But as to the original manuscripts, like our Lord who was human yet without sin, so they are human yet without error.

However, God did not write a Book; He inspired One. There is a difference. He wanted to speak in human language for human beings to understand. This is just what He has done. The Bible is composed of sixty-six books, all of them written by men, but by men "as they were moved by the Holy Spirit" (II Pet. 1:21). The Bible is both human and divine. In this the written Word is like unto the living Word. The Word became flesh that God might reveal Himself through His Son to man. It was this Saviour and Redeemer of men who was weary, thirsty, "touched with the feeling of our infirmities," and at the same time "the Son of God with power." He claimed inspiration, saying: "The words that I speak unto you, they are spirit, and they are life" (John 6:63). And just as the Holy Spirit hovered over our Lord's virgin mother, and over the world at its creation, so this same Spirit hovered over those who wrote the Book. The written Word is in a very real sense also living. It never dies; it quickens (makes alive); it leads, cleanses, rebukes, comforts, gives faith. It is bread, and water, and light. Like the incarnate Word, it too claims inspiration: "All scripture is given by inspiration of God" (II Tim. 3:16). Yet here we find the very heart-throbs of man. We speak of the psalms of David, the letters of Paul, etc.—not the psalms of God, nor the letters of God. Yet such they are. But it is this cry of the human heart in penitence, or need, or trust, or adoration, as set forth through the Holy Spirit, that finds its echo in our own hearts and lifts us to God. These same men also by the same Spirit prophesied of the grace that should come, not knowing what manner of time the Spirit of Christ which was in them did point unto (I Pet 1:10, 11). Marvelous and supernatural!

Verbal inspiration does not mean that we are to interpret every expression with the same scientific accuracy as though

the Bible were a treatise on mathematics. After all, *mathematics is pretty dry reading and offers little nourishment for the soul.* The Hebrews delighted in hyperbole. So, when we come to a figure of speech that their enemies were "as the sand of the sea" (a favorite expression which they even applied to their own numbers), if it were literally interpreted there would not be standing room on the face of the earth. David in his sorrow says that he makes his bed "swim with tears." This is not extravagant language, even though not literal, for nothing less at times can express deepest sorrow. The Bible speaks and talks like we do, but it is always absolutely true. How better could one describe the limits of our world than "the four corners of the earth," which does not mean that the earth is necessarily square or flat! The same Book tells that "He hangeth the earth upon nothing," which is so. We are to read figures of speech as figures of speech, history as history, fact as fact, doctrine as doctrine, prophecy as prophecy, and revelation as revelation. Some parts of the Bible have more value than others. When we translate the Bible for the heathen, we first give them the New Testament, and generally we translate a Gospel before an Epistle. In the human body, a man can live with but one lung or one kidney, or without his gall bladder or appendix, but the heart and brain are very essential. Best of all is the stature of a full grown man. Likewise, best of all is a whole Bible where all the parts are fitly framed together.

Paul had his own literary style and vocabulary, just as John had his. This does not lessen the fact that both men were divinely inspired. The Lord Jesus, as a boy, undoubtedly looked like His mother, which made Him none the less the Son of God. That the Gospels are history and statements of fact is perfectly evident. Jesus Christ was conceived by the Holy Spirit, born of a virgin, performed miracles, died on the cross, shed His blood for the remission of sins, rose again from the dead, and ascended into heaven. Only a small portion of His words and deeds are recorded for us, but sufficient for our life and salvation as illumined and applied by the Holy Spirit.

Christ never wrote His autobiography, nor His sayings, nor a book. He did not have to. He never wrote anything,

except when He once wrote with His finger in the sand. How unbecoming for Him to write a book! Why? Because He is God. God does not write books. He just came here, and lived, and died, and rose again from the dead. That was enough! Without any command from Him, men wrote four memoirs of His life and gave us a handful of His teachings — but sufficient. They told the story of the beginnings of the Church; they wrote personal letters which unfolded all that His life meant; and they gave us The Apocalypse. All this they did as they were moved by the Holy Spirit, God's Word to us concerning His Son. And more lives of Christ, and more books concerning His teaching and the New Testament have been written than concerning anyone else who ever lived. He lives today! To say that God sent His Word into this world and then did not give us a dependable written Word concerning His Son is incredible.

Here in the Scriptures of the Old Testament we find a group of men living in different periods of time and in different places, with no contact one with the other, predicting various details in the life of the Messiah who was to come. After the centuries He steps down out of the picture, fulfilling every detail, and saying: "I am He of whom it has been written!" (see John 5:39). This is beyond the mathematical law of probability and is nothing less than supernatural. It is this which makes the destructive critics hate prophecy. Prophecy is the supernatural water-mark of Holy Scripture which they can neither erase nor duplicate. No other book bears this supernatural seal. It is God who speaks and His Word cannot fail.

Finally, we need to remember that there must needs be a light within as well as a light without. A lantern is of no use to a blind man. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). And the God who gives us His inspired Book gives us His Holy Spirit so that we can understand it (John 16:13). The tragedy is that man seeks to understand the things of God in his own blindness, not knowing that God is more willing to give His Holy Spirit to them that ask Him than parents are willing to give good

gifts to their own children (Luke 11:13). Likewise a man who can see cannot find his way in the darkness unless he has a light without. "The entrance of Thy Words giveth light" (Psa. 119:130); "Thy Word is a lamp unto my feet" (Psa. 119:105). When we let the Book go, we blow out the candle which is the light of the world and of our own souls.

We have no other Christ than the Christ of Scripture, and we never have come to the heart of the Book until we come to Him. He bears witness to the Book and the Book bears witness to Him. As He said to the Pharisees, they search the Scriptures because they think that in them they have eternal life, but they will not come unto Him who is the Life to whom the Scriptures point (John 5:39, 40).

Reading a signboard does not take you to your destination; it simply shows the way. Christ is the Way. He is the eternal Word of God. A word is the expression of one's self, the means of communication, the medium by which we know one another. Christ is God's perfect Word. God can speak no better, no truer, no more clearly, no more profoundly, no more simply than in His Son. "He that hath seen Me hath seen the Father also." "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Therefore this is life eternal, to know Him, and Him whom He hath sent, even Jesus Christ (John 17:3).

Read, mark, learn, and inwardly digest. "Faith cometh by hearing, and hearing by the Word of God." "Man does not live by bread alone, but by every Word that proceedeth out of the mouth of God."

God's Plans

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 for which we grieve with lashes wet,
 Will shine 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.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Electronic Computer

Strange Bedfellows

Buddhist Benefactor

Unorthodox Jew

Irreverent Medol

Normon Vincent Peole

Mark IV. The caption has nothing to do with the fourth chapter of the Second Gospel but is the designation of Harvard University's electronic computer. This machine does not spend all of its time figuring out problems in physics and aerodynamics but, upon occasion, its "brain cells" are thinking about the Bible in Greek.

Rector John William Ellison of the Episcopal Church of the Epiphany, Winchester, Mass., has obtained the permission of the mathematicians of Harvard's Computation Laboratory to use Mark IV to solve the problem of how many variations there are in the 311 Greek versions of the Gospel according to St. Luke.

There are some 4,600 known versions of the Greek New Testament. None are original manuscripts, of course, but all are copies, or copies of copies, or copies of copies of copies of the original writings. Very few are exactly alike, for the copyists omitted or added words, changed spellings, and sometimes made mistakes of other kinds. Mr. Ellison's task is to try to classify "families," thereby discovering what versions were copied from originals or specific copies of the originals. The variations must run into hundreds of thousands, considering all the versions of the Greek New Testament.

The Name Is a Misnomer. The cornerstone of a new building at Rangoon University in Burma was laid recently. The edifice is the headquarters of the Student Christian

Foundation. Somehow the word "Christian" hardly seems to belong in the name. For the man who was invited to lay the cornerstone was Prime Minister U Nu of Burma, the exceedingly devout Buddhist head of an overwhelmingly Buddhist nation. U Nu also helped the cause by the presentation of his personal check for the equivalent of \$1,042.

It is clearly in accord with the Scriptures that those who are Christians are to receive nothing from unbelievers. The Apostle John speaks of this when, in mentioning certain brethren, he commends them "because that for His name's sake they went forth, taking nothing from the Gentiles" (III John 7). Furthermore he declared: "If there come any unto you, and bring not this doctrine [the doctrine of Christ, which pertains to His Deity and the efficacy of the atonement], receive him not into your house, neither bid him God speed" (II John 10). The present prime minister of Burma, a Buddhist, certainly denies the doctrine of Christ and is an unbeliever in Christian truth.

Religion at the Races. The owner of a Roman Catholic bookstore and gift shop, who acknowledges doing about \$50,000 worth of business a year selling statues and other "symbols of the faith," in delineating some of the "items" that are being sold this year mentions a \$100 medal of a veiled woman, with a race horse and jockey "immortalized" below, and the following inscription: "Saint Anita, make me a winner."

This is the sort of thing that makes some people imagine that we are having a "religious resurgence" in America. Perhaps we are! But as has been stated in these pages more than once: "Religious resurgence" is not spiritual revival.

Report on Church Giving. The National Council of Churches of Christ reported receipts in its forty-seven member churches for the fiscal year 1953-54 of \$1.5 billion dollars, \$136 million over the previous year. Largest contributors were the Seventh Day Adventists, with an average yearly contribution of \$173.35 per person.

Just why the Seventh Day Adventists, who deny Christ's Deity, would be in a membership of a council of churches said to be "of Christ," or just why an organization that

thinks of itself as Christian would permit into its ranks a group that disparages the Person and work of Christ, this writer cannot understand. Yet nothing else ought to be expected of a council whose leadership is liberal and Unitarian in fact if not in outward profession.

What of Your Old Testament, Rabbi? "Man would be better off if the hope of a material heaven and the fear of a physical hell were completely brought to an end," says Rabbi Ira E. Sanders of Temple B'nai Israel, of Little Rock. "The earth is the only place to fix our fancy," he adds, but admits "a reasonable hope that in some form, yet unknown, man is immortal." He believes, says he, that the heaven and hell of the Bible are "manufactured out of hatred and fear [and] are as unreal and unnatural as the 'happy hunting ground' of the Indian and the warm place in the earth pictured by the Eskimos."

Like Protestantism, Judaism has its liberals too. They are associated for the most part with the Reform Jews, who compose about 20% of the 5,500,000 Jewish people in the U. S. who are attached to any religious movement. Forty per cent belong to the Conservative Jews, and 4% to the Orthodox Jews. The Conservatives stand midway between the Orthodox and Reform congregations in their allegiance and adherence to the Old Testament.

Norman Vincent Peale and John 3:16. Nearly a year ago, in mentioning the writings of Norman Vincent Peale, we stated that we did not recall ever having seen anything in them concerning the way of salvation and the new birth. A long-time reader of OUR HOPE, the Rev. Arthur D. Hamilton of Bayonne, N. J., sent a copy of the editorial to Dr. Peale. In reply Mr. Hamilton received a letter from Dr. Peale which is before us and from which we quote:

I am extremely sorry that the things I have written have not adequately displayed my faith. . . . My faith is based on John 3:16.

It is encouraging to learn this about Dr. Peale. His writings, more along the line of psychiatry than Christianity, have little in them that reveals saving faith in Christ. The famed pastor occasionally makes some rather strange statements, also. An article appeared about him in *Time* (Nov.

1, 1954) in which he is quoted as saying that he is convinced that "there is no death." He states that he is particularly sure of this because, after his mother died fifteen years ago, she appeared to him one day!

"It was like music," says Dr. Peale, "like a song without words, and she was saying, 'Everything is all right, Norman. I am very happy. This is a wonderful place. . . . This is better than anything you have ever dreamed!'"

It is not our desire to be over-critical of Dr. Peale, but it strikes us that one who is a minister of the Gospel ought to receive his assurance of life after death from the Scriptures and not from visions. With all our heart we hope that Norman Vincent Peale accepts John 3:16 without reservation, that his trust is indeed in the Lord Jesus Christ as the Son of God and only Saviour, his personal Saviour. We shall pray that this is so and that he will be brought to see his responsibility to preach the crucified and risen Lord, for he has great ability.

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 of 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. Brookes.

The Christian does not need either to worry or to be downcast. Neither does he need to seek the Lord's Presence at any special time or place. Always, for him,

THE LORD IS AT HAND

by **GEORGE H. MUNDELL***

THE reality of the statement that "the Lord is at hand" (Phil. 4:5) needs to grip the hearts of God's children today, probably as never before, since the pace of the world is so fast that it tends to keep us from the fulness of the fact that "the Lord is at hand"!

All the great saints of the Old Testament did what they did on a variation of this theme. When God called Abram, He said: "Get out of this country into a land that I will show thee." God had to go with him to show him. From then on God challenged different servants to do something or to go some place by such assurances as this: "As I was with Moses [or Abraham, or Jacob], so I will be with thee." They could look up the history of such a person, see what God did through him and, because God was with him, they were encouraged to go ahead and do like exploits.

In the New Testament the Lord Jesus gives it to us in what is frequently referred to as the Great Commission which is, in substance: "Go ye into all the world and preach the Gospel unto every creature, and lo, I am with you always, even unto the end of the age" (see Matt. 28:18-20; Mark 16:15).

We have that great passage in Hebrews 13:5: "I will never leave thee nor forsake thee." Running all through the Scripture is the proof of the text: "The Lord is at hand." Our God is with us at all times. If we could plant that firmly in our minds and practice the consciousness of the

*Mr. Mundell is the pastor of Maran-atha Tabernacle, Darby, Pa. and a Bible teacher who is active at many conferences.

Presence of God, and count Him as "at hand," there would be at least four things that would develop in our lives.

1. An Attitude of Trust

"Be anxious for nothing." Do not worry about a thing. Can you say: "Well, that's where I stand right now; I never worry about a thing"?

There is only one answer to worry: "The Lord is at hand." If you know that in your heart, if you realize that He is right alongside, as well as within, you can rest in Him and not worry or fret about any single thing. Once you are momentarily conscious of God's Presence, and you practice that until it becomes a reality, then you can be anxious for nothing. You cannot trust God and worry *at the same time*.

The Christian of today has been delivered personally from anxious care and worry. Apart from anybody else or any other thing, there is your own self life. You ought not to worry about yourself. Trust the Lord so that it is always well with your soul, even though testings and trials may come along. "The Lord is at hand."

"Let your moderation be known to all men." The marginal meaning of moderation is *graciousness*, or *gentleness*, or, better still, *attractiveness*. So live your life that it is going to be an attractive life to all men, one that glorifies the Lord Jesus and draws men and women to Himself.

If you go around with a worrisome disposition, you are not attractive to others or to the Lord. He has saved you from worry unto an attractive life: "the Lord is at hand." Be free in yourself because He has saved you. Is your answer an attractive one when you are asked how you are? "I'm fine, and I am praising the Lord"? Maybe there are trials, sickness, troubles, testings. But it is all right: "The Lord is at hand." The Lord knows all about whatever it is, so you are not worrying.

I recently visited a man in a hospital. He was facing the probability of a very serious operation, but there was not a bit of concern about himself. He said, and meant it: "If God wants me to be operated on tomorrow, it is perfectly all right. If I am to go home this way, it is perfectly all right." That man had all kinds of attractiveness. There

was no complaint, no fretting. He had a happy, buoyant testimony to all around him. There was a constant praise, constant thanksgiving. Nobody would go out feeling "down in the dumps" as far as he was concerned. He let his graciousness, his gentleness, his attractiveness be known—his utter yieldedness unto the Lord.

When you get yourself adjusted so that there is no fretting or worrying about yourself, you have to worry about someone else. So the Lord would take others in the deliverance that He has given you. You can commit to the Lord the problems, and testings, and trials that come in other lives, maybe in the home, the workshop, the office, anywhere, but be anxious about none of these things. Just *know* that "the Lord is at hand."

The Christian does not realize how wonderfully well off he is when he has nothing to worry about as far as possessions go. If God has blessed you with great possessions, do they belong to the Lord? If they do, then you need not be concerned about them. The Lord will take care of His own. It is not wrong to be rich, as long as the possessions do not possess you. If you have them and they are at the Lord's disposal, then the Lord can take over, and control, and bless, and multiply.

Have you committed the development of your highest spiritual good to the Lord? Do you worry and fret because you are not growing spiritually as fast as you think you should? Do you realize that the testings and trials that would cause you to worry are the very things that God wants to use to develop your highest spiritual good?

There are four "all" verses of Scripture:

(1) II Corinthians 5:18: "*All things* are of God." No matter what it is, "the Lord is at hand"; you can turn to Him and say: "Lord this is of Thee. Thank Thee."

(2) II Corinthians 4:15: "*All things* are for your sake." Accept it fully.

(3) Romans 8:28: "For we know that *all things* work together for good to them that love God, to them that are called according to His purpose." That purpose is that you be made more like your Lord.

(4) 1 Thessalonians 5:18: "In every thing [or, in *all things*] give thanks, for this is the will of God in Christ Jesus concerning you."

Oh, but does not the devil come and do a lot of things in your life? Certainly he does—plenty of them; and the more you desire to be spiritual, the more you realize that he is about. However, you do not have to accept them from him. "The Lord is at hand."

God allowed Satan to kill ten of Job's children at one time. From a rich man the devil made him a pauper in a day's time. When the tragedy hit Job, he said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I think that Job knew something about this: "The Lord is at hand."

The Scripture tells very plainly that the devil did the damage, but Job did not accept it from the devil. He took it as of the Lord: all things are of God. You and I can take anything and everything because of the fact that "the Lord is at hand." We do not need to be anxious about ourselves, about others, about our possessions, or about our highest spiritual good. "The Lord is at hand." Just talk to Him about it.

2. Prayer

The second thing that the practicing of the Presence of God will produce is a habit of prayer. "In everything by prayer and supplication." A habit of prayer in everything, large or small. There is nothing too small to talk over with the Lord.

Prayer is simple fellowship with God in approaching Him to discuss your daily life with Him. When two people are together they generally talk to each other. "The Lord is at

Did you ever ask the Lord to see that you got a parking place? Did you have a word of prayer in your car: "O Lord, I've got to get close to such and such a place. Will you see that I get a parking place?" I've prayed open many a parking place. Do you think the Lord is not interested in these little things? Try Him and see. Take the One who is with you all the time into confidence in some of the little things of life, and you will be surprised how marvelously He undertakes for you. God wants to have a part in your daily living. You want your own children to talk to you about the little things of life, do you not? Nothing is too small to talk over with God, to plan with Him, to work out with Him. Just make it a matter of prayer, a habit of prayer. Have fellowship with your Lord.

Supplication is the continuance with God for the hard things. You may be praying for unsaved. You may be praying for certain problems to resolve. God does not always give the immediate answer, but He does break through in His time. Supplication is carrying on for that one thing in communion with God, asking Him to break through. It may be a stony heart. It may be a stubborn will. It may be a set personality that refuses to budge or yield to the desires of God. God may have a lot of things to do in that life—to break down, to build up—until finally that one submits to the will of God. It may take years.

3. Constant Thanksgiving

The third thing that the practicing of the Presence of God will develop in your life is a spirit of constant thanksgiving. Do you know anything about it? As you begin to realize the personal Presence of the Lord, and are sitting at a typewriter, or working in front of a machine, or scrubbing a floor, or whatever you may be doing, you just talk over with the Lord the letters you are going to write, the job you are going to do, the decisions you must make. Before you know it, you are thanking the Lord for the blessing that He is going to give. Thanksgiving takes place before you see the answer to your prayer. You are just filled with the spirit of thanksgiving as you anticipate the working out of God's purpose in a particular problem, or testing, or

business deal. The Lord is part of you, and you take Him into business, into fellowship in these things. The prayer and thanksgiving become interwoven.

4. Peace of God

The fourth revelation is the reality of a settled peace. "And the peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus." Do you have that settled peace? Have you an important conference scheduled, one that hinges on your approach? Does your whole future depend upon the decision you have to make? "The Lord is at hand." There is that continued trust and attitude of not being anxious about anything, and yet there is that old anxiety beginning to rise up. The importance of the occasion begins to weigh upon you, and yet you practice trusting the Lord. You just turn to Him and talk it over with Him in the place of prayer. As you pray about it, you are soon saying, "Thank Thee, Lord." All the burden rolls away and His peace comes over your heart. It does not make any difference how the crisis turns out. You meet that situation with the utmost composure. You are amazed at yourself. The Lord has taken over. What has happened? The Presence of God has become real.

The peace of God will keep your heart and mind. Now the heart is the center or seat of feelings, your emotional side. Of course, that is where people get constricted and nervous. Well, the Lord is going to give you peace. The Lord is going to settle every thing. Feelings will be taken care of in peace. Your thoughts will be quieted and composed, and the oil of God's Presence will smooth out everything so that, even in the depths of emotion, there is perfect peace.

Once, early in my Christian ministry, I saw just such a situation. A lovely mother had a heart attack. There were three children--two girls and a boy ranging in age from seventeen to twenty-four years. When I arrived, the woman was within a few minutes of going to be with her Lord. She was a Christian woman and all of her children had taken the Lord as their Saviour.

The family, and a neighbor or two, stood around the bed. The nurse turned and said: "She's gone." For just a little

time, the two girls lost practically all reason. They screamed. They pulled their hair. They batted their heads against the wall. They were just carried away in this awful emotion. It was pitiful to see them.

After quieting them somewhat, I looked around and noted the absence of the boy. I looked in the different rooms and then went out to the porch. There he sat in a rocking chair, with his feet up on the rail, whistling. It was a powerful contrast to the commotion indoors. I sat down beside him, and he said to me: "Pastor, I don't know what it is, but I have wonderful peace in my heart. I don't have one fret about Mother. I am glad she is with the Lord. I wouldn't want her back again. I just can't cry. I don't understand it, but everything is all right."

I believe that that lad suffered more than the others did, but something he had learned lifted him above the awful tragedy. He could not express what had come over him, but the peace of God took over and encircled his life.

This truth can become real to your heart so that, in time of deep tragedy, God can accomplish the mightiest things for His honor and glory. It comes back to this: "The Lord is at hand." You must know the fact that you are never alone. He is always with you and you may simply turn to Him. You do not need to wait until you get into a certain room in the house to get on your knees in a certain corner or sit in a certain chair. God is with you wherever you are. You just turn to Him and have a word of prayer. He is right there to answer prayer and to fill you with the joy, and peace, and happiness that He wants to give you.

As The Romans Do

"When you are in Rome, you know, you must do as the Romans do." With such an excuse many a child of God seeks to justify himself for behaving in a worldly way. He does not want to be thought queer. He wants to be with the crowd.

It is only fair, therefore, to ask this question: "Which Romans?" There have always been, in this era, two classes of people in Rome—pagans and Christians. The Christian Romans of the early centuries suffered persecution of every sort, for Christ's sake. They were used as human torches along the Appian Way. They were torn to shreds by wild beasts in the arena. They were crucified by cruel hands in the outskirts of the city.

God's people are to act in only one way—the Christ-like way. So when the excuse is again expressed that in Rome we must do as the Romans do, let us remember that Roman Christians learned fully to know the fellowship of Christ's sufferings.

Sin-morred and defective men and women are transformed by the Almighty into instruments of usefulness and blessing. What manner of people ought we Christians to be, therefore?

EPHESIANS

by **LEHMAN STRAUSS***

Chapter 2 (Continued)

(c). **Three Resulting Features (2:5-10).** We are to see now, in part, what God's mercy, love, and grace accomplished for us. First, with Christ we were made alive—"quicken^d together" (2:5). We were spiritually dead; now we have been made spiritually alive. The believer passes through the same experience spiritually that the Lord Jesus did physically. We were crucified with Christ (Rom. 6:6; Gal. 2:20). We died with Christ (Rom. 6:8); we were buried with Christ (Rom. 6:4; Col. 2:12); we have been made alive with Christ. Since He died our death, we died with Him. When you were saved, a dead man became alive, and to you was given a life you never possessed before. The same life-giving power that was demonstrated when our Lord gave life to the dead, when He Himself came forth from the dead, and when He will yet call forth from the graves all who have died, is the power at work in giving new life to the sinner who is spiritually dead. Our Lord Jesus said: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). That is the power at work when one is born again. The voice of God is the voice of power, and when a man hears and believes the Word of God, he "is passed from death unto life" (John 5:24).

*Dr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., author and conference speaker, is one of the staff of regular contributors to our pages.

Men do not get life through baptism, or the Lord's supper, or church membership, but through hearing and believing the Word of God. And if the Word of life goes unheeded, the same God who offers new life to the sinner will one day banish the unbeliever from His presence forever. "Hear, and your soul shall live" (Isa. 55:3). Spiritual life, if it comes at all, must come from God. God wants to put new life in man, His own life, and this He will do only by the quickening power of the Holy Spirit. The receiving of this life is instantaneous the moment we, by the Spirit, believe the Word. Christ died and came forth from the grave alive; thus the believing sinner receives the life of the Son of God which is both spiritual and eternal.

The second miracle of God's mercy, love, and grace is that He "hath raised us up together . . . in Christ Jesus" (2:6). Dr. A. C. Gabelcin has pointed out that quickening and resurrection are not one and the same thing. Quickening means the giving of life. Resurrection, however, is the placing of that given life into the proper sphere. Having been quickened, or made alive, God has given to us a new position in the world.

When our Lord called Lazarus from death and the grave, "he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (John 11:43, 44). In contrast to the condition of Lazarus when he received life, John and Peter, upon looking into Christ's tomb, found both the linen clothes and the napkin that was about His head still lying in the tomb (John 20:4-7).

Too many professing Christians are like Lazarus who, while testifying to the fact of having received new life, know nothing of the blessed liberty that accompanies the new life. Many professing Christians are still bound by the grave-clothes of tradition and law and unbelief. You see, the unloosing of the grave-clothes was the condition of exercising the life in its proper sphere. Moreover, if the grave-clothes had not been removed, Lazarus would have sunk back into the tomb. When our Lord imparts new life, He delivers the sinner from the grave-clothes, which speak of the bondage of the law and sin. How sad to find so many

in our churches cumbered with the death wrappings of those who are spiritually dead in trespasses and sins! "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). The believer's resurrection with Christ is an escape from the bondage of sin, for he is "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). Our spiritual resurrection is to effect a walk "in newness of life" (Rom. 6:4).

Romans 6 explains how God deals with sin in the believer's nature. The believer's old nature, with its sinful possibilities, is never eradicated in this present life. Instead of the false teaching of eradication of sin, the Scriptures affirm the truth of the believer's identification with Christ. Our Lord not only died for our sins (1 Cor. 15:3), but "He died unto sin" (Rom. 6:11), and in the divine reckoning we died with Christ to sin. However, Christ did not remain in the grave; He was raised from the dead henceforth to walk in a new kind of life. Now "if we [believers] have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:5). No one can share Christ's resurrection life who has not died with Him and who has not been made alive with Him. Judicially, Christ did not die His own death but ours. Likewise, when He was raised from the dead, we were raised with Him.

It is an essential fact that the saved man has been made alive with Christ. By an amazing and mighty act of God He reached down through human history and made His Holy Son one with the entire human race, thereby bringing into a perfect and mysterious union and oneness the life of the perfect Son of God and that of the sin-scarred posterity of Adam. The persons, then, who stand fused in this remarkable coalescence are Jesus Christ and the believing sinner. While some professing believers do not break completely from the fetters of the old life, there is a glorious future awaiting the redeemed. Paul wrote: "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. 3:3, 4).

Dear reader, do you say that you are a Christian? "If

ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things *of* the earth" (Col. 3:1, 2).

The third miracle of God's mercy, love, and grace is that He "made us sit together in heavenly places in Christ Jesus" (2:6). Not only was our Lord made alive and raised from the dead, but He ascended into heaven (Acts 1:10, 11), even "on high" (Eph. 4:8) where God has highly exalted Him (Phil. 2:9). So it is with the Christian. He has been delivered from hell to heaven itself. This experience is not perfected in this present life, but it is very definitely so in a spiritual sense. As resurrection and quickening are not one and the same, even so ascension. In Old Testament times none but the high priest could enter into the holy place and, when he did, he represented all Israel; for he had their names upon the breast and shoulders of his garments. Christ is our "merciful and faithful High Priest" (Heb. 2:17), even Jesus the Son of God who is passed into the heavens. He is both understanding and compassionate (Heb. 4:14, 15) as He intercedes in our behalf.

Now the wonder and glory of it all is that, when the eternal Son left heaven's heights and descended to man's lowest depths (Phil. 2:5-8), He paid our debt, delivering us from death and hell, and took us back with Himself. Here is the amazing outreach of God's grace and the height of Christian position. Not only did Christ love us and wash us from our sins, but He "hath made us kings and priests unto God" (Rev. 1:6; 5:10). We are as royalty in the presence of Royalty, since we are both a "holy priesthood" and a "royal priesthood" (1 Pet. 2:5, 9). Each member of Christ's true Church is a holy and royal priest called to the ministry of intercession and of offering up spiritual sacrifices to God. The saints not only comprise a spiritual house but the priesthood of that house. Priests were those who carried on the worship; thus any vested priesthood ordained of men is contrary to the plain teaching of God's Word, since the saints comprise the only true priesthood.

Are we truly serving as priests, drawing near to God to offer up sacrifices of praise and intercession? Under the old

covenant no individual ever held the offices of priest and king simultaneously. Such an honor was reserved for our Lord Jesus Christ, of whom Zechariah prophesied: "He shall be a Priest upon His throne" (Zech. 6:13). Now, as priests, we enter into the Holiest where our great High Priest has gone, and when He comes again to reign we, too, shall reign with Him. And while we wait for that day, let us exercise our priestly privilege. "By Him therefore let us offer the sacrifice of praise to God continually" (Heb. 13:15).

We come now to an important question, namely: "Why has God bestowed upon us the fruits of His mercy, love and grace?" Paul answers: "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus" (2:7). Through all the millenniums to come in eternity, God will exhibit His glory and grace in those whom He has redeemed. The great purpose of God in redemption is not merely the safety and happiness of the redeemed, but His own glory. What a monument it will be! Angels and demons will see and know that God has triumphed through His Son. We look into eternity past and see the divine plan of the Church before the foundation of the world; we look into eternity future and see the perfected Church on exhibition as a trophy of the mercy, love, and grace of God, and that to the praise of His glory. Indeed, the remembrance of such kindness must be hallowed throughout eternity.

And oh, the certainty of it here and now! Not that we hope to be saved eventually, but "by grace are ye saved" (2:8). The entire transaction has been signed, sealed, and delivered, for "by grace have ye been saved." The only appropriating agency in salvation is "faith," and even that is not of ourselves: "it is the gift of God." No works of man could put him in right standing with God, for then would he have whereof to boast. But God has justified us by His grace in order that not any one should glory. From start to finish salvation is the gift of God. Faith is the instrument by which we receive the gift, but even faith is a gift which comes to man by the hearing of God's Word (Rom. 10:17). God's plan of salvation for the soul of man is finished, and redemption is free. Therefore you have only

to believe, and God will save you for eternity. Praise Him for salvation.

Good works, nevertheless, have an important place in the life of every Christian: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (2:10). The "good works" spoken of here constitute one of the purposes of God in saving us, and these can be performed only by those who have been saved by grace. The word rendered "ordained" may be translated "prepared," suggesting that God has cut out for each of us a special work of His own preparation. There must be an exhibition of the fruits of grace in this life as well as in the ages to come.

Notice, please, that the "good works" assigned to us are not our good works but His. These gifts our ascended Lord distributes to His own, and through the power of the indwelling Holy Spirit we are able to use them. We are His *workmanship* doing His *works*. We may gaze upon the sun, the moon, the stars, the snow-capped mountains, or the beautiful flowers of every season, but these are not the best workmanship of God. The Church is God's masterpiece, and it is the loftiest conception of beauty, unity, and usefulness—above everything else in the earth. God takes rough, crude sinners, dead in trespasses and sins, and produces vessels meet for the Master's use. Sin-marred, defective material is transformed by God into useful instruments of righteousness. Now that we know this, life should be sacred to each of us.

(To be continued, D. V.)

My hopes are passing upward, onward
 And with my hopes, my heart is gone;
 My eyes are turning skyward, sunward
 Where glory brightens 'round yon throne.

I see the last dark, bloody sunset,
 I see the dread Avenger's form,
 I hear the Armageddon onset—
 But I shall be above the storm.

There comes a moaning and a sighing,
 There comes the death clod's heavy fall,
 A thousand agonies of dying—
 But I shall be beyond them all.

—Horatius Bonar.

The unsaved must be shown that God calls them to repentance and salvation, not man. And when they are converted, there is need for faithful follow-up work.

HELPING THE LOST HEED GOD'S CALL

by DOUGLAS C. HARTLEY*

EVERY Spirit-filled Christian will at once agree that it is his sacred duty and privilege to do all in his power to see that the Gospel of reconciliation is preached in accordance with the command of Christ Himself—"to every creature." But is he equally seized with the truth that his responsibility does not end there; that the unsaved must be made unmistakably conscious that it is God who is calling?

Everyday experience teaches us that many unbelievers are aware of an urge—an "inner voice," if you will—calling upon them to live good lives, to do to their neighbors as they would be done by. But, apart from Christ, we can do nothing, however well-intentioned we may be. The unsaved must clearly understand that, without Christ, they cannot respond completely; without Him they cannot experience salvation.

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:13, 14). How many there are who are so blind that they have attended church services for many years, and yet recognize only the call of a fellow-man or woman!

Take the case of the child Samuel. Twice God called to him, and he went running in response. To God? No, to

*Mr. Hartley, a layman who lives in Victoria, B. C., has written for us on a number of occasions concerning practical Christian truths.

Eli Samuel was anxious to do what he was bid. He was eager but undirected. Though "the child Samuel ministered unto the Lord" (1 Sam. 3:1), he "did not know the Lord, neither was the Word of the Lord yet revealed unto him" (vs. 7).

Many there are who put their trust in works, in attendance at church services, in church membership—yes, even in baptism and in partaking of the Lord's supper—yet they neither know the Lord nor has the Word of the Lord been revealed unto them. They are as much children in knowledge as Samuel was, both in that respect and in stature.

Samuel was familiar with the temple service from the time he was weaned until he had reached the age of understanding, else how could he have understood the purpose God explained to him (vss. 11-14) once it was clear to him that God, not Eli, was calling? There are those who, like Samuel, are familiar with the things of God, by association and by hearing. And as with Samuel, so with them the call may be persistent so that they eagerly respond: "Here am I, for thou *didst* call me" (vs. 8). But the answer is to form, to works, to ritual, not to God.

To these it is the Christian's duty to explain that, if the call is persistent, if it is pressing, if it is pleading, it *must* be the call of God Himself: "And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, Lord; for thy servant heareth" (vss. 8, 9). Thus Samuel, informed, was prepared to recognize and respond to the Lord's command.

That is what the preacher means when he makes an appeal after a clear and moving presentation of the Gospel message, when he urges you to speak to the unsaved person next to you in the pew. Let the unbeliever know beyond doubt that the plea of the preacher is not his own; it is the very voice of God speaking through a human agent. Explain to him that the man of God is called to preach, but only God can give the message and only the Holy Spirit can perform the work of grace in the unbeliever's heart; that spiritual things must be spiritually discerned; and that, if he will but cast aside his doubts and his fears and his misunderstandings, God will

reveal His will, His desire to give saving knowledge, just as clearly as He revealed Himself to the child Samuel. The Lord Jesus said: "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17).

After the work of grace has been accomplished, do not think that your full duty, your complete privilege, has been discharged. The new child of God must "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). He must be encouraged to learn more about the Lord by reading His Word; he must learn the value of speaking often of the Lord to fellow-Christians, and above all, in witnessing to the unsaved; he must experience the peace and the power of communicating with God, through Christ, in prayer, and the value of being able to "ask anything" of Him—especially spiritual blessings and possessions; he must learn all this because "grace and truth come by Jesus Christ" (John 1:17).

Moreover, the new convert must learn that his "joy unspeakable" was only realized once it was made clear to him that it was God that was calling; that it is now his blessed privilege, as well as duty, to reveal the call of God to others. Show him that "he that winneth souls is wise" (Prov. 11:30).

If you do not feel capable of doing "follow-up work," you can attain the necessary knowledge, love, and confidence by assiduous study of the Word, and by taking God at His Word that you can ask "anything" in prayer. Meanwhile, make sure that your pastor or some other able and sympathetic worker undertakes it. Do not, under any circumstances, leave the new lamb to the wolves of Satan and the perverters of sound doctrine. He must be grounded in the faith. If you neglect this, not only will you lose the full satisfaction of reward but God will hold you responsible: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me" (Matt. 25:45).

Undoubtedly the reward to the soul-winner is great. What about the result for the new convert? It is the same as recorded of Samuel: first, God will reveal His deepest purposes to those who are open to it. To the child who had

just discovered Him, he said: "Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it will tingle" (I Sam. 3:11). There was no one else open to the vision. We conclude from verse 1 that the spiritual level was so low in the land that "there was no open vision," no one close enough to God that He openly revealed Himself to him. Even Eli's sons were wicked, and Eli failed God in that he did not rebuke them. So he who is but a child, a new convert whose heart is right, can be rewarded by being trusted with the direct revelation of the Almighty.

Furthermore, growth in Christ, and the very Presence of God in his heart, will be his sweet satisfaction. "And Samuel grew, and the Lord was with him, and did not let any of his words fall to the ground" (vs. 19). If the babe in Christ is willing to drink in God's Word, God will fill him to the full. The more he takes in, the greater will he be able to give to others. None of God's precious Word will ever be wasted.

The new child of God will become a power for God. His opportunities for service will multiply. As it was said of Samuel, so it will be said of him: "Behold now, there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass; now let us go thither; peradventure he can show us our way that we should go" (I Sam. 9:6).

Robert Moffet's Autograph

Any one who has had experience in Bible teaching ministry knows how many autograph-seekers there are among Christians. But the autograph hobby is not a new one. Some years ago Robert Moffet, the father-in-law of David Livingstone, and himself a missionary of renown in South Africa for fifty years, was asked for his signature by one of his admirers. He consented to sign his name, but above it he penned this:

"My album is in savage breasts,
Where passion reigns and darkness rests,
Without one ray of light:
To write the name of Jesus there,
To point in worlds both bright and fair,
And see the pagan bow in prayer,
Is all my soul's delight."

Every true child of God ought to feel this way about his own calling and testimony, upon which all his ability must be focused. It must have all of him. No lingering looks to the past, no longings for fame or worldly pleasures—all these things, like Peter's nets and Paul's Pharisaic zeal, must be placed upon the altar for Christ's sake.

QUESTION BOX

No. 1458. Please explain the word "perish" in I Corinthians 8:11.

The word rendered "perish" in this verse is from exactly the same Greek verb (*apollumi*) that is found in John 3:16. In John's Gospel it refers to the loss of the soul. It certainly cannot mean that in this Corinthians passage, for the person alluded to is a brother in Christ, "the weak brother." There are too many Scriptures that affirm that the child of God will never perish, that is, lose his soul, to warrant that strict rendition in this instance (see, i.e., John 10:27-30; Rom. 8:38, 39; Phil. 1:6; 1 Pet. 1:5).

Apollumi means to destroy, to loose, to loose away, and we suspect that its usage in verse 8 has to do with losing fellowship with the Lord and witness for Him. Read the context: vs. 7-13. The believer in Christ is not under law but under grace. He has perfect liberty to partake of meats of any kind. He also has perfect liberty not to partake of them. If, by eating of a certain thing or exercising some other privilege, this liberty should prove to be a stumbling-block to some other believer who is untaught and weak, it is far better that the liberty which we have should not be practiced. In fact, it is a sin to do so. "Through thy knowledge, shall the weak brother perish [suffer shipwreck], for whom Christ died?"

No. 1459. Where are those who have died as Christians? And what are they doing now?

The dead in Christ are now present with the Lord in paradise, which is in the third heaven (see Phil. 1:23; II Cor. 5:8; Luke 23:43; II Cor. 12:1-4). As to what they are doing at this time, the Bible does not say. We can be certain, however, that they are worshipping and praising God (see Revelation 19:4, in which we are told of the activities of the saints in heaven after the Church has been taken).

No. 1460. Does I Corinthians 15:23 mean that Christ must have His spiritual body before believers receive theirs?

What else could it mean? However, already He has His spiritual body; it is His resurrection body, His body of glory, the body that Peter, and the Twelve, and more than 500 other brethren beheld (I Cor. 15:5-8).

No. 1461. Please tell me where it is written in the Bible that I shall know and talk with my departed loved ones in heaven.

Nowhere in the Bible is such a fact told in so many words, but it is intimated more than once. Why, for example, would Paul have told the Christians at Thessalonica that they should not sorrow concerning those who were "asleep," that is, not sorrow as others who had no hope, unless we will know our loved ones in heaven? Comfort and not sorrow is enjoined, since reunion is in view. And how could Peter, James, and John, still in their unredreemed bodies, have recognized Moses and Elijah on the transfiguration mount if, when we receive our resurrection bodies, we shall not be able to recognize those who have

gone on before? Surely we shall not know less in heaven than we know here on earth. "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12). Do not be fearful that you will not know your loved ones in Christ, departed saints with whom you will be united. You surely will. But remember that far more important even than reunion with them will be the perfected union that we shall enjoy with our Lord.

No. 1462. Does Isaiah 3:18 have to do with automobile tires?

Of course not. This is a very silly question. Read the context. "Round tires like the moon" denotes crescent-shaped headbands that women wore for adornment. We fear that one of these days someone will inquire whether "mufflers" (vs. 19) alludes to the attachments that silence the noise that emanates from the exhaust pipes of motor cars!

No. 1463. Do you believe that a person who has been born again should go to the movies, attend card parties and dances, etc.? Some of your readers here say that you have never stated you did not think it all right; therefore you must think it O. K.

The reason that we have not said anything about these things is because the answer is so obvious. Ours has always been a positive message, not a negative one. The Christian is called upon to present his body a living sacrifice unto God, and not to be conformed to this world. God's people are a separated people. That separation is, first of all, *unto the Lord*, and abstinence from worldly things in which Christ is dishonored is a by-product of that separation. Unfortunately, many Christians suppose that just because they do not attend worldly amusements they are separated; but there are other things that are worldly also, as dishonesty, pride, evil-thinking, evil-speaking, unkindness, selfishness, and the like. We are not under law but under grace. Grace beseeches us to present our bodies and minds to God (Rom. 12:1, 2) and to be separate from all that defiles, not touching the unclean thing (II Cor. 6:14-18). It is a safe rule that when a practice is questionable it is unclean and should be shunned.

No. 1464. How can a consecrated Christian watch television programs? Many of them are wicked.

He can do so in the same way that he can read books. There are many evil books, but there are many fine ones. It is not the medium of relaxation that is wrong; necessarily, for there are very few things in which some element of wickedness cannot be discovered. It is the selection that counts. When one watches television he should do it as he reads books or magazines; that is, choose that which is edifying and entertaining without being dishonoring to God and destructive to spiritual growth.

See also the answer to Question 1463.

Not Christians but apostates are described in Hebrews 6:4-6, says the author, answering a recent article on the same passage of Scripture.

A SUPREME NEED FOR FRUITBEARING

A STUDY OF HEBREWS 6

by RAY C. STEDMAN*

PROBABLY no other passage of Scripture has been the battleground of controversy more often than the sixth chapter of Hebrews. Certainly it has sustained a greater variety of interpretation than any other passage. These range from the most rabid form of Arminian self-determinism to the extreme of a purely hypothetical instance. But though good and great men may differ here in the final exposition, all sound scholars will agree on the following hermeneutical principles.

1. The passage must be interpreted in the light of its immediate context.
2. The message of the book of Hebrews, as a whole, must not be disregarded.
3. Whatever the final result is, it will not be out of harmony with scriptural truth taught elsewhere.

With these general rules before us, we turn to the passage itself.

The touchstone which determines the final interpretation of these verses is the question: Are those described in verses 4-6 true Christian believers or only professors? The answer determines the outcome. For this reason we have chosen

* Mr. Stedman, Pastor of the Peninsula Bible Fellowship, Palo Alto, Cal., is one of our regular book reviewers who also contributes articles from time to time.

to limit this study to an exegesis of these three verses alone, though the argument of the whole section must and will be traced.

In accordance with our first rule of interpretation, it is essential to note that this whole warning section, from chapter 5:11 to 6:20, is parenthetical, coming in the midst of the writer's discussion of the Melchisedec priesthood of Christ. This discussion of Melchisedec is for the purpose of showing Christ's superiority to the Levitical line of priests, as elsewhere the writer has shown His superiority to angels, Moses, Joshua, and Aaron, and, after this parenthesis, he goes on to speak of a better covenant, a better worship, and a better fellowship than the old order provided. In Hebrews, then, we have the things of the old Jewish order set in constant contrast to the better things of Christ's priesthood. It is important to see this in order to understand the passage before us.

One has not read far in Hebrews before he is aware that one of the chief purposes of the writer is to urge those who yet dawdled with the things of the old order on into full possession of the better things in Christ. It seems characteristic of the writer that so urgent is his desire to lead his readers on to better things that he is unable to expatiate on the splendors and glories of the new order in Christ without stopping in the middle (as here) to exhort with all earnestness unto the full possession of that of which he speaks. With this fully in mind we proceed to the actual exposition of the parenthetical exhortation. It falls into four clear sections.

1. A Reproof of Immaturity (5:11-14)

The immature condition of these Hebrews is evidenced in the title "babe" which the writer applies to them. These are said to be capable of feeding only on the milk of the Word and are further designated as being inexperienced in the Word of righteousness. There is no disgrace in this itself, but their shame lay in the length of time they had been in that condition. They should have been teaching others by now, rather than needing teaching themselves.

Opposed to the immature condition of the Hebrews, the writer depicts what they should be, i.e., partakers of solid

food who, because they make a habit of exercising their senses, are able to distinguish both good and evil. Had the Hebrews been such they would not have required the solemn warning which followed.

2. An Exhortation to Progress (6:1-3)

The "wherefore" which begins chapter 6 connects with the characterization of babes and full-grown men which has preceded and introduces an urgent exhortation to further progress. The goal to which the writer urges is that which pertains to full-growth. This is not explained further, but it may be stated in anticipation that it is not what is described in verses 4-5. But we need not be in doubt as to just what is meant by "perfection" in verse 1, for in Hebrews this word always refers to the result of the work of Christ as High Priest (7:11, 19; 10:11-14).

More particular attention is paid to the starting point where these Hebrew Christians began. It is termed "the Word of the beginning of Christ." It is essential to see that this is so called, not in the sense of presenting elementary Christian truths as many seem to think but, rather, foundational principles found in the Old Testament which pointed to Christ. Thus "dead works," as we are plainly told in 9:14, refer to the works of the Mosaic law. Also "faith in God," though true of the New Testament saints as well as the Old, is usually found in the New Testament, "faith into God." It is significant, too, that it does not read, "faith in Christ"; that would be the New Testament position; but here it is evidently faith such as that of Abraham that is in view. The "teaching of baptisms" is also defined in 9:10 as the ceremonial ablutions of the Mosaic ordinances. The plural itself precludes Christian baptism, especially in view of Ephesians 4:5. The "laying on of hands" has reference to the Old Testament practice of identifying the sins of a sacrificer with the sacrifice (Lev. 4:24). Of course, "resurrection of the dead" is a truth common to both Christian and Jewish faith, and "eternal judgment" is spoken of in many places in the Old Testament and formed a common subject in Jewish theology.

Now all these were to be forsaken or departed from, not in the sense of a denial but in the sense of going on to new

and greater truths. It was when they "repented from" (Gr. *metanoias apo*) or changed their minds about these things that they came onto Christian ground. What was it that brought them to this change of mind, or place of repentance? It was those blessings from the risen Christ which are so clearly described in verses 4 and 5! Here are listed the spiritual means by which an earnest Hebrew might be induced to change his mind (repent) about the value of the things of Moses.

3. A Warning against Regression (6:4-8)

In this section we come to the heart of this passage and to that which shall more fully engage our attention. These verses are an explanation of the words "if God permit" of verse 3, as the introductory "for" of verse 4 indicates. Why does the writer say concerning the need of pressing on, "this will we do, if God permit"? It can only be because, in the case of some, it is impossible that they should press on!

The words "it is impossible . . . to renew them again" are final. No good purpose is served by any attempts to water down their force. Some would render it as "it is difficult"; but this, too, is impossible in view of 6:18 and 11:6, where the same Greek word occurs. Neither is this merely an hypothetical instance, for the structure of the passage shows that renewal is out of the question, not simply because it is impossible to fall, as the devotees of the hypothesis theory argue, but because of the terrible results of falling given in verse 6. Such an interpretation as that this is an hypothesis vitiates all the warning force of the passage and, in effect, makes the "impossible" refer to the falling away.

Let us, however, look first at the blessings received and then at the resultant actions. Five spiritual privileges are here described which we shall examine in detail.

(1) "Those once enlightened." Whoever is spoken of here, they have been once for all enlightened. Unquestionably this enlightenment is the knowledge of the Gospel. The same word is used in II Corinthians 4:4, 6, where the phrase "light of the Gospel" appears. It is used also in Hebrews 10:32, which speaks of the early days of a Christian's experi-

ence. This passage, in turn, refers back to 10:26, where a full knowledge of the truth (Gr. *epignosis*) is spoken of describing an evident apostate. It is evident, therefore, the word may be used of either a Christian or an apostate. It is certainly true that both received a knowledge of the Gospel, even a full knowledge, but only one—the Christian—went on to actual possession of salvation. "Faith cometh by hearing, and hearing by the Word of God" is the true order of salvation in every Christian's experience, but this does not guarantee that all who hear will be saved.

(2) "Having tasted of the heavenly gift." The aorist tense used here suggests a single event in the past which no longer necessarily continues. This thought is true of all the verbs here employed. Some have attempted to find support for viewing these as apostates in the thought of mere tasting as opposed to thorough partaking, as one may sip a liquid but not really imbibe it. This is rendered untenable however by 2:9 where it is said of Christ "He tasted death for every man." Surely no mere sipping is in view here.

What is this "heavenly gift"? It is evidently that gift which came from heaven, in short, the Lord Jesus Himself. The writer of Hebrews may well be speaking to many who heard the Lord in the days of His flesh. Of all who thus heard the matchless words of grace that fell from His lips and saw His mighty deeds, it could be well said that they had "tasted of the heavenly gift." Further, there is a real sense, even today, in which men may be said to taste of the heavenly gift through a knowledge of the historic Person of Christ. Witness the numerous books on Christ written by unbelievers. Thus this phrase, though it may describe a Christian, also just as fully describes one who was almost a Christian.

(3) "Partakers of the Holy Ghost." This phrase is regarded as conclusive by those who hold that true believers are in view in these verses. This probably arises from the thought that the partaking of the Holy Spirit refers to His indwelling, which is true only of believers. But does it so refer? The noun "partakers" occurs but six times in the New Testament, five of these times in Hebrews: 1:9, 3:1, 3:14, 6:4, and 12:8. In every case except the last it has

the thought of companionship with no necessary implication of unity. In 12:3 the word expresses the thought of being subject to (chastisement). Again the aorist suggests an action in the past not now continuing. We have here, then, the thought of going along for a brief time with the Holy Spirit, subject to His influence. What is this but conviction of sin, righteousness, and judgment as described in John 16:8? Certainly it is true of every Christian, but it is also true of every apostate as well.

(4) "Having tasted the good Word of God." What is this "good Word of God"? We do not think we will be far astray if we take it as that spoken of in the first verse of Hebrews, "God . . . hath spoken unto us in [His] Son." Here it is not the Person of Christ so much as the message He spoke which is in view. In Hebrews this is the message of assurance based on the unchanging priesthood of Christ (7:25). It is the answer to the question that troubles many convicted souls: "If I accept Christ can I really live a Christian life?" The "good Word" of God declares: "He is able to save unto the uttermost."

(5) "Having tasted of the powers of the coming age." Wherever "power" appears in the plural it is translated either "miracles," "mighty works," "powers" or "authorities." The thought of supernatural works is in the forefront and we may then translate this phrase, "miracles of the coming age." When we remember that these words were addressed to many who had seen Christ and the apostles open blind eyes, heal the sick, restore the lame, and raise the dead, the phrase is understandable. Those mighty works were a foregleam of the days when the curse should be lifted from the earth and all creation, which now groans in bondage, will be freed from the blight of sin. Although these await the coming kingdom age for full manifestation, yet it may be truly said of all, both saved and unsaved, who witnessed the miracles of the Lord Jesus and of the apostolic age, that they had tasted of the wonders of the age to come. These mighty works were in themselves a guarantee of the ultimate restoration of creation and their testimony remains yet to this day the earnest of God's purpose in days to come.

To summarize our study, we believe we have in these five spiritual privileges the following factors:

1. A knowledge of the Gospel.
2. A knowledge of the Person of Christ.
3. A conviction of sin by the Holy Ghost.
4. An assurance of keeping power.
5. A conviction of an ultimate restoration.

Are these descriptive of a Christian? Unquestionably yes! But not exclusively so, for they are also descriptive of one who came to the point of becoming a Christian but turned back. A Christian does all this—but much more beside. Notice what is not said. Does it say these individuals were born again? Does it say they showed forth the fruit of the Holy Spirit in their lives? Does it say they continued in the faith? No, none of these things. On the contrary, in spite of the great blessings that were theirs, the record stands that they “have fallen away” (the uncertainty expressed by the “if” in our English version is not found in the Greek at all).

This falling away is characterized by two things: (1) those who fall away are thereby crucifying on their part the Son of God again; and (2) are putting Him to open ignominy. Are these things the normal results to be expected from the blessings received? Quite the contrary, they are clearly not a result of the blessings but reveal something drastically wrong in the ones being thus blessed.

Let us now review our ground briefly. We find listed in verses 1-3 a number of things pertaining to the old Jewish order, which once represented the highest form of true religion. Now those whom the writer addresses have come to a place where they have changed their minds (repented) concerning the value of these Jewish things. What brought them to this place of repentance? It was the new truth which they had heard as outlined in verses 4 and 5. But note, repentance is called the “foundation” of the Word of Christ, i.e., “the place of beginning”; therefore the five blessings of verses 4 and 5 but bring one to the threshold of a true Christian experience. Some among them had stood at that place and then fallen away from it. Evidently they had once been to the place where they were ready to change their minds about Jewish things, but had fallen back into these

now useless practices. The phrase "to renew them again unto repentance" of verse 6 thus answers to "laying again the foundation of repentance" of verse 1. Obviously then, the five privileges of 4 and 5 are not what is termed "that which belongs to full growth" but are the initial truths which bring one to the place of turning from the old, useless religious rites to face the decision of going on to be a Christian. The ones spoken of here are not Christians, however, for though they once stood at the place of decision they fell back into their old practices.

Now the solemn sentence is pronounced: "It is impossible to renew them again to repentance." Why? Because God has already expended upon them His total persuasive powers and it was not sufficient! What more can He do? Even the most conclusive evidence, sufficient even to obtain full mental consent, is not enough to move their hardened and obdurate will. If that does not suffice, what can? But not only is there no possibility of saving them; they cannot even be brought as far as they once were. This need not be the ground of despair to those who, perhaps, in their youth rejected the claims of the Gospel but still feel at times the urging of the Holy Spirit to receive Christ. It is evident that such have not yet been brought to the *full* knowledge of the truth. It may take a lifetime before God is able to bring one to that place, but when once it is reached we have the solemn assurance of God that he who then rejects has sealed his doom forever.

There is a line, by us unseen
That crosses every path,
The hidden boundary between
God's patience and His wrath.

This agrees exactly with the words of 10:26: "For if we sin wilfully after receiving the knowledge [*epignosis*, full knowledge] of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation." This word "full knowledge" appears again in II Peter 2:20, which also speaks of apostates, showing that it is only when that stage is reached and rejected that the divine rejection follows.

The severity of such a sentence is rendered understandable by the closing phrases of verse 6. Those who, in the blazing light of grace streaming down from the great King-Priest

in the glory, reject the claims and promises of Christ and turn back to Jewish rites, are thereby crucifying Christ again and openly despising Him. Each Jewish lamb slain after Calvary is still a type of the death of God's Lamb but, after the real has come, in effect, denies the efficacy of it. The impossibility of saving such rests on two things: (1) God has already done all He could to bring them to a decision for Christ, but in vain; and (2) they are recrucifying and shamelessly degrading the only One by whom they could be saved. Again this agrees with 10:29: "Of how much greater punishment, think ye, shall he be judged worthy who has trodden under foot the Son of God and esteemed the blood of the covenant wherewith he was sanctified an unholy thing, and has done despite to the Spirit of grace?" It is impossible to tone down the solemnity of these fearful words!

In verses 7 and 8 the writer adds an illustration to bring out his exact meaning. It is important to see that this illustration is designed to fit the whole passage, not merely verses 4 and 5. It is only the latter part of the figure that illustrates the teaching of 4 and 5. The author pictures two plots of ground, side by side, both of which receive abundant rain from heaven. One plot produces useful herbs for the sake of those who till it, and is thereby blessed of God. This type of ground pictures those of whom the writer speaks in verse 9: "We are persuaded better things concerning you, beloved, and things connected with salvation." The second plot receives the same amount of rain as the first, but the results are thorns and briars. This answers to the apostates described in verses 4 and 5. Note their final end, as depicted in the illustration: they being found worthless are "nigh to a curse," i.e., their lives may be prolonged for awhile but they face the inevitable curse of eternal damnation in the ever-burning lake of fire. The rain from heaven, of course, in each case corresponds to the five spiritual privileges described in verses 4 and 5. The very fact that this rain falls equally on both plots of ground proves that the blessings of verses 4 and 5 are not exclusively for Christians. As we are told elsewhere: "The rain falleth upon the just and the unjust alike." It is the rain which makes it possible for the ground to bear fruit, but the kind of fruit borne rests with the ground itself. It is clear from this that *fruitbearing is the one unmistakable mark of a*

Christian, and it is because of this that the writer so strongly urges his hearers on to such a state.

The remarkable fidelity with which this illustration fits the whole picture is but another proof that we have the right interpretation. Using the figures of the illustration, it is clearly evident why it is impossible to renew apostates unto repentance. What is the use of pouring more rain upon land which, even though it has had an abundance already, can produce nothing but thorns and briars? More rain, in such a case, merely means more thorns. The trouble is not with the lack of rain but with the ground. It has never received the good seed of the Word by which it can bring forth fruit. It is therefore disapproved and designated for burning. Note that "rejected", "cursed", and "whose end is to be burned" all refer to the subject of "bringeth forth" ("earth" understood) and not to "thorns" and "briars." It is, therefore, not the thorns and briars which are to be burned, but the earth itself; thus, not the fruits of the apostates, but the apostates themselves. If we are asked to identify the thorns and briars, we reply in the words of our Lord: "The care of this world and the deceitfulness of riches." Oh, the awful folly of knowing the things of God but not receiving them into the heart!

4. An Enjoinment to Fruitbearing (6:9-12)

As we have already seen, the writer recognizes that some among those he is addressing have already brought forth the unmistakable sign of fruit. This fruit he terms: ". . . your work, and the love which ye have shown to His name, having ministered to the saints and still ministering." It is the sight of this fruit that causes him to declare: "We are persuaded better things of you, beloved, though we thus speak [that is, though we speak so harshly as to appear to regard none among you as truly saved]." The evidence of fruit has convinced him that some are genuinely saved. That he views two distinct groups is clear from the change of pronouns. In verses 4-6, when speaking of apostates, he uses the third person, "those . . . they . . . them," and the third person plural endings (in the Greek); but when he speaks of the saved among them he says, "you . . . your . . . you," and the second person plural endings.

Because the need for true fruit is so vital, the writer declares he passionately desires for each of his hearers that he will press on into the full assurance of hope. The good seed has been sown and they are to receive it into their hearts, not merely their heads, that when the blessings of God lead them to the place of decision they may bring forth true fruit and not thorns and briars.

It may not be amiss, in concluding this study, to point out how fully the interpretation we have presented agrees with *Scripture* elsewhere. We have already noted the close parallel between chapter 10 and chapter 6; we have seen also how this agrees with the parable of the sower of Matthew 13. It is instructive to note that John speaks of apostates thus: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (I John 2:19). Jude says: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever" (vss. 12, 13). Peter says: "For if after they have escaped the pollutions of the world through the knowledge [*epignosis*] 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" (II Pet. 2:20, 21). Paul describes them thus: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was" (II Tim. 3:8, 9). Our poor words could add no more solemn warning than is here. May God grant men grace to flee to the place of safety in Christ while there is yet time, and thus begin to produce the fruit of the Spirit to His eternal glory.

As no child will grow to normal adulthood who does not have proper nourishment, so the child of God needs to partake of spiritual food if he is to mature.

THE CHRISTIAN LIFE (6)

by THE EDITOR

"THE entrance of Thy Words giveth light; it giveth understanding unto the simple" (Psalm 119:130).

In the natural realm, a child needs food if it is to grow—first milk, and later more solid substance. What is true in the natural realm is equally true in the spiritual. If the child of God is to grow, he needs food.

When a person is first saved he is a "babe in Christ." He is just as assured of eternal life and a heavenly home as is one who has been a Christian for fifty years. He is not as mature spiritually, however, as the longtime Christian is or should be. And the reason that there are some who do not mature spiritually is because they neglect spiritual food.

"As newborn babes [babes in Christ]," says Peter, "desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious" (I Pet. 2:2, 3). So, then, the young Christian should desire to feed on the Word. Alas, some must continue to be fed with milk and not with meat, as the Corinthians (I Cor. 3:2). *But that is not normal!*

The food that God offers us is His Word, the Bible. As the Lord Jesus Christ, the living Word (John 1:1, 14) is the living Bread from heaven (John 6:51), so the Bible, the written Word, is the written Bread. It "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). The child of God needs this food. Its entrance gives light. It is a lamp to our feet, and a

light to our path (Psa. 119:105). It keeps the Christian from sinning. (Psa. 119:11) and cleanses him day by day (Psa. 119:9; Eph. 5:26). We need God's Word.

How wonderful it is that God has spoken to us! The Bible is His love letter, and those who love Him should long to know His message. Christian, read the Word of God daily. It is even more vital to our lives, as Christians, than prayer, as important as the latter is; for it is even more necessary that we should let God speak to us than that we should speak to Him. This does not mean that prayer should be neglected either; but make it a rule to read a portion of the Bible every morning. Follow the plan: "No Bible, no breakfast!" You will not miss many meals and you will grow in grace and in the knowledge of the Lord.

BOOK REVIEWS

by KENNETH O. BOUTON

Fervent in Spirit. By Ezra A. Shank. Moody Press, Chicago. Cloth binding, 192 pages. Price, \$2.50.

This is the life story of Arthur J. Bowen of the South Africa General Mission. Mr. Bowen was a small man physically but a giant spiritually and energetically. He was born of Welsh parentage in 1871; born again by the Spirit of God at the age of fourteen; and began his missionary work in Africa in 1892. Later he held pastorates in Canada but always as the missionary-pastor, for missions is the very heart of the man. From 1913 Mr. Bowen was associated with the S. A. G. M., most of that time as its General Secretary in North America.

The book has the helpful element of human interest. It tells the story of a life fully consecrated to the service of the Lord Jesus Christ. Chronologically and in detail the life is unfolded. There are many excerpts from the diary of Mr. Bowen and a number of expressions from others as to his character and service. This volume will take its place with others portraying the missionary leaders of the first half of the twentieth century.

An Introduction to the Study of Christian Missions. By Harold R. Cook. Moody Press, Chicago. Cloth binding, 256 pages. Price, \$3.00.

Here is an excellent work on one of the most important subjects to the Church of Jesus Christ. The whole tone and temperature of a church is wrapped up in the work of missions.

Mr. Cook writes out of his own life and experience and illustrates it with many interesting and helpful examples from the Bible and the history of the Church.

be a fine textbook, it should find a greater use by the individual pastor and the members of the church.

Missions in both the Old and New Testaments are set forth in five chapters showing the very nature of God's Word to be missionary. Two chapters, dealing with the missionary call, are most helpful. The different ways in which the Lord leads men into missionary work are set forth in the accounts of David Livingstone, Adoniram Judson, and others.

Down to earth revelations of what a missionary does are enlightening if not glamorous. Perhaps the best part, from the pastor's standpoint, is the last six chapters describing a church missionary program. Both new and experienced pastors should read these chapters, in fact, the entire book. It should be circulated among the membership of the church. As a pastor, I feel that I cannot too highly recommend this volume and, therefore, I urge its study.

A Complete Bible Commentary. By Matthew Henry, Thomas Scott, and Others. Moody Press, Chicago. Cloth binding, 1024 pages. Price, \$6.95.

A debt is owed to the Moody Press for reprinting this volume. It is beautifully bound in blue, red, and gold, measures 9" x 6" x 2." It contains short comments on every chapter of the Holy Bible.

Each book of the Bible is introduced by a paragraph telling of its contents, spiritual import, and often something concerning its writer. The chapters of the book are then set forth individually with their introductory portions as, i.e., in Romans 5:1-5: the happy effects of justification through faith in the righteousness of Christ; vs. 6-11: that we are reconciled by His blood; vs. 12-14: the fall of Adam brought all mankind into sin and death; vs. 15-19: the grace of God, through His righteousness in Christ, has more power to bring salvation than Adam's sin had to bring misery; and vs. 20-21: as grace did superabound. These topics are then developed in two full pages of the book.

The material contained in the volume is of a useful nature. It is heart-warming and instructive. Its chief value to the student and teacher of the Word lies in its condensed and concise form. As a preliminary to the preparation of a portion of Scripture, the chapter in this book could be read, ideas and suggestions noted, and then more detailed work done.

It is a pleasure to recommend this work and to add a personal note to the effect of its helpfulness already to the reviewer.

by JOHN B. MARCHBANKS

Christ in All the Scriptures. By Marmion L. Lowe. Published by the author at Bible School Park, New York. Cloth binding, 130 pages. Price, \$2.50.

Taking as his theme the fact that Christ expounded to His disciples on the Emmaus Road "in all the Scriptures the things concerning Himself" (Luke 24:27), the author, who is Professor of Old Testament and New Testament Interpretation at the Practical Bible Training School, proceeds to show us how Christ is indeed revealed in all Scriptures. The chapters of the book show Christ in His Offices, in His Divine Titles, in His Divine Attributes, in Types, and in His Names.

This book will not only be read with interest and blessing, but will also prove most helpful for constant reference. It has a number of outlines concerning the Person and work of our Lord. It is thoroughly readable and carries with it a fragrance and freshness that will make Christ more real to your heart. Here is a volume that is different, that is scriptural, and that exalts the Son of God. We pray for it a wide reading.

Yielded Bodies. By Robert G. Lee. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 180 pages. Price, \$2.50.

This volume by the pastor of Bellevue Baptist Church, Memphis Tenn., gives consideration to the various parts of the human body: the eyes, the ears, the mouth, the tongue, the hands, the knees, the feet, and the heart, and the part which each of these organs plays in the yielding of our bodies to God. The closing chapter is on the resurrected body, and contains much comfort and encouragement, although I wish that more had been said about that blessed event which will bring the resurrection of the bodies of believers, namely, the coming of the Lord.

The author quotes from many sources, some secular, about the human body and its members. The Scriptures cited show us both the evil of the human heart apart from God's grace, and the blessedness of a life in which the body is yielded as a living sacrifice unto God, its members as instruments of righteousness.

BREAD CAST UPON THE WATERS

SELECTED by J. A. BOFFIN

The Seventh Day Adventists and others who teach that Christ could have sinned but did not, thrust Him through with a wound so deadly in His Holy Person that, were it true, it would have unfitted Him by such an evil nature to be the sacrifice for sin. Such teaching robs us of a Saviour and leaves us but an appalling, eternal hell.

There is not a thing that we meet from morning to night but it is a question of my eyes looking straight forward, with Christ all to me as my object and in me as my life.

Faith in the Lord Jesus brings us to God in all the perfection of the atoning work of Christ which has removed forever everything which He had against us.

Let not the passing things of earth, which Satan has in his hands and by which he keeps souls at a distance from God, be allowed any place in your heart.

LETTERS

Regarding Hebrews 6

To the Editor:

I agree with you that any light on difficult portions of the Word, such as Hebrews 6 and 10, should not be lightly set aside; yet I have derived no help from a careful perusal of Brother Hallford's article in your November issue. He deals with the subject from the standpoint of the person referred to as a believer immoral or unrighteous, whereas in Hebrews 6:6 the charge is solely falling away, apostasy. The word in the original is *parapipō* which, in my Greek lexicon, is defined as *to fall near one*, with the added thought of *desertion*. It is found here and nowhere else in Scripture.

On p. 303, referring to the believer, he *twice speaks of his being "nigh unto cursing"*; and on the same page, twice over I find the expression "almost cursed." To me this is most disturbing and, I believe, unscriptural.

At the fall, in Genesis 3, God cursed the serpent for his part in the ruin of His (God's) fair creation. He also cursed the earth, graciously for man's sake, to compel labor lest idleness and fulness of bread should be his utter undoing. But He did not curse the guilty pair because of His promise of a Saviour; for Christ was then, and is still, the Lamb slain from before the creation of the world and foreordained to come forth in the fulness of time to be made a curse for us. . . .

To bear out the author's contention that it is a true believer that is referred to in Hebrews 6, he asks: "Who among us would dare to say that a person who has all this could still be unsaved?" To answer that question I would refer to Luke's Gospel, chapter 22. In verse 3 we read: "Then entered Satan into Judas Iscariot, being of the number of the twelve." Satan asks no one leave but takes possession of his own, for Judas was the son of perdition.

In contrast with this, note verse 31 of the same chapter. Our Lord

is the speaker: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." The British Revised Version says "has asked to have you"; the recent American version, "has demanded to have you."

Satan took possession of his own. How comforting it is to us that, in the case of Peter as of Job, he had to ask permission before he could lay a finger upon him.

Now notice that there is not one thing said of the one who falls away, in Hebrews 6, that could not be applied to Judas. Judas was one of the twelve and shared in the kingdom ministry which included casting out demons and raising the dead.

Observe the five things said of the man in Hebrews 6: (1) "Once enlightened." Could Judas move about for three years in Christ's company, and yet not be enlightened? (2) "Tasted of the heavenly gift." So deeply had he tasted that, at the supper table, no one seemed to doubt his sincerity. (3) "A partaker of the Holy Ghost." He surely did share in the Spirit's ministry. (4) "Tasted of the good Word of God." Yes, and he preached it to others. And (5) "the powers of the world to come." The son of perdition stood on God's doorstep, looked in at the glories of the world to come, and then turned on his heel and sold the Lord for around the equivalent of eighteen dollars of U. S. currency.

Bearing in mind the unique and peculiar character of the Book of Hebrews, I would submit that the person referred to in chapter 6 was a Jew who had renounced Judaism, realizing that in some measure, at Calvary, Christ had become the end of the law for righteousness to all who believed; that the shadow must recede before the substance; that circumcision, while the badge of discipleship in the Old Testament, became the sign of apostasy in the New. Grasping in a measure all this to which he had been attracted, he

embraced Christianity as a religion rather than Christ as Saviour. Later on he forsook Christianity and Christ, as he had previously turned away from Judaism and Moses.

For such a person, we learn from Hebrews 10:26, "there remaineth no more sacrifice for sins." Judaism and Christianity having been discarded, each in its turn, what remained?

I enjoy OUR HOPE better than any other magazine, and sometimes wonder that you bear with such patience criticism so often unkind and sometimes cruel.

WILLIAM RAE

Sault Ste Marie,
Ontario, Canada

To the Editor:

I did not know "whose end is to be burned" meant "whose works have to be a bonfire" (p. 303, Nov. OUR HOPE.)

Asaved person cannot be burned, and what else can be done with thorns and briars?

You had better tell your contributor to read S. Ridout on Hebrews 6.

"Fall away" is used only one other time in the N.T., and there they have no root (Luke 8:13).

A. H. STEWART

Bacine, Wisc.

¶Lest it be thought that there is contradiction in the statement of Subscriber Rae that parapiptō, rendered "fall away" in Hebrews 6:6, "is found here and nowhere else in Scripture," and Subscriber Stewart's declaration that "fall away" is found one other time in the N.T., in Luke 8:13, it may be well to clarify the matter. Both readers are correct: the Greek parapiptō is used only

in Hebrews 6:6; the English "fall away" is used twice: in Hebrews 6:6 and Luke 8:13 (Gr. aphisēmī). Twice again the same English root words are combined in the N.T.: the verb, "falleth away" (ekpiptō) in I Peter 1:24; and the noun, "falling away" (apostasia), in II Thessalonians 2:3.—Ed.

To the Editor:

We and doubtless many readers of OUR HOPE agree with you in not only "not lully" but in very little agreeing with Brother Hallford's interpretation of Heb. 6:4-8 in the November issue, and for the following reasons:

(1) Hallford fails to recognize the undoubted fact that the Book of Hebrews was written not only to the saints but to Jewish saints and mere professors among the latter. Paul's use of the pronouns "us" and "we" throughout the book (Heb. 1:2; 2:1-3; 3:14; 10:26, etc.) often includes mere professors. Hence, a true interpretation of these, and especially such "if" passages as 2:3; 3:14; 6:6; 10:26, etc., may apply (a) to saints as a warning against falling into sin (but not involving their eternal security—John 5:24; 10:27-29; cf. Rom. 8:13; I Cor. 3:12, 14, 15); and (b) to mere professors 100 percent, lest they fail to receive salvation, though appearing to have it within their grasp! The double use of "us" and "we" is justified by the use of phenomenal language throughout Scripture generally (i.e., "Jehovah repented," etc.).

(2) We are not alone in the above view. Scofield, in his Introduction to Hebrews; Grant, in his Numerical Bible (pp. 59, 60); Strombeck, in his Skoll Nerr Prirish (pp. 135-164), and Chalser, in his True Evangelism (pp. 58-60) hold this view.

There are, indeed, stern warnings to God's people throughout His Word. But these warnings are given that their spiritual fruit, influence, and rewards may not be lost, that unnecessary chastening may be avoided, and that they may enter into victorious spiritual rest in this life. They have been forever delivered from judgment for their sins as a part of that same "so great salvation."

In conclusion, while Brother Hallford's article has many good features, its weakness is in not using passages from other books of the N. T. to prove his interpretation (I Thess. 5:21; II Pet. 1:20).

G. R. FITZGERALD

Oak Park, Ill.

To the Editor:

I read with interest and some amazement the article by Dr. R. F. Hallford in the November issue on Hebrews 6:4-9. I am glad you stated editorially that you did not fully agree with his position, and of course it is helpful to publish other views of controversial issues.

However, I do feel Dr. Hallford's attitude toward the usual view of this passage is most unfair. To call "absurd" a position held by scores of godly and careful scholars, is in itself something of an absurdity. In my judgement, Dr. Hallford himself makes three palpable errors:

(1) He says, concerning the spiritual blessings mentioned in verses 4, 5: "Who among us would dare say that a person who has all this could still be unsaved?" The answer is that hundreds of devout, careful, skilled scholars have said as much, and with very good reason for doing so. Is not the person of Judas Iscariot an example of just such a person?

(2) Hallford makes a clear inference that when Christians sin by falling away from steadfastness into disobedience it is impossible for them to repent of those sins! True, repentance may not change the governmental chastisement of

God, but certainly repentance is always necessary and possible.

(3) In saying that the phrase "whose end is to be burned" refers to the thorns and briars and not to the ground itself, Hallford makes an impossible observation from the standpoint of Greek grammar. The relative pronoun "whose" is in the singular in the Greek, referring back to the earth itself. If the thorns and briars were in view, it would have to have been plural instead.

In defense of the more common view of this passage, I am enclosing a study of it which I made some years ago. You are certainly free to use it if you care to and you think the matter warrants further examination. Or if you would rather let it drop it will be all right with me.

RAY C. STEDMAN

Pastor, Peninsula Bible Fellowship
Palo Alto, Cal.

Mr. Stedman's article is published in this issue, on page 431. It expresses the Editor's view also, as will be seen when his new book on Hebrews is published in February, D.V.
—Ed.

The Brick-Bats

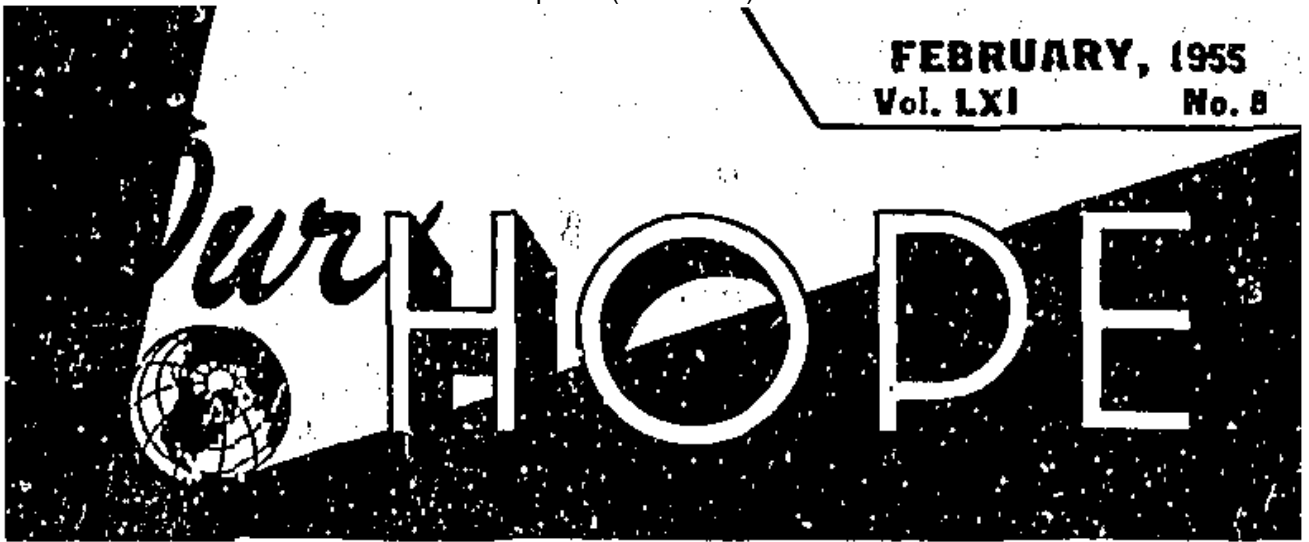
To the Editor:

I wish I had the ability really to express my appreciation of Our Hope. The first thing I turn to is "letters." I really get a kick out of the brick-bats. I suspect that is one of those Christians who is so heavenly minded as to be of no earthly use.

Brother Hayner really hit the nail on the head with "When Christ Lost His Crowd" in the November issue.

HARRY W. GILKS

Pastor, Fellowship Bible Church
Jacksonville, Fla.


Frank E. Gaebel, Publisher
E. Schuyler English, Editor

Editorial Notes

"FOR ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I Pet. 2:25). The words which precede this verse speak of our Lord's life on earth and His work as Sin-Bearer. His holiness is first mentioned: "Who did no sin, neither was guile found in His mouth." Then we read of His perfect subjection to the will of God: "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." What a blessed life it was He lived! And in this He has left us an example, "that we should follow His steps." What a privilege to follow thus after Him and let His own life and character be reproduced in us.

The ornament of a Christian life is "a meek and quiet spirit" (I Pet. 3:4). This is in the sight of God of great price, for it constantly reminds God of His own blessed Son.

We behold our Lord also as the One who bore the sins of His people: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness"; by whose stripes we are healed. His blessed path of holiness and submission under God led Him to the cross, where He, who knew no sin, was made sin for us. It was on the tree in His own blessed body that He bore our sins. There He was made a curse for us, for it is written: "Cursed is every one that hangeth on a tree" (Gal. 3:13; cf. Deut. 21:23). And the results of His work as the Sin-Bearer are that we are healed by His stripes and that we are

now dead to sins, and should live unto righteousness. In Romans we learn that we are dead to *sin* (6:2); but here we are exhorted to be dead to *sins* and to live practically unto righteousness.

After these precious words, He who has redeemed us by His blood is put before our hearts as the Shepherd and Bishop of our souls. And such He is for our comfort and help. How gladly we own it, that once we were as sheep going astray! No one who knows the Lord can ever deny the fact that "all we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). And the good Shepherd, who gave His life for the sheep, who went into the jaws of death, sought us and brought us to Himself. Thus we are returned unto the Shepherd.

And what a Shepherd He is! How strange it is that His sheep, so dearly bought by His own blood, enjoy Him so little as their Shepherd. It must grieve Him to see His beloved ones not making use of the comfort and help His loving heart is so willing to bestow. Oh, the blessedness of learning from His own lips that He knows every one of the flock and provides for every need! "I am the good Shepherd and know My sheep and am known of Mine" (John 10:14); "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" (vs. 27, 28). He cares infinitely more for His sheep than tongue or pen can tell. All His tender love is towards His flock, and the weak, the stumbling, the falling, those who have wandered away, are the special objects of His loving care. How often our hearts grow distant and we are cold towards Him in our affection and devotion! It is then that He seeks and wins us back to Himself. With what tenderness He then speaks to our hearts and, by giving us a new taste of His great love or a new vision of His glory, He draws us close to Himself.

The great Shepherd who cares for His sheep is revealed in the twenty-third Psalm. Here the Spirit of God shows what He wants to be to His sheep, and what His flock may expect of Him. Oh, for faith to say at all times, even in the darkest days: "The Lord is my Shepherd; I shall not want."

Blessed be His name, there is nothing wanting. There could not be anything wanting under such a Shepherd, for He is Jehovah. He provides for our need. He supplies everything. He cares for each sheep and each is under His care.

But He is also our Bishop. The word "bishop" means *overseer*. As such He watches over us and guards His own with His wisdom and power. Thus His love and His power are ever on our side. It is needful, for a true Christian walk, to remember that we are indeed returned to the Shepherd and Bishop of our souls. If we forget it, He does not forget us. Our want of appreciation does not affect Him. His love is too great to cast us off for our wanderings. Great is our blessing if we do not forget it, if we daily know ourselves in His loving, tender care and under the watchful eye of our omnipotent Overseer. Then we shall listen to His voice. We shall follow His leading and be kept close at the Shepherd's side, the greatest need the poor and helpless sheep have.

And we are on the way to meet Him. Soon the Chief Shepherd will appear. What joy it will be for Him to lead all His redeemed into the Father's presence, in the Father's house! What joy for us to see Him at last face to face and to have Him tell us the full story of His Shepherd's love and Bishop's power with which He led and kept all His sheep, so that not one could perish! If *now* we love Him whom we have not seen, and believing on Him rejoice with joy unspeakable and full of glory, what will it be when we see the altogether lovely One and gaze upon His glory?

Whatever my change, in Him no change is seen,
A glorious sun, that wanes not, nor declines;
Above the clouds and storms He walks serene,
And sweetly on His people's darkness shines.
All may depart--I fret not, nor repine,
While I my Saviour's am, while He is mine.

He stays me falling, lifts me up when down;
Reclaims me wandering, guards from every foe;
Plants on my worthless brow the victor's crown
Which, in return, before His feet I throw,
Grieved that I cannot better grace His shrine,
Who deigns to own me His, as He is mine.

--From the writings of the founder, A. C. G., 1926



Concerning Widows

God is the God of widows. "A Father of the fatherless, and a Judge of the widows, is God in His holy habitation" (Psa. 68:5). They have been His care from early days and they are today. He does not change. "And I will come near to you to judgment," He declared through the Prophet Malachi, "and I will be swift witness . . . against those that oppress . . . the widow, . . . and fear not Me, saith the Lord of hosts. For I am the Lord, I change not" (Mal. 3:5, 6). What He spoke through His servant more than 2,000 years ago is true today, for He is an unchanging God.

Consider the plight of the widow. Here is a lonely life. Generally she is past middle-age and the glory of her youth is gone. If she has children, they have grown to adulthood, are married, and have homes and children of their own. If she lives with them, she feels that she is interfering with their lives. If she lives alone, she feels unwanted. She has no one close to her with whom to share the joys or the burdens of the day, with whom she can rehearse the common things of every-day life, from whom she can hear interesting bits of news. The days are long and tedious, but the nights are twice as long and almost unbearably lonesome. Life has sped by, but now the tempo has slackened and she has nothing to do but wait.

There are young widows, too—fewer, to be sure, than their aged sisters; but this fact does not make their widowhood much easier to be borne. Sometimes they have been blessed with children, but the care of them and their sustenance, without the sympathy and needed support of the children's fathers, present problems also. Then, too, there is loneliness in the hearts of these younger widows that even their dear children cannot fill—for the companionship and love of their beloved husbands now taken from them.

But are there not widowers also, who must experience some of the grief and distress that their sisters know? Yes, but not so many of them. Society is such that generally the husband is older than the wife and will, therefore, die sooner. Furthermore, the pace and strain involved in supporting a family make the male life-expectancy less than

that of the female. It appears as if God, in His omnipotence aware of the fact that a woman can, in many ways, take care of herself alone better than a man can, leaves more widows on earth than widowers. The widower has his hours of loneliness, to be sure, but a man is much more free than a woman to work and occupy himself in other ways, both during the day and at night, so that his circumstance is likely to be less trying than that of the woman. Humanly speaking, a man can support himself and fill his time, but the widow needs special sympathy and care. God, in His holy habitation, supplies that need in His compassion for her.

The Bible has much to say about widows and God's care of them. Frequently they are classed with strangers and orphans. Always there is severe judgment pronounced upon those who treat them ill, and blessing assured those who offer them kindness.

No violence is to be done to widows. They are not to be oppressed or afflicted. "Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do not violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place" (Jer. 22:3). "And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart" (Zech. 7:10). "Ye shall not afflict any widow, or fatherless child" (Ex. 22:22).

As to God's attitude toward those who vex the widows, the Scriptures are plain. "Cursed is he that perverteth the judgment of the stranger, fatherless, and widow" (Deut. 27:19). "But woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses . . . therefore ye shall receive the greater damnation" (Matt. 24:13; cf. Mark 12:38-40; Luke 20:46, 47). On the other hand, to those who did not oppress the widows, and orphans, and strangers, God promised reward and blessing (Jer. 7:6). "For the Lord your God is a God of gods, and Lord of lords, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment [justice] of the fatherless and widow, and loveth the stranger, in giving him food and raiment" (Deut. 10:17, 18).

Both in the Old and New Testaments we discover that our God and Father in heaven reaches out His hand to succor the widow who is in need. The widow of Zarephath experienced the life-giving power of God when Elijah the prophet prayed over the dead body of her son, and God raised the lad from the dead (1 Ki. 17:17-24). It will be recalled also how our Lord Jesus Christ raised the son of the widow of Nain, after the funeral procession had already begun (Luke 7:11-18).

Under the Law, provision was made for the care of widows, so that they would suffer no want. "At the end of three years, thou shalt bring forth all the tithe of thine increase the same year, and shall lay it up within thy gates; and the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deut. 14:28, 29). "When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow" (Deut. 24:19-21). Thus Isaiah entreats: "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (1:17).

The Church, too, recognizes the special need of the widow. It will be remembered that, in the early days of Christianity, it was discovered that some of the believing widows were being neglected. As a result, seven men were appointed, "men of honest report, full of the Holy Ghost and wisdom," to care for them (Acts 6:1-6). Paul instructed that true widows were to receive honor (1 Tim. 5:3), and James defined pure religion in this way: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself [oneself] unspotted from the world" (Jas. 1:27).

Your lot is not an easy one, Christian widow, but remember that "the Lord...relieveth the fatherless and widow...Praise ye the Lord" (Psa. 146:9, 10). He is not unmindful of your trial. He is faithful and "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). He who is a Father to the fatherless is a Husband to the widow. Yours is a lonely life; yet your heart can be filled and your desires satisfied in the companionship of the Lord Jesus Christ, the lovely Son of God who gave Himself for you and dwells within your heart now by faith. The God who has always cared for widows has been manifested in His Son "Jesus Christ [who is] the same yesterday, and today, and forever" (Heb. 13:8). His grace is sufficient for you until He comes to take you to Himself— and always.

A Lesson From An Infidel's Lips

A contemporary publication, the *Missionary Worker's Herald*, reported some years ago the statement of an infidel who is reputed to have said:

Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly enjoyments as dross, earthly cares as follies, and earthly thoughts and feeling as vanity. Religion should be my first waking thought and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of eternity alone. I would esteem one soul gained for heaven worth a life of suffering. Earthly consequences should never stay my hand nor seal my lips. Earth, its joys and its griefs, would occupy no moment of my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach of it "in season and out of season," and my test would be: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

We must not lose the lesson that the infidel's statement would bring us because he uses the word "religion" where he obviously means "Christianity." While the two words are not synonymous since, in its New Testament usage, "religion" denotes *worship in its outward form*, the Christian should certainly express his faith in Christ by his worship of Him in

his heart and by his actions. Substitute "Christianity" for "religion" in the above quotation. Then ask yourself how near you come to, or how far short you fall of, the attitude of heart and activity of life that the infidel contemplated as belonging to the Christian. Every child of God knows that the infidel was describing exactly what Christians ought to be and to do. It is our supreme duty, so to live and so to serve the Lord that He will be glorified in us and that others might be won to Him by His Gospel manifested and proclaimed by us.



Gallio, The Neutral

Are you acquainted with Gallio? He was the deputy of Achaia when the Apostle Paul was in Corinth, and it was to this deputy that Paul's enemies brought him (Acts 18), charging that the apostle was persuading men to worship God in a way that was contrary to the law of God.

Even before Paul had an opportunity to speak a word in his own defense, Gallio told the assembled Jews that, were the charge against the apostle that of wrong or villainy, he (Gallio) would listen to them. He would not, however, act as a judge in the matter of words, and names, and the law of Moses. Whereupon the Greeks of Corinth took Sosthenes, the chief ruler of the synagogue and Paul's principal accuser, and beat him before the judgment seat. "And Gallio cared for none of these things" (Acts 18:17).

Poor Gallio. Nothing mattered to him. His brother Seneca, the Greek philosopher, said concerning him: "Sweet Gallio! Few men are as agreeable about anything as Gallio is about everything." Yes, Gallio was doubtless an amiable and most congenial man. However, his very amiability lost him the opportunity of hearing the Gospel of salvation from Paul's lips. He may have died a lost man, for he was not a believer in Christ at the time of this record in The Acts; and, if he persisted in such an attitude of indifference, we suspect that he never cared enough about his sins or a future life to listen to the message of God in Christ. Perhaps he

thought it not worthy of his attention, as beneath his dignity as a deputy to give heed to eternal issues.

Let Gallo's case be a warning to those who treat spiritual matters lightly. For indifference is tragic and must issue in eternal loss.



Religious Selfishness

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

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



Peace of Mind

A recent issue of *The Times* (London) carried, among its classified advertisements, a pathetic notice: "WANTED: A Recipe for a Contented Mind." We hope—more, we are confident—that some Christian answered the advertisement with the message of the God of peace.

There is only one sure way that any man or woman can have contentment in this troubled and dying age, and that is through Christ and faith in His Person and work of redemption. For all are born into this world as sinners, and all commit sins during their earthly lives. Thus they are at enmity with God. Peace must be made with Him. We must be reconciled to God. There can be no peace of mind until the sin-question is settled.

But it has been settled! When our Lord Jesus Christ died on the cross for sin, He made peace with God for all who will believe in Him and receive His atoning sacrifice for themselves. Peace with God is the first step toward a contented mind.

Then, to enjoy the peace of God, one must be obedient to His Word. Furthermore, one must trust Him fully, not only for salvation wrought but for keeping day by day. "Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep [guard] your hearts and minds [thoughts] through Christ Jesus" (Phil. 4:6, 7).

Finally, with praise in our hearts toward God, with our thoughts occupied with Christ and His perfections, and in service for Christ in accord with that which is revealed in God's Word, it will be a daily experience that "the God of peace shall be with you" (Phil. 4:9).

"SUPPLIED: A Recipe for a Contented Mind"—through our Lord Jesus Christ.



The New Book on Hebrews

The Editor's new book, *Studies in the Epistle to the Hebrews*, will be ready on or about March 1st, D. V. It will be a large volume of approximately 576 pages. The exact price has not yet been determined, but it appears that it will be about \$5.95. Here is a bargain offer to our reader-family: If you will send your order, with remittance for \$5.25, to reach us before March 1st, the Editor will autograph your copy and mail it to you as soon thereafter as possible. Thus you will save more than 10% of the purchase price, and we shall have early orders to help us meet the initial expenses of publication.



Your Prayer Requests

The Editor spent the last day of the year in intercessory prayer, and you may be assured that your requests were remembered and spread before the Lord. We wish that it were possible for us to acknowledge

all your fine letters personally, but time does not permit us to do so. Thank you for letting us share your desires and burdens with you. Not simply on December 31st but at any time we shall consider it a privilege to present your needs to God, so do not hesitate to write to us about them.



Report

In response to the announcements concerning "Christmas for Christ," we received donations in the amount of exactly \$575, sent mostly through The Pilgrim Fellowship, Inc. in Philadelphia, as requested in *Our Hope*. Approximately thirty-one per cent of the contributions were marked for specific evangelical works—missions, foreign missionaries, and organizations within the U. S. A. The balance of the donations was to be apportioned according to the Editor's discretion. A tabulation of the distribution is given below.

Contributions through "Christmas for Christ," 1954: Africa Inland Mission, \$10; American European Fellowship, \$5; Association of Baptists for World Evangelism, \$5; Belgian Gospel Mission, \$5; Central American Mission, \$5; China Inland Mission, \$10; Dr. James R. Graham (Formosa), \$20; Hitchcock Memorial Presbyterian Church, \$20; International Hebrew Christian Alliance, \$10; Japan Evangelical Christian School, \$20; Japan Gospel Fellowship (for Miss Irene Snelson), \$10; Jamaica Bible School (for Mr. & Mrs. Robert Love), \$20; Message to Israel, \$10; Miss Esther Meyer (The Netherlands—for Needy Children, \$10; for self, \$10), \$20; North Africa Mission, \$10; North East India General Mission, \$8; *Our Hope* Missionary Subscription Fund, \$127; The Pilgrim Fellowship, Inc. (General Fund, \$48; Hunter Fund, Japan, \$35; Lipsi Fund, Brazil, \$16; Bower Fund, Japan, \$99; McLewin Fund, South Africa, \$15; Kruse Fund, Japan, \$25), \$230; South Africa General Mission, \$10; D. M. Stearns Missionary Fund (for Office Expense), \$5; D. M. Stearns Missionary Fund (for Mr. Uffelin of the West Indies General Mission), \$10; Stony Brook School, \$5. Total, \$575.00.

Thank you kindly for this fellowship with us in contributing to these works of the Lord.



Missionary Subscriptions And Book Funds

During the month of November the following donations were received for our Subscription and Book Funds for foreign missionaries:

OUR HOPE MISSIONARY SUBSCRIPTION FUND, November, 1954: Nos. 54-107M, \$7; 54-108M, \$3; 54-109M, \$3; 54-110M, \$20; 54-111M, \$2; 54-112M, \$6; 54-113M, \$6; 54-114M, \$3; 54-115M, \$4; 54-116M, \$1; 54-117M, \$3. Total, \$58.00.

OUR HOPE MISSIONARY BOOK FUND, November, 1954: Nos. 54-18B, \$10; 54-19B, \$4. Total, \$14.00.

Many, many times we have expressed our appreciation for your interest in this phase of our ministry. Gratitude does not cease because of its constant repetition, but grows.

You will remember, we know, that with the new year there is need to renew the Missionary Subscriptions, and will give as the Lord enables you to do so.

doers of the Word, and not hearers only."

STAFF SPEAKING ENGAGEMENTS**(For Your Information and Prayers)****Dr. E. Schuyler English:**

Feb. 1, 2—Chicago, Ill.: Moody Bible Institute; Founder's Week Conference.

Feb. 3—Milwaukee, Wis.: Christian Business Men's Committee; Banquet.

Dr. Homer A. Hammontrøe and Paul Hockwith:

Feb. 7-13—Augusta, Ga.: Druid Park Ave. Church.

Feb. 15-20—Bradenton, Fla.: Calvary Baptist Church.

Feb. 22-27—Crescent City, Fla.: Southfield Bible Conference.

Feb. 27—Mar. 6—Zellwood, Fla.: Hampden DuBose Academy.

John B. Marchbanks:

Feb. 5-6—Montgomery, Ala.: Cornerstone Church.

Feb. 9—Asheville, N. C.: Asheville Bible Church.

Feb. 11-13—Bryson City, N. C.: Great Smoky Mts. Bible Conference.

Feb. 20-23—Cosby, Tenn.: Liberty Church.

Feb. 27—Mar. 2—Hendersonville, N. C.: Faith Tabernacle; also Miller Memorial Bible Class (Feb. 27 (cont.)).

Milestones to the Village of Eagerness

It is always surprising that there are so many people who have not discovered the glory of the Scripture. Some even say they have tried to read the Bible and have found nothing in it; which always reminds me of the saying of Goethe: "Whoever reproaches an author with obscurity should first examine himself to know if all is clear within." "In the twilight," says he, "a very plain writing is illegible." The Psalmist offers up his prayer: "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. 119:18).

There are light readers who touch a verse here and a chapter there. There are lounging readers who start out to read with diligence but who, with a yawn, sprawl out over three or four sentences. There are few who read with eagerness, but it can be done. You can almost feel the thrill of the Psalmist as he said: "I rejoice at Thy Word, as one that findeth great spoil" (Psa. 119:162). However, the village of Eagerness is just three miles away, and the milestones are marked: Regularity, Interest, and Persistence.

—Will H. Houghton

*Who are the "Little Horns" of Daniel's Prophecy?
Does the designation denote one prophetic personage
or two different figures?*

THE "LITTLE HORNS" OF DANIEL 7 AND 8

by JOHN B. MARCHBANKS*

THE book of Daniel gives us God's own foreview of the present period of time, the time of Gentile dominion over the earth, which our Lord designated as "the times of the Gentiles" (Luke 21:24). This period began when Israel, because of her disobedience to Jehovah, had the place of governmental supremacy taken from her by Nebuchadnezzar, king of Babylon, to whom God said through Daniel: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath He given into thine hand, and hath made thee ruler over them all" (Dan. 2:37, 38).

To Nebuchadnezzar in a dream and to Daniel in visions it was revealed that during "the times of the Gentiles" there would be four world-empires, beginning with Babylon under Nebuchadnezzar, and that the last of these empires would come to a catastrophic end by divine intervention when "the God of heaven [shall] set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). From other Scriptures we know that this will be at the time of our Lord's second coming, when He will come as "King of Kings, and Lord of Lords" (Rev. 19:16).

*Mr. Marchbanks, Secretary of the Southern Bible Testimony, Bryson City, N. C., lives in Greenville, S. C. He is a frequent contributor. *John Herz*, is one of our book reviewers, and is the author of *The Epistle to the Philippians* and other writings.

⊙ In any study of Daniel, one cannot but notice the large number of illustrative symbols used to describe the personages of the book. We read of images—gold, silver, brass, iron, and clay; a stone; beasts; a tree; horns; etc. Each symbol brings out some characteristic of the person or thing to which allusion is being made. In this article we would especially notice two of these characters: the "little horn" of Daniel 7:8 and the verses which follow; and the "little horn" of chapter 8:9 and the context.

Some of our readers may be of the conviction that the above mentioned characters, the "little horn" of chapter 7 and the "little horn" of chapter 8, are not two characters but, rather, one and the same. Admittedly there is much similarity between the two "little horns," but there is also much dissimilarity, as we shall see. As we study such questions, however, it is well to remember that, while God has made plain to His children the main outlines of coming events, there are details about which we cannot be overly dogmatic, about which it is wise to show charity one toward another.

First, what is the significance of the title "little horn"? A "horn" in the Scriptures, when used symbolically, designates a king or some other political ruler: "And the ten horns out of this kingdom are ten kings that shall arise" (Dan. 7:24); "And the ten horns which thou sawest are ten kings" (Rev. 17:12). A "little horn," then, refers to a king who has a little beginning, who rises from virtual obscurity to a place of prominence.

It is generally agreed among Bible scholars that the four world-empires suggested by Daniel's prophecy as coming into existence between Daniel's day and the return of Christ, were the kingdoms of (1) Babylon, (2) Media-Persia, (3) Greece, and (4) Rome. Such a view is not only confirmed by history; the book of Daniel itself clearly mentions the first three of these world-empires: Babylon under Nebuchadnezzar (2:37, 38); Media and Persia (8:20); and Grecia (8:21). The identity of the fourth world-empire should be easy to discover in view of the fact that there has been one and only one world-empire after the Grecian, and that one was the Roman Empire.

Since there were to be only four world-empires, as seen in the four component parts of Nebuchadnezzar's dream-image (chap. 2; and the four beasts of Daniel's vision, chap. 7), and since one of those empires is to be here at the end of the age, at the time of our Lord's return, then it is only reasonable to conclude that the fourth of these empires, the Roman, will again come into existence in the time of the end. This is, in fact, a necessity in order that the prophecies concerning this fourth world-power be fulfilled. Daniel beheld this fourth world-power as a beast (showing the rapacious, bestial character of the world rulers), and it appears to him "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it" (Dan. 7:7). These words well describe the cruelty and iron rule of Rome as she held sway over the known world. But the same verse also says: "And it had ten horns." Imperial Rome never existed as a ten-kingdom empire, so that this is clearly a prophecy of the future.

It is in connection with this ten-kingdom confederation of the last days, seen in the ten toes of Nebuchadnezzar's image (Dan. 2:41-43), the ten horns of the fourth beast in Daniel's vision (Dan. 7:7), and the ten horns of the beast which John saw "rise up out of the sea" (Rev. 13:2)—it is in this connection that the "little horn" of Daniel 7 appears:

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. . . . I beheld then because of the voice of the great words which the horn spake. . . . Then I would know the truth of the fourth beast. . . . And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of the horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

. . . And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most

High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him (Dan. 7:7, 8, 11, 19-22, 24-27).

In the light of other Scriptures, the identity of this "little horn" seems clear. He appears in the end-time, the time of the ten-king federation of the revived Roman Empire, three of which kings he will subdue. He will be characterized by his blasphemy against God and his persecution of the saints. He will think to change times and laws, and for "a time and times and the dividing of time" they will be given into his hand. His reign of tyranny and terror will continue until "the Ancient of days" comes, which is certainly a clear reference to the return of our Lord in power and glory.

There can be no reasonable doubt that this "little horn" of Daniel 7 is the last world-ruler, the head of the revived Roman Empire, the political superman for whom the world is waiting and asking. This world-ruler, seen by John as well as by Daniel as a beast, is described in Revelation 13:1-8. There we read of him that he will "rise up out of the sea" (vs. 1), which is representative of the Gentile nations (Dan. 7:3; Isa. 57:20); that "he opened his mouth in blasphemy against God" (vs. 6); that "it was given unto him to make war with the saints, and to overcome them;" and that "power was given him over all kindreds, and tongues, and nations" (vs. 7). He will meet his end when the Lord Jesus returns in glory, for it was when John "saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness he doth judge and make war" (Rev. 19:11), that he also "saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (vss. 19, 20).

The time of his terrible blasphemy against God and his violent persecution of the saints, the Jewish remnant of the end-time, is limited by God: "Power was given unto him to continue forty and two months" (Rev. 13:5), the "time and times and the dividing of time" spoken of in Daniel 7:25.

The "little horn" of Daniel 7, then, is the "beast . . . out of the sea" (Rev. 13:1), "the prince that shall come" (Dan. 9:26), the world-ruler of the end-time, after the Church has been "caught up . . . in the clouds, to meet the Lord in the air" (1 Thess. 4:17).

The identity of the "little horn" of chapter 8 is a little more difficult; yet enough is said about him, we believe, to enable us to see who he is. He is first mentioned in connection with the world-kingdom of Greece, the third of the world-empires foreseen by Daniel. Verse eight of Daniel 8 says: "Therefore the he goat, [the king of Grecia' (vs. 21)] waxed very great; and when he was strong, the great horn was broken [the great horn that is between his eyes is the first king' (vs. 21)]; and for it came up four notable ones toward the four winds of heaven."

After a short reign of twelve years, during which he lamented that there were no more kingdoms to conquer, Alexander the Great, the first king of Greece, died at the age of thirty-two. At this time, "when the great horn was broken," his kingdom was divided between his four generals, the "four notable ones toward the four winds of heaven."

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land" (Dan. 8:9).

And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand (Dan. 8:21-25).

Out of one of the four kingdoms into which Alexander's empire was divided, the Syrian, came forth about 175 B. C.

"a king of fierce countenance," Antiochus Epiphanes, known as "The Madman." His desecration of the Jewish temple in Jerusalem, and his violent destruction of the holy people, the Jews, are well known matters of history. While some hold that the "little horn" of Daniel 8 does not refer to Antiochus but to the same person as the "little horn" of chapter 7, it would seem that the prophecies of chapter 8 must necessarily be fulfilled by Antiochus, at least partially, because this king of fierce countenance was to "stand up" "in the latter time of their kingdom" (vs. 23), that is, in the latter time of the four kingdoms into which Alexander's four generals had divided his empire.

Many prophecies of Scripture, however, have both a near and far fulfilment, a short view and a long view. We see an illustration of this principle in the eighty-ninth Psalm. The words "also I will make Him My Firstborn, higher than the kings of the earth" (vs. 27), can speak of none other than God's Son, our Lord Jesus Christ. Yet the words of the verses which follow contemplate David and his children, with whom God made the Davidic covenant: "If his children forsake My law, and walk not in My judgments . . . Then will I visit their transgression with the rod, and their iniquity with stripes" (vs. 30-32).

Thus it is with the "little horn" of Daniel 8. The prophecy had a near fulfilment in Antiochus Epiphanes, but it will also have a far fulfilment in a character of the end-time. Verses 10-14 (of which, incidentally, the Scofield Reference Bible says: "This passage (vs. 10-14) is confessedly the most difficult in prophecy . . .", Page 912, Footnote 2) certainly go beyond Antiochus:

And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yes, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Dan. 8:10-14).

Much here can be applied to Antiochus, who took away the daily sacrifice and who entered the Holy of holies in the

temple and offered a sow upon the altar. The sanctuary was cleansed after two thousand and three hundred days. But many of these things look toward the future, for, in connection with the vision of the "little horn," Daniel was told by Gabriel: "Behold; I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be" (Dan. 8:19).

Just who then, in the end of the age, will be the character typified by Antiochus Epiphanes and called the "little horn" in Daniel 8? As has already been mentioned, there is much similarity between this "little horn" of Daniel 8 and the "little horn" of Daniel 7, whom we have seen to be the head of the revived Roman Empire, the political ruler of the last days. We should remember, however, that besides this political head, there are at least two other prominent figures of the end-time, as foretold in prophecy. One of these is the personal Antichrist, as seen in Revelation 13:11-18, II Thess. 2:3-10; etc. This important figure of the end-time will evidently be an apostate Jew. The other is the King of the North, who is given special prominence in Ezekiel 38 and 39, and is also mentioned several times by Isaiah as "the Assyrian" (Isa. 10:24ff; etc.).

Since Antiochus Epiphanes came out of Syria, north of the holy land, and since his atrocious acts toward the Jews prefigure those prophesied of the King of the North, who will say: "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling with their walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezk. 38:11, 12), it would seem that, of these three important personages of the end-time, the King of the North is the one most perfectly portrayed by Antiochus.

It is obvious, of course, that these three end-time leaders will all be characterized by hatred toward God and His people, the Jewish saints of the tribulation period. This hatred toward Jehovah and His people will bring about the awful sufferings of the Jewish remnant during the Tribulation. All of these godless world-leaders, along with all other Christ-

rejectors, will meet their doom by the coming again of our Lord, who will come "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (I Thess. 1:8).

It behooves us who know the Lord, who have been saved by His grace, and who may at any moment be "caught up together . . . to meet the Lord in the air" (I Thess. 4:17), to acquaint ourselves with the awful figures and things that are to come upon this earth, perhaps very soon, and to redeem the opportunities to witness of Christ who alone can save men from the wrath to come. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (I Pet. 3:14).

TORN FROM A BOOK

The story is told of a young Chinese lad who, many years ago, traveled from his home in a remote, inland town to visit one of the large cities of South China. While he was in the city he purchased a gift for a friend at home. One day, on the homeward journey, he opened the package to re-examine his purchase. He observed that the gift was wrapped in some printed sheets, and being curious as to what the writing was, laboriously spelled out the words.

What the lad read struck him as wondrously new, a story that he had never heard. For it told of One, called God, who so loved the world that He gave His only begotten Son in order that all who believe in Him, the Son, should not perish but have life everlasting. And it said concerning the Son that He could furnish water of such a character that whosoever would drink of it would never thirst again, water that would spring up within its partaker into everlasting life. For the printed sheets that this young Chinese read had been torn from the Bible—they were, in fact, a few pages from the early part of the Gospel of John.

By the time the youth reached his home he had memorized the verses that he had read. But he continued to treasure the precious leaves from the Book, and again and again he made inquiry as to its name and where he might secure a full copy of it.

One day a Chinese Christian, a colporteur, came to the village where the lad lived. The young Chinese, now almost in full manhood, hearing of a stranger that was selling books, sought him out. Eagerly holding out the now tattered leaves of paper, brown with age, he asked the colporteur: "Do you have this book?"

With great joy the stranger produced a copy of the New Testament, showed the earnest young man chapters three and four of John's Gospel, and in a short time led him to know Christ as His Saviour and Lord.

That Chinese lad, now grown old, is a witness to Christ among his own people today. He was directed into the truth of God's loving gift of grace, His only begotten Son, through the wrapping on a package—for the wrapping was the Word of God.

A well-known publishing house reveals its plans for the revision of a famed edition of the Bible. Members of the staff of OUR HOPE will have an active part in this work.

CONCERNING THE REVISION OF THE SCOFIELD REFERENCE BIBLE

ON January 10th the Oxford University Press made formal announcement of its plans for the revision of the Scofield Reference Bible. The reader-family of OUR HOPE will take a special interest in this project, we believe, for three reasons: (1) many of our friends have used the Scofield Bible for a number of years; (2) the late Editor of OUR HOPE, Dr. Arno C. Gaebelstein, was one of the Consulting Editors of the original Scofield Reference Bible; and (3) the present Editor of OUR HOPE, as Chairman of the Committee of Revision, and the Publisher of OUR HOPE, as Vice-Chairman will have a very active part in the new edition of this famed publication.

We are publishing below the news release recently issued by the Oxford University Press of New York. Inside of the back cover of this number of OUR HOPE a photograph of the Committee of Revision is reproduced.

OXFORD BEGINS WORK ON REVISED EDITION OF SCOFIELD REFERENCE BIBLE

A committee of Bible scholars and teachers has begun work on a revised edition of the world-famous Scofield Reference Bible, it was announced today (1/10/55) by Oxford University Press, publishers of this special edition of the King James Version.

At the same time, Henry Z. Walck, President of the New York office of Oxford, pointed out that "the revision of the Scofield Reference Bible is a long-range proposi-

tion, for there is a vast amount of editorial work before the committee. I should say that it will certainly be five or six years before the new edition will be available to the public."

The Chairman of the committee on revision is Dr. E. Schuyler English. Dr. English edited the "Pilgrim Edition" of the Holy Bible, which Oxford published in 1948, and is also Editor of the magazine, *Ora Hope*. Dr. Frank E. Gaebelien, headmaster of the Stony Brook School, Long Island, and author of *The Pattern of God's Truth*, will serve as Vice-Chairman. He is the son of the Rev. Arno C. Gaebelien, one of the Consulting Editors of the original Scofield Bible.

Other members of the editorial committee are: President William Culbertson, Moody Bible Institute, Chicago; Director Charles L. Feinberg, Talbot Theological Seminary, Los Angeles; President Allan A. MacRae, Faith Theological Seminary, Elkins Park, Pa.; President Alva J. McClain, Grace Theological Seminary, Winona Lake, Ind.; Dean Clarence E. Mason, Jr., Philadelphia Bible Institute, Philadelphia, Pa.; Professor Wilbur M. Smith, Fuller Theological Seminary, Pasadena, Cal.; and President John F. Walvoord, Dallas Theological Seminary, Dallas, Tex.

The first meeting of the committee was held in Chicago on October 25, 1954, with all members present, together with Mr. Walek and Wilbur D. Ruggles, Manager of the Bible Department of Oxford University Press.

After the meeting, Dr. English said: "We shall retain the King James Version, of course, with its familiar phraseology, beauty, and cadence. There are in the text, however, words that are archaic and expressions that are not wholly transparent in modern speech. These need clarification. Furthermore, certain notes in the present edition of the Scofield Reference Bible are capable of simplification, and there are some statements that require revision. New helps for the reader will be added also. However, the basic theological position which has made the Scofield Bible loved by millions of readers will be retained."

The committee will hold meetings periodically during the course of its work in the next few years.

The Scofield Reference Bible was first published by Oxford University Press in January, 1909. Its Editor

was the Rev. C. I. Scofield, who had conceived of the idea some years before and who began to devote the greater part of his time to it in 1902. He was assisted by a group of consulting editors.

Dr. Scofield worked on his project for several years before a publisher was selected. After consulting various authorities, he was told that the only publishing house which could handle such a project was the Oxford University Press, and arrangements were then made with the American office of Oxford. The Scofield Reference Bible was an immediate success, and a new edition, completely reset and improved, was issued in 1917. Dr. Scofield died in 1921, but his edition of the King James Version has continued to be a best seller year in and year out for nearly half a century.

This is a tremendous undertaking and carries with it immense responsibility of which every member of the committee of revision is acutely aware. Your faithful prayer interest will not only be appreciated but it is greatly needed. May we count upon you to remember us—not only once but over and over again—as we pursue this task? Ask God to hold us completely true to His Word and that, through this proposed work, many generations will be helped and blessed until the Lord Jesus Christ comes again and takes the throne of His father David.

I cannot understand
 The why and wherefore of a thousand things;
 The crosses, the annoyances, the daily stings,
 I cannot understand—
 But I can trust;
 For perfect trusting perfect comfort brings.

I cannot see the end,
 The hidden meaning of each trial sent,
 The pattern into which each tangled thread
 is bent,
 I cannot see the end—
 But I can trust;
 And in God's changeless love I am content.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Found: "Lost" Hittites

A Serinus Setbnck

Communist Confirmation

Red Russia's Plans

Questions and Answers

Ben-Gurion's Faith

Regarding Revival

Hittite Culture Confirmed by Archeologists. The Hittites are mentioned more than forty times in the Old Testament (Gen. 15:20; Ex. 3:8; Num. 13:29; Deut. 7:1; Josh. 1:4; Jnd. 1:26; I Sam. 26:6; etc.). Notwithstanding, some few critical scholars have questioned their reality. The reason for this may be traced to the fact that Hittite architecture and sculpture seemed to have entirely disappeared. But evidence regarding the so-called "lost Hittite civilization" has been discovered, revealing that it existed in truth and survived until around the time of Christ.

In a special report to *The New York Times*, under the date line of December 22, from Ankara, Turkey, Mr. Welles Hangen tells of an American-German archeological team (Miss Theresa Goell of New York, and Dr. Friedrich Karl Doerner of Muenster University, West Germany) that has uncovered, in the Anti-Taurus Mountains southeast of Malatya, between Turkey and Syria, unmistakable evidence of the Hittite influence in two royal tomb-sanctuaries of the Hellenistic kingdom of Commagene. Founded as an independent state in either the first or second century before Christ, Commagene was formerly incorporated into the Roman Empire in A. D. 72, under Vespasian.

Dedication to the State. Youngsters in East Germany are permitted to be confirmed as Christians. However, the Red

government recently issued an announcement that boys and girls, upon their graduation from school, should undergo "youth dedications," at which they will be indoctrinated, converted to atheism, and pledged to the service of the State. In other words, they are to be confirmed as Communists.

The Evangelical Church of the East Zone promptly countered with this decree: "Children who participate in such services will not be eligible for church confirmation in view of the fact that our Lord Jesus Christ said: 'He that is not with Me is against Me'."

Gallup Poll on Religion. In a recent poll of public opinion, taken by George Gallup of Princeton, N. J., some interesting facts have come to light concerning the religious beliefs and Bible knowledge of American adults.

The first poll reveals that an overwhelming majority of the American public believes that there is a God. In answer to the question, "Do you yourself believe in God?" the answers were as follows: Yes, 96%; No, 1%; Don't Know, 3%.

On the other hand, the ignorance of adults in the U. S. A., with its 90 million church members, concerning the Bible and related facts is appalling.

The ten questions that were asked, and the percentage of correct answers, are given below:

- | | |
|--|---------------------|
| (1) "Who was the mother of Jesus?"..... | Correct answer: 95% |
| (2) "Where was Jesus born?"..... | Correct answer: 64% |
| (3) "What is the first book of the Bible?".... | Correct answer: 49% |
| (4) "What is the Holy Trinity?"..... | Correct answer: 40% |
| (5) "What country ruled Jerusalem at the time of Jesus?"..... | Correct answer: 35% |
| (6) "Who delivered the Sermon on the Mount?" | Correct answer: 34% |
| (7) "Can you name the founder of one other religion besides Christianity?"..... | Correct answer: 30% |
| (8) "Can you name one of the prophets mentioned in the Old Testament?"..... | Correct answer: 21% |
| (9) "One person wrote most of the books of the New Testament. Can you name him?" | Correct answer: 19% |
| (10) "What do the initials IHS stand for..... | Correct answer: 5% |

Editor's Note: Numbers 7 and 10 are not Bible questions, of course. Those who are reasonably familiar with the Christian faith ought to know the answers: to No. 7, Mohammed, Confucius, Zoroaster, Buddha, etc.; and to No. 10, a monogram signifying Jesus Christ, being an abbreviation of the Greek name, Jesus.

Regarding No. 9, if Paul wrote the Epistle to the Hebrews (which we believe he did), he penned fourteen of the twenty-seven books of the New Testament. Evidently Mr. Gallup holds the Pauline authorship as correct.—E. S. E.)

According to the judgment of the one who issued the news release about this poll, anyone who is able to answer all ten questions correctly is a "Bible wizard," and he who answers nine of the ten correctly is reasonably close to being a genius. We suspect that the *Our Hope* reader-family is composed of wizards almost exclusively, with the balance being no less than geniuses!

Supreme Court Decision. In 1952, the Superior Court of New Jersey upheld the action of the Rutherford (N. J.) School Board in authorizing The Gideons International to distribute Gideon Bibles in the public schools of Rutherford in 1951.

Suit was brought against the Rutherford School Board, by Ralph LeCoque, a Roman Catholic, and Bernard Tudor, a Jew, parents of boys in one of the schools, to prevent The Gideons from distributing Bibles in the schools. Later, Mr. LeCoque withdrew his complaint after he had transferred his child to a parochial school.

The case was taken to the Supreme Court of New Jersey, and Chief Justice Vanderbilt delivered, in September, 1953, the N. J. Supreme Court's decision, reversing the opinion of the Superior Court, stating that the Gideon Bible (King James Version) is a "sectarian book," the distribution of which, in public schools, is in "violation of the First Amendment of the U. S. Constitution."

The Gideons International and the Board of Education of Rutherford, N. J. then appealed, through their counsel, Lawyer Jacob Stam of Paterson, N. J., to the United States Supreme Court, but the nation's highest court declined to review the case.

This decision offers a serious setback to the distribution of the Scriptures. In Mr. Stam's judgment, it denies Christians from propagating their faith in the Bible and violates the freedom of the press.

Lenin's Prophecy. In 1923 there were only about 100,000 Communists in the world. It was in that year that Lenin said:

First we will take Eastern Europe, then the masses of Asia, then we will encircle the United States, which will be the last bastion of capitalism. We will not have to attack. It will fall like an over-ripe fruit into our hands . . .

We must secure the goodwill of teachers and professors in schools and universities, of liberal ministers of religion, and of the pacifists and reformers of the world in order to create a mental barrage in the minds of the capitalist youth, which shall forever bar them from participating in a carnal conflict with the Communist order.

Since the issuance of that statement, the Communists have engulfed approximately one-third of the population of the world without any major clash with either Great Britain or the United States. Let American leadership see the power of the foe. And let all who are informed as to these things pass the word along to others.

It is not our belief that Russia will triumph in the Western Hemisphere, for we are convinced that the nations on this side of the globe will be embraced within the ten-power federation that will compose the revived Roman Empire. However, the Red threat is on the horizon. It is atheistic to the core and this nation must beware of its intentions so clearly expressed by Marx, Lenin, and Stalin.

Only a Messianic Idea. *The Midnight Cry* (London) tells of an interview between Mr. William L. Hull, Director of the Zion Christian Mission in Jerusalem, and David Ben-Gurion, when the latter was Israel's Prime Minister. One of the questions that Mr. Hull asked of Mr. Ben-Gurion was this: "Do you believe in a personal Messiah, or do you subscribe to the idea of Reform Jews that there will simply be a Messianic Era?"

"I believe in the Messianic idea," Ben-Gurion replied, "that some time in the future things must be restored as they were at the beginning. Whether Messiah will be a person or whether it will be the collective spirit of the people, I do not know. The people have it within them to create a better world, a world of peace, love, mutual help and faith in the supremacy of the spirit . . . You believe that the Messiah has come. We believe that He will come. He may be a person."

Yes, Messiah has come and He will come again. He is our Lord and Saviour Jesus Christ, the eternal Son of God. Isaiah was not talking about a collective spirit that would be oppressed and afflicted, and brought as a lamb to the slaughter. It was not an idea that He would be wounded for our transgressions and bruised for our iniquities, by whose stripes we would be healed. The other prophets of the Old Testament did not predict the coming of an era to reign upon David's throne. God promised a Person, His Son, as the Messiah of Israel. He was here and will surely come again; and when Israel recognizes the One who was pierced as the Messiah indeed, then the nation will be re-born.

An Astonishing Statement. At the conclusion of its week-long bicentennial General Assembly in early December, the National Council of the Churches of Christ in the U. S. A., an organization with known modernistic leadership, issued a 1,700-word "Message to the Churches," in which it affirmed that this country is ready for a great revival.

A free pulpit is a sacred trust [held by many of us]. Let the ministers of the nation speak with authority and conviction the good news of God in Christ. We believe that America is ready for a great spiritual awakening and revival. The minister must be a man of great expectations. It is necessary that each should search his soul and pray that the revival may grow in his own heart. Let us strengthen one another through prayer and fellowship. The ministers of America have a great responsibility for the spiritual destiny of this generation.

Of course the "authority" with which the ministers must speak is that of the inspired and inerrant Word of God, the Scriptures of the Old and New Testaments. And "the good news of God is Christ" is more than a social gospel; it is the Gospel of our salvation and newness of life in the crucified and risen Lord Jesus Christ, the unique Son of God, who is now seated at the right hand of the Majesty on high and is coming again to this earth in bodily form. May this fact be recognized by those who are willing to pray and search their souls.

Is it possible that we hear "the sound of a going in the tops of the mulberry trees," and that a revival is at our door? Billy Graham has been suggesting that a revival is almost upon us. Dr. Donald Grey Barnhouse says, in *Eternity* (January, 1955): "We would be false to the evidence of our

eyes if we did not believe that God is working in great revival in the world today." And now the liberal-controlled N. C. C. comes out with the statement quoted above.

Yes, it is possible that revival will come to America, for "with God nothing shall be impossible." The Editor has held the view that, if we are as late in this present age as universal conditions suggest, we are much more likely to see the great apostasy moving upon us than world or national revival. But God forbid that we should fail to long and pray for revival among God's people and a great awakening among the lost, or that we should hinder such a movement in any way by our lack of faith and expectancy! Let us pray with new purpose for a mighty work of God in our own time—yes, soon.

OF BIRDS AND THINGS

Those of us who have spent all of our lives in the North have missed, to some degree, the God-given pleasure of watching the activities of many brilliantly beautiful birds. We see some of them, but not in the abundance that Southerners enjoy them.

We were in the deep South and within less than an hour, we glanced out the window of our room, and saw the Hooded Warbler (male and female), the Blue Jay (male), the Red Bellied Woodpecker (male), and the Cardinal (male and female). What magnificent colors these feathered friends display—yellow, blue, red, black, and white!

The Bible tells of birds—the Lapwing, the Osprey, the Stork, the Sparrow, etc. God cares for even the lowly sparrow. Not one of them is forgotten before Him (Luke 12:6). With all other creation, the birds were created by our Lord, and for Him; and for our pleasure also.

For several days a pair of Cardinals built a nest in a tree by our window. We should state the case more accurately if we said that the female was building the nest! She flew back and forth busily and tirelessly, gathering straws and weaving them into a cradle for her eggs, her young. The male bird sat in stately fashion on a perch on a distant tree and looked beautiful, but his mate did all the work. Occasionally, though, if another bird approached the nest, he swooped down upon the intruder and chased it away. This is nature; it is the way God made the birds, and it is well.

Sometimes we see Christians that act like the male Cardinal. They are perfectly content to sit idly by while others do the work. They watch in a dignified way, bestir themselves for a fight from time to time, but otherwise seem to contribute little to the cause of Christ.

What is proper for birds may be improper for children of God. For all of us have been given some gift by the Holy Spirit (1 Cor. 12:1-11). It is our duty, and a divinely-ordained privilege, to serve Him whom we love, by exercising the gifts that He has bestowed upon us. Thus we minister to the Lord and one another, "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. 4:12, 13).

A Christian lawyer approaches an old, old subject in a new and different way.

SALVATION: MAN'S PURCHASE OR GOD'S GIFT?

by **ROSCOE G. SAPPENFIELD***

Is man's salvation, that is eternal life with the Lord after death, obtainable by man's good works and through his keeping of the law, or is it God's gift to man? The answer to this question is to be found, of course, by "rightly dividing the Word of Truth" (II Tim. 2:15). But there are honest differences of opinion as to what the Bible teaches, some believing that man is to work out his own salvation (cf. Phil. 2:12), others holding that salvation is by grace, through faith, and not of works (cf. Eph. 2:8), while many contend that man is saved by a combination of faith and works (cf. James 1:27). Through misinterpretation of the Holy Scriptures many are confused as to what is required of them in God's plan of salvation.

If, as some believe, salvation is attainable by works, the relationship between God and man during man's life here on earth, as to man's life beyond the grave, is contractual; that is to say, it is by executory bilateral agreement under which man, in a sense, is buying eternal security or a future status for which he is making payment by rendering a service during his life here on earth. God being just and merciful, His contracts with man certainly would be at least as equitable and with no less dignity than man's contracts with man, so that a conservative approach, by way of illustration, is to look at the question of salvation

* Mr. Sappenfield, an attorney with offices in Geneva and Batavia, Illinois, will be remembered as the author of "A Christian Lawyer's Approach to Church Consolidations," published in the August issue last year.

by works or by the keeping of the law, from a human legalistic viewpoint.

An agreement grows out of an offer and an acceptance,¹ and to create rights and obligations it must be supported by a valuable consideration.² A consideration may be a promise, and, in fact, a promise for a promise is sufficient to constitute a legal agreement³. God's promise to man to grant to man eternal life, and man's promise to God to keep His law and to refrain from committing sin would have all the essential elements of a valid agreement. If the relationship between God and man is contractual he, who has accepted God's offer and is therefore a party to the agreement, shall be entitled, at the time of his passing from this life, to eternal life provided he has fully performed his part of the agreement. God's obligation under the agreement is contingent in each instance upon full performance by man.⁴ Under these circumstances it must be recognized that an infraction of the law and any commitment of sin, however slight, during the life of the agreement, would constitute non-performance on the part of man. From this it is clear that, if the consideration for salvation is by works, all men are doomed inasmuch as man cannot under any circumstances perform his part of the agreement, because to do so necessitates perfection. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). So those who contend that salvation is by works, contend for their own condemnation. This is confirmed by the Apostle Paul in his statement: "By the deeds of the law there shall no flesh be justified" (Rom. 3:20).

Can it be, as some contend, that God, here and now offers salvation as a gift to man? There is an abundance of evi-

¹Clark on Contracts, Fourth Edition, p. 16. West Publishing Company, St. Paul, Minn.

²Consideration is defined as "An act or forbearance, or the promise thereof, which is offered by one party to an agreement, and accepted by the other as an inducement to that other's act or promise." *Bowyer's Law Dictionary*, 1928 Edition, p. 213. Banks Law Publishing Company, New York.

³Clark on Contracts, supra note.¹

⁴If the obligation of one promise is conditional upon due performance of the other, then the performance of the promise constituting the executory consideration is a condition precedent. *Lamson on Contracts*, Third Edition, p. 621. Thomas Law Book Company, St. Louis, Mo.

dence in the Scriptures to support an affirmative answer to this question, such as: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23); "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2:8). If the meaning of the word "gift" appearing in these and similar passages of the Scriptures is intended to be that of common usage, the essential elements, according to man-made law, of an *inter-vivos* gift should be present. These elements are:⁴

- (1) A gift is never supported by a consideration, otherwise it would not be a gift;
- (2) A gift is never dependent upon a contingency;
- (3) The subject-matter must be actually or constructively delivered by the donor to the donee;
- (4) The subject-matter must be accepted by the donee.

Let us examine God's plan for man, in the light of the Scriptures, to see if salvation, as offered to man by God, has all the essential elements of and can qualify as a gift:

(1) Salvation is free to anyone who will accept (John 3:16); nothing is required of the donee; all he has to do is recognize himself for what he is—a sinner on whom God wishes to bestow His great and rich blessings, and believe on and receive God's only begotten Son, the Lord Jesus Christ, as his personal Saviour (1 John 5:1).

(2) Salvation is not subject to the usual legalistic conjunctions: "if," "but," and "provided." Once a sinner is right with God, he is always and forever a child of God. Salvation is forever and forever. There are no contingencies upon the happening of which he loses or may lose that relationship (1 John 5:13).

(3) Salvation becomes an eternal reality concurrently with the surrender by the sinner of himself to and of his acceptance of the Lord Jesus Christ as Saviour. At that moment God, the Donor, makes a constructive delivery of the gift of eternal life and, come what may, nothing can destroy it (1 John 3:2; Rom. 8:38, 39).

(4) Salvation is accepted by the sinner who becomes the donee of eternal life when he accepts the Lord Jesus Christ as his personal Saviour, and, then and at that moment, salvation so far as he is concerned is eternal, the gift having been consummated (1 John 4:17).

From this it is observed that even under man's imperfect rules of law, God's perfect plan of salvation qualifies as a *gift* to man.

But there are those who say that salvation comes by a combination of faith and works. They say that faith is

⁴*Law of Personal Property*, Hugh E. Willis, Professor of Law, University of Indiana. American Technical Society, Chicago.

essential but that good works are equally as essential to salvation. They are unable to believe that salvation is the *gift* of God and they think that they can help God to provide their salvation if they will but live uprightly and be doers of "good works." Many, including some who have not accepted God's plan of salvation and others who vigorously deny the saving grace of our Lord, carry this to the point of participating in all sorts of "church work," including but not limited to raising money on God's behalf by putting on ice cream socials, church suppers, rummage sales, and the like. That such things are seemingly not pleasing in God's sight is usually evident from the fact that in churches where such things are permitted or required they are necessary to meet church expenses.

Living uprightly, being neighborly and charitable, and contributing to the support of the homeless, underprivileged, and other unfortunates are laudable and important and are blessed of God, but they have nothing to do with the participant's or contributor's salvation. One has or does not have salvation, and "good works" are of no consequence as to whether one is saved or lost. To the saved, "good works" count for rewards (I Cor. 3:11-15), but to the unsaved, they do not count at all because man's righteousnesses are to God as filthy rags (Isa, 64:6).

Like a transaction under man's law, salvation must come within a definite classification: it must be from God either by purchase or by gift, either by man's work or by God's grace. It cannot be by both. To intermingle grace and work is to imagine an illogical paradox. The Apostle Paul pointed out how nonsensical this is when he said: "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work (Rom. 11:6). Furthermore, he made the definite statement that salvation is by grace through faith: "For by grace are ye saved through faith; and that not by yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

True faith, the kind of faith that brings one the gift of salvation, is that personal faith in Jesus Christ as Lord and Saviour—faith that He is God the Son, was born of the

Virgin Mary, was crucified for our sins and arose the third day, is now alive and at the right hand of God the Father making intercession for us (Rom. 8:34) and, at the end of this age, will return with His saints to establish His kingdom (1 Thess. 3:13; cf. also 4:13-18). One who has not that faith has not salvation; and this is so regardless of his or her "good works" or church affiliation.

BREAD CAST UPON THE WATERS

SELECTED by J. A. BOFFIN

Your personal merit and character, however good, 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, is the blood of Christ, the Lamb of God—the blood of a crucified Saviour claimed by simple faith.

The Mosaic law with its temple, priesthood, and sacrifices was but a shadow of the better covenant and the all-availing atonement of Christ.

Cain is a type of the religious man who believes in a God and is religious, but for his own will and idea, and who rejects redemption by blood. Compelled as a teacher of religion to explain the atonement, the false and apostate teacher explains it away.

Outward reformation without true conversion and the reception of the new birth from above, having Christ the eternal life in the soul, can only result in what we read in Luke 11:24-26. Turned over, new leaves are soon blotted. Self-reformation, however praiseworthy, can never save the soul.

Balaamism is worldliness, the unequal yoke, a mixture with the "daughters of Moab." This mixture ruined God's people of old, and it still does so where it is practised.

If your heart has ever heard that bitter cry, "Eli, Eli, lama Sabachthani," you will not be lending your ear to any of the siren voices of this world.

The Spirit of God uses men to reveal Christ to others, for "how shall they hear without a preacher?"

THREE REMARKABLE CONVERSIONS

by TOM REES*

I WANT to tell you of three remarkable conversions—a financier, a parson, and an army officer. The financier was seeking the way of life through the Scriptures; the parson was resisting the Spirit, who had convicted him through the expression on the face of a suffering saint; and the officer was seeking salvation through his prayers and good works.

The financier found Christ when an evangelist, obeying the voice of the Holy Spirit, left an important campaign and went "thumbing it" on a lonely, arterial road. He was given a "lift" by the financier, who was sitting behind his driver reading his Bible!

The parson found Christ when a humble Christian obeyed the voice of the Lord: "Take down this name and address . . . and go and see this man."

The officer found Christ after an angel had spoken to him: "Take down this name and address . . . this man will tell you the way of life."

The stories of these men—the eunuch of Ethiopia, Saul of Tarsus, and Cornelius of Caesaria—are told fully in Acts 8, 9, and 10. I have read these chapters many times, but only recently did I notice that in each case the Holy Spirit uses a man.

Surely the Spirit could have revealed Christ to the Ethiopian directly through the Scriptures! But no: "Philip, arise and

*Thomas R. Rees, one of the outstanding evangelists of England who has visited the United States on a number of occasions, is Director of Hildenborough Hall, a Christian center for young and old at Frinton-on-Sea, Essex. Mr. Rees usually conducts large evangelistic rallies each winter in the Royal Albert Hall, London, but graciously stepped aside in 1954 to make room for the Billy Graham Campaign.

go south unto Gaza . . . go near, and join thyself to this chariot." Philip ran and "preached unto him Jesus."

On the Damascus Road, the risen Christ Himself could have told Saul what he should do! But no! "Go into the city and it shall be told thee what thou must do." Three days later, the Lord gave to Ananias Saul's full name and address, and sent him to tell Saul what he must do to be saved. A layman led an apostle to Christ!

And surely the angel, having flown from heaven to Caesaria, could have spoken the Word to Cornelius! But no! This privilege is reserved for men. All that the angel could do was to give Cornelius the full name and address of Simon Peter: "He shall tell thee what thou oughtest to do."

This task of telling others must not be left to the angels, the Scriptures, or the Master. This is our job. The financier, the parson, and the soldier found Christ because Philip, Ananias, and Peter obeyed the voice of the Spirit. God give us grace to hear His softest whisper, and to obey!

NO TEARS?

It does not say we shall not weep;
But if we weep His hand alone
Shall wipe those falling tears away—
Shall comfort, succor, help, condone.

No tears?
No drops of joy to see His face,
To feel His presence ever near;
To know the mercies of His grace
From endless year to endless year?

No tears
Of quick remorse for things undone?
Life is so short, so quickly gone.
He so deserving of our best;
Oft carelessly our race is run.

No tears?
Compassionate His heart always;
His eyes did fill, His tears did flow
In perfect love while here below;
In heaven could it lesser grow?

No tears?
Some men say, "Yes," some men say, "Nay."
I do not know, I dare not say—
Just this I know, that if I weep
His hands shall wipe my tears away!

—Rost Marie Fink.

God's people need not expect to escape suffering in this life but must joyfully follow in the steps of Him who is our Example.

SUFFERING AND SUBMISSION

AN ANALYSIS OF FIRST PETER

by H. A. SINZHEIMER*

BAETHIEN, my hearts desire and prayer to God for Israel is that they might be saved" (Rom. 10:1).

To whom was the First Epistle of Peter addressed, and why was it Peter who penned it? One might well think that because of Paul's great love for his own people, so eloquently expressed in Romans 10:1, he should have written it. But God had called Peter to minister to the circumcision, and so it was Peter who wrote to a group of scattered believers in Christ, who had been separated from Israel. As Jews, for that had been their birthright, they had known traditionally and in fact what it was to be a scattered people. According to Deuteronomy 28:64, it was the Lord who had scattered them because of their disobedience. They had been strangers and pilgrims in Caanan (Ex. 6:4). They had been strangers and pilgrims in Egypt too. And they had been strangers and pilgrims in Babylon. There they had hanged their harps upon the willow trees and wept when they remembered Zion. There they had raised that pathetic question: "How shall we sing the Lord's song in a strange land?" (Psa. 137).

Now some of them were again scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. Today we would

* Mr. Sinzheimer, Vice-President of the Girard Trust-Corn Exchange Bank in Philadelphia, is a lover and teacher of the Word of God. With all of Mr. Sinzheimer's activities, he finds time to serve on the boards of directors of the Sunday School Times, the American Scripture Gift Mission, The Pilgrim Fellowship, Inc., etc.

call them Hebrew Christians. Then they were called the "filth of the world" (I Cor. 4:13). Their lot was not a happy one, by all the standards of the world. They needed to be encouraged. They needed comfort. God sought to supply their need through His servant Peter. Yet, God had scattered them, but the day is coming when He will surely gather them out of all the countries whither He has driven them (Jer. 23:3). After a period of time which the Lord Jesus called "tribulation, the great," He will "send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds of heaven, from one end of heaven to the other" (Matt. 24:31). Peter, however, does not particularly develop this truth. He is content, rather, to deal with the necessity of suffering. He puts before his readers, eyes the example of the Lord, not only in enduring the cross but in setting His face steadfastly toward Jerusalem, knowing full well all what awaited Him there.

It is almost impossible for us to appreciate the conditions under which the Jews of the dispersion lived. It was difficult to be a Jew. Anti-semitism was prevalent, but Hebrew Christians were in a worse state. They were hated by the Gentiles because they were Jewish, and hated by their own people because they had been saved. They were by force of circumstances truly a separated people. God wants His people to be separated from the world and unto Him, but not by circumstances.

Chapter 1

In verses 3-5 of I Peter 1, one of the great themes of the epistle is briefly outlined: the mercy of God. Sometimes we call it the grace of God. Every writer wrote of it. Their language differed but the subject was the same. Peter writes of God's "abundant mercy." Paul speaks of "the grace of God." John tells of the love of God. But the mercy of God, the grace of God, and the love of God are almost synonymous. Specifically Peter writes of the *abundant* mercy of God in giving to us the new birth, a living hope, and an incorruptible inheritance. He also speaks, in a few words, of the faithfulness of God in keeping His own in time of trouble. That was just what his early readers needed, and we need. "How

good is the God we adore!" He knows our every need, and He is able to meet them all. The Jews of Peter's day were a suffering people, subject to unusual trials, but they had a great Saviour who was able to deliver them. This is the major theme of the epistle.

A secondary theme might be said to be the assured future of God's people. Yes, tribulation was their lot in apostolic days, but verses 6 and 7 tell of a glorious future as well as the necessity of suffering. It is that we might know the grace of God experimentally rather than theoretically.

As Jews these Hebrew Christians had been very zealous for the law. Peter himself had said to the Lord: "Not so Lord; for I have never eaten any thing that is common or unclean" (Acts 10:14). Furthermore, he had said to Cornelius: "It is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation" (Acts 10:28). It was necessary for God to speak to Peter through a vision to show him the folly of his way.

"The just shall live by faith" is a statement quoted three times in the New Testament (Rom. 1:17; Gal. 3:11; Heb. 10:38). Some have considered it distinctly Pauline, but it is rather a great principal of God which was held by every New Testament writer, although all did not express it in the same words. The Apostle Peter was in perfect agreement with Paul, as evidenced by this passage from his first epistle. Consider the statement, "whom having not seen ye love." Is not such an attitude arrived at by faith? It is faith that gives the saints, God's redeemed people, joy unspeakable. Faith was the key that opened the door of salvation to the Jews of the dispersion. They were, indeed, saved by the grace of God, but the key was faith. As Jews they had required a sign, and God had given to them sign upon sign; but as Christians they believed in and loved a crucified, risen Saviour whom they were unable to see except by faith. The apostle now exhorts his readers to continue to live by faith, not frivolously but seriously looking by faith to an assured future. By this life of faith, they are separated from the world and unto Him who had loved them to the uttermost.

The Hebrew Christians addressed in this letter, had not been redeemed by silver or gold, nor by the sacrifices or-

dained under the law, but by a better sacrifice than these—by the blood of the lamb of God. They had been purchased back from a vain conversation, that is, manner of life. Their manner of life had been the observance of the law—to do this and to refrain from doing that. It was a vain, or *useless* observance and could never accomplish the forgiveness of sins. They had received it by tradition from their fathers.

The world is lost in the snare of this great error, and there are multitudes of twentieth century Christians who are not free from it. For there are many who, not knowing the Word of God, feel themselves safe because they are following religious traditions. We need again and again to examine ourselves to discover whether we are truly following God's Word or only tradition.

Chapter 2

In the closing verses of chapter 1, Peter was led of the Spirit to touch upon the subject of the new birth. Some have thought that the new birth is to be found only in John 3, but such is not the case. In John 3, the necessity of being born again is stressed; here, the emphasis is upon the means used by the Holy Spirit to effect the new birth, and also upon the result. That is the abandonment of the ways that characterize us by nature—malice, guile, hypocrisies, envies, and evil speakings. All these works of the flesh we practiced before we were born again and indwelt by the Spirit. But now we have new desires, generated by the Spirit: a desire for the Word of God, and a desire to grow in grace and in knowledge. Once we longed for the fleshpots of Egypt, but now our souls "thirst for God; for the living God" (Psa. 42:2). Now none but Christ can satisfy. He is our life, and only His Word can meet our need. It is He and He alone that we must have.

Peter as a Jew was greatly attached to the temple in Jerusalem. It was the center of Judaism, the place where God had promised to meet His people. It was, however, but one of the shadows of good things to come, as mentioned in Hebrews. The dwelling place of God upon earth today, the place where He meets His people, is where two or three are

gathered together unto His name (Matt. 18:20). The people of God collectively are His temple (II Cor. 6:16).

Peter writes, first of all, of the Corner-Stone of that temple. That Rock is Christ. Then the apostle speaks of the living stones which are builded upon the Rock—those who have believed on His name. "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

As he wrote, Peter must have remembered that great day in Caesarea Philippi when He confessed Jesus as the Christ, the Son of the living God (Matt. 16:16). It was then that the Lord said: "Upon this rock I will build My Church." The Lord Himself is the Rock; the Lord Himself is the Builder. We Christians are the living stones, quarried by Him and fitted into the structure by Him. He is the rejected One. How, then, can we expect good from those who have rejected Him?

Our calling is to holiness. We were chosen by Him to show forth His praises, to live as strangers and pilgrims here in this scene of His suffering, to trust God, and to evidence that fact by submission to our own lot in life, knowing that He is able to deliver us and keep us. He himself is our great Example. He suffered for our sins. He trusted God while He Himself hung upon the cross. It is He who is our Shepherd, and we are the sheep of His flock.

We have said that one of the great themes of First Peter is the mercy, or the grace, of God. Another major theme is submission. The grace of God is centered in the sacrifice of His Son. Submission is exemplified by His Son. This is clearly brought out in the last section of chapter 2, and is the keynote of the rest of the epistle.

Chapter 3

Chapter 3 begins with a very important subject—marital relationship. Submission is an evidence of our faith in the goodness of God. Lack of submission is an evidence of lack of faith. There is no place like the home to bring out the reality or, conversely, the artificiality of our profession of faith. It is much easier to put on an act in public than in the privacy of the home. It is here that the way of life (conversation) speaks the loudest. The wife of the unsaved

husband may not be able to testify to her faith by word of mouth, but "actions speak louder than words." To live Christ is the most powerful sermon one can preach. Yes, there is much that is practical for today in the first four verses of this chapter.

If that were not enough, the apostle points to the example of Sara. But let us not forget that Christian husbands are also exhorted to Christian conduct at home. Christian husbands and wives are enjoined to live together as Christians, "that your prayers be not hindered." Of course, it is definitely contrary to God's Word for a Christian to marry an unbeliever.

The hindrances to prayer are many. "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me" (Psa. 66:8). Lack of faith is also a hindrance to answered prayer (Jas. 1:6, 7). But here it is neither evil contemplated in the heart nor lack of faith that hinders prayer, but it is lack of oneness in Christ. Two, even though they be married, cannot walk together except they be agreed. To pray together, both should be in subjection to Christ. This thought is carried out of the home and into outside relationships, and we are told that "the eyes of the Lord are over the righteous, and His ears are open to their prayers: but the face of the Lord is against them that do evil" (vs. 12). Peter is quoting from Psalm 34; in fact, the whole of this passage has the flavor of that Psalm.

Peter was a man who was saturated with the Word of God. He was born again by the Word of God. The Word of God was as bread and water to him. It fed his soul, that new life that was his by faith in the Son of God. It is such an one, living in the Word of God, who is "ready always to give an answer to every man that asketh a reason of the hope that is in [him] with meekness and fear" (vs. 15). The reason for that hope can only rest upon the Word of God. Even more powerful than the spoken Word is the life of submission to the will of God. Submission may mean to suffer for well doing, as did our Lord Jesus Christ who, as we have seen, is the great Example. This is beautifully brought out in verse 18.

The chapter closes with a passage that has been the subject of much debate and some confusion. "By which" can have

but one meaning, it seems to me: it was by the Spirit that Christ preached to the spirits in prison. When the epistle was written they were not necessarily where they were when the truth was declared unto them.

Noah was the instrument used of God by the Spirit to preach to men before the deluge. But men rejected the message; they refused to listen, and prison for them resulted. Nor can any be saved by water baptism, which is simply identification with Christ in His death confessed by this significant ritual. Salvation is only through faith and cannot be obtained by anything that man himself can do, even water baptism. Noah's salvation was likewise by faith; he believed the testimony of God and acted upon it.

What a verse ends this chapter! It is inestimable, and he who will take time to meditate upon it will be well repaid. Where has the Son of God gone? What is His authority? These questions are answered in this short verse.

Chapter 4

Once more the apostle reminds his readers that the Lord Jesus our Saviour is also our Example. His language is almost that of Paul who, writing on the same subject, said: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

This matter of Christian living is the exercising of faith. It is trusting Christ, not just for the forgiveness of sins but for deliverance from the power of sin daily—trusting Him for power to walk as becomes a child of God; always remembering that we shall all stand before Him who will judge all men, the unbeliever for his sins, the believer for his service. The thought ought to produce sobriety, to bring every one who names the name of Christ to his knees in prayer, and it ought to result in love; in fact, the new birth should be manifested by a display of the fruit of the Spirit as delineated in Galatians 5:22, 23.

If the fruit of the Spirit is not manifested in us, something is very wrong in our lives. Only thus can we possibly live to the glory of God. This does not mean, however, that we shall experience freedom from sufferings. Jesus Christ, who did always those things which glorified God, was not

free from sufferings. Then how can we expect to escape them? Judgment, writes the apostle, must begin at the house of God (vs. 17). Putting it another way, the Apostle Paul wrote much on the same subject to the Corinthians (I Cor. 11:31, 32). Individually we ought to judge ourselves. Collectively, judgment must begin at the house of God.

Chapter 5

Suffering and submission—this is the path to glory. It was our Lord's road to glory and was in accordance with prophecy. It is our way to glory, and this is in accordance with this prophecy of Peter's. This last chapter, although it is for all of us, is particularly addressed to those who have been recognized as leaders of the flock, for it is such who are most in need of this reminder.

Elders are those who, by virtue of growth in grace, are fitted to shepherd others. They are not of necessity the oldest Christians in a group, according to years. Theirs is the responsibility, however, to feed the flock properly. An appropriate diet may be "the sincere milk of the Word," or it may be "strong meat." The shepherd should be able to determine which is best for those of whom he is the overseer. However the method, the food should be from the Book. Apart from teaching, the elders were to lead the flock by their example, the latter exercise being even more important, in a sense, than the former. Thus the mature believer, by so simple an act as giving thanks before a meal in a restaurant, can be used of the Spirit to strengthen the young in the faith.

As for the young, they are again exhorted to submission.

The grand climax of this portion and of the letter as a whole is reached in verse 5: "Yea, all of you [including the elders] be subject one to another." This is the essence of First Peter, indeed, of Christianity, and a very fitting end to this epistle.

"Enoch walked with God." You can better thrive without food than be happy and strong in your Christian life without fellowship with God.

It should be just as normal for the Christian to pray as it is for the natural man to breathe. It is equally necessary to life in either instance.

THE CHRISTIAN LIFE (7)

by THE EDITOR

"PRAYING always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

The crowning piece of spiritual armor that the Christian must don, in his earthly experience, is prayer. God speaks to the believer through his reading of the Bible, God's Word. Through prayer in the Spirit, the believer speaks to God.

Again and again throughout the New Testament, in addition to the examples of praying on the part of our Lord and others, and the actual prayers recorded, there are calls to pray. "Praying always with all prayer and supplication." "Pray without ceasing" (I Thess. 5:17). "In every thing by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6). "Men ought always to pray, and not to faint" (Lk. 18:1).

Prayer is necessary, therefore, for the child of God; for to pray is to talk with Him. It should be as normal for the Christian to pray as it is for the natural man to breathe. In prayer we worship God, praise Him, and give thanks to Him for His unending mercies. In prayer we confess our sins, whereupon He is faithful and just to forgive them and to cleanse us from all unrighteousness (I John 1:9). In prayer we bring before Him the progress of His work and the needs of His people. In prayer we lay before Him our own petitions. Prayer carries the thoughts and desires of the heart to God.

How wonderfully God has prepared the way for us to speak with Him! For at the Father's right hand we have an High Priest who is our Intercessor and Advocate (Heb. 7:25; I John

2:1, 2). Neither is this One lacking in understanding as to our needs, "for we have not an High Priest which cannot be touched with the feeling of our infirmities [weaknesses]; but was in all points tempted like as we are, sin apart" (Heb. 4:15). We can come boldly before the throne of grace, therefore—and observe that it is not a throne of judgment but of grace—telling it all out to God, and there we may obtain mercy and find gracious help in the hour of need (vs. 16).

Prayer is properly offered to God the Father; through God the Son (since no man comes to the Father but by the Son, Jn. 14:6); and in the Holy Spirit, who inspires spiritual prayer and intercedes for the believer in Christ (Rom. 8:26).

Prayer is an essential for the Christian. We are to "pray without ceasing." "How can I do that?" someone will ask. "I have a job to hold, work to do, and I cannot always be on my knees." Indeed you cannot! You can, however, be on your knees more than you are on them. Moreover, you can, even in the normal activities of life, live in an attitude of prayer, in such close communion with God that you are in practical touch with Him at all times. This should be our constant experience. It will make for a happier and more fruitful life.

I PRAYED

by CONSTANCE CALENBERG

I prayed, and heaven's gates were opened wide
 As, from the cross, there flowed a crimson tide
 Of blood, divine, to cleanse my soul from sin—
 I prayed, and Jesus came to dwell within.

I prayed, and asked for strength to brave the fight,
 For comfort to my heart through sorrow's night;
 And, in the darkness, I beheld His face—
 I prayed, and He supplied "sufficient grace"!

I prayed and found the answer to life's quest,
 The knowledge that my Saviour knoweth best;
 That He is by my side, to love, and care—
 I prayed, and knew the joy of answered prayer.

Not only is Christ the means of man's reconciliation to God, but He is also the medium of conciliation between Jew and Gentile.

EPHESIANS

by I. HIRMAN STRAUSS*

Chapter 2 (Continued)

(2) Separated by Distance (2:11-22)

The general theme in the verses before us differs little, if at all, from that contained in the preceding verses of this chapter. Here are listed more characteristics of the natural man, proving the need of regeneration. However, the message here seems to be directed in a peculiar way to the Gentiles alone. Before the day of Pentecost, which day was the birthday of the Church, the Gentiles included all people in the earth who were not Jews. Since Pentecost God sees a three-fold division of the human race: the Jew, the Gentile, and the Church of God (1 Cor. 10:32), the last being made up of Jew and Gentile who have been saved through faith in the Lord Jesus Christ. Paul's usage of the pronouns "we" and "ye" shows that he had in mind the condition of man in general in verses 1-3, and the condition of the Gentile in particular in verses 11-13.

(a) The Condition of the Past. The key phrase in this portion of our study is "far off" (2:13), suggesting separation by distance. Before the Gentile was saved he was separated from God by a great gulf. We were "Gentiles in the flesh . . . called uncircumcision" (2:11). Circumcision was originally a rite enjoined by God upon Abraham as a sign of the covenant God made with him. Later it took on a

* Dr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., author and conference speaker, is one of the staff of regular contributors to our pages.

definite religious and moral significance. Hence the Jews became known as "the circumcision" and looked with reproach upon the Gentiles to whom they referred as "the uncircumcised" (I Sam. 17:26, 36; II Sam. 1:20).

Actually the Gentiles were inferior to the Jews in that they were separated from the sacrifices and religious privileges that united Jewish believers to God. Of course there were those who were Jews in name only; and while they proudly called themselves "the circumcision," they were Jews outwardly and not inwardly, for they lacked that real circumcision of the heart (Rom. 2:25-29). The Gentile at that time stood condemned before God. After the flood God's covenants were all made to Israel, giving Israel hope which the Gentiles lacked.

Then, too, the Gentiles were "without Christ" (2:12). While every unsaved man, both Jew and Gentile, is without Christ, the Gentiles were separated by a greater distance, since the Jew had the types, symbols, and prophecies that pointed to the coming Person and work of the Messiah. When Paul referred to God's dealings with Israel, he said: "Now all these things happened unto them for ensamples [or types]" (I Cor. 10:11). In the Old Testament every hope of the Jew centered in the Messiah, for in Him their every expectation was to be fulfilled. All of the pre-incarnate appearances of Christ were to the Jews and, as we shall see later, it was not until His death at Calvary that He became the world's Saviour.

Now when one is "without Christ" he has "no hope." Even as the Gentiles were without hope before Christ came, so is every man today who has not trusted in Christ. There is no hope for the world or for the individual apart from Christ, but in Him God has given "everlasting consolation and good hope" (II Thesa. 2:16). The "blessed hope" of the believer is the appearing of our great God and Saviour Jesus Christ (Tit. 2:13). He is Israel's hope and the only hope of the world.

Paul pictures the Gentiles finally as being "without God in the world" (2:12). While they had "gods many, and lords many" (I Cor. 8:5), they were in a true sense of the word atheists, since they were alienated from any contact

with God. No sadder plight can befall a man than that of being in the world without God.

(b). **The Contrasts with the Present.** Again divine intervention marks a transition. When Paul pointed out the sad past of both Jew and Gentile, he contrasted the bright side of the picture by using the conjunction "but"—"But God . . ." (2:4). Here the contrast between the unsaved Gentile and the saved Gentile is marked with the connecting words, "But now . . ." (2:13). From the distressing scene of what the Gentiles had been, Paul turns in vivid phrases to show what had been accomplished for them in Christ. They were "far off . . . but now . . . made nigh." Once distance had separated them from Christ; now they are enjoying blessed union with Christ.

In antithesis to the Gentile being an alien from the commonwealth of Israel and a stranger from the covenants of promise, he is created a new unity with the believing Jew. Christ became peace, having made both Jew and Gentile one by breaking down the middle wall of partition (2:14). The outer court in the temple for Gentiles was separated from the inner court for Jews, but when Christ came He broke down the partition. At the same time He abolished the enmity, which was the ordinances of the law, the rites, and ceremonies. These unobserved laws had caused the Jews to despise them (2:15). But now "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4), by which (faith) He has created a union of Jew and Gentile. This new creation does not make a Jew into a Gentile, nor a Gentile into a Jew. Rather did our Lord "make in Himself of twain one new man" (2:15). Here is the true Church, a new organism in which the believing Jew and Gentile are reconciled to God in "one body" (2:16). Thus the whole world is blessed in Abraham according to promise, "that the blessing of Abraham might come on the Gentiles through Jesus Christ" (Gal. 3:14). Now the believing Gentile has received every spiritual privilege that Israel has, including spiritual circumcision (Col. 2:11).

Sin separated man not only from God but also from man. Man needed to be reconciled to God, but there had to be a

conciliation between man and man also. Our Lord Jesus Christ is that Conciliator to abolish enmity and make peace, and we know of no other meeting-place where man can be at peace with man. You see, both Jew and Gentile had to be at peace with God before they could be at peace with each other, and only in Christ can the Jew forget that he is a Jew and the Gentile that he is a Gentile. Thank God that neither Jew nor Gentile can boast of one having had a better patch-up job than the other. This new man is not the result of any mere outward putting on, but is a "new creation" (II Cor. 5:17) in Christ Jesus.

Now "through Him we both have access by one Spirit unto the Father" (2:18). There can be no boast as to which man's religion or church gives him access to God. There are no advantages in being a Jew or a Gentile now. Christ is the Mediator of the new covenant and only "through Him" can there be access to the Father. The Lord Jesus said: "No man cometh unto the Father but by Me" (John 14:6), and that through the present ministry of the Holy Spirit.

The believing Jew and Gentile constitute one household: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (2:19). We are both in one family, hence we are no longer strangers, no longer unknown to one another. There is now the intimate association of family life; we are brothers in Christ. We possess the same citizenship, not living as neighbors but as the saints and sons of God in the same house with God.

The believing Jew and Gentile constitute one holy temple: "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" (2:20, 21). Paul adds that the Church is a building, a holy temple, the New Testament prophets and apostles forming the foundation and Jesus Christ Himself being the chief corner stone. It is Christ Himself who holds together the foundation and the superstructure. Think of it, dear Christian, we are the habitation of God (2:22), His dwelling place on earth. Does your heart enter into this blessed truth? God has taken up His resi-

dence in the Church, in each believer. The true Church is of perfect and harmonious design, its beauty and holiness surpassing any shrine or building made with human hands. The most sacred spot on earth is no towering cathedral with stained glass windows, but the believer's heart where God has come to dwell. While the building is not now complete, it will be one day, and then all creation will view its splendor and give praise and glory to its Creator and Designer.

(c). **The Cross as the Power.** Before we conclude our meditation on these verses we would do well to ponder the method whereby our awful past has been blotted out and our present position made possible. In Christ alone we find the basis of reconciliation to God and man. "But now in Christ Jesus ye who sometimes were far off are made nigh by the Blood of Christ" (2:13). Reconciliation could be accomplished only by the finished work of God's Son on the cross. "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God . . ." (1 Pet. 3:18). Aaron made an atonement once a year with blood which he offered to God for the people. Even so Jesus Christ, our great High Priest, entered into the holy place, having obtained eternal redemption for us (Heb. 9:11, 12). "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus . . . Let us draw near with a true heart in full assurance of faith" (Heb. 10:19, 22).

"In His flesh" He made peace, "having made peace through the blood of His cross" (Col. 1:20). Christ Himself is our peace, and he who has the Son of God enjoys peace with God and with all them that are in Christ. Let us thank God for accomplishing redemption and making our peace through the blood of His cross, for apart from His substitutionary death we would still be at enmity with God and man. It was at the cross where Jew and Gentile were condemned as sinners and united to God through faith in the blood of His Son. At the cross every enmity was slain and every provision made for redemption and reconciliation. The shedding of the blood of our Lord Jesus Christ is the plea of the sinner and the praise of the saint. In heaven we shall sing: "Thou wast slain, and hast redeemed us to God."

Thy blood, out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

If you are reading these lines and you are yet in your sins, Christ has removed the enmity between God and you by His propitiatory sacrifice at Calvary. You have only to acknowledge that your sin nailed Him there, and then receive Him as your Substitute and Saviour. You need not remain afar off, for even "now" you can be made nigh, as near to God as Christ Himself, by trusting in His blood.

(To be continued, D. V.)

QUESTION BOX

No. 1465. I have been looking into the study of angels and in Ezekiel 1:6 it says, in describing the four living creatures of verse 5: "And every one had four faces, and every one had four wings." In Revelation 4:8 we are told that "the four beasts [living creatures] had each of them six wings about him." I was under the impression that the living creatures of Ezekiel and The Revelation are the same, that they are Cherubim. If this is true, why are they said to have four wings in one case and six in the other?

This is a puzzling question. It seems evident that, as you have stated, the "living creatures" in both instances are the Cherubim. Then, in Isaiah 6:2 we read of the Seraphim, also having six wings. It seems likely that the number of wings emphasizes the special activity of these "living creatures" in each instance. In Ezekiel the earthly government of God is under consideration; thus the "four wings" (the number "four" being frequently employed in the Scriptures in connection with the earth—four winds, four seasons, four world-empires, etc.). In The Revelation we have a heavenly scene (as we do in the early verses of Isaiah 6), the "six wings" denoting activity above and beyond the power of nature. The six-winged Seraphim of Isaiah 6 and the six-winged Cherubim of Revelation 1 are all heard offering worship to God in the "Holy, holy, holy" to which they give expression.

No. 1466. In Laodicea, in Revelation 3, the decline of Philadelphia?

Q We believe that it is. Not all of the church of Philadelphia will become Laodicean, for the conditions that are represented by these churches go on concurrently until the coming of the Lord. Laodicea arises out of Philadelphia, and it may well represent the spiritual condition of those in Philadelphia who are not overcome. They become puffed up with a little knowledge and ecclesiastical position which, in

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their hands, becomes vegetarian, Christ Himself being outside. The apex of Laodiceanism will be reached during the Tribulation. We need to be warned and humbled by the solemn messages of Revelation 2 and 3, since they apply to us today.

No. 1467. What does it mean, in Hebrews 12:29: "For our God is a consuming fire"?

The expression is used to signify God's holiness, something that believers should constantly bear in mind. God dwells in an unapproachable light: "God is Light, and in Him is no darkness at all" (1 John 1:5). Since perfect holiness is His character, evil cannot abide in His Presence. The only way the sinner can stand there is to be made the righteousness of God through faith in our Lord Jesus Christ (see 11 Cor. 5:21).

No. 1468. Should the tithe we pay to the Lord all be given to the local church to which we belong, or is it acceptable and right that we give part of it to the church and part to other Christian enterprises and to the poor and needy?

It seems evident, from your letter, that you have used the word "tithe" in the popular sense; that is, that you are familiar with the fact that the tithe was an Old Testament ordinance, and that we are now under grace and not under the Law. In the New Testament, the church at Corinth was instructed by the Apostle Paul: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The Christians at Galatia were instructed to communicate with (or give to) those who taught them the Word of God (Gal. 6:6), and to remember the poor (Gal. 2:10). Again, we find in Romans 15:26 that the believers in Macedonia and Achaia made a certain contribution for the poor saints which were at Jerusalem.

Now a local church is a place where we may worship God, hear the Word, bear testimony to the Lord, and have fellowship with other Christians. But the local church certainly must care, not only for itself but also for the needy elsewhere, as did the saints at Macedonia and Achaia. It must also have a part in reaching the uttermost part of the earth with the Gospel. If you are a "member" of a local church, then surely you should have a part in its upkeep, in ministering to its pastor in a material way, in its missionary interests (assuming of course that they are sound in the faith), and in communicating with the needy there. But all that you have is the Lord's, and that which you have set apart especially for His work must be given as He leads you as you pray about it. If there are vital testimonies or needy saints elsewhere, and the Lord lays them upon your heart for your distribution of His money—well, it is for you to do as He directs. Your final authority is the Lord and not the local church.

While here, alas! I know but half His love,
 But half discern Him, and but half adore,
 But when I meet Him in the realms above
 I hope to love Him better, praise Him more,
 And feel and tell, amid the choir divine,
 How fully I am His and He is mine.

The first great truth of the Gospel was enacted in Egypt well over 3000 years ago.

LESSONS FROM AN OLD, OLD STORY

by HERBERT E. HOUSE*

THE one all-embracing fact regarding the Book of Exodus seems not to have been generally recognized. This fact, which is of the highest importance, is that the book is the record of a magnificent, living, prophetic drama in which is revealed step by step, in orderly manner, the complete divine plan of redemption. Here is a presentation of much that is involved in the Christian faith, a preview of that which was to come to the world, and did come, by the Lord Jesus Christ. In that great drama there is nothing that does not perfectly harmonize with the Gospel.

The first act presents Moses at the burning bush. The next act is in Egypt, where both the Hebrews and the Egyptians are actors. Then follows the trek of the Hebrews from Egypt to Mt. Sinai in the wilderness; the giving of the law; and the construction and dedication of the tabernacle where is given, in the very presence of God, the supreme and final act of revelation in the Holy of Holies.

The deeper meaning of the experience of the actors in this great drama was but dimly seen by the actors but, as time moved on, the meaning became perfectly clear. "Now all these things happened as ensamples [sic], by way of warning"—Moffat] and they are written for our admonition" (I Cor. 10:11). The thrilling drama of the deliverance of the Hebrew people from Egyptian bondage and their experiences that followed is not fictional. Its effect on later history fairly trumpets its truth to the world.

* Mr. House, a resident of Pasadena, Cal. and now 95 years of age, was very active in the great days of the YMCA in China many years ago. This is his first article in Our Hope.

The background of this great drama is that, in the call of Abraham (Gen. 12:1-3) and elsewhere, it was promised that he should become a great nation. It was also promised that this nation, his descendants, should inherit that land to which he was called (Gen. 17:7, 8):

And I will establish My covenant between Me and thee and thy seed after thee in their generations an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.

Again, it was revealed to Abraham (Gen. 15:13, 14):

Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, which they shall serve, will I judge; and afterward shall they come out with great substance.

It was also promised to Abraham, at times, that in his descendants should all the world be blessed. That was the purpose of the call of Abraham. Apart from that promise, the call of Abraham and of all that followed is meaningless.

The time had now come when the descendants of Abraham, now become a multitude and called "the children of Israel," should be delivered from the bondage they had suffered in Egypt. The record of this deliverance is found in Exodus 11 and 12. Moses, who was to be chosen to be the agent of their deliverance and their leader, had been prepared for his task by forty years as a prince trained in all the wisdom of the Egyptians (Acts 7:22), and also by forty years in the wilderness through which he was to lead his people.

Consider even here the high drama of this call. This eighty-year-old shepherd suddenly sees a flaming bush before him and, as in astonishment he draws near to this strange sight of a bush burning without being consumed, a Voice from the bush startles him with the words: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Then, by the Voice from the bush, he is commissioned to return to Egypt and demand of Pharaoh that he free the people so long held in bondage.

Returning to Egypt Moses, with Aaron his brother, faces the mighty Pharaoh with the demand that he liberate these slaves. Consider Pharaoh's rage and his contempt for their demands. There follows the great contest between Moses

and Pharaoh. Disaster after disaster falls upon Egypt following the stubborn refusal of Pharaoh to yield to the repeated demands, and all Egypt, bewildered and terrified, suffers unheard of calamities that strike even at the gods of the nation.

Do not suppose that Pharaoh was alone in this struggle with Moses over these slaves on whom much of the wealth and power of Egypt depended. Here was a terrific test of strength. Two lone men make impossible demands, yet with such boldness and sense of authority that none dares lay a hand on them. On the other side, a whole nation faces the disaster of the loss of the slave-labor on which it has thrived. Finally there is the ultimatum.

Avarice, fear, and unbelief torment all Egypt as the Egyptians hear from the Hebrew people of the impending death of the first-born. The news of that ominous threat would spread like wild-fire. After what the Egyptians had suffered, the rumor of such a catastrophe would be an appalling thing that would most certainly lead many of them, in the hope of escaping such impending doom, to follow frantically whatever instructions their Hebrew neighbors might give them. They, too, following the example of the Israelites, would sprinkle blood upon their door-posts of their homes.

Consider now the event which we know as "the Passover." Exodus 12 opens with these words: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying . . ." Complete directions are then given as to what should be done in preparation for the night when the final plague would fall upon Egypt—the death of the first-born in every home in Egypt, with the exception of those who would obey the word that had been spoken to them through Moses and Aaron.

First, in that preparation, a lamb without blemish was to be chosen on the tenth day, kept until the fourteenth day, and then slain. The blood of the lamb was to be applied to the door-posts and lintels of the homes of the people.

And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood . . . for the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and upon the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your homes to smite you (vs. 22, 23).

There were other important things to be done. The flesh of the lamb was to be prepared and eaten in a certain way, and there were various other matters to be observed. All or part of these other matters might be neglected and, if so, the people would suffer loss; but their salvation was in the act of faith that sprinkled the door posts and the lintel with the blood of the lamb: "And when He seeth *the blood* on the lintel and the two side posts, the Lord will pass over . . ." That was all. No questions regarding who was in the house, Egyptian or Hebrew. This is a matter of the highest importance; Hebrew or Egyptian, it was all the same—when the destroyer saw the blood, He passed over. As "a mixed multitude" went out with the children of Israel as they left Egypt (vs. 38), it may well be supposed that many of the Egyptians really made use of the protecting sign of the blood on their own door posts, were saved from the destroyer, and had allied themselves with the people of God.

The striking of the blood on the door posts and lintel of the home was an act of faith. So today, by faith in the efficacy of the shed blood of the Lamb of God, our Lord Jesus Christ, salvation from death and deliverance from the bondage of sin is for any one—whenever, wherever, or whatever that one may be. This, the first great truth of the Gospel, was so enacted in Egypt that all might understand and believe.

This act of faith on the part of the children of Israel was their one and only necessary act for establishing a right relationship with God. They were saved by faith. God now took over. They were in His hands, under His care. He would guide and protect them, provide for their every need, instruct and discipline them, and, finally, bring them into the land promised to Abraham.

When was there ever greater drama than Moses's contest with Pharaoh, leading up to the Passover. Now the Israelites left Egypt, led by a pillar of cloud by day and of fire by night—the waters dividing as they crossed the Red Sea on dry land, and engulfing the Egyptian army in its attempt to pursue them. Thus led and protected, the children of Israel found themselves free from bondage, beyond the reach of Pharaoh and under the care of the God of Abraham.

But the Israelites murmured. Led by the cloud by day and the pillar of fire by night, still they did not come to know a day by day trust in God. So He sweetened bitter water for them, sent the quails, and provided the manna. And in three months they reached the wilderness of Sinai.

These events of great importance took place. Moses was called up onto Mt. Sinai and given this message for the people: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine" (Ex. 19:5). Following this message, the Lord would show His glory unto the people, "that the people may hear when I speak unto thee [Moses], and believe thee for ever" (vs. 5).

And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice" (vs. 18, 19).

The word "drama" applies once again as we view the great spectacle moving on to its supreme act and prophetic message in a small silent room in the tabernacle that was yet to be constructed.

Access to God was ordained to be by way of a mediator. There was and is no other way provided. It is evident that, throughout the experience of Israel in the wilderness, all approach to God was by the mediation of Moses. In Deuteronomy 18:15, 16, there is recorded the farewell address of Moses to his people, in which he makes the prophetic statement that, from that time onward, was the basis of Israel's highest hope. Within the passage the following words are written: "The Lord said unto me . . . I will raise up a prophet from among their brethren like unto thee."

Now Moses was a man of great stature—as a statesman, leader, organizer, and historian; it was not in these personal qualities, however, that this coming One was to be like him, but this coming One was to be like Moses in his office as mediator. In our Lord Jesus Christ we have that prophesied Mediator. In Him alone we have access to God today. Let it be repeated: there is no access to God except by the mediation of Jesus Christ. "There is one God, and one

Mediator between God and men, the Man Christ Jesus" (1 Tim. 2:5; cf. Heb. 8:6; 9:15; 12:24). The entire New Testament presents Jesus Christ as the way, and the only way, to God. In His name we ask and receive. "No man," said He, "cometh unto the Father, but by Me" (John 14:6).

For brevity's sake we pass over the giving of the law except to say that from first to last, His institution was impressive and dramatic. God's people receive instruction from Him. This is part of the care that He takes of His believing people. By faith they become His children, are adopted into His family and become heirs of God and joint-heirs with Jesus Christ.

The latter two-fifths of the Book of Exodus is almost entirely taken up with the detailed directions for the construction of a movable center of worship, the tabernacle, and for the ritual, or ceremonies, to be conducted therein.

The actual tabernacle was located in a court 150' x 75' in area, and at the end farthest from the entrance. It was a two-room structure, built of wood, 45' x 15' in area, and 15' high. The first room, 30' long, was the Holy Place. The second room, separated from the first by a heavy curtain, called the veil, was the Holiest Place, the Holy of Holies. The tabernacle was protected by a heavily constructed tent. The court was open to all worshipers. The tabernacle was entered only by the priests, representing the people.

The first object to be seen, upon entering the court, was the brazen altar, the altar of burnt-offering, signifying complete dedication to God. Near the entrance to the tabernacle was the laver, where the priests were to bathe both their hands and their feet before entering the tabernacle. Within the first room, the Holy Place, there were three articles of furniture: the altar of incense, where at morning and evening the priests burned the incense, symbolic of prayer and praise rising constantly as a sweet-smelling savor unto God; on one side of the altar of incense was the golden candlestick, having three branches on either side of the center, symbolic of the Church (see Rev. 1:12, 13, 20); and on the other side of the altar of incense was the table of shewbread, on which twelve loaves of unleavened bread rested continually, "the bread of the Presence of God."

Exodus 25 gives details regarding the furnishings of the tabernacle. It is worthy of notice that every word concerning the construction, furniture, and ritual of the tabernacle was dictated to Moses by God who, now and again, admonished Moses to "make it as was shown thee in the mount." All the materials used in the construction of the court and of the tabernacle and its furnishings were of the finest quality and workmanship, and the specifications of these things, as well as the process of worship, were typical of future things.

This brings us chapter 26:33, 34 (cf. Heb. 9:3) that describes the Holy of Holies, or the Most Holy Place.

There is nothing on earth with which to compare the Holy of Holies. As we view this sacred place, even in thought, we may well heed the Voice that spake to Moses as he approached the burning bush: "Put off thy shoes from off thy feet, for the place whercon thou standest is holy ground." This sacred room, separated from the Holy Place by the veil, contained one article of furniture which had three sections: the base was the ark of the covenant (a chest containing the stone tablets on which were written the ten commandments), a pot of manna, and Aaron's rod that budded (cf. Num. 17; see also Ex. 30:10; Lev. 16:2, 12, 13, 29-34); resting on the ark of the covenant was the mercy-seat, a plate of gold that covered the ark of the covenant; and standing face to face on the mercy-seat were the two golden cherubim.

Into this room there entered alone, once a year only, to perform one single act, the one person who was above all others, the high priest. Not even Moses might enter here or have part in that one supreme, prophetic act. And why was this small room, within the veil, above all other places the holiest? Because, in the quiet of this room, once a year, the high priest entered into the very Presence of God who, in the cloud above the live coals on the mercy-seat, presided over the service. It was then and there that the high priest, type of our great High Priest, the Lord Jesus Christ, sprinkled the blood on the mercy-seat, to make in symbol, atonement for sin.

Over and over again, year after year, this holy, prophetic service continued, revealing that in the plan of God there must be atonement for sin. One cannot help but feel, knowing

the significance of this holy act over which God Himself presided, that the very hosts of heaven stood with bowed heads while the high priest sprinkled the blood of atonement on the mercy-seat. Atonement for sin! The supreme fact of the Christian faith. Apart from this final act, that which precedes it in this great prophetic drama, is absolutely meaningless. So also, apart from the atoning sacrifice of Christ, our High Priest, the Christian faith is meaningless.

BOOK REVIEWS

by E. SCHUYLER ENGLISH

Peloubet's Select Notes on the International Bible Lessons, 1955. By Wilbur M. Smith, D.D. W. A. Wilde Co., Boston. Cloth binding, 473 pages. Price, \$2.75.

The eighty-first annual publication of *Peloubet's Notes for Sunday School teachers*, the twenty-first under the editorship of Dr. Wilbur M. Smith, comes up to the excellent standard that is customary and that has been particularly notable in the regime of Dr. Smith. These pages contain exactly what the teacher needs. The volume is, in the Editor's opinion, the best expositions of the Sunday School lessons to be found.

The contents of the book include the following: a Bibliography that is, in itself, worth the price of the whole volume; the Plan of the Lesson; the Lesson in Its Setting; the Teacher's Library; Audio-Visual Aids; the Exposition of the Text; the Lesson in Life, Literature, and Archeology; and a Truth for the Class to Carry Away. These various helps do not appear simply once, but fifty-two times! We can commend this work as a wonderfully helpful, as well as fully orthodox, aid in the preparation for teaching.

The Spirit of Life. By Tom Rees. Foreword by Dr. W. Graham Scroggie. Hildenborough Hall, Frinton-on-Sea, Essex, England. Cloth binding, 168 pages. Price, 7/6 (see below).

Here is a very fine book on the Person and work of the Holy Spirit, written sanely and clearly with the purpose of reaching young Christians in particular. The author is scriptural throughout and carefully guards against extravagances in relation to the work of the Holy Spirit. Furthermore, this volume contains much practical help for Christians of all ages. Mr. Rees's treatment of the whole subject matter is quite comprehensive. The Editor himself learned much from the reading of this book.

The price is shown in British coinage. Most of our readers will doubtless want to purchase this book in the United States. It is our

understanding that an edition is to be issued by the Moody Press some time this year. Watch for an advertisement of the volume, for you will surely want to secure it.

by RAY C. STEDMAN

The Holy Spirit. By John F. Walvoord, Th.D., Van Kampen Press, Wheaton, Ill. Cloth binding, 275 pages. Price, \$3.50.

A definitive treatment of the doctrine of the Holy Spirit by a theologian of first rank is always a welcome addition to a pastor's or Bible student's library. A glance through the table of contents will show how thoroughly and carefully the author accomplishes his task. The reading of a few pages or a chapter at random will reveal the competence of the author, growing out of years of experience in teaching in the classrooms of Dallas Theological Seminary, of which institution he is now the president.

Dr. Walvoord divides his work into seven main parts, covering first the Person of the Holy Spirit; His Deity; the work of the Spirit in the Old Testament; the relationship of the Spirit to Christ; the work of the Spirit in salvation; His work in the believer; the eschatology of the Spirit; and, finally, an illuminating chapter on the history of the doctrine. His treatment of the work of the Spirit in salvation is superb, distinguishing clearly between common grace and efficacious grace, under the latter heading presenting much that should be eye-opening material to any who attempt to do personal work today. The discussion of the controversial baptism of the Holy Spirit is extremely valuable, largely because it is so eminently scriptural. Also the section on the gifts of the Spirit should do much to clear up the prevailing confusion on this subject in the minds of many. The value of the book is enhanced by a good bibliography, a topical index, and an index to scriptural passages containing over 1400 citations.

In a work of such completeness and excellence as this it seems a shame to point out an omission, but in all the book this reviewer could not find any treatment of the sin against the Holy Spirit, the so-called "unpardonable sin." A passing reference is made to it on page 12, but no further study is given. It is hoped future editions will remedy this defect in an otherwise admirable and valuable book.

A Commentary on the Pauline Epistles. By Charles B. Williams. Moody Press, Chicago. Cloth binding, 507 pages. Price, \$5.95.

The author of the well-known *Williams' Translation of the New Testament* here presents a popular and extremely helpful commentary on the thirteen letters of Paul. The work was completed shortly before the author's death and is published posthumously.

Like the translation of the New Testament, this commentary is noteworthy for its careful rendering of the action and tenses of Greek verbs. Williams's extensive knowledge of Greek supplies the background, but the commentary is written for the average English-speaking reader and is delightfully simple and lucid in content. The book begins with a general historical background for Paul's writings and then handles the various epistles in the order of their writing. Each letter

is introduced, concisely outlined, and then presented textually in a more detailed exegesis. A most helpful and practical aid appears in the detailed sermon outlines which are given on noteworthy passages, replete with illustrations. The author's style is somewhat abrupt but always highly suggestive. Perhaps the many short, incomplete sentences are due to the fact the author jotted down his thoughts, intending to amplify them later, but the Lord called him home before he could do so. At any rate the staccato style makes for alert, interesting reading.

This will be an extremely valuable aid to anyone desiring a grasp of the great Pauline epistles.

His Banner Over Me. By Martha Snell Nicholson. Moody Press, Chicago. Cloth binding, 192 pages. Price, \$2.50.

Martha Snell Nicholson is known far and wide for her gift of writing Christian poetry of rare excellence. Many who find rich comfort and delight in her poems may not realize that those poems are born out of suffering that few are called upon to bear. Even today she lives in unending pain and loneliness in her home in Wilmington, Cal. Here, now, is her autobiography which says very little indeed of the pain and heartache of the years, and very much about the little cheerful, delightful things that make life worth the living. This is no biography of the body—tracing where one lived, who one met, what one did—but a heart-warming story of the growth of a spirit, as charming and delightful a spirit as one could ever wish to meet.

All the tender things of childhood are here, from the crushing sorrow of a little girl whose favorite cat has died, to the breath-taking thrills that accompany a camping trip in the woods. The maturer years reflect the richness of a heart growing wise in the things of God and man, and finding in the crucible of pain the wonderful reality of the divine promise "to give unto them beauty for ashes, the oil of joy for mourning."

Here is a book every shut-in should possess and which any one, shut-in or not, will not be able to lay down till he has finished it. It would make a splendid gift book.

All Things Through Christ

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

LETTERS

Our Teaching Ministry

To the Editor:

I feel that I have learned more about the Bible from Our Hope than in fifty years attending church. . . .

D. L. OAKLEY

Memphis, Tenn.

"Faith Cometh . . . by the Word of God"

To the Editor:

Now that "the tumult and the shouting" have subsided concerning your "qualified endorsement" of the RSV, let me ask you something. Do you know of anyone being saved through the RSV? A well-known Bible teacher said recently that he never heard of anyone being converted except through the King James Version. Have you?

E. M. S.

Phoenix, Ariz.

¶ The answer to both of your questions is "Yes." The Ethiopian eunuch was saved apart from the King James Version. Augustine did not have the KJV, nor Boniface, nor Raymond Lull, nor Francis Xavier, nor Savonarola. Martin Luther never heard of the KJV. Multitudes in China, Japan, Africa, France, Germany, Russia, the Balkan and Baltic states, Italy, Spain, Central and South America,

etc. have become Christians without reading the KJV. "Faith cometh by hearing, and hearing by the Word of God"—not simply the King James Version. In the Greek Text, in the Latin Vulgate, in English translations by Wyclif, Tyndale, and Coverdale an innumerable company has found life in Christ. Yes, and in the Douay Version, too, and the R.V., the Williams translation, and others. The reason that we usually hear of conversions through the KJV is because it is this version that is generally used in the sphere in which we travel. The RSV, in spite of imperfections and errors in its translation, is the Word of God, and the Gospel is presented in it very clearly. The Editor has on his desk a letter received only recently, telling of the salvation of a university student, in the Midwest, who borrowed an RSV from a fellow-student and began reading the New Testament. By the time he was half-way through it he received the Lord Jesus Christ into his life as his Saviour. May his experience be multiplied.—Ed.

The spirit of the world must be put away; there must be no strife or envy of which the world is full. All vain glory should be absent in the life of those who belong to Christ.



Frank E. Gaebelein, Publisher

E. Schuyler English, Editor

Editorial Notes

THERE are two little words in prophecy which may be called "the royal words of hope" for Israel and the world—the words "until" and "then." They present in themselves arguments which post-millennialism cannot answer. The word "until" tells us, in a number of passages, of the limit of Israel's and Jerusalem's present condition. When that condition is reached, the Lord will surely have mercy upon Zion and *then* blessing will come upon the nations and the world.

Jeremiah, a wonderful type of our Lord, in his lamentations over Jerusalem says: "Fear and a snare is come upon us, desolation and destruction. Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, *till* the Lord look down, and behold from heaven" (Lam. 3:47-50). And as His people were then in dispersion, so are they now, *until* the Lord looks down upon them once more. But the Gentile rule and power over them will continue to a certain time, as Daniel says to Nebuchadnezzar: "Thou sawest [the image representing the times of the Gentiles] *till* that a stone was cut out without hands, which smote the image on its feet that were of iron and clay, and brake them to pieces" (Dan. 2:34). In this time, when His people are in dispersion and Gentiles rule, a continual overturning takes place, but it will have an end: "I will overturn, overturn, overturn it: and it shall

be no more, *until* He come whose right it is; and I will give it to Him" (Ezek. 21:27).

Daniel speaks of the last great overturning: "I beheld, and the same horn made war with the saints, and prevailed against them, *until* the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (Dan. 7:21, 22). Concerning His people, God says through Hosea: "I will go and return to My place [rejected by them when He came into the earth, He leaves them], *till* they acknowledge their offence, and seek My face; in their affliction they will seek Me early" (Hos. 5:15). This little word of hope and assurance is found in Isaiah. Through this prophet the Spirit speaks of the palaces of the people to be forsaken; yet the mournful condition of the land is not permanent but will be "*until* the Spirit be poured upon us [com on high and the wilderness be a fruitful field, and the fruitful field be counted as a forest]" (Isa. 32:15).

In the New Testament we find the word "until" used in this connection three times: twice our Lord uses it, and once the Holy Spirit does so through the Apostle Paul. In the first place, our Lord tells us that Jerusalem cannot remain in the hands of the Gentiles forever. The condition of Jerusalem as it is now, and as it has been since its fall, is to be changed. He foretells the fall of Jerusalem and promises its restoration. As literally as the fall came true, so literal will be its restoration. Listen to His own infallible words: "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled" (Luke 21:24). The times of the Gentiles will find a sudden end by the stone falling out of heaven and striking the image: that is the return of the Son of man in power and glory.

Then our Lord tells us that Israel's house will be left desolate. Without a king, they were to have a desolate house; yet it is not to be so for all the ages to come, but only for an age—the present age. "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, *till* ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. 23:38, 39).

And in Romans 11 we hear of the conversion of all Israel

in the day of the return of the rejected Redeemer and Deliverer. "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob*" (vss. 25, 26).

The little word "then" has an equally important meaning. It tells us of an appointed time and is closely connected with "until." We can confine ourselves to but a few of the many Scripture passages where it appears. We find the word in the second Psalm, which speaks of the end of the times of the Gentiles. Nations will counsel together against God and His Anointed. When this is the case, "then shall He speak unto them in His wrath" (vs. 5). In the fifty-first Psalm, which dispensationally tells us of Israel's great repentance on account of "blood-guiltiness," we read: "Then shalt Thou be pleased with the sacrifices of righteousness . . . then shall they offer bullocks upon Thine altar" (vs. 19). When the Spirit is poured out upon Israel, "then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field" (Isa. 32:16).

The thirty-fifth chapter of Isaiah, that much spiritualized chapter, gives us the picture of the times when the kingdom has come: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (vss. 5, 6). "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward" (Isa. 58:8). "Then shalt thou see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isa. 60:5). "Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow" (Jer. 31:13). "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. . . . Then the heathen that are left round about you shall know that

"I the Lord build the ruined places" (Ezek. 36: 25-36). "Then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel 3:17).

Marvelous, divine harmony of the entire prophetic Word! And how soon it may all be fulfilled! Israel's widowhood is drawing to a close. Her sad wanderings will soon be ended. Until our gracious Lord comes again, let us not alone study and enjoy the divine promises made to His earthly people, but let us lovingly remember them before our Lord, Israel's coming King.

—From the writings of A. C. Gaebelin, 1928



The Heart before the Lord

The Lord Jesus Christ, the pre-eminent One, is to be the object of our worship and adoration, of our thinking and doing, of our living and serving. As such, He must always be before our hearts. But there is a subjective aspect of heart relationship to Him, also. For the heart is always before the Lord. With Hagar, we must confess, every one of us: "Thou God seest me" (Gen. 16:13). The words of the Psalmist embody His all-embracing knowledge of us: "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether" (Psa. 139:1-4). The heart is before Him at all times.

God sees the unregenerate heart. He knows its sin, its antagonisms, its self-righteousness, its indifference, its wilfulness, its sadness, its care, and in some cases, its receptiveness. By His Spirit, and through the truth of the Gospel and the Gospel of truth, He pleads with that heart to hear and heed that Word, and to believe in and receive the Son of His love, who is His gracious provision for and antidote to sin. God is not willing that any should perish. No man can be so far removed from the Almighty that his heart is not known to

Him. None can hide from His presence nor flee from His Spirit. As David declared, so it is: "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee" (Psa. 139:11, 12).

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

As for the regenerate heart that abides in Christ and seeks His face, His heart, how He delights in such a life! It may seem that the way is difficult. It may appear that your service is for naught. It may look as though your devotion is not appreciated. But the Lord looks into your heart, and He knows and cares. Your heart is before Him. He is dealing with you as He is, for His glory and your good. "The joy of the Lord is your portion; and if the eye has not seen, nor the heart understood, nor the mind comprehended all that God has prepared for you here, today, how much greater will it be in that coming day! Look to Him whose hand will ever lead, whose right hand will never fail to hold you up.

The heart is before the Lord—the hard heart and the tender heart. Nothing escapes His penetrating sight. And He deals with the heart through His Word, which "is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb.

4:12, 13). May our hearts that are before Him, keep His heart before them ever. Let us cry unto the Lord constantly: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).



How Not to Win Your Loved-Ones to Christ

More heartache is experienced by Christians, we suppose, in this one area than in any other: to know that some of our closest loved-ones, members of the immediate family and household, are unsaved, and that nothing that we do or say seems to move them from a state of indifference or antagonism to the Gospel. We wonder why; and sometimes it appears as though we are praying fruitlessly, for the months and the years pass without any change. In fact, there are instances wherein those whom we long to lead to Christ seem to be getting farther and farther away from Him and His saving grace. What is the reason? What can we do about it?

Except for the fact that, on account of their constant association with us who are Christians, they are in close touch with the Gospel, these unsaved members of our families are in no respect different from other unregenerate men and women. Spiritually they are dead, "dead in trespasses and sins . . . having no hope, and without God in the world" (Eph. 2:1, 12). Because we are close to them, because we love them, because we earnestly desire to see them saved does not alter the fact that they, with mankind generally, do not seek after God (Rom. 3:11). They are rebellious toward Him and toward us in our faith. Therefore they are watching us with attentive eyes to discover some flaw in our lives, something to which they can point their fingers and offer as an excuse for their rejection of the Gospel. We must guard our steps carefully and ask God to enable us to walk in such a way as to make others see Christ in us in all His grace and beauty, rather than to give them cause to dishonor the Lord on our account.

Here are a few suggestions concerning our conduct that we should heed if we would see our loved ones saved.

(1) There must be no inconsistency in our lives. If our faith is genuine it will issue in fruit, the fruit of the Spirit which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance [self-control]" (Gal. 5:22, 23). Exhibition of traits contrary to the above-mentioned marks of the Christian—lack of love, want of a joyous spirit, a quarrelsome nature, a complaining attitude, an uncontrolled temper, and the like—does not go unnoticed by those who are not believers in Christ. With God's help we must remember, at all times, to let the in-living Christ live out His life through us. Our walk must match our talk at home as well as in public.

(2) We must be particularly careful not be hypocritical in matters spiritual. If our Christianity is treated like a hymn book that is used on Sunday and at no other time, our loved-ones will be the first to observe it. To pretend, to our pastors and other fellow-Christians, to a depth of spirituality that simply does not exist; to assume a sanctimonious attitude or to use pious language in the presence of believers outside of the home, when unsaved members of our families have seen us acting, day by day, in an unspiritual and worldly way, can hardly do other than discredit our Lord and turn people away from Him.

(3) We must never show a critical spirit toward other believers. To do so is not only detrimental to our own spiritual development and one of the surest ways to dishearten young Christians, but it is also an unfailing device to repel unbelievers. Yet every one of us is prone to criticise others.

(4) We must not try to force our views into the minds of our loved-ones. We should not nag them or pray at them. In 1 Peter 3:1, where the apostle is writing to wives concerning their leading their husbands to Christ, we read: "Likewise ye wives, be subject to your own husbands; that, if any obey not the Word, they also may without the word [that is, talking about it all the time] be won by the conversation [behaviour, or manner of life] of the wives." What Peter is teaching here is that a great deal of talk about the Gospel is less important in certain circumstances than to "adorn the doctrine of God our Saviour in all things"

(Tit. 2:10). Once we are assured that our loved-ones are acquainted with the way of salvation, it is not wise to attempt to argue them into its acceptance. It is essential, however, that our conduct should match our conviction.

(5) We must not fail to pray earnestly, to "pray with prayer" as Elijah did, for the salvation of our loved-ones, being sure that every hindrance to the answer to our prayer is set aside—all known sins must be forsaken and confessed, we must be obedient to God's Word, and prayer must be offered in confidence that God will hear and answer. Never must we become discouraged in such prayer; for we know that "the Lord is . . . not willing that any should perish" and that, therefore, such prayer is in the Holy Spirit, can be offered in the name of the Lord Jesus Christ, and is for the glory of God.

The whole matter of dealing with our loved-ones can be summed up in these words: live the life that you have in Christ. For we are indeed living epistles that are known and read of men. As they see Christ manifested in our lives they will desire to know Him also.



The Nine Old Men

During the days of the Roosevelt Administration the U. S. Supreme Court was sometimes alluded to as "The Nine Old Men." That was years ago. Now an incensed brother in Illinois has, by implication, given that appellation to another group of men—the revision committee of the Scofield Reference Bible.

Insofar as we are aware this gentleman is not a subscriber to OUR HOPE, for he read the notice of the committee's appointment in *United Evangelical Action* and addressed his letter to your Editor in care of the *Sunday School Times*. Here is what he wrote:

I have read the item in the *United Evangelical Action* concerning the purpose of a group of you men to revise—and thereby destroy—the Scofield Reference Bible. Read Dr. Scofield's note on page 1213. The Word of God says: "Holy men of old spake as they were moved by the Holy Ghost."

Therefore the archaic words which you propose to remove were spoken by the Holy Spirit. Leave them alone!

I think you men overlook the most obvious circumstance: you are all old men already, and by 3 or 6 years from now you will in all probability have joined the angels, and your places taken by modernists in all probability from the Thomas Nelson Sons Co. who would take a fiendish delight in destroying the Scofield Reference Bible, and we would no longer have the true version.

I have used a Scofield for 33 years or more.

The explanation quoted in the above-mentioned article could have been lifted bodily from the jacket of the RSV of the New Testament. The Scofield as it now is is beloved by millions, and your scheme to tinker with it will raise a veritable tornado of remonstrance similar to that hurled at the RSV—and deservedly so.

Now this is a free country where free speech is permitted. Our irritated critic has a perfect right to disapprove of any change being made in the Scofield Reference Bible and to express his views in the matter. However, he is laboring under misapprehension in a number of respects and, in case there may be others also who misunderstand the purpose of the revisers, we should like to point out wherein Mr. Illinois is mistaken.

(1) We are quite certain that the announcement that appeared in *United Evangelical Action* did not suggest that it was the committee's purpose "to revise—and thereby destroy—the Scofield Reference Bible." The part about destruction was our critic's idea alone.

In the first place, the plan to revise the Scofield Bible did not originate with the committee or any member of it, but was initiated by the publishing house that issued this edition of the Scriptures in 1909 and has continued to publish it for forty-five years, the Oxford University Press. It was the publisher who invited the various men to serve on the committee.

In the second place, there is not a single member of the committee who has the slightest inclination to destroy the Scofield Reference Bible. On the contrary, every member of the committee has assumed his task in the consciousness of his great responsibility before God and with the purpose of doing all in his power to guard the truth of the Scriptures and to make the new edition of the Scofield Bible even more helpful than the present one, if that is at all possible.

(2) Mr. Illinois takes exception, it appears, to a statement of the chairman to the effect that certain archaic words or expressions in the King James Version are not transparently clear and need clarification. Thus he has drawn attention to the note on page 1213 of the Scofield Bible. He seems to have overlooked this clause in that note: "This [that the writers of the Bible were divinely taught], of necessity, refers to the original documents, not to translations and versions." Dr. Scofield goes on to say that the labors of competent scholars have brought our English versions to a remarkable degree of perfection (as, indeed, they have) so that we may rest upon them as authoritative. Yet the good doctor himself recognized that here and there a word of the text needed clarification; hence, at I Thessalonians 4:15, a marginal note substitutes "precede" for "prevent," and, at II Thessalonians 2:7, the margin offers "hindereth" for "letteth," and "hinder" for "let." Why? Because "prevent" and "let" have changed in their meanings since 1611 and it is necessary that the uninitiated reader be made acquainted with the meaning of the Greek words by translating them into modern English.

Mr. Illinois, who has studied his Bible for thirty-five or more years, understands that "prevent" does not mean *prevent*, and that "let" does not mean *let* in the passages cited, but *precede* and *hinder* respectively. There are new readers of the Bible every year, however, and they do not understand these things. Why not replace such words in the text instead of in the margin? Then all will see them.

As a point of illustration, we have on our desk the results of a test that was given to forty-five teenagers at a Christian conference center. Only two of the forty-five knew what "let" means in the King James Version; only six could define "prevent" in its old meaning; only eight had the slightest idea as to the meaning of "conversation" as the word is used in the New Testament. It is for this reason, so that coming generations who read the Bible will know what they are reading, that the revision committee is giving serious consideration to clarifying certain archaic words while retaining the beautiful King James text.

The archaic words that we propose to change were not

spoken by the Holy Spirit, since He did not inspire the divine Word in Elizabethan English but in Hebrew, Aramaic, and Greek. It is surely of God to denote clearly what the Holy Spirit said.

(3) Our Illinois critic calls this committee of nine: "old men." Well, we are not young men. But the average age of the committee is about fifty-five. Only God knows when He will call us home. However, our life-expectancy as a committee is certainly better than sixty or sixty-one. And we suspect that were we younger men, Mr. Illinois would have said that we are too young!

(4) Our brother then states that, since all of the committee will likely "have joined the angels" in five or six years, our "places [will be] taken by modernists from the Thomas Nelson Sons Co." That would be a strange order of events indeed! Why would the Oxford University Press, which selected conservatives in the first place, replace them with liberals? Furthermore, since Oxford holds the copyright on the Scofield Reference Bible and is the largest Bible publishing house in the world, in what way is it "probable" that Thomas Nelson Sons Co., a competitive publisher, would supply members of the committee for the Scofield revision? It is clear that Mr. Illinois does not know very much about the publishing business.

(5) If the explanation quoted in the announcement in *United Evangelical Action* "could have been lifted bodily from the jacket of the RSV," as our critic says it could, then the publishers of the RSV certainly made a mistake! For, in the statement to which the writer from Illinois refers, this is what the Editor, as chairman of the revision committee, said: "The basic theological position which has made the Scofield Bible loved by millions of readers will be retained." Neither the editorial board of the RSV, nor its publisher ever made such a claim for the RSV or ever will make it.

There are going to be many who will look askance at any change in an edition of the Scriptures that has been of such help and blessing to multitudes for four and one-half decades as has the Scofield Bible. The committee is keenly aware of this fact and that it will be criticised. It is its conviction,

however, that were Dr. Scofield living today he would be the first to see the need of some revision in the light of archeological discoveries over the past half century and further light that we now have in relation to textual and chronological problems. The revision is not being prepared primarily for those who have used the Scofield Bible for a number of years but, rather, for a new generation of readers over the next half-century or until the Lord comes.

Our Illinois critic, and others whose first reaction has been like his, might well bear in mind that the nine revisers are men who love the Lord deeply and honor the Scriptures as the inerrant and infallible Word of God. They did not enter upon this task hurriedly or lightly but prayed that God would reveal His will to them before accepting their appointments. There is not one of these men who has ever compromised in any way whatever with modernism. None of them fails to evaluate properly the vital place that the Scofield Bible has had in the cause of the evangelical faith during this century. Every one of these servants of the Lord is so busy that only the importance of the proposed revision was able to woo him to another task.

In regard to the theological soundness of the new work, the chairman, in cooperation with the publishers, selected his committee only after long and prayerful consideration. Men were chosen whose scholarship and evangelical position are known widely, men affiliated with institutions that have stood, through the years, for the general system of interpretation that Dr. Scofield and his board of editors held and taught, men who, above all, are esteemed for their fidelity to the truth as it is revealed in the Bible.

The work will go on in spite of criticisms that the work and the committee are bound to experience. We shall appreciate your faithful and continuous prayer on our behalf, asking God, for His own glory, to guide every thought and direct every change that the committee contemplates, to keep the committee members welded together in an harmonious spirit of solidarity and purpose, and "to guard the unity of the Spirit in the bond of peace" throughout the tremendous work that they have undertaken.



A Little Here and a Little There

It is told that once a transatlantic liner, sailed by an excellent and careful captain, was wrecked along the Irish coast and sank there, and this without apparent reason. The ship's owner sent divers down to the wreckage to discover the cause of the accident. The compass was brought to the surface and inside the compass box was found the point of a knife blade which had evidently broken off when some unwary sailor was cleaning the compass. It was only a little thing, but it threw the ship off its course and caused the vessel to be wrecked. So may a seemingly insignificant sin cause a sinner to turn from the way of the cross and go to his eternal destruction.

In like fashion, it is the little things in the life of the Christian that make for holiness. Little words, rather than great sermons; little deeds, rather than mighty miracles, go to make up the average daily program. And it is the avoidance of the little sins—small inconsistencies, petty indulgences, and little weaknesses—that provides the negative side of a holy life.

A little here, and a little there, can make an eternal difference. Be careful about the little things, by God's enablement, and the big things will very likely fall into the same prayerful and careful pathway.



Alone

It is said that a man's character is determined by what he is and what he does when he is alone. But the Christian is never alone, for the Lord is with him always, by His Spirit, even to the end of the age and forever.

Different persons react in different ways when they are left by themselves. To some, to be alone spells desolation and loneliness; to others, the experience brings quiet and rest. To the child of God, since being alone means being alone *with Him*, it ought to be a foretaste of heaven. Of this we are certain: if more of us would spend more time alone with the Lord, there would be more spiritual giants in the Church than there are today, more holiness before God.

The Editor's New Book

The new book, *Studies in the Epistle to the Hebrews*, should be ready at approximately the date that you receive this issue of *Our Hope*. Have you ordered your copy yet? This is a complete exposition, covering every verse, of one of the grandest of the New Testament writings, the only epistle in which the present high-priestly ministry of our Lord is revealed in any fulness. More than 100 pages of the volume are devoted to the great faith chapter, Hebrews 11. The price may seem high—\$3.95; but the exposition has 544 pages with an extensive index to help the reader.

Here is a word to those who ordered advance, autographed copies. Do not be perturbed if your copy is somewhat late in reaching you. It requires special handling to get these books to the Editor for his autograph before mailing. Thank you for your patience.

Missionary Subscription and Book Funds

There is a special need in these two funds at the present time, especially in the Missionary Subscription Fund. We have entered renewal subscriptions for some missionaries, on faith; for we believe that God would have us send *Our Hope* to them and wait upon Him, through His stewards, to make contributions to cover these subscriptions. Many of you, we are sure, will want to have a share in this ministry.

Thank you for your fellowship in connection with these two projects. Contributions received in December are acknowledged below:

OUR HOPE MISSIONARY SUBSCRIPTION FUND, December, 1954: Nos. 54-118M, \$2; 54-119M, \$2; 54-120M, \$1; 54-121M, \$6; 54-122M, \$6; 54-123M, \$27; 54-124M, \$5; 54-125M, \$1.50; 54-126M, \$3; 54-127M, \$3; 54-128M, \$2; 54-129M, \$7; 54-130M, \$7; 54-131M, \$3; 54-132M, \$5; 54-133M, \$5; 54-134M, \$10; 54-135M, \$7; 54-136M, \$2; 54-137M, \$7; 54-138M, \$3; 54-139M, \$130; 54-140M, \$1. Total, \$259.30.

OUR HOPE MISSIONARY BOOK FUND, December, 1954: No. 54-20B, \$20. Total, \$20.00.

Total receipts for the year 1954 are as follows: MISSIONARY SUBSCRIPTION FUND, \$1,091.16; MISSIONARY BOOK FUND, \$188.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. E. Schuyler English:

Mar. 6-11—Bradenton, Fla.: Calvary Baptist Church (Dr. D. E. Luttrell, Pastor), 9th Ave. at 31st St., West.

Dr. Homer A. Hammontree and Mr. Paul Bockwith:

Mar. 1-6—Zellwood, Fla.: Hampden DuBose Academy.

Mar. 8-20—St. Petersburg, Fla.: Central Presbyterian Church.

Mar. 27-Apr. 10—Decatur, Ga.: Alexander Memorial Church.

John E. Marchbanks:

Mar. 1, 2—Heodersonville, N. C.: Faith Tabernacle.

Mar. 5, 6, 19, 20—Bryson City, N. C.: Conference Center.

Mar. 9—Asheville, N. C.: Asheville Bible Church.

Mar. 14-17—Brunswick, N. C.: Brunswick Bible Conference.

Mar. 24-27—Det Rlo, Tenn.: Harmony Grove Schoolhouse.

The Old Testament, as well as the New, gives testimony to the resurrection of our Lord Jesus Christ.

MY REDEEMER LIVETH*

by HERBERT LOCKYER†

REDEMPTION IN THE BOOK OF JOB

IN his widely acclaimed volume, *The Triumph of the Crucified*, the renowned German theologian Erich Sauer speaks of the present age as Easter time. "It begins with the resurrection of the Redeemer, and ends with the resurrection of the redeemed. Between lies the spiritual 'resurrection' of those called unto life (Rom. 6:4-11; Col. 3:1). So we live between two Easters as those who have been raised between two resurrections, as burning and shining lights (Phil. 2:15), between two outshinings (*epiphanciai*) of the Eternal Light (II Tim. 1:10; Tit. 2:13). In the power of the first Easter we go to meet the last Easter. The resurrection of the Head guarantees the resurrection of the members."

As the glad season of Easter approaches, we naturally turn to either or all of the Gospel narratives for evidences and expressions of the blessed Easter message. Each of the Gospels, as we already know, ends with our Lord's triumphant mastery over the king of terrors. "By dying, death He slew." Tearing away the bars of the tomb, Christ emerged as the Lord of life. Easter permeates the New Testament.

For an Easter meditation, however, let us dip into the Old Testament and discover whether we can light upon any

*Although Easter will not be until April 10th this year, we are publishing this message on resurrection in this issue on account of our wide circulation abroad. This will give ample time for the message to reach the members of our reader-family who are across the seas.

†Dr. Lockyer, one of our regular contributors, is now living in Wimbledon, England, and serving as International Representative of the Advent Testimony Movement. He expects to spend several months each year in the United States of America, until the Lord comes.

saint who, by the aid of the telescope of revelation, saw Christ as the mighty Victor. A casual reading of Old Testament Scriptures reveals that Easter is also there in promise, parable, and prophecy.

Here, for example, is Job's astounding declaration concerning the cardinal truths of Christ's death, resurrection, and coming glory. The entire portion dealing with the sublime fact of Christianity, even before Christianity appeared, reads thus:

For I know that my Redeemer liveth
 And that He shall stand at that latter day
 upon the earth:
 And though after my skin worms destroy this body,
 Yet in my flesh shall I see God:
 Whom I shall see for myself,
 And mine eyes shall behold, and not another:
 Though my reins be consumed within me.
 (Job 19:25-27)

Six related truths can be gathered from this pre-Easter cameo, although we can consider only four of them here:

1. A Christian Assurance—"I know"
2. A Complete Atonement—"My Redeemer"
3. A Continuous Advocacy—"Liveth"
4. A Conditional Appropriation—"I"; "My"
5. A Certain Appearing—"He shall stand . . . upon the earth"
6. A Confident Aspiration—"Whom I shall see for myself"

The chapter out of which the above paragraph is taken contains Job's answer to Bildad's second speech and registers Job's protests against the unkindness of so-called friends who had only added to his torture by their reproaches. First of all, Job is found recounting his woes; then he proceeds to avow his lofty faith as a truly prophetic soul. He had a heavenly Redeemer, a Vindicator of righteousness, seeking the right-doing of men. And, as in all Easter passages, we can detect the unmistakable tone of exaltation and triumph in Job's bright, passing glimpse of his living Redeemer.

Various endeavors have been made to explain away the somewhat mysterious import of the verses before us. We readily concede that perhaps the Holy Spirit intended, in Job's words, more than Job himself fully understood, but it is clearly evident that the language he uses covers two advents of Christ. Job's friends urge him to set his hopes upon a return to temporal prosperity—health, wealth, and

friends. Job, however, longs for God and His salvation. Upheld by Spirit-given hope, the patriarch speaks of a vindication in a future life.

It is not without significance that Job's Easter prediction is almost in the center of the Old Testament, which is as it should be, seeing that the central truth of Christianity is what Jesus Christ made possible during earth's first Easter.

Further, Job's declaration of the Redeemer whom he knew is all the more striking if, as some scholars affirm, Job was the first book of the Bible to be written. Dr. C. I. Scofield proposes that Job was certainly written before the giving of the Law. Job, then, was probably the first herald of Easter. And, while Job's name is omitted from the illustrious roll of Old Testament saints given in Hebrews 11, with them Job saw Christ's day and was glad. He also endured amid manifold trials as seeing Him who is invisible.

1. A Christian Assurance

In spite of the tragedy overtaking Job, he possessed a clear and steadfast recognition and assurance of a coming Deliverer. Thus he slings out a bold challenge to all ages: "I know that my Redeemer liveth." "Perhaps," "maybe," and "possibly" were not words that were in Job's vocabulary when it came to faith. He had a deep-rooted conviction but, unlike many present-day preachers, Job did not doubt his beliefs and believe his doubts. Although he lived years before Christ's advent on the other side of the cross, yet he knew that as the Redeemer, Christ would come.

At this point, the word "know" claims our attention. To know something is *to be confident of its existence*. But how did Job know that his Redeemer was alive and that ultimately he would see Him? Whence came this patriarchal certainty? If Job wrote his book before Genesis, then he had no previous promise of a coming Redeemer to beget his assurance. If, on the other hand, Job was a contemporary of Moses and had a knowledge of some of the prophecies in the Pentateuch of a coming Deliverer, like Genesis 3:15, one wonders if what Job learned from Moses would have been sufficient to create such a glorious certainty as the declaration before us contains.

Knowledge, such as that of which Job speaks, is not a mere mental apprehension founded upon specific statements. As used by Job, the word "know" implies *an inner knowledge, an inborn conviction*. Such a knowledge regarding the reality and redemption of Christ can never be acquired by merely accepting definite statements of Scripture, but only by the Holy Spirit burning into our consciousness what such inspired statements actually mean for our own hearts and lives.

Surely there is nothing more tragic than to rest upon a superficial head-knowledge of the finished work of the Lord Jesus Christ and yet not to experience that heart-knowledge so essential to eternal security.

Have you this experiential knowledge that Christ is the only Redeemer and that, because of your personal appropriation of Him as the Crucified, you too will see Him some glad day? Paul, you will remember, shared this inborn conviction of Job: "*I know whom I have believed.*" Paul, along with Job, did not say, "*what I have believed,*" but "*whom.*" Knowledge and faith, then, are taken up with a Person.

Just when this unshakeable certainty gripped the heart and mind of Job we are not told. Whether the truth of a living, loving Redeemer came as a crisis or as a process in Job's experience is unrecorded. He knew—and that was sufficient for time and eternity. And, having such an incontestable knowledge that no one and nothing could rob him of, Job gathered strength and consolation from this assurance in the darkest hours of his life.

Now what about ourselves? Have we the Spirit-imparted knowledge that Christ is our Redeemer and that He is alive forevermore? If such a certainty of Christ's redemptive work accomplished at Calvary is not yours, then, my friend, pause here and now, and ask God to reveal the reality of His saving grace to your mind by His Spirit.

Many there are who can point back to a definite day and hour when the miracle by which they became Christ's actually happened. Others are certain that they have the saving knowledge of Christ but cannot give any exact date of a personal transaction. When the Old Age Pension System was introduced several years ago in Britain, hundreds of old people had no birth certificate to produce so as to prove

that they were eligible for a pension. They did not know when they were born or how old they were, but they knew they were alive and aged. Thus is it in the spiritual realm. There are many saints who cannot name the time and place of their new birth, who yet share the same happy assurance of those who know just when it happened. We think of many dear children born into godly homes who, because of their contact with spiritual influences, gradually surrendered to the Saviour, as a bud opens to the morning sun.

The question each of us must be assured of as Easter approaches is whether the Redeemer whose death and resurrection we commemorate, has delivered us from the guilt and penalty of sin. Can you say with Job: "I know that my Redeemer liveth"? Have you the certainty of the saving power of a living, loving Saviour based upon a heart experience of His grace? If not, then ere another moment rolls into eternity, you can pass from darkness into light and share the knowledge that God has, for Christ's sake, forgiven you of your sins.

I know, I know—that Jesus liveth,
And on the earth—again shall stand.
I know, I know—that life He giveth,
That grace and power—are in His hand.

2. A Complete Atonement

Just what did Job mean when he affirmed that he knew that his Redeemer lived? Did he understand what we do as, in the full blaze of Calvary, we use the term? Some expositors explain that the word "redeemer" meant that Job expected one of his relatives to arise after his death as the avenger of his blood, and to exact retribution for it. Job's hope of a beatific vision, however, contradicts such an interpretation.

Already Job has expressed his desire for a "daysman" or "herdsman" between himself and God, who could be no other than a divine Personage (9:32-35). He also declares his conviction that he had his "Witness in heaven" (16:19). Job longs to have an "advocate to plead his cause" (6:21). He calls upon God to be "surety for him" (17:3). Thus, having already acknowledged God as his Judge, Umpire,

Advocate, Witness, and Surety, Job is not taking a long step in the acknowledgment of God as his "Redeemer."

The word Job uses for "Redeemer" is of intense significance and invested with virtue. In the original it is *Gaal* or *Gaal*, that is, a Kinaman-Redeemer. It is a term denoting *one who has the right and duty to vindicate someone of near kin who has suffered wrong*. It is a technical expression for the avenger of blood. The Old Testament *Gaal* was one who bought back a forfeited inheritance, redeemed a slave, avenged the slain, or one who perpetuated a family name and heirship among the families and estates of Israel.

Personally we have no hesitation in affirming that Job's "Redeemer" is likewise ours, for the language he uses suggests a divine *Gaal*: "My Redeemer . . . is my God" (vs. 26). Dr. Scofield reminds us that the Old Testament "kinaman-redeemer" is a beautiful type of Christ in the following ways:

1. The kinaman redemption was of *persons* and an inheritance (Lev. 25:25, 48; Gal. 4:3; Eph. 1:7, 11, 14).
2. The redeemer must be a kinaman (Lev. 25:48, 49; Ruth 3:12, 13; Gal. 4:4; Heb. 4:14, 15).
3. The redeemer must be able to redeem (Ruth 4:4-6; Jer. 50:34; John 10:11, 18).
4. Redemption is effected by the just demand being paid in full (Lev. 25:27; I Pet. 1:18, 19; Gal. 3:13).

Going on to explain the New Testament doctrine of redemption, Dr. Scofield says that there are three words translated "redemption." One word means *to purchase in the market*, in which there is the thought of a slave-market. Another word implies *to buy out of a market*. And yet another suggests *to loose or to set free by paying a price*.

That Christ is our *Gaal* is the truth we emphasize as Easter comes around. Our heavenly inheritance was mortgaged by sin, and we were utterly unable to redeem it. Christ, as our near of kin, was able to pay the debt, satisfy God's justice for sin, remove our mortgage, and provide a new settlement of our inheritance. Ruth, the Moabitish woman, as the widow of Mahlon was involved with her first husband in his losses and liabilities, but when she became the wife of Boaz, the redeemer of her estate and the lord of the harvest, she and her inheritance were redeemed and she became the sharer of

his wealth and social standing. In Christ we, who in Adam were condemned and alienated, are justified and reconciled.

From another angle, we were slaves of Satan and justly doomed to eternal woe, having no kinsman to vindicate our cause and interpose for us by power or price. We were sold under sin.

Easter, however, reminds us of the matchless grace of Christ our Redeemer who, veiling His Deity in a real human body that He might sympathize and suffer with, and save His enemies, paid a terrible price to redeem them from their curse. "He gave Himself a ransom for all." By His own blood He redeemed us from sin and the grave; and by His power He conquered our murderer. Hallelujah! What a Saviour!

The story is told of a Russian officer whose accounts could not be made to balance, who feared that the merciless despotism of the empire would allow no room for leniency in dealing with him. While hopelessly poring over his "balance sheet" and in despair of ever making up his deficiency, it is said that he wrote, half advertently, on the paper before him: "Who can make good this deficit?" and fell asleep at his table. The Czar, passing by, saw the sleeping officer, glanced curiously at the paper and, taking up the pen, wrote "I, even I, Alexander."

And who is there sufficiently able to pay our debt to a broken law? There is One who died and rose again, who from the cross of Calvary, the tomb in the Garden, and the throne in heaven, answers: "I, even I, the Lord Jesus."

My friend, have you claimed your redemption? Many a Negro lived on in slavery, even after Abraham Lincoln had proclaimed the emancipation of all American slaves. Christ died to ransom you, but are you free?

The late Lady Kinnaird used to tell the following touching incident concerning the then Prince of Wales, now the Duke of Windsor. The Prince was invited to visit a hospital on the outskirts of London where thirty-six terribly wounded men, of World War I, were being cared for. In the generosity of his heart he at once accepted the invitation. Arriving there, he was shown over the principal ward. He shook hands with some, spoke kind words to many, and sympa-

thized with them all. Then looking around, he said: "I thought there were thirty-six, but I have seen only thirty."

It was explained that six of the very worst cases were in a special ward, not usually visited.

"I must see them," said the prince.

Guided by the doctor he saw the men—bruised, maimed, helpless wrecks.

"But there are only five," the prince exclaimed. "Where is the other man?"

It was told him that one poor man was so badly maimed that he was kept in a room alone and it would be wiser not to see him.

"I must see him, too," the prince insisted. Taken into a little room, the Prince of Wales saw a sight which touched his heart and transfixed his feet. There lay all that was left of a brave soldier—blind, deaf, legless, armless, and disfigured almost beyond recognition as a human being. Silent a moment, touched beyond measure, the prince stooped down, kissed the disfigured brow of the veteran, and with broken voice exclaimed: "Wounded for me!"

That princely kiss will ever retain its fragrance. But our Redeemer is a nobler prince by far and He it is who "wounded for me." It is by His stripes that I am healed.

3. A Continuous Advocacy

One of the most amazing aspects of Job's Easter evangelism was that he knew that his Redeemer was alive: "I know that my Redeemer *liveth*." *Liveth!* The tense implies a continuous existence. And, of course, as the Eternal One, the Redeemer must have been alive *in* as well as *before* Job's day. It is evident that Job used the term "liveth" in opposition to himself. Job dies; Job's *Gaal* lives!

Because of the ravages of a skin disease, Job noticed the utter destruction of his bodily frame but his Redeemer was deathless. Job, having been made by the living God, needed a living Redeemer, One who was able to undertake for him as he disappeared amid the shadows of the tomb.

The biographer of Dr. Dale of Birmingham, England, tells of an experience the eminent theologian had one Easter. A day or two before so-called Good Friday, Dr. Dale was

his study preparing two or three Easter messages. Coming to the truth of the empty tomb, it dawned with a new consciousness upon his mind that Christ is actually alive. Jumping up from his study chair, he paced the floor shouting, "He lives! He lives!" And as Easter Sunday came round, Dr. Dale preached unforgettable messages.

Yes, He lives! To the revelation of Himself to John, did not our Lord say: "I am He that liveth"? And the Gospel of Easter is that although the Redeemer died, He is alive forevermore and John is made sure from the testimony of His risen life. "Because I live, ye shall live also."

Because Christ lives, He can intercede for us and save us with an uttermost salvation. The question that each of us must answer, however, is this: "Does the living Redeemer live in me as well as for me?" Paul could humbly confess: "Christ liveth in me." Is it thus with ourselves, that is, as a practical daily experience? Do we bow, not before a crucifix with its limp, dead body, but before a living Lord? Do we love and serve a risen Saviour?

Furthermore, this is the truth that we must fling into the face of a war-scarred, blood-saturated world: *He lives!* Amid the slaughter of millions, the crumbling of empires and the decay of a proud civilization, Christ lives and will yet return to take over the disordered condition of international life.

4. A Conditional Appropriation

The blessed personal pronouns of Scripture form a fascinating study. Here are two of them, "I" and "My." Expressions such as "I know"; "My Redeemer"; and "I shall see for myself" speak of Job's unshakeable faith. What others did not know, *he knew*. Had Job known the hymn of assurance we often sing, he too would have echoed forth the lines:

Blessed assurance, Jesus is mine;
Oh, what a foretaste of glory divine!

There were many things that Job did not know. Suddenly stripped of all his possessions and crushed by sorrow and disease, Job did not know the reason for all his anguish. He could not read the meaning of his tears but, blessed be God, he knew that his Redeemer was alive for evermore,

and that one day, out of the windows of his body, he would see Him who was so real to faith!

My friends, have we this joy of a personal assurance? Separating ourselves from the multitude around, can each of us say: "I know that *my* Redeemer liveth"? While countless myriads are trusting the Saviour, can you also look up into His face and confess: "Thou art *my* Redeemer"? Unless you can give this glorious testimony with Job, saying, "I know," this coming Easter will mean nothing more to you than a holiday.

Perhaps you have dear ones around you, each of whom can declare: "I know that *my* Redeemer liveth"—but you do not share such a personal assurance. For, let it be clearly stated that the knowledge and experiences of another, no matter how near or dear that one may be, cannot avail for you. With Ruth in her testimony to Naomi, you, too, must resolve: "Thy God [shall be] *my* God.

We have called this aspect of our meditation "A Conditional Appropriation," for such it is. If the Christ of Easter is not our personal Saviour, He can only become so by the exercise of a personal faith. And so again there are questions to be answered: "Does my profession of religion resound with the ring of a personal conviction? Is all heaven thrilled with the music of my personal testimony to the redeeming grace of the Saviour? Can I shout with the Apostle Paul: 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him, against that day?'"

Easter, of course, proclaims the message that Christ died for the sins of all and rose again for their justification, but such a general truth must be made personal. One must be able to confess, "This is *my* Redeemer." We must be able to say: "He died for *my* sins, and I know that He is *mine*."

Time fails to elaborate upon the rest of Job's glorious hope of final satisfaction. As he uttered the words before us, he had a diseased body and was wasted to a skeleton, but he knew that in a glorified body he would see God. Afflictions clouded his faith, but a sure and certain resurrection provided a solution of his trials. And as war drums continue to beat and the earth is, more than ever, a vale of tears, let us be

encouraged by the same hope. Beloved, our redemption draweth nigh!

I know that my Redeemer liveth,
And on the earth again shall stand!
I know eternal life He giveth,
That grace and power are in His hand.

BREAD CAST UPON THE WATERS

SELECTED by J. A. BOFFIN

You are no match for Satan, so do not struggle with Him. In every temptation look to the Lord Jesus, and He will fight the battle for you, and win it too.

It is the love of Christ that sets free from the power of the world, from the lusts of the flesh, from the vain desires of the mind, and from that worst captivity of a man to himself, to set him high above all earthbound things, occupying the heart with Christ in heavenly places.

Conversion is the awakening of the mind from its midnight slumber. It is the daybreak of the soul from its night of darkness. It is a resurrection unto life which is eternal, the light of which will never dim. Conversion is the regenerating effect of Christ and the truth concerning Him upon the soul in the power of the Holy Spirit of God. Conversion changes everything.

If the Lord's coming is daily kept in view it will increase the love for and the study of God's Word. It will give zeal for Christian service, and do away with worldly ambition or the praise of man. It will give calmness and patience in the face of opposition, and a constant comfort under all circumstances.

In the hour of death it is not too late to be saved, but is it safe to delay the decision? Do we know when that hour will be? Shall we not *now* call upon Him to have mercy so that the day of death, should it overtake us, may not be one of hasty preparation but of peaceful, conscious blessedness in the presence of our Lord.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Is It World War III?

Russia and Japan

Debate on B B C

8,000 Miles an Hour

Excommunication of a Priest

Blueprint for Union

Divided Presbyterians

Dr. Schweitzer's Silence

The Changeable World Situation. It is not easy to see, from one day to the next, what may develop in a volatile world. What is written today may be utterly false tomorrow. He is a foolish man, therefore, who ventures to become a prophet.

Are we on the brink of World War III or not? The resolution of the situation in the Far East may furnish the answer to the question that is plaguing the whole world.

That Chiang Kai-shek and the Chinese Nationalists suffered heavy blows in January is history. First there was the fall of Yikiano and the obvious threat to the Tachens, and following this the statement of U. S. Secretary Dulles that the Tachen Islands were not of strategic value and would not be protected by the United States. Later came talk about cease-fire and the inference that the Asians drew from this, that Washington is veering toward the proposition that Formosa should be neutralized.

Hardly had the world had time to lay down its newspapers and applaud or denounce the U. S. stand, when President Eisenhower requested both houses of Congress to give him authority to take warlike action, should the need arise, without being obliged to wait, in an hour of crisis, for congressional debate, thus losing precious time when it could least afford to be lost. Both the House of Representatives

and the Senate voted overwhelmingly in the affirmative, and a gloomy and nearly frustrated Nationalist China took hope again.

Some months ago it was our thought that Red China must make some move toward capturing some of the small islands off the China coast, in order to save face (see "Current Events," October, 1954). For the Reds had boasted that they would take Formosa prior to the decision of the U. S. Administration that the Pescadores and Formosa are within the perimeter of U. S. defense plans.

At the time of our going to press, the Communists, rather than the United States, were "on the spot" in the matter of the cease-fire proposals. For the Communists' claim of being the champions of world peace has thus been put to the test. If Peiping and Moscow really want peace, if they genuinely desire an end to the fighting off the coast of China, they can easily effect it by withdrawing planes and troops.

We suspect, however, that the Communists will keep the war going. A number of islands west of the Pescadores are within relatively easy reach of the mainland, and the U. S. has stated it will not intervene there. This is all that Peiping needs to know, for Peiping is quite certain that, if a cease-fire vote were put up to the United Nations Security Council, it would run into a Soviet veto. Moscow will assuredly support Peiping's claims that the islands belong to Red China and that the UN has no authority to enter an "internal" dispute.

What will happen, then, if Red China does take a few more islands between China and Formosa? That is the problem that faces statesmen in the East and West. It could mean that the United States will be embroiled in another war. It could be the spark that will ignite World War III.

The Barrenness of Humanism. The British Isles were taken aback not long ago by a broadcast over BBC by Mrs. Margaret Knight, an atheistic psychologist, who stirred the press and the public by urging parents not to tell their children fairy tales about religion and God.

"We can tell them [children] that some people now don't think there really is a God," said Mrs. Knight, "any more than that there really is a Santa Claus, although we often like to talk as though there is.

"What about Christ?" continued this atheist. "I don't think it would be desirable for children to grow up in ignorance of the New Testament. We don't want a generation who don't know what Christmas and Easter mean, who have never heard of the star of Bethlehem, or the angel at the door of the tomb. . . . All I urge is that [the children] should hear them treated frankly as legends. . . . There was a real Jesus Christ who . . . was crucified. But we don't now believe that he was the son of God and of a virgin, or that he rose from the dead."

Why, Mrs. Knight, if these things are not so, should the children be taught the New Testament? Why instruct them about Easter if Christ did not arise from the dead?

The BBC was besieged with protests, by mail and in the newspapers, against Mrs. Knight's discourse and against any further such radio dissertations in the future. Thereupon the BBC announced that they would broadcast a debate between Mrs. Knight and a one-time Church of Scotland Missionary to India, Mrs. Jenny Morton. A large amount of interest was awakened by the advance notice of the debate which was anticipated with relish in both camps.

The result was rather disappointing. The debate turned out to be so polite, the points of agreement being stressed far beyond the articles of disagreement, that neither side was made very happy or very angry. The BBC, however, won a victory of diplomacy.

One thing impressed the Editor as he read accounts of the debate. Humanism is entirely barren. It can point to no men or women who, hearing this philosophy and gripped by it, have turned from lives of wickedness and shame to joyous examples of the power of faith to live in a holy way, victorious over the sins of the past and heralds of a way of life that is eternal and full of hope.

Roman Catholic Priest Rejects Dogma of Mary's Assumption. In the French Pyrenees is a city named Albi,

the birthplace of the renowned Albigensian Movement* of the 12th and 13th centuries. The city is again the center of a religious controversy.

Abbé Henri Dubois began his service in Albi about five years ago. He became very popular in his parish and in the surrounding areas but, from time to time, he made statements that seemed to border on heresy, as, for example, that the Scriptures, and not the church, is the only place to look for the truth. The matter came to a head when the priest, upon the R. C. Church's proclamation in 1950 of the dogma of the Assumption of the Virgin Mary, declared to his parishioners: "I believe about the Virgin Mary everything that is contained about her in the Gospels, but I reject all that is apocryphal."

Word of this heresy reached Cardinal Saliege, Archbishop of Toulouse and, after several years, "Father" Dubois was de-frocked and excommunicated. Most of his parishioners, standing with him, joined the French Reformed Protestant Church in Toulouse.

Now a mathematics teacher at the Technical College for Boys in Albi, Henri Dubois has been circulating among Roman Catholics his pamphlet, *Excommunication*. A sample quote from this booklet reads: "To leave the Roman Catholic Church is not to put one's faith in another institution but rather to put one's faith in no institution whatever. It is to renounce belief in a church the way one believes in God, and to renounce this definitely."

Blow to Union. In 1861, three months after the firing on Fort Sumter, a New York minister insisted, at the General Assembly of the Presbyterian Church, that the delegates pass a resolution supporting the Federal Government. The representatives of the Southern presbyteries walked out of the assembly and formed their own body—the Presbyterian Church in the United States, generally known ever since as the Southern Presbyterian Church.

In the ensuing years attempts have been made time and again to bring the Northern (present membership, 2,500,000)

* The Albigensians revolted against the relaxed morals and corrupt practices of the R. C. Church, were branded heretics, and were virtually exterminated.

and Southern (membership, 750,000) churches together. Merger plans have been developing strongly since 1938, and in 1951 another group, the United Presbyterian Church (membership, 229,000) entered the negotiations for a three-sided union. In 1954 all three assemblies voted to consider the merger plan.

In January it became clear that the merger had failed. With only thirty-seven Southern presbyteries voting, twenty-five voted "no." Since there are only eighty-six presbyteries in the Southern Church, and since approval of three-fourths of the presbyteries was required to effect the merger, the motion is dead—temporarily, at least.

Some surprise was evinced by authorities in the Northern and United Presbyterian Churches, but little in the Southern Church. For the Southern Presbyterian Church has long regarded the Northern Church as suspiciously liberal. Liberalism is coming, too, among the Southern body, but it has not yet reached controlling proportions.

One day, of course, all Protestantism will unite, and with the Roman Catholics, too, when the apostate church of The Revelation comes into being. But that time has not yet arrived.

The Red Menace in Japan. It is quite likely that it will not be very long before Russia and Japan establish diplomatic relations with one another. With India as an intermediary, the Soviets have put out "feelers" to Tokyo, and a Japanese trade delegation is scheduled to go to Red China to talk things over with Russia there.

The Kremlin has offered to withdraw its opposition to Japan's admission to the UN in return for recognition by Tokyo.

This is in line with Bible prophecy in which all Asia will be linked with the U. S. S. R. in a great northeastern confederacy (see Ezekiel 38 and 39).

The Speed of Destruction. A special study group, among its members Brig. Gen. Charles A. Lindbergh, is said to have made a secret report to the Joint Committee on Atomic Energy that (1) an intercontinental stratospheric weapon, traveling at 8,000 miles an hour and sufficiently powerful

with its atomic warhead to destroy whole cities, should be available by 1964; (2) air defenses will be completely useless against missiles of this kind; and (3) such push-button warfare, when perfected by the U. S. and the U. S. S. R., will cancel itself out and result in limited peripheral wars.

In Spite of Setbacks, Church Union Is on the Way. One of the hardest-working proponents of church unity in Protestantism is Missouri's Methodist Bishop Ivan Lee Holt, head of a committee that has been working for some years on a plan for organic unity of the nine conference denominations. The main problem that the committee faces, Dr. Holt says, is to bring into one body three types of churches—congregational, presbyterian, and episcopal—"which already recognize one another's ministries and sacraments but are accustomed to operate under somewhat different forms of organization."

Among the plans that the committee has are these: (1) all ministers will be ordained into "the Church Universal," and called or assigned to churches in their own category; and (2) ten or more local churches will form a "presbytery," three or more presbyteries will form a "conference," each conference will be headed by a bishop. The supreme body, the "General Conference" composed of about 1,000 ministerial and lay delegates, will meet biennially.

At the same time Dr. E. Stanley Jones continues his barnstorming tours on behalf of what he calls "A Crusade for a United Church," whose aims and purposes are expressed as follows:

1. To promote a fellowship of all persons, groups and churches desiring to achieve a United Church in America.
2. To project a movement of education and action to prepare the country for the federal union of the churches.
3. To get a million people to join the Association and to work and pray for a United Church.
4. To put into operation a five-fold program: (a) To get a million individuals committed to and working and praying for federal union. (b) To get groups within the churches—Men's Bible Classes, Women's Societies and Youth organizations—to vote for federal union and to work for its realization. (c) To get individual churches as churches to vote for federal union. (d) To get groups of churches, as councils of churches, denominational conferences, ministerial associations and lay movements, to vote for federal union and to work for it. (e) To get the denominations as denominations to commit themselves by vote to federal union.

We have stated before and do so again: church union is bound to come in the days of the apostasy. In the meanwhile let us, who are members of the true body of Christ, His mystical body, be about our business with the Lord's help, of "endeavoring to keep [guard] the unity of the Spirit in the bond of peace" (Eph. 4:3).

The World's Good Man. Few men epitomize more completely what the world considers to be "a good man" than the Alsatian organist, musicologist, preacher, philosopher, and physician who has become Africa's most famous missionary, eighty-year-old Dr. Albert Schweitzer. He holds some of the richest honors that the world can bestow: the Nobel Prize, a chair in the French Academy, countless honorary degrees, money for his work, and fame for his example. A score of his philosophical and other works have been published, and his Bach recordings are awaited events in the world of music.

Dr. Schweitzer is often called "the greatest living Christian," yet one is grieved to be left in doubt as to whether he is a Christian at all. God alone knows the heart. However, in Schweitzer's writings the Deity of our Lord Jesus Christ is never asserted. In what is perhaps his best known book, *The Quest of the Historical Jesus*, he writes:

It is not Jesus as historically known, but Jesus as spiritually arisen within men, who is significant for our time and can help it . . .

He comes to us as One unknown, without a name, as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same word: "Follow thou Me!" . . . And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is.

That is lovely writing and our Lord will indeed reveal Himself to those who trust in Him as the Son of God and their personal Saviour. But does Dr. Schweitzer know Him thus? We devoutly hope so—and we wish that he would say so.

Yes, Albert Schweitzer is a famed and honored man, but where is the offense of the cross?

But let us ask *ourselves*: "Why do not we exhibit more of the goodness that the living Christ imparts to us?"

Here is a question that is puzzling many of God's people, and here also is the answer to the question.

IS WATER-BAPTISM FOR THIS AGE?

A BOOK REVIEW*

by RAY C. STEDMAN†

HERE is a book whose title is wholly misleading: *The Fundamentals of Dispensationalism*, for it is really an attack on the Dispensationalism of Fundamentalists!

Cornelius Stam is unquestionably an able spokesman of a fast-growing group of churches that call themselves "The Grace Movement." Doctrinally they are the heirs of Bullingerism and the ardent foes of water baptism and the Great Commission. Their chief point of division with other Christians is their view of the ministry of Paul. In effect they hold that no one has ever understood Paul's ministry until our day, and therefore their teaching alone is rightly proclaiming the proper message of the Church today. To Stam's credit it may be said that he does not develop this theme with arrogance and conceit, but his conclusion is unavoidable nevertheless.

The book begins with a chapter or two containing much that is helpful in distinguishing the dispensations of God's dealings with men. But as soon as it is conveniently possible the author begins to stress the peculiar positions that charac-

**The Fundamentals of Dispensationalism*. By Cornelius R. Stam. The Berean Searchlight, Chicago. Cloth binding, 279 pages.

†Mr. Stedman, one of our valued book reviewers, is the pastor of the Peninsula Bible Fellowship, Palo Alto, Cal. This review is not to be construed as an attack upon the author of the book, a long-time friend of the Editor, but an analysis of a doctrine which we believe to be erroneous but which is making noticeable strides in conservative circles.

terize this movement. From then on the following errors are systematically, if not scripturally or consistently, developed:

1. The Apostle Paul was the first ever to have knowledge of God's intent to form Jew and Gentile into one body, the Church. This, despite Paul's own assertion in Ephesians 3:3 that this mystery is "now revealed unto his holy apostles (note plural) and prophets by the Spirit." Incidentally, Mr. Stam quotes this verse in part several times in his book, but never includes the above phrase, substituting instead a convenient series of dots.
2. There exists a great difference between the "Gospel of the circumcision" and the "Gospel of the uncircumcision," the one being committed to Peter and the other solely to Paul. To sustain this distinction it is necessary for the author to ignore totally the context of Galatians 2, from which passage the phrases arise, and to create a distinction where none is intended.
3. The existence of a "Messianic" or "Pentecostal" church, distinct from the present Church, the body of Christ. This Messianic church was supposed to be the one our Lord was referring to when He said, "I will build My Church," and not the Church of today. This Messianic church lasted only for a few years, during the period of The Acts, and then had to be abandoned and "lies in ruins" today. This incredible eegesis is, of course, the weakest spot in the whole flimsy structure of extreme dispensationalism. Without attempting a full exposé (which would lie outside the limits of a review) it should be quite sufficient to borrow the extreme manner of emphasis of this book itself and write in capital letters: **THERE IS NOT A SINGLE HINT IN ALL THE NEW TESTAMENT OF ANY DISTINCTION BETWEEN THE CHURCH OF GOD IN THE EARLY ACTS PERIOD AND THE CHURCH OF GOD OF TODAY!**
4. An offer of the kingdom to Israel during the period of The Acts. Although this view is sometimes held by other than extreme dispensationalists, nevertheless the reviewer is convinced that it can be demonstrated to be inconsistent with the Scriptures. It seems remarkable that, in developing the dispensationalism of The Acts, Author Stam should wholly ignore passages which other Bible teachers feel are the very keystones of such a study. A case in point is Acts 15:14-17 which we failed to find even mentioned in the book.
5. A flat denial of the place of water-baptism in this present age. As Dr. H. A. Ironside used to say, these ultra-dispensationalists are practically hydrophobic in this respect. Stam makes no distinction whatever between John's baptism and Christian baptism, and refuses utterly to recognize the symbol-substance relationship of water-baptism and the baptism of the Holy Spirit.
6. A violent refusal to acknowledge the Great Commission as the marching orders of the Church today. This is one of the basic errors of the book from which many of the others, such as those mentioned above, are developed. Mr. Stam especially raises hands of horror at the thought that Paul sought to fulfil this commission, yet it is this apostle who says to the Colossians: "... ye heard before in the Word of the truth of the Gospel which is come unto you, as it is in all the world." Matthew's Gospel was widely circulated then, where they could read of "the truth of the

Gospel"; and Paul himself acknowledges that it was "in all the world" exactly in accord with the Great Commission: "Go ye into all the world and preach the Gospel to every creature." In the same verse, Paul says this Gospel is "the grace of God in truth." That is what he preached!

7. Minimizing the cross, the resurrection, and the Person of Christ as the true dividing line of God, and substituting instead the person of Paul and his ministry. This is the most serious error of the book and one which Stam (a sincere and devout believer) would not knowingly commit, and yet he does just that! When Scripture says, "The law was given by Moses, but grace and truth came by Jesus Christ," it means Jesus Christ not Paul! The great divide of Scripture is not, as Stam suggests, between Moses and Paul but between Moses and Christ. When our Lord Himself said, "The law and the prophets were until John [the Baptist]," He meant, as the Church has always understood Him to mean, that John was the last of the Old Testament prophets and that He Himself would complete the old age and introduce the new. When we ask who *first* uttered "the mystery which was kept secret since the world began," Scripture answers unerringly for us way back in Matthew 13:34-35: "All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them; that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world!"

It sounds strange, in the closing chapters of this book, to hear Mr. Stam belaboring certain other writers in his own camp for their "extreme dispensationalist" views. So does the pot call the kettle black, even in theological circles!

HEART'S JOURNEY

O Thou who dost direct my feet
To right or left, where pathways part,
Wilt Thou not, faithful Paraclete,
Direct the journeyings of my heart!

Into the love of God, I pray,
Deeper and deeper let me press,
Exploring all along the way
Its secret strength and tenderness.

Into the steadfastness of One
Who patiently endured the cross,
Of Him who, though He were a Son,
Came to His crown through bitter loss.

This is the road of my desire—
Learning to love as God loves me;
Ready to pass through flood or fire
With Christ's unwearying constancy.

— Author Unknown.

Although the Old Testament prophets were not informed about the Church or her translation, Daniel makes a prediction that stamps him as a pre-tribulationist.

DANIEL AND THE RAPTURE

by EARLE W. STEEVES*

ONE of the most prominent points in current eschatological thinking has to do with the time of the rapture of the Church, either in relation to the Millennium or to the Tribulation.

The word "tribulation" has caused some confusion: i.e., whether it applies to tribulation in general (John 16:33) or to a specific period (Matt. 24:29); whether it is a period of seven years or only three and one-half years. "The Tribulation" is the same period of time as the seventieth week of Daniel. Therefore, so as to avoid any possible confusion, we shall not use the word "tribulation" in this treatise but, rather, the term "the seventieth week." When will the Rapture occur in relation to the seventieth week of Daniel? Daniel has some answers for us.

"In the first year of Darius the son of Ahasuerus . . . I Daniel understood by the books the number of the years, whereof the Word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fastings, and sackcloth, and ashes" (Dan. 9:1-3). Daniel's understanding of Jeremiah's words led him to suppose the time had come when Jehovah would fulfil His promises to Israel (Jere.

*Mr. Steeves, a layman and a long-time reader of Our Hope, lives in Foxboro, Mass. This is the first article that he has written for us.

29:10-14; Lev. 26:27-45; Deut. 28:63-68, 30:1-3; Jer. 31:31-33) and that the desolations of Jerusalem would end. This would bring about the fulfilment of the Messianic prophecies. Therefore, he offered the great prayer of confession (Dan. 9:4-19).

Before Daniel finished his prayer, Gabriel arrived from heaven with a special revelation concerning Israel's restoration. Before Israel was to be restored, an additional period of seventy sevens of years were to be "determined" ("cut off" from the times of the Gentiles) upon Israel and Jerusalem. Sixty-nine of the seventy sevens have now been realized, but the seventieth is still future. This fact enters into the matter of the time of the rapture of the Church.

In Daniel 9:25-27, the seventy weeks are divided into three groups: seven, sixty-two, and one. While we might reasonably suppose that the division is due to a difference in the divine program for those weeks, Daniel eliminates such a supposition by defining the whole period in verse 24. The seventy weeks are determined upon the Jews and the city of Jerusalem, for the fulfilment of six specific events. Daniel then reveals that the divisions are in relation to time and not conditions. The seventieth week can have no reference to the Church which is composed of Jews and Gentiles and is not the nation Israel, and therefore the Church must be translated before the seventieth week can begin.

Daniel does not say that part of the seventy weeks is determined on Israel and Jerusalem, and part on some other group or locality. Neither does he say that part of them is determined on Israel and Jerusalem, and part on Israel, Jerusalem, and the Church. The entire period has to do with Israel and Jerusalem, no more and no less. Sound and consistent exegesis will not allow a division of the seventy weeks into periods bearing upon two different classes of people. The whole is determined upon the Jew and Jerusalem. The conditions that prevailed during part of the period must prevail during the whole. The Church was not on the earth during the first sixty-nine weeks and, therefore, will not be on the earth during the seventieth week.

Israel as a nation cannot be considered apart from the geographical area of Jerusalem; the Church cannot be con-

lined within the narrow boundary of the city. The seventy weeks are determined upon Israel and Jerusalem *only*. Therefore, before the seventieth week can begin, the Church will be raptured.

Sir Robert Anderson has shown the marvelous accuracy with which Daniel 9:25 has been fulfilled. The last day of the sixty-ninth week was the day that Christ made His only public entry into Jerusalem, fulfilling Zechariah 9:9. In verse 26, Daniel reveals that the seventieth week will not chronologically follow the sixty-ninth week. After the sixty-ninth week is fulfilled and before the seventieth week begins, three things are to occur: first, Messiah is to be cut off; second, the city and the sanctuary are to be destroyed by a people; and third, the prince of the people is to come and make a covenant "with many" for seven years.

Messiah was cut off four days after the sixty-ninth week ended; the city and sanctuary were destroyed about thirty-eight years later; and the world is still waiting for the prince to come. In the interval, the Lord is building His Church (Matt. 16:18). While the Church is being called out, Israel is scattered and blinded (Rom. 11:25). When the Church is completed, it will be caught up and the Lord will again deal with Israel in Jerusalem (Acts 15:14-16). Therefore, before the seventieth week can begin, the Church must be raptured.

If the gap between the sixty-ninth and seventieth weeks be denied, then the seventieth week must have been fulfilled over 1,900 years ago. The conditions to be fulfilled in this period, revealed in Daniel 9:24, have not been realized, and we would then be forced to conclude that the prediction of this verse is not going to be fulfilled as given, thus making God a liar. This can never be. The seventieth week is yet future and when it does come, the Church will not be on the earth; it will have been raptured.

Any attempt to unite Israel and the Church only leads to tremendous confusion. The sixty-nine weeks were a period of 483 years, and, since their expiration, 1,900 years have passed. Only 490 years were to be determined on Israel and Jerusalem to fulfill Daniel 9:24, and if Israel and the Church are the same, the seventy weeks lose all meaning,

for about 2,400 years, have passed since they began. To explain it by applying the "year-day" hypothesis to the last week is ridiculous. It would make the last week longer than the sixty-nine weeks. This is very poor exegesis. Israel and the Church must be kept separate and distinct. For the sixty-nine weeks, Jehovah dealt with Israel in *Jerusalem*. Now He is calling out His Church and, when this is completed, He will remove it from the earth and again deal with the Jew in *Jerusalem*.

The seventieth week will be marked by the making of a covenant between Israel and the coming prince. This same individual is called the "man of sin" in II Thessalonians 2:3. Paul tells to us that this man cannot be revealed until "the Hinderer" be removed (II Thess. 2:6-8). He who must "be taken out of the way" is the Holy Spirit, whose ministry is by the Church whom He indwells. Thus before the "man of sin" can be identified, the Church must be raptured. Since the "man of sin" could be identified by his signing of the covenant with Israel, and this covenant marks the seventieth week, the Church must be caught up before the seventieth week can begin.

During the Church age (the gap between the sixty-ninth and seventieth weeks) the Jew is set aside nationally (Rom. 11:11-20). However, the Jew is not rejected individually. As an individual, he may receive Christ and be saved. There is still the remnant, and every Jew who does believe becomes a member of the Church (Rom. 1:16, 3:22, 10:12; Gal. 3:28; Eph. 2:14-16). When one insists that the Church will be on earth for a part or all of the seventieth week of Daniel (the time of Jacob's trouble—Jer. 30:7), he is faced with a tremendous problem. He must answer a major question and give Scripture to support his position. His problem is: What becomes of the Jew who believes during the seventieth week, or during that part of it when the Church is assumed to be on earth? Does he become a member of the Church? If so, he would not be a part of Israel nationally, and the seventieth week would not be determined on Israel but the Church. Daniel is specific that it is determined on Israel.

Does the Jew, converted to Christ during Daniel's seventieth week, become a part of Israel nationally? If so, then the Church is not then composed of individuals without exception, for the Jew would be excluded.

There is no hint in the Scriptures that there is to be a time when the offer will be withdrawn from the Jew, but not from the Gentile, to become a member of the Church. As long as the Church is on earth, both Jew and Gentile, without exception, may believe and be baptised by the Spirit into the Church (1 Cor. 12:13). When the Church is completed, it will be caught up and the Lord will again deal with Israel as a nation for seven years before the second advent of the Messiah.

As long as a Jew can become a member of the Church, the seventieth week is still future. When the seventieth week begins, the Jew who believes will be a part of believing Israel nationally, for the Church age will have ended and the Church herself raptured. To suggest that the Church will be completed and left on the earth for the seventieth week is illogical and unscriptural.

The testimony of Daniel is that the Church will not be on the earth during any part of "the Tribulation."

GYPSY SMITH AND HIS UNCLE

The late "Gypsy" Smith used to tell the story of his conversion as a youngster, and of his consequent earnest desire for the salvation of his Uncle Rodney.

When Smith was a boy it was not considered wholly proper for a child to address his elders unless spoken to, and especially among the gypsies was it forbidden. This would be doubly true in the case of a subject so serious as an adult's duty or spiritual condition. So "Gypsy" simply prayed about the matter and waited for God to give him the opportunity that he so longed for.

One day the lad's uncle took note of "Gypsy's" worn trousers. "Laddie," said Uncle Rodney, "how do you account for the fact that the knees of your trousers have worn nearly through, while the rest of the suit is almost like new?"

"I have worn the knees through, praying for you, Uncle Rodney," the boy answered. And then he added, tearfully: "I want so much to have God make you a Christian."

Uncle Rodney put his arm around "Gypsy" in fatherly embrace and, a few moments later, fell on his knees, confessing Christ as his Saviour.

Opportunities will come to others about the Lord when we are sufficiently interested in their souls to wear out our possessions and ourselves in praying for them.

QUESTION BOX

No. 1469. What is it that shall "ascend and come like a storm" and cover the land as a cloud in Ezekiel 58:9?

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 as it is dwelling in peace in unwallled cities.

No. 1470. When Christ comes with His Church to set up His millennial reign, I am of the opinion that He will judge the nations, that the unsaved will perish, and only the saved nations will reign. How is it that after the millennial reign, when Satan is loosed, he will get a following? Will there be some unsaved people who will enjoy the millennial reign? Please clear up this apparent discrepancy.

There is no discrepancy. You are right: only the nations which accept God's final offer of mercy, through the evangelists of the Tribulation, the Jewish remnant (see Rev. 7), will enter into the earthly kingdom. But you forget that during the earthly kingdom these converted nations will continue in earthly relationships. They will marry, and children born unto them will be conceived and born in sin as now. Even during the millennial reign of Christ people must be born again in order to enter into the kingdom. But all who are the offspring of the converted nations, still having sinful natures, are forced to submit to the righteous principles of the kingdom. If they disobey, it will mean sudden judgment as it was with Ananias and Sapphira. There cannot be an open outbreak of sin during the Millennium, for it will be restrained. The obedience will be only a feigned obedience, however, as several passages in the Bible show. The unconverted offspring of the saved nations will submit simply because they know the consequences of not doing so—swift judgment.

So, when Satan is finally loosed for a short season, these unconverted peoples will side with him. Then judgment will fall upon them. This fact shows the final failure of man. Man failed under the law; he failed under grace; and he finally will fail under glory.

No. 1471. 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 my community teach that it started with John the Baptist and that he was the first organizer.

The Church is mentioned for the first time in the New Testament in Matthew 16. Upon the God-given confession of Peter, that Christ is the Son of the living God, our Lord said: "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 this *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 event—

"I will build"—there was no John the Baptist-organized church on earth then.

The Rock which the builders rejected had to become the Stone of the corner. Before there ever could be a Church and Christ become the Chief Corner-Stone, 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; 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 the Holy Spirit puts them into that body. You can join a local organization, the local church, but to join the true Church, to become a member of that unseen body, the Holy Spirit must join you to that body. You cannot do it yourself.

No. 1472. If the genealogies in Matthew and Luke are both the genealogies of our Lord, why do they differ? Please explain this puzzle.

The genealogy in Matthew is the genealogy of Joseph, the supposed father of our Lord. He was a son of David through the line of Solomon. But a curse rested upon that line. The genealogy of Luke is the genealogy of Mary, the virgin mother of our Lord. She was a daughter of David through the line of Nathan, upon which no curse rested. These two genealogies differ because they are genealogies of two persons—Joseph and Mary. There are no discrepancies in the Bible.

No. 1473. I am a Lutheran. Our pastor teaches that as soon as a believer dies, he receives his reward from the Lord for faithful service rendered. You teach that the rewards and crowns are still in the future. Please give me a Bible verse which upholds your view.

Turn to II Timothy 4:8. St. Paul was about to suffer martyrdom. Soon he would be absent from the body and present with the Lord. He had fought a good fight, he had finished his appointed course, he had kept the faith. What then were his expectations as to his reward?

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love His appearing." The rewards and crowns will be bestowed at that day, the Day of Christ when all believers will have to appear before the judgment-seat of Christ. They will not appear there either to find out about their eternal salvation or to settle the question of entering heaven. That was settled forever and ever when we believed on Him and received eternal life. The judgment-seat of Christ will bring to light our service for Him as well as other matters, and then the rewards will be given.

Christ and sin cannot reign in the same life

What was the "mystery" that God made known to the Apostle Paul? Read the answer in

EPHESIANS

by LEHMAN STRAUSS*

C. The Christian's Place in the Divine Plan (Chap. 3)

IN our approach to a new chapter of any book in the Bible we need to take care lest we lose the thought in the preceding chapter. There is sometimes the danger of missing the continuity of some particular idea or even a doctrine when we break up our reading and study-periods by chapters. If we keep in mind that the first three chapters in Ephesians have to do with the creation and design of the Church, we can look for the progress of thought in that connection as we begin our study of chapter 3.

(1) Paul's Part in the Mystery (3:1-13).

Chapter 1 describes the Church under the imagery of "His body" (1:23). In chapter 2, the Church is seen as "the building" (2:21). The body is possessed of His life; the building is inhabited by His Presence. Under the Old Covenant, God met with man in a temporary temple specially designed for such a meeting; under the New Covenant the body of the believer is that temple (1 Cor. 6:19).

Chapter 2 depicts the mystical body of Christ, the building, as made up of both believing Jew and Gentile. The position of Jew and Gentile in the body of Christ is here referred to as a "mystery." The divine plan and purpose are revealed in the magnificent scope of uniting Jew and Gentile to Christ in the Church. Now the building is in process, and for the completed project God has a definite

*Dr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., author and conference speaker, is one of the staff of regular contributors to *OUR HOPE*.

purpose. It is our prospective place in God's future plan that is before us.

(a) **The Meaning of the Mystery Explained (3:1-6).** Paul, the converted Hebrew, informs his readers that for their sakes he is the Lord's prisoner: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles" (3:1). The reference to his imprisonment leads to a subject which, to Paul, was of greatest import. He went as God's witness to the uncircumcised knowing what would befall him (Act 9:15, 16). Later he testified of this as his experience (Acts 22:21, 22). Paul was "the prisoner of Jesus Christ." He had been imprisoned at least three times before; therefore this was not new to him. Yet he knew the blessing and comfort of his Lord's fellowship. If Christ wants a man in prison with Himself, that lends dignity to the occasion. A point not to be overlooked, however, is that the great apostle had been imprisoned because he preached the Gospel to the Gentiles. His countrymen hated him because he affirmed that the Gentile had equal privileges in Christ with the Jew. Every Gentile believer should pause to give thanks to God for this fearless missionary to the Gentiles.

To Paul were entrusted in a special way hitherto unrevealed truths of this "mystery." He speaks of it as "the dispensation of the grace of God which is given me to you-ward" (3:2). Here the word "dispensation" means *the management, or stewardship of a household*. The grace of God had now reached out beyond the limit of the Jew to the Gentile, and this trusteeship had been given to Paul in order that he might dispense it to the Gentiles. The household of God must be managed according to a particular plan; therefore it was a high honor bestowed upon Paul when God entrusted His plan to him. The apostle was a steward, holding something in trust for another. In this case he held in trust the divine bestowal of saving grace to the Gentiles. The prime requisite of a steward is "that a man be found faithful" (I Cor. 4:1, 2), hence the Apostle Peter writes: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10). Every gift is a trust from God and must be exercised according to divine plan. Thus Paul

recognized the source and character of his mission as well as the responsibility to faithfulness.

Under what circumstances did the apostle receive this truth? Paul himself says: "...by revelation He made known unto me the mystery" (3:3). A special dispensation had been arranged by God which included Paul. It was planned in past eternity, and Paul writes: "It pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me..." (Gal. 1:14, 15).

A "mystery" (hitherto unrevealed truth) cannot be found out by the searching of men. God alone must reveal it. *Human wisdom never stumbled on such a plan. A veil of secrecy had covered the truth of the dispensation of grace to the Gentiles until God revealed it in Paul's day.* The apostle reminds them that he mentioned the mystery "afore in few words," referring, I take it, to his words in 1:9. The subject received only a passing notice in the early part of the epistle but, because of its source (revelation from God) and Paul's stewardship, he will now plead its cause the more earnestly. He felt that God had highly honored him in the divine appointment and special commission to preach His grace to the heathen.

This revelation was not vouchsafed to Paul that he might merely ponder it in His own heart but, he continues: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ" (3:4). What earnest watchfulness Paul displayed over the saints of God! The body of truth in his possession must be passed on to others; the world must know. There was no time to be lost. Others must not *read* it merely but *understand* it as well. May God give unto the ministers and teachers of His Word such earnestness and fervency of spirit that none will rest until every eager listener has a clear understanding of the divine message. The message is "the mystery of Christ," which means that it all centers in the Person and work of the risen and ascended Lord. It is Christ Himself who composes the body of believing Jews and Gentiles. To prepare Paul for this ministry God had given to him a supernatural revelation, and now he must not rest until men hear and understand its meaning. When we will not allow anything to overshadow the blessed work of God,

then are we His servants indeed. The writer of these lines has been guilty of repeating truth when he himself did not understand, much less able to make it plain to others; but when Paul preached and wrote, he did it as a divinely-inspired man who comprehended the subject under discussion and had a right to be heard.

This mystery "in other ages was not made known unto the sons of men, as it is now made known unto His holy apostles and prophets by the Spirit" (3:5). Here the word "ages" suggests the idea of *generations*, so that Paul is emphasizing the fact that the mystery was given to him by revelation and was not the subject of any of God's previous servants. One searches in vain in the early Scriptures to find this distinctive truth "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel" (3:6). From Moses to Malachi there is nothing to be found on the subject. It was "hid in God," to be passed on through the New Testament apostles and prophets, Paul having himself received it "by the Spirit."

In this mystery there are no vagaries which savor of the mysterious, but the glorious revelation that in Christ both Jew and Gentile "should be fellow-heirs." God had said to Abraham: "In thee shall all families of the earth be blessed" (Gen. 12:3). Before Christ came, the Gentile depended on the Jew for his spiritual blessing. Now that Christ has come, who is Abraham's Seed (Gal. 3:16), the believing Gentile becomes a fellow-heir with the Jew.

It probably would have astounded any Old Testament prophet were he told that there would be one day a special dispensation of grace in which the Jew and Gentile would be fellow-heirs, and of the same body and partakers of the promises of God. And yet this is the mystery. Certainly Abraham, who believed God, knew that in his Seed all families of the earth would receive the blessing of the promise; but what he and the rest of the Old Testament saints did not know was that God purposed and planned to create this "new man" out of Jew and Gentile, thus constituting them one body, the Gentile being co-equal with the Jew in every respect. Certainly God must despise with holy hatred not only the anti-Semitism among Gentile-Christians but also

the Hebrew-Christian cliques which shut out the Gentile believer. The distinctive feature of the Gospel in this dispensation is found in the words of the angel of the Lord, who announced: "Behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). Gentiles as well as Jews are to receive this good news. Remember, the mystery is not that the Gentiles should be saved. Rather it is that a thorough and entire change wrought by the creating of a new entity would make the believing Gentiles co-heirs and co-sharers with the Jews. Such is the power of "the Gospel."

(b) The Minister of the Mystery as an Example (3:7-13). Of this Gospel, Paul continues: "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power" (3:7). The greatness of his task and the sublimity of the trust must have humbled Paul. His divinely-given ministry he calls "the gift of the grace of God." He marveled that God would choose him and make him a messenger of so deep a mystery. There was no other way of explaining it; it was given to him by the unmerited kindness of God. That such a persecutor and blasphemer as Paul was entrusted with so lofty a mission is a clear demonstration of divine grace.

Some men in the ministry speak of having "earned" certain degrees and diplomas which qualify them for the ministry. God save us from such pride! As famous as Paul became as an able and honored servant of God, he never forgot for a moment that the ministry was a gracious gift from God. It is not unusual for us to comment on the sacrifice of money, energy, and time that we spend in preparation for some work for God. Yet this humble messenger of the mystery looked upon it all as a gift of grace. Paul made no claims for himself.

Add to this the fact that the discharge of his ministry was "by the effectual working of His [God's] power." To make a saint out of a sinner shows the effectual working of His power. To make a divine messenger out of a deliberate murderer shows the effectual working of His power. The arrogant Pharisee had become a witness of the Gospel to the Gentiles. The secret of his success lay in the effectual

working of the power of God in him. He could testify: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4). When will some of us learn this lesson?

"Unto me, who am less than the least of all saints, is this grace given . . ." (3:8). H. S. Miller has written: "Paul is so full of his wonderful subject and sees so clearly the awful sin of self-righteousness and bigotry and cruelty from which he has been saved, that he breaks the rules of grammar and piles a comparative upon a superlative and calls himself 'less than the least' [*leaster*, if such a word were allowable] of all saints." If one is the least of all he can hardly be less than that. Since pride is much reflected in the ministry, it is refreshing to hear of men, greatly used in God's work, full of the grace of humility. When Paul stood in the presence of Jesus Christ he felt such terrible guilt, because of his past pride and other sins, that he was consciously aware of his unfitness and unworthiness for the task. He remembered his thorn in the flesh, lest he should be exalted above measure through the abundance of the revelations made known to him (II Cor. 12:7). How unlike some today! A smattering of truth comes to some of us and we are carried away with conceit and an attitude of superiority. But not so Paul. As he went about preaching he took the lowest place among the saints.

It was to this humble messenger that God entrusted the mystery, that he "should preach among the Gentiles the unsearchable riches of Christ." Some translate "unsearchable" to mean *inexhaustible*; others like to use *intracetable*. Both are suggestive and proper. Certainly the truth could not be traced back to any man since it had been "hid in God" from the beginning of the world (3:9). Then, too, the mystery of Christ is unmeasurable, "great" and "without controversy" (I Tim. 3:16).

The writer has read seventeen commentaries on Paul's Epistle to the Ephesians, all written by well-known men of God, yet each man has placed emphasis where another has not, and very often each is correct. Think of it! For nineteen centuries men have been searching out riches from this

one epistle, and still there are riches in it which can never be traced out or comprehended. "The riches" are "past finding out" (Rom. 11:33). Since they are not fully discoverable they are incalculable. Calvin calls them "the astonishing and boundless treasures of grace."

Paul felt keenly his responsibility "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (3:9). Notice the end in view—to make all see, or to pass on spiritual illumination to all. The Church's commission is to "all the world" and "to every creature" in order that all might be enlightened as to God's purpose in the mystery, namely, the calling out from among the Gentiles a people for His name. God's plan is to give light to all the world through the world-wide distribution of the Gospel. This Paul saw clearly. We conclude then that the evangelization of the world formed a part of God's plan when He created the universe. When will the Church realize this?

The purpose of the mystery reaches above and beyond the world of men: "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God" (3:10). Here Paul is stating simply that God intended that principalities and powers, including the angelic beings of heaven and the demons of the air, should see "now" in the true Church "the manifold wisdom of God." You see, even the angels, fallen and unfallen, had no knowledge of the mystery until it was given by God to the Church through Paul. Now God wants the vast unseen hosts to see what He is doing here on earth in His Church. The angels beheld the wisdom of God in many ways, but now only in the Church can they see His manifold (many-sided) wisdom. Only because the angels see God's purpose in the Church do they rejoice whenever a sinner repents (Luke 15:7). They know now what it means to God and to Christ every time another sinner is saved and added to His body. Here the believer catches a glimpse of his place in God's perfect plan. "According to the eternal purpose which He purposed in Christ Jesus our Lord" (3:11), the Church occupies a key position on the

earth. We marvel at the very thought of our important share in God's perfect plan. Our confidence in the Lord Jesus Christ and in all that He accomplished for us makes us bold to declare our faith in the plan (3:12).

Were those saints in the early Church losing heart because the apostle was a prisoner in Rome? Did they fear that now God's great plan would be hindered? Paul did not so reason. He added: "Wherefore I desire that ye faint not at my tribulations for you, which is your glory" (3:13). Paul is not telling them to rejoice because he is suffering but to rejoice in the fact that, through his sufferings, he was carrying out his responsibility in God's great plan. This indeed was cause for rejoicing.

As we labor in His cause, let us not give up when we are made to suffer, but let us praise God and rejoice that He counted us worthy to suffer for His name. If any of us are alive to see the day when we are called upon to suffer for Christ, may God give us grace to find occasion to glory in our sufferings. "If so be that we suffer with Him, that we may be also glorified together" (Rom. 8:17).

(To be continued, D. V.)

WHERE THERE IS NO VISION

In Proverbs 29:18 it is written: "Where there is no vision, the people perish."

The child of God ought to have vision, spiritual sight. Amid the sin and darkness all over the world, and at our very doorsteps too, he ought to have the vision of the coming glory, when the Lord of glory, Christ Himself, will return to this earth, to the world that once rejected Him. There ought also to be the vision of that great day when the Lord will call His own people into the air, to Himself, when we shall be like Him, seeing Him as He is. The Christian should see, with his spiritual eyes, Jesus, the Son of God, seated at the right hand of the Majesty on high—our High Priest, our Intercessor, our Advocate. And he should envision all that we have been made in Christ today, for we are told that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9).

But the child of God needs to have another vision—the vision of lost souls going to a Christless eternity. In this particular, "where there is no vision, the people perish"; for the Gospel is only proclaimed by those who see the tragedy of sin and eternal loss, who know the grace of God and His power to save, and who experience the love of God in their own hearts, which is shed abroad to seek and to save needy mankind through the precious blood of our Lord Jesus Christ.

The man or woman who has been converted to Christianity is not left here on the earth so as to be made ready for heaven, but to fulfil the Lord's command.

THE CHRISTIAN LIFE (8)

by THE EDITOR

NOW then we are ambassadors for Christ . . ." (II Cor. 5:20).

The Christian is one who has placed his trust in the Lord Jesus Christ as the Son of God and his own personal Saviour from sin. Such an one, a believer in Christ, is already the possessor of life that is eternal. He does not wait until the death of his body to receive everlasting life but it is now his. Furthermore, eternal life is composed of more than duration or quantity: it is life of a new quality, an entirely new life, the life of Christ Himself residing within the heart by the Holy Spirit (II Pet. 1:4; I Cor. 3:16; Col. 1:27; Rom. 8:9).

Since, therefore, the believer in Christ already possesses new life, the life of the Son of God, he is not left here on the earth that he may be made fit for heaven. The Christian is as ready for heaven the moment he is saved by faith as he ever will be, for our acceptance before God is not in any merit of our own but in the merit of His beloved Son. "He [God] hath made us accepted in the Beloved" (Eph. 1:6).

Then why are we here on earth now? We are here as ambassadors for Christ, as those who will bear testimony to God's saving grace in His Son. "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth," said the risen Christ (Acts 1:8). "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

"Now then we are ambassadors for Christ." An ambassador is one who represents his sovereign in a foreign land.

Our Sovereign is now in heaven, but He has placed us here on earth as His representatives. Our responsibility is to bear witness to Him while we are here—not to speak our own words but to declare His Word in a world that is dead in trespasses and sins.

The question arises: "Do we believe that men are lost in their sins, and helpless and hopeless apart from the redemptive work of the Lord Jesus Christ and faith in His name?" The Christian must answer in the affirmative. And so we ask another question: "Since that is so, what are you doing about it?" Ohio, Minnesota, Wyoming, and every other state and country form a part of "all the world." The uttermost part of the earth is indeed in Africa, and Japan, and South America; but it is also in New York, and Chicago, and Los Angeles. And to "every creature" in all of these places, in "all of the world," we have a responsibility—to tell of God's grace and mercy in the provision of the forgiveness of sins, salvation, and life everlasting through the death of His Son for sin, His resurrection, and His life at God's own right hand. Are you a faithful ambassador for Christ? To be such is part and parcel of the Christian life.

On dispatches sent by the British Government to various parts of England and distant shores, four letters are stamped: O.H.M.S.—"On His [or Her] Majesty's Service." You and I, as Christians, are in the service of our Lord, The King. He has stamped His O.H.M.S. upon us. Are we fulfilling that service by testifying to Him by proclaiming His Gospel at home and abroad?

MERCY AND TRUTH

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

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

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

Does death end all? When the body is in the grave, does the soul sleep? Or is the soul conscious after death? Read the answers in

THE UNSEEN WORLD

by **GEORGE ALAN GRISWOOD***

IT is my solemn duty to bring to your minds a very soul-searching message from the Word of God.

Here and there throughout the entire Bible we catch glimpses of the future state. The Word of God reveals heaven as the final dwelling place of the redeemed, and hell as the eternal abode of the lost.

In Luke 16:19-31, our Lord Jesus, within the compass of about three hundred words, draws aside the veil to the unseen world and reveals to us persons and their condition in the world beyond. With a few strokes of the pen the divine Artist paints for us the superabundance of the rich and the extreme poverty of the poor. He brings before us two men whose lives, while cast together, were as far apart as the two poles. Their earthly lives are quickly passed over in descriptive language, and they are seen in the spirit world, the unseen world, the intermediate state, the unclothed state. Death has come to both of them: one is pictured in a state of everlasting blessedness; the other, in a state of eternal torment.

Dives

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9, 10).

*Mr. Griswood, of Dallas, Tex., has been a reader of OUR HOPE for many, many years and has contributed a number of articles to these pages in the past.

Dives (so-called from the Latin word meaning *rich*, as found in the Vulgate) fared sumptuously every day. He lived magnificently and luxuriously, his garments—expensive and imported—were worth their weight in gold. His life was spent in oriental splendor. He had a good home, good clothes, good food, plenty of money and, physically speaking, had need of nothing.

Dives's table fairly groaned with the weight of the dainties and delicacies that his vast wealth produced, as he feasted himself and his friends on choice meats, fish, fowl, fruits, wines, and vegetables that a beneficent Creator had provided. But his Pharisaical life was an abomination in the sight of God. The rich man's philosophy was: "Let us eat, drink, and be merry, for tomorrow we die." He wasted his substance in riotous living, indulging in the carnal things of this life, satisfying all the desires of the natural man.

Being a Jew, the rich man believed that all the good things of life were his by right of inheritance, that God had given "the land of milk and honey" to Israel, and that these temporal blessings were his by divine right. Little did he realize that "that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

"Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Dives prided himself on being a son of Abraham, a son of the law and covenant. Circumcised in the flesh, he was not in heart. He engaged in the outward forms of Judaism without a change of heart; he was not a regenerated soul. He had gained the pleasures of sin for a season but had lost his soul forever.

Millions of Jews have kept the Passover and are lost. Millions of professing Christians have partaken of the Lord's Supper and are lost. The performance of religious rites is not a guarantee of salvation, not a passport to heaven. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). But all these things have an end and into every life comes death. The uncertainty and transitoriness of life, with its pomp,

power, position, possessions, and prestige, can be interrupted by death.

And it came to pass that death called on Dives, and his worldly career was brought to an abrupt end. "The rich man died and was buried." The house of laughter became a house of mourning. He was buried with all the trappings of the rich—cortège, wrappings, spices, and sepulchre. He had gained a world of wealth but had lost his soul. No angels carried him to heaven. His soul and spirit arrived in the unseen world. "And in hell [hades] he lift up his eyes, being in torments."

Dives did not go into hades because he was rich or for the abuse of his riches. Dives's religious profession failed to save him. He departed this life a lost soul and, as death found him, so eternity keeps him.

Death removed the mask from the rich man and revealed his eternal poverty. It removed the mask from Lazarus and manifested his eternal riches. The rich man's arrogant denial of help to Lazarus in his state of utter dependency brought to an end the patience and long-suffering of God. It may have been his final warning before death. "In hades he lift up his eyes, being in torments, and seeth father Abraham afar off"—and, to his surprise, Lazarus. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23); "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27); "Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee. Will He esteem thy riches? No, not gold, nor all the forces of strength" (Job. 36:18, 19).

Lazarus

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores" (Luke 16:20). "He that oppresseth the poor reproacheth his Maker: but he that honoureth Him hath mercy on the poor" (Prov. 14:31).

Into this back-drop of extravagance was cast Lazarus (meaning *God a help*) the poor saint of God. Observe the pitiableness of this poor man who was providently brought

into the rich man's life. He was laid at his gate full of sores; moreover, the dogs that roamed the streets licked his wounds.

Lazarus's appearance created the opportunity for Dives's benevolence. But the milk of human kindness was absent in the rich man's heart. Man's inhumanity to man is a damnable sin and, according to the Mosaic law, inexcusable (Deut. 15:7-11). To be rich is not a crime and poverty is not a virtue. In fact, the poor are always with us; we do not need to search them out, for they lie within our gates.

Lazarus had no home, no good clothes, no food, no money, could not work, had nothing laid up for tomorrow, and was suffering from a physical disease and was dependent upon the kindness of others. He sounded all the depths and shoals of misery and want. What a picture our Lord gives us of Lazarus's helplessness and inability to take care of himself, and what an opportunity Dives had to minister to his need! Like Job of old, Lazarus was a saint full of sores, and no man cared for his soul. Dives could easily have called his physician to "pour in oil and wine" for Lazarus but, in his gross selfishness, he abandoned him to the dogs and famine, while he himself enjoyed the vain pomp and glory of this wicked world.

It came to pass that Lazarus died. His patience, poverty, and prayers were ended and God, in His infinite goodness, dispatched a convoy of angels to bear away the precious jewel from its worn and battered case. The beggar's poor body which had groaned under the weight of sin's penalty, was carried unnoticed to the potter's field, but his soul and spirit, purified by the blood of the sin-offering, shot straight as an arrow to the bosom of Abraham, the friend of God. A pauper arrives in paradise—the place of comfort and exaltation! "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among the princes, and to make them inherit the throne of glory" (I Sam. 2:8; cf. Psa. 113:7). Glory be to the Lord Jesus Christ forever and forever!

The angels carried Lazarus to Abraham's bosom (see Heb. 1:14), the place of affection and comfort. What grace! What fellowship! What an exalted position! What companionship! From the rags of sin to the unsearchable riches of God!

Lazarus (*God a help*) did not go to heaven because he was sick or poor. There is no redemption in rags. He could say, with the justified publican of Luke 18: "When Thou lookest upon the blood-sprinkled mercy-seat, he Thou propitiated toward me"—"God be merciful to me a sinner." None can reach the gates of heaven without God's sacrifice.

The Scriptures know nothing of divine forgiveness apart from sacrifice: "Without shedding of blood is no remission," no forgiveness (Heb. 9:22). The decree of God in both Testaments is: "And when I see the blood, I will pass over you (Ex. 12:13). "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for your souls" (Lev. 17:11). No one can be saved apart from blood redemption. Lazarus believed God and it was counted unto him for righteousness. Like Abel, he came to God the blood-sprinkled way.

Dives left Lazarus where he found him, for there was nothing of the good Samaritan in the rich man. He failed to allot a portion of food, even the droppings from his table, to the poor beggar. Let us, of the Christian dispensation, beware lest we despise some poor or sick saint who is dear to the heart of our Saviour (Heb. 13:1, 2; James 2:14-17).

The Unseen World

How different everything is in the spirit-world! Dives, blind to spiritual truths on earth, now has his eyes opened, now has long-distance vision. Notice the words, "he seeth Abraham afar off." And he cried with his voice, which speaks of distance and division. From the place of torment, from the brink of eternal ruin he begs for mercy. He sees Lazarus, the man to whom he refused a crumb on earth, and the former rich man desires a drop of water to cool his tongue, for, says he: "I am tormented in this flame."

Here we catch a glimpse of some of the terrible things that befall the wicked. Dives is very much alive and conscious, his faculties and feelings are with him, his memory is active; he looks, recognizes Abraham, and pleads for mercy; he knows that there is a heaven and a hell, understands that

he is in eternity and his state is fixed, has concern about his relatives on earth, and does not want anyone else to come to the place of torment.

The facts here produced cannot be denied without deliberate falsification and refusal of God's Word. In the life beyond the grave there is continuity of personality, intellect, mind, reason, knowledge, identification, recollection, recognition, desires, names, features, forms, and speech.

The man who would not let a crumb drop from his table now cries for a drop of water. Why should Dives, who was characterized by such indifference, ask favors from Lazarus, to whom he rendered none? Why should men who care nothing about God when they are on earth cry for mercy in the next world?

Dives sees Lazarus in Abraham's bosom. Death does not end all. Dives and Lazarus are very much alive, and so is Abraham. "For He [God] is not a God of the dead, but of the living; for *all* live unto Him" (Luke 20:37, 38). Lazarus is in a place of privilege and prominence, not, as the sons of Zebedee had desired, to sit on the right and left hand in Christ's kingdom, but in Abraham's bosom, the equivalent of John on Jesus's bosom. Innermost communion! Eternal bliss! Everlasting life!

Nothing is lost in death. The body is laid in the grave but the spirit and soul live on. The justice of God demands immortality, and this fact is established on the authority of the Son of God, who draws aside for us the veil to the unseen.

Dives does not want his relatives to come to the place of torment. However, this request can no more be granted than the other. For Dives, the day of grace is over and there is no second chance. "How shall we escape if we neglect so great salvation?" (Heb. 2:3). The erstwhile rich man fails to realize that his five brothers are in the same position that he was in in his earthly life. Abraham, "the father of many nations," administers a solemn rebuke: "They have Moses and the prophets." What a remarkable statement! Here is Abraham, who had never read "Moses and the Prophets," endorsing the inspiration, authenticity, and infallibility of Holy Scripture. "*They have Moses and the prophets.*"

The appearance of a human spirit from the intermediate

state, or the actual resurrection of the body from the dead is not to have precedence over the eternal Word of God. In other words, God has spoken, and we are shut up entirely to "Thus saith the Lord." Beyond this we cannot go.

Abraham, the spokesman for God, reminds Dives of his selfish life on earth: "Thou didst receive to the full thy good things." All that the rich man craved on earth he had obtained and enjoyed to the full. The thought of this must not have been pleasant to remember! Dives is also reminded of the plight of Lazarus, who had received nothing from his hand. And now he thought that the word of man (Lazarus) would carry more weight than the recorded Word of God. How vain are the thoughts of men and how useless their attempts to thwart the finality of His unbreakable decrees!

Observe that Dives does not complain about his punishment, which is just; nor does he contest the exalted position of Lazarus. He invokes Abraham for mercy, he pleads that Lazarus—whom he disdained on earth—might be allowed to bring him water to ease his anguish, but the invocation is refused. Water is a type of the Word of God. As Dives is now refused natural water, so is he denied the living water of the Word of God (cf. Eph. 5:26). He is now in a place where neither prayers nor petitions can avail. Men cannot abuse their spiritual privileges on earth and expect to exercise them in a world to come.

We notice that the "rich man" in hades makes no appeal to the Scriptures. He desires a miracle to be performed to bring about the repentance of his five brothers. The stern rebuke from Abraham is: "They have Moses and the prophets," and if they will not hear them, they will not be convinced if one should rise from the dead. Our God has flashed the danger signals, and all who will deliberately run through these red lights must pay the fine of eternal punishment. God has exalted His Word above every sign, wonder, and miracle.

To destroy man—spirit, soul, and body—would not be consistent with the justice, righteousness, and judgment of God. God must bring unregenerate mankind to judgment to vindicate the holiness and righteousness of His laws. The habitual law-breaker that consistently refuses the overtures of God's

grace in salvation, must be brought to the judgment bar of God to receive the punishment for sins committed in the body. "Because He hath appointed a day, in the which He will judge the world in righteousness by that Man [the Lord Jesus] whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him [the Lord Jesus] from the dead" (Acts 17:31).

We must pause here to ask ourselves the question: "Have I warned my friends and relatives concerning this place of torment?" We should do so because, after we leave this scene of sorrow, it will be everlastingly too late. God's Word cannot be broken. The impassable ravine cannot be crossed; there can be no intercommunication from lost to saved. God's Word on earth is still supreme. "I have sworn by Myself, the Word has gone out of My mouth in righteousness, and shall not return. That unto Me every knee shall bow, every tongue shall swear" (Isa. 45:23; cf. Rom. 14:11; Phil. 2:10). "I am the Lord, I change not" (Mal. 3:6).

(To be continued, D. V.)

FIGHTING GOD

A well-known doctor of Switzerland, a Christian, had as his companion, in a compartment of a Paris-bound train, an infidel. The latter, knowing of the doctor's faith in Christ, began to argue with him about the Bible and Christianity. No matter what the infidel said, Dr. Malan replied with an exact quotation from the Scriptures. Not once did he give his own opinion, nor did he try to explain the Scriptures in his own words. Time and again the infidel was thus met with the Word. Finally, in exasperation, he exclaimed: "But I don't believe the Bible! What is the sense in your quoting it to me?"

The Swiss doctor answered with the words of our Lord: "If ye believe not that I am He, ye shall die in your sins" (John 8:24).

Ten years later, Dr. Malan received a letter from Paris. The writer, after a few introductory remarks reminding the physician of the conversation on the train so long ago, told of his conversion soon after, and said: "You simply used the Sword of the Spirit and stabbed me through and through. Every time I tried to parry the blade, you gave me another stab with the Sword, until I realized that I was not fighting you, but God."

"The Word of God is living and powerful, sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). But one cannot wield the Sword of the Spirit unless he knows how to use it, and one cannot know how to use it unless he is familiar with it. Know your Bible. Read it. Study it. Live it.

BOOK REVIEWS

by KENNETH O. BOUTON

God Portrays Women. By Grace McAllister. Moody Press, Chicago. Cloth binding, 190 pages. Price, \$2.50.

The book contains 16 chapters with accounts from the lives of 19 women. The descriptions are found in 10 Old Testament books and tell of two queens, a harlot, a virtuous woman, and, among others, a little maid. The stories are of the nature of paraphrases of the Scriptures. The re-telling is well done and is interspersed with quotations from the Word and applications of the truth. The reader will find the book interesting, informative, and helpful.

Bible Doctrines. By Mark G. Cambron. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 291 pages. Price, \$3.75.

The sub-title given the book by the author is "Beliefs That Matter." Dr. Cambron states in the preface that for believers, "truth will shape them, or error will mis-shape them."

There are nine doctrines dealt with, covering those subjects in the Word which would be taught in a Bible institute or school of theology. The chapter headings state the theological terms and then simplify them for the average Bible student, i.e. Chapter V, HAMARTIOLOGY, The Doctrine of Sin.

Each chapter and subject is introduced by a complete outline which is then developed. Chapter II, CHRISTOLOGY, The Doctrine of Christ, is outlined as follows: I—Names and Titles of Christ; II—The Incarnation of Christ; III—The Two Natures of Christ; IV—The Death of Christ; V—The Resurrection of Christ; and VI—The Ascension and Enthronement of Christ. There are sub-headings under each of these. An alphabetical index which includes topics and persons is placed at the end of the book.

It is a pleasure to commend this volume highly. Pastors, teachers, Bible students, and all believers will find it a wealth of material, easily accessible and succinctly stated. Its facts are backed up with proof-texts. A cursory count from the first ten pages revealed over fifty Scripture references. There is truth here you will want to know and material you will be able to use. The reading of the book itself will be profitable.

Christianity Through the Centuries. By Earl E. Cairns. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 511 pages. Price, \$5.95.

Here is an excellent treatise on church history by a scholar who has spent years in its preparation. One is struck by the statement in the Introduction: "Modern historians have not stressed an interesting literary presentation of history as much as they should have." Dr. Cairns has proceeded to overcome this defect, which will be appreciated by the reader.

The twenty-one pages in the Introduction include a three-fold definition of Church History, the Elements in Its Writing, the Value of It, the Organization of It, two diagrams, and a general bibliography.

The book is developed according to ancient, medieval, and modern

church history. There are twelve pages of pictures, six maps, and a number of diagrams throughout. It is a thorough account written from the evangelical standpoint and without any denominational coloring. The concluding section, entitled "The Church and Twentieth Century Problems," is thought-provoking.

This volume will surely become a text-book on church history in many of our institutes, colleges, and seminaries. Your Christian library will be enhanced by it and your understanding and appreciation of great Christian individuals, movements, trends, and possibilities will be enriched.

Commentary on the Epistle to the Romans. By Martin Luther. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 207 pages. Price, \$2.95.

This is a translation by Dr. J. Theodore Mueller of Concordia Seminary, who states in the preface: "It is a digest rather than a complete, scholarly edition. Its purpose is to present to the reader the most important thoughts of the great Reformer." The Epistle to the Romans had a marked effect on Martin Luther's life and convictions, and in this volume the fundamentals of his evangelical teachings are to be found.

There are sixteen chapters in the edition corresponding to those in the Epistle to the Romans. The Scripture text is set forth in paragraphs followed by comments, explanations, and applications. These are necessarily brief because of the object of the work, but the work supplements those giving a more thorough and complete treatment of this important New Testament treatise.

The World to Come. By Isaac Watts. Moody Press, Chicago. Cloth binding, 448 pages. Price, \$4.00.

Here we have another of the Wyellie Series of Christian Classics. Dr. S. Maxwell Coder, one of the general editors of the above series, has written a biographical sketch of Dr. Watts which is interesting and informative (pp. 17-30). While Isaac Watts is well-known for his great hymns of the faith, he is not so well-known as an educator, writer, and preacher.

The World to Come is not a book of prophecy but of proof from the Scriptures of the reality of heaven and hell. It serves as a warning to the sinner and a wonder to the saint. The messages are systematic, logical, and well developed.

The first section on the "Proof of a Separate State of Souls Between Death and the Resurrection" has five parts dealing with the proposition, arguments, proofs, and answers to objections (pp. 33-86). This is especially helpful at a time when several cults are teaching error—"and sleep."

The main section of the volume contains thirteen discourses on "the world to come" (pp. 86-431). Some of the topics expounded are: *Surprise in Death*, *The Wrath of the Lamb*, *The Vain Refuge of Sinners*, *No Pain among the Blessed*, and *The Eternal Duration of the Punishments of Hell*. There is much material which the preacher and teacher can use and a wealth of devotional and practical truth. In the message "Christ Admired and Glorified in His Saints," the following is quoted from page 182: "When I am to put on my best attire, let me consider, if I possess jewels and gold, that these must perish before that solemn day, or melt in the last great burning; they can add no beauty to me in that assembly. If I put on love, and faith, and humility, I shall shine in

these hereafter, and Christ shall have some rays of glory from them. Oh, may your souls and mine be dressed in those graces which are ornaments of great price in the sight of God!" (I Pet. 3:3-4).

The concluding section is made up of three letters, two written by Dr. Watts to a church and a friend, and one by his father to the children.

Two Hundred Lives

A few years before World War II, a humble villager in eastern Poland received a Bible from a colporteur who visited his small hamlet. He read it, was converted, and passed the book on to others. Through that one Bible two hundred more became believers. When the colporteur, Michael Billester, revisited the town in the summer of 1940, the group gathered to worship and listen to his preaching. Billester suggested that instead of giving the customary testimonies they all recite verses of Scripture.

Thereupon a man arose and asked, "Perhaps we have misunderstood. Did you mean verses or chapters?"

"Do you mean to say there are people here who can recite chapters of the Bible?" asked Mr. Billester in astonishment.

That was precisely the case. Those villagers had memorized, not only chapters, but whole books of the Bible. Thirteen knew Matthew and Luke and half of Genesis. One had committed all the Psalms to memory. Together, the two hundred knew practically the entire Bible. Passed around from family to family and brought to the gathering on Sundays, the old Book had become so worn with use that its pages were hardly legible.

—The Sunday School Times

LETTERS

God-Given Ministry

To the Editor:

For a number of years I have been an ardent reader of *Our Hope* and consider it one of the best Christian publications in the field.

The January issue reached me in Princeton, Ind., where I was

engaged in a series of meetings. Your editorial, "Stigma on Evangelism," is, I feel, an honest appraisal of a certain type of evangelist who milks the church instead of feeding it. It was time someone dared mention the abuses that have been prevalent for so long.

God bless the men who come to help the church of God and not to hinder or hurt it, and who hold in honor the God-given ministry of evangelism.

The church needs the evangelist and the evangelist needs the church.

Evangelist JOHN CARRARA
Fairview, N. J.

The Power of God's Word

To the Editor:

I was interested in the account you gave (February OUR HOPE) concerning the college student who was saved through reading the Revised Standard Version.

For some time now I have used the R. S. V. in a ministry of home Bible classes in the San Francisco Bay area and know of a dozen or more who have come to know the Lord Jesus Christ through use of this version and who today are feeding on it and growing in grace and the knowledge of Christ.

It is too bad that critics of the R. S. V. do not see how much they blunt the edge of an otherwise fine instrument in reaching men for God, by their bigoted criticism. Certainly it is not perfect, but what translation is!

RAY FREDMAN

Pastor, Peninsula Bible
Fellowship,
Palo Alto, Cal.

New Cover

To the Editor:

I have waited twelve months to write this letter to you, when I would again receive a copy of OUR HOPE with "A Testimony for Our Lord Jesus Christ" on the cover. How beautiful the cover is! And remember, I never was converted to last year's.

(Mrs.) A. P. HAMMOND
Rosnoke, Va.

To the Editor:

The January issue of OUR HOPE is just received. Let me congratulate you on the new cover. The old was good but this is best of all. May the cover itself be a testimony for our Lord Jesus Christ.

(Dr.) GEORGE W. ARMS
Lansdowne, Pa.

To the Editor:

I surely like the new cover...

JOHN B. MARCHBANKS
Greenville, S. C.

The Best Answer

To the Editor:

I have been delighted to note in the *Sunday School Times*... the formation of a committee of Bible scholars (of which you are chairman) to work on a revision of the Scofield Reference Bible.

This, it seems to me, is the best answer that could be given to the objections raised by the recently issued RSV. I find myself wishing, however, that the need for it could have been anticipated some six or seven years ago.

I know you and all your committee will have the prayers of all Christian people who have found the Scofield Bible so helpful through the years.

W. W. EDWARDS
Tyler, Tex.

¶ Your prayers are assuredly solicited on behalf of all the members of the revision committee, for this task. For another viewpoint concerning the revision of the Scofield Reference Bible, see the letter quoted in the editorial, "The Nine Old Men," p. 520.—Ed.



Frank E. Gaebelorn, Publisher

E. Schuyler English, Editor

Editorial Notes

"IN HIM"—two glorious little words! "In Him," that is, in Christ! Not in Jesus, His name in humiliation, but in Christ, the One who passed through death and the grave, who died and lives for ever more.

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

And how wonderful is that fifth chapter in Romans! By nature, by the natural generation we are in Adam, the first man. By the new birth, the result of believing on Him, we are in the second Man, the last Adam, in Christ Jesus. And as we shared the constitution of the old Adam, so in *Christ Jesus* we share His righteousness, His life and His glory. "Therefore if any man be in *Christ Jesus*, he is a new

creation, old things are passed away; behold all things are become new" (II Cor. 5:17).

And what shall we say as to the high water-mark of all God's revelation, the Epistle to the Ephesians? Here it is revealed that even before the foundation of the world, "He hath chosen us in *Him*," predestinated us in Him; accepted us in the Beloved One (Eph. 1:4-6). It is all in Him, again and again: "*In Him*." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" (Rom. 11:33). "In Him" and "in the heavenly places in Christ Jesus," these are the joyful strains which sound forth in the epistle of the "unsearchable riches in Christ Jesus."

But let us look at the Colossian epistle, which so blessedly reveals to us also our identification with Him and tells us of our place in Him.

"For it pleased the Father that in *Him* should all fulness dwell" (Col. 1:19). This follows that great revelation of the Person and glory of our Lord, in which we see Him as the Creator of all things, the Head of creation and equally so the Head in redemption. In all things He has the pre-eminence. The fulness of dwelling in Him refers us to His life on earth in incarnation. It must be noted that in the quoted text the words "*the Father*" are in italics. If anything is to be supplied it should be "*the Godhead*." In incarnation it pleased the Godhead that in the Man of sorrows and acquainted with grief, all the fulness should dwell. He Himself bore witness of "the Father who dwelleth in Me." He Himself was "God manifested in the flesh." The Holy Spirit was not given to Him by measure (John 3:34) but dwelt in Him in His fulness. And so He manifested the fulness of the Godhead even in His humiliation.

But what do we read in the second chapter of the same epistle? "For in *Him* dwelleth the fulness of the Godhead bodily" (Col. 2:9). And before this we find the statement, "In whom [that is in Christ] are hid all the treasures of wisdom and knowledge." Here it is no longer Christ in humiliation, living on earth to do the will of Him that sent Him; it is now Christ in resurrection, who passed through death, who ascended up on high, who has taken His place

at the right hand of God. "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Pet. 3:22). Up yonder in His risen and glorified humanity He fills the throne and the fulness of the Godhead indwells Him. And it is out of His fulness that we all have received and constantly may receive grace upon grace. He is at the Head of His body, the Head of the new creation, the great reservoir in which all the blessings and every power are stored up. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ" (Eph. 1:3).

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

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

—From the writings of A. C. Gaebelien, 1936



A living creed is better than a vocal creed

Will There Be Sin and Death During the Millennium?

There appears to be considerable perplexity in the minds of some as to what conditions will prevail during the Millennium. "How can there be sin and death during the Millennium," someone asked us recently, "when we shall be in immortal bodies and like Christ in His perfection?" The questioner was utterly confused about who will inhabit earth during the thousand years' reign of the Lord Jesus Christ, and about the future activities of the redeemed of this present age. Perhaps there are others who have misconceptions about life on earth during the Millennium. Assuming this to be the case, we summarize the general teaching of the Scriptures on the subject, in a series of questions and answers.

1. *Who will inhabit the earth during the Millennium?*

God's people of this and past ages will not dwell on the earth during the Millennium. They will have been raised and translated before the millennial age begins, will have received their incorruptible and immortal resurrection bodies. They will reign with Christ over the earth but their abode will not be earth but in the new Jerusalem above. This new Jerusalem will descend from heaven, *at the end of the Millennium*, to have its dwelling place, not upon the earth but in a new earth surrounded by a new heaven (see Rev. 21).

Who, then, will inhabit the earth during the Millennium? Earth's inhabitants will consist of those who have been converted in the Tribulation and have lived through it.

Revelation 7 tells of the 144,000 of the twelve tribes of Israel who will be sealed, in their foreheads, as servants of God. These compose the remnant of the Jews whom God will call during the time of Jacob's trouble, who will be genuinely converted. And it would appear as though the "great multitude . . . of all nations, and kindreds, and peoples, and tongues," mentioned in the latter part of the same chapter, are those who, during the Tribulation, have heard and received the Gospel of the kingdom which, if we do not err, will be proclaimed by the 144,000.

These evangelizing Jews, whose eyes will have been opened to the claims of Messiah, will be especially fitted to make known the kingdom message, for they will be dwelling in every continent and country on the face of the earth, will be acquainted with the languages of the peoples with whom they dwell, and will be ready witnesses of the need of repentance and turning to the Lord in faith. It is concerning this testimony that our Lord spoke in His Olivet Discourse: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

People of all nations will be converted under this witness of the Jews, and these people from among the nations will give outward expression to their faith in Christ by loving, harboring, feeding, and clothing the Jewish evangelists who are being persecuted elsewhere, by the beast, the false prophet, and their followers.

Then the Lord will come in mighty power (Rev. 19:11-16). He will take vengeance upon His enemies, those who opposed Him openly (II Thess. 1:7-9). The judgment of the nations will take place (Matt. 25:31-46). Those who have rejected the Gospel of Christ and His kingdom, will be destroyed. Those who have believed and have been converted, giving evidence of that conversion by their gracious treatment of His brethren according to the flesh, the nation Israel, will enter the millennial kingdom. They will not receive immortal, resurrection bodies, however, for they will not have experienced either death or a translation into heaven. Their dwelling place will be the earth, the millennial earth over which Christ will reign with His saints.

2. *Will there be marriages, births, and deaths during the Millennium?*

Indeed there will be marriages, births, and deaths during the Millennium. Do not be misled by our Lord's statement: "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven". (Matt. 22:30). This declaration has not to do with earth but heaven, whereas in the prophetic Word the Millennium has to do particularly with earth and not heaven. The millennial saints will not be "in the resurrection" but will be those who lived

through the Tribulation on earth into the Millennium on earth.

Things will be as they are now, but better. There will be righteous government under David's greater Son, our Lord Jesus Christ. Satan will have been chained for 1000 years. The curse will be removed from the earth. It is this for which now "the whole creation groaneth and travaileth in pain," awaiting the day when it "also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21, 22). It is then that "the wolf and the lamb shall dwell together, and the lion shall eat straw like a bullock . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord" (Isa. 65:25).

Multitudes of children will be born into the world, nor will there be infant mortality such as there is today. "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. 65:20).

Yes, there will be death, too. Those who abide by the laws of the King will not die, but those who disobey them and openly rebel against Him will be carried away into sudden judgment, and accursed.

3. *Will there be sin and sinners on earth during the Millennium?*

Even though Satan will be chained, there will be sin during the Millennium, and there will be sinners on earth at that time. Of course, sin will not be permitted to manifest itself fully in crime, murder, war, etc., as it does today. For outward rebellion against the King and His kingdom will speedily be judged.

The peoples who enter the Millennium will all be converted people. But they will have children, children born with sinful natures inherited from their parents just as is the case today. And, while the children thus born will be a part of the kingdom age, they will need to be born again for spiritual entrance into that kingdom. They will commit sin when they reach the age of moral responsibility, as they do today; and all will not be converted. Outward obedience they will be obliged to render, or they will be subject to quick

judgment. But inward rebellion will not be punished at that season.

4. *From whence will Satan gather his armies at the end of the Millennium?*

At the end of the thousand years, Satan will be loosed from his prison for a short time. When this occurs, the devil will go out to deceive the nations, and he will be able to gather together, from the four corners of the earth, followers, "the number of whom is as the sand of the sea" (Rev. 20:7, 8). These will be recruited from among the rebels mentioned in an earlier paragraph—those who will have given outward display of obedience to the King but will be rebellious of heart. Thus we see that, even when Satan is bound, man is a failure, at enmity with God, and will fall into sin; he will be without hope apart from faith in the Son of God, our Lord Jesus Christ, as his Saviour.

It is then that Satan will be cast into the lake of fire, and all the unbelievers of all ages will be obliged to stand before the great white throne, to be cast into the lake of fire forever and ever, because their names are not written in the book of life. This is the second death (Rev. 20:10-15).

It is gloriously true that we are able to have the assurance now that our names are already in the book of life, through faith in Christ. Thus we shall not be here on earth either during the Tribulation or the Millennium, but will be with Christ, which is "far better."



What God Hath Wrought

It was the Editor's privilege to be at the Moody Bible Institute, Chicago, for a portion of the Annual Founder's Week Conference in February. This year two new buildings were dedicated: the beautiful Torrey-Gray Auditorium, with a seating capacity of 2200; and the William Howard Doant Memorial Building, in which the music department of the Institute is now so wonderfully housed. "What God Hath Wrought" was the theme of these dedications, wherein all glory was given to our heavenly Father for making possible

these additions to the magnificent plant that the Moody Bible Institute now has.

The Editor was deeply impressed once again with M. B. I. —with the physical equipment, yes; but more, much more, with the spiritual development of this school and its consecrated leadership. Ever since the institution was founded by D. L. Moody, God has placed His hand upon one after another of His gifted servants to take over its leadership, each one seemingly called for just such a time as his directive genius was especially needed. Think of these men who have been called to the Institute in this order: D. L. Moody, Reuben A. Torrey, James M. Gray, Will H. Houghton, and the present president who is surely not the least of these spiritual giants, William Culbertson. These have been men of prayer and power with God, and under their divinely-controlled guidance the Moody Bible Institute has grown into an increasingly vital testimony and force for God.

M. B. I.'s activities are amazingly varied and far-reaching: the Day School, the Evening School, the Summer School, the Correspondence School, the Colportage Department, the Extension Work, the Moody Monthly, the Moody Press, the Radio Department (WMBI), Science Films, and the Moody Institute of Science. Every one of these avenues of witness to Christ is being blessed by the Lord and His combined testimony is being multiplied again and again.

Here is an institution (not the only one but surely an important one) for which the Christian public ought to be in prayer and in which it can have confidence. Contributions can be sent to this evangelical work in the assurance that the funds will be wisely administered to the glory of God. If He should lay it upon your heart to have fellowship with M. B. I., you may address your communication to the Moody Bible Institute, 820 N. La Salle St., Chicago 10, Ill.



How Foolish Can People Be?

Ever since the announcement of the appointment of a committee to revise the Scofield Reference Bible, various

members of the committee have received communications from Christian people who, in no uncertain terms, denounce the proposed revision and condemn the committee on this allegation and that indictment. One such letter was published in the March issue of OUR HOPE. The committee members have been called "Quislings" and "Modernists." Some of the members have been accused of thinking too highly of themselves in assuming that they could compare in spiritual stature with Dr. Scofield and his editors. It has been suggested that certain members of the committee will have no voice in the decisions. Your Editor, as chairman of the committee of revision, has been attacked most of all. He is not only charged with being the instigator of the revision, for the purpose of destroying the Scofield Reference Bible, but it has been said of him that he "published the Pilgrim Bible which is a wordy, weak, tautological, slow-selling, second-rate imitation of the Scofield Bible," and that he has "weakened and watered down OUR HOPE and will do the same to the Scofield Bible." One writer doubts very much whether this committee would even invite A. C. Gaebelin to be a member of the board of revision, were he yet alive. An evangelist, according to a letter received recently, asked every member of his audience who possessed a Scofield Reference Bible, to hold it high in the air. When they had done so, he said something to this effect: "Well, you had better go out and buy another one while you can, because they are going to revise it and are leaving out the pre-millennial return of Christ."

We shall not dignify these and other innuendos and charges by answering them here. We simply wonder how utterly and ridiculously foolish people can get! Insofar as we are aware, there is not a single member of the committee of revision who is sufficiently egotistical or self-centered even to think of comparing himself with God's servants of yesteryear who edited the original Scofield Reference Bible.

How much more gracious, helpful, Christ-like, and glorifying to God is the attitude of our friend, Dr. Wil R. Johnson of the Moody Extension Staff, who writes: "I have been wondering if your committee will meet at stated intervals and at fixed times. If so, would it be feasible to have such a

schedule published and widely distributed, with the request that believing hearts could be much in prayer for you all during these sessions? I for one would like to share in this way, and I suspect that there are multitudes of others who would want to do the same. Then we could say of this revision, as of no other, that it was born of prayer."

Thank you, Dr. Johnson. The next meeting of the committee is scheduled for April 21-23, in Chicago. We shall be deeply grateful to you and all who will join with you, for your prayerful interest, not only on those three days but every day. For while special, concentrated work will be done at committee meetings, all nine of us are planning and working daily in the pursuance of our important task. If we know our own hearts concerning this work (and we ought to, since we have undertaken it only after prayerful deliberation), our great desire is that this remarkably fine and widely used edition of the Scriptures will be even better when the revision is completed, and that God will be glorified upon every page. We have assumed the responsibility in the attitude that "it is required in stewards, that a man be found faithful" (I Cor. 4:2), and in the knowledge that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

Yes, pray for us. We shall count upon this intercession on the part of a host of the Lord's people.



Kadesh-barnea

Do you remember about Kadesh-barnea? It was from this place, two years after the Israelites crossed the Red Sea in departing from Egypt, that they sent men to spy out the Promised Land. And, after the report of the spies had struck fear into the hearts of God's people, they refused to follow His plan and wandered for thirty-eight years in the wilderness.

At length the Israelites came to Kadesh-barnea again and this time, in faith, entered Canaan, the land of promise. But thirty-eight years, more than half the life-span of the

average man, had been wasted! They need not have been.

There are so many Kadesh-barnear in our own lives, are there not? Again and again, because we have departed from the will of God for us, we have been obliged to retrace our steps, going back to the starting place, the place where we lost the way. Too much of our lives is spent in going around in circles instead of onward and upward toward the spiritual heights wherein God would have us dwell. We need, more than anything else, to be in the center of His will for us.



Available

"The Challenge of the Ages," an article on Isaiah 53 by Dr. Frederick A. Aston that appeared in our November issue, is now available in booklet form. This treatise may be used as a Gospel tract and is especially suitable for reaching educated Jews and Gentiles. The pamphlet may be ordered in large or small quantities, for which a price can be arranged. Please do not address us about this but write directly to Dr. Frederick A. Aston, 73 Hampton Road, Scarsdale, N. Y.



Hebrews

The Editor's new book, *Studies in the Epistle to the Hebrews*, is now ready. We received more than 3,100 orders before the volume was off the presses, 2,500 of these from the Pinebrook Book Club. Already one theological seminary has chosen this exposition as a text book. We thank God for this early interest in this commentary of one of the most sublime books of the Bible.

Order your copy directly from us, please. The price is \$5.95, post-paid. Thank you.



James

A new commentary by Dr. Frank E. Gaebelstein, *The Practical Epistle of James*, will soon be ready. Watch for a further announcement next month. This very helpful exposition of James's New Testament letter appeared first in *Our Work*, and we trust that it will also have a wide reading in its new form.



A Need

In order for us to renew all the missionary subscriptions to *Our Work*, we shall need, during the next several months, donations of more than

\$800. Our missionary friends count upon the spiritual help that Our Hope brings them month after month, and our faithful reader-family has always contributed generously toward supplying the magazines to them. So remember this ministry when you have some of the Lord's money for distribution, please.

We are exceedingly grateful for donations received in January, which are tabulated below.

OUR HOPE MISSIONARY SUBSCRIPTION FUND, January, 1955: Nos. 55-1M, \$17; 55-2M, \$5; 55-3M, \$3; 55-4M, \$100; 55-5M, \$3; 55-6M, \$3; 55-7M, \$4; 55-8M, \$7; 55-9M, \$1; 55-10M, \$3; 55-11M, \$9; 55-12M, \$7; 55-13M, \$6; 55-14M, \$7; 55-15M, \$8; 55-16M, \$6; 55-17M, \$1; 55-18M, \$2; 55-19M, \$15; 55-20M, \$1. Total, \$208.00.

OUR HOPE MISSIONARY BOOK FUND, January, 1955: Nos. 55-1B, \$10; 55-2B, \$15; 55-3B, \$1. Total, \$26.00.

STAFF SPEAKING ENGAGEMENTS (For Your Information and Prayers)

Dr. E. Schuyler English:

April 13-20—Chicago, Ill.: North Side Gospel Center (Lance B. Latham, Pastor); 7:30 each evening; morning and evening on Sunday.

Dr. Homer A. Hammondes and Mr. Paul Beckwith:

Mar. 27-April 10—Decatur, Ga.: Alexander Memorial Presbyterian Church.

April 11, 12—Greenville, S. C.: Southside Baptist Church.

April 13-24—Rockingham, N. C.: First Presbyterian Church.

John B. Marchbanks:

April 2, 3, 16, 17—Ervon City, N. C.: Conference Center.

April 4-6—Greensboro, N. C.: Tabernacle Baptist Church.

April 10—Hendersonville, N. C.: Faith Tabernacle;

Miller Memorial Bible Class.

April 13—Asheville, N. C.: Asheville, Bible Church.

April 24-May 1—Paducah, Ky.: Mizpah Presbyterian Church.

Traveling Incognito

From the *Ladies' Home Journal* comes this thought-provoking story:

"A rather pompous-looking deacon was endeavoring to impress upon a class of boys the importance of living the Christian life.

"'Why do people call me a Christian?' the dignitary asked, standing very erect and beaming down upon them.

"A moment's pause; then one youngster said: 'Maybe it's because they don't know you.'"

The story was written in the secular magazine as a jest, but it carries a heart-searching message for many of us, does it not? When people really get to know us, do they know us as Christians? The Christian life is the Christ-life. Is our blessed Lord seen in us day by day?

Protestantism stands upon firm ground. Its doctrines are revealed in the Holy Bible. Not so Roman Catholicism, which leans heavily upon tradition for its teaching. The author demonstrates this clearly in this treatise.

WHY I AM NOT A ROMAN CATHOLIC

by GEORGE H. SLAVIN*

Introduction

Christianity has always had her enemies. In every age the Church has faced the trinity of evil—the world, the flesh, and the devil. Today the enemy is moving against the Church in America in a five-pronged spearhead. Communism—openly atheistic in its denial of God; Modernism—a denial of the supernatural; Secularism—a negating of the spiritual; Roman Catholicism—a mixture of Christianity and paganism; and Pharisaism—a dangerous threat to all fundamentalists.

Two of the above mentioned are strongly organized; i.e., Communism and Roman Catholicism. I. V. Neprash, former pastor of a Baptist Church in Russia for over fifteen years, was asked by a group of Philadelphia pastors: "Which is America's greatest enemy—Communism or Roman Catholicism?" He replied, after deliberate thought: "Roman Catholicism."

This is not to negate the danger of Communism which denounces Christianity and all religion as an opiate of the people. To Communists, in their belief that there is no God, "everything is permissible." Their code of conduct is based upon mere expediency. We oppose Communism but we must not be misled. If Communism is a danger, and it is,

* Mr. Slavin, the author of this article which appears in two installments, is the pastor of Faith Community Church, Roslyn, Pa., a suburb of Philadelphia.

so also is Roman Catholicism. We cannot deal with either lightly.

Because the defense of our faith is not to be made by guerilla warfare; i.e., sniping from behind trees and then retreating into our woods, we then call all of our resources to the front in orderly manner to give "an answer to every man that asks you of the reason for the hope that is in you" (I Pet. 3:15).

The Roman Catholic Church today boasts of her unity in the midst of a divided Protestantism. She boasts of her growth until now she estimates that fifty-three per cent of church-going Americans attend her masses. She claims apostolic succession, papal supremacy, the sole right to govern and decide in all spiritual matters. Are these claims right or wrong?

In pursuing our proposition, "Why I Am Not A Roman Catholic," it is not our purpose to hold up to ridicule the devout, sincere Roman Catholic. We simply want to present a scriptural, logical argument as to why a Protestant believer in Christ is not and cannot be a Roman Catholic. We give four reasons.

1. We Disagree with Roman Catholic Authority

There are possibly four methods used in the interpretation of life: (1) *tenacity*—the holding on from childhood to certain beliefs whether right or wrong; (2) *intuition*—a sort of sixth sense expressed in "I have a feeling I'm right," without a willingness to investigate; (3) *scientific*—trial and error method based on belief that facts interpret themselves; and (4) *authoritative*—the belief that life is interpreted by supernatural authority.

Christianity comes under the last heading; for we believe that there is a God and He has revealed Himself in His Word, both Living and Written. To a Christian all of life is God-interpreted. Our disagreement with the Roman Catholic is not that he does not believe this but that he claims that, in addition to the Word, God speaks through tradition, and that the only true interpretation of both Scripture and tradition is to be found in the Roman Catholic Church. We disagree. Therefore:

(a). We reject the addition of the Apocrypha

Both the Protestant and the Roman Catholic accept the twenty-seven books of the New Testament as canonical. However, in the Old Testament, in addition to the thirty-nine books in the canon, the Roman Catholic Church has added what we call the Apocrypha. They include books named Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, two Books of Machabees, and fragments of Esther and Daniel. The importance of these additional books to Rome may be seen by their use of II Maccabees 12:43-46 as proof to substantiate their unscriptural doctrines of praying for the dead and purgatory. The passage reads that Judas Maccabee, finding that some of his slain soldiers had stolen idols, sent twelve drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead and said: "It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."

Protestants reject this addition because these books were never accepted by our Saviour, nor by Israel even unto this day. In Luke 24:44, our Lord speaks of the three-fold division of the Old Testament: the Law, the Prophets, and the Psalms. He never mentions the Apocrypha. Nor do any of the New Testament writers ever refer to these books, although they quote constantly from the Old Testament. Even the Roman Catholic book *The Question Box* (p. 63) says: "Many of the Fathers of the fourth and fifth centuries, influenced greatly by St. Jerome, denied the canonicity of the deuterocanonical books."

(b). We reject the authority of tradition

According to Roman Catholicism (*The Question Box*, p. 76), "the Bible is not the only source of faith." For a proof text they quote II Thessalonians 2:14: "Therefore brethren, stand fast, and hold the traditions which ye have learned, whether by word, or by our epistle." To the Roman Catholic, believing as he does in apostolic succession and the infallibility of Church and Pope, it follows that approved traditions are as authoritative as Scripture.

The Protestant believer holds that tradition must be subject to the scrutiny of Scripture. We protest against and reject any tradition that adds to or detracts from the Word of God.

The Lord Jesus summarized His teaching on tradition in Mark 7:1-13. He said: "This people honoreth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the traditions of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition" (vss. 6-9).

If the principle followed by Roman Catholicism is true that "the tradition of the Church is not human opinion, but the divine teaching of an infallible Apostolate established by Christ Himself" (*Question Box*, p. 78), then our Lord would have been wrong in condemning the Jews in the above passage. This traditional teaching came from a divinely established priesthood, but whenever tradition does despite to the plain teaching of the Word of God, it must be rejected.

(c). *We reject the claim that the Roman Catholic Church is the only true interpreter of Scripture*

In *The Faith of Millions*, by John A. O'Brien (p. 152), he writes: "A competent guide for the Christian religion should possess these three qualifications: (1) it must be within the reach of every inquirer after truth; (2) it must be clear and intelligible to all; (3) it must present all the truths of the Christian religion." Then he adds: "The Bible alone possesses none of these." The usual argument then follows that tradition and the infallible teaching of the Roman Catholic Church fulfil these qualifications.

The Roman Catholic accuses the Protestant believer of teaching personal infallibility. He says that in theory we hold the Scriptures to be our infallible guide, but in practice every Protestant becomes an infallible interpreter. This infallibility he would reserve alone for the Church and the Pope.

Our difference with this teaching of Rome is indeed basic. For we believe that the Scriptures do meet the three quali-

fications laid down by O'Brien. Our answer to interpretation is that the same Scriptures teach that the Holy Spirit is resident in each "born again" believer. I John 3:24h: "And hereby we know that He abideth in us, by the Spirit which He hath given us." With the Scriptures before him, within him, the Holy Spirit as divine Teacher and Guide, the believer is responsible before God for the true interpretation and his obedience to it. So it was practiced by and said of the Berean Christians: "These were more noble . . . in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11).

It is the believer's firm conviction that John 16:13, "When He, the Spirit of Truth is come, He will guide you into all truth," applies to all Christians and not only to the Roman Catholic Apostolate. John later writes in his epistle to all believers—little children, young men, fathers—saying: "Ye have received an unction from the Holy One, and ye know all things . . . But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and no lie" (1 John 2:20, 27).

Concerning the authority of the Roman Church and the Protestant's break with it, Dom Aelred Graham, in his book *Catholicism and the World Today*, writes: "The message of the Gospel on this point could not be plainer: those who sat in Moses' chair, worthless though they might be, were to be obeyed when interpreting the Law. Popes and bishops may be rebuked for their infidelity to their own teaching, but their God-given authority is not to be challenged" (p. 157).

In answer we turn to Acts 4, where Peter and John were called before the high priest and council concerning the healing of the lame man at the Gate Beautiful. The decision of the ecclesiastical authority is found in verse 18: "And they called them, and commanded them not to speak at all nor teach in the name of Jesus." Peter answered with John: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (vs. 19-20). Again, in Acts 5, after the high priest and council had put

Peter and the apostles in prison, the angel of the Lord opened the prison doors and said: "Go, stand and speak in the temple to the people all the words of this life" (vs. 20). Later Peter, again before the council, replied: "We ought to obey God rather than men" (vs. 29).

The believer does not hold that these and other similar Scriptures teach rebellion to all ecclesiastical authority. The Church needs to rule and discipline. We do hold that these Scriptures teach the right of the individual to obey God rather than man.

2. We Disagree with Roman Catholic Doctrines

It is only fair to state that there are doctrines held by the Roman Catholic that are also believed in by the Protestant believer. We both hold the Oneness of God, the Deity of Christ, the Person of the Holy Spirit, the Virgin Birth, the Doctrine of Hell, the Ministry of Angels, and other doctrines. All of these, however, find support in the Scriptures. That is why we believe them. The following doctrines of the Roman Catholic Church are not Scriptural and to us are without authority.

(a). *The Doctrine of Papal Infallibility*

According to *Question Box* (p. 168), the Vatican Council in 1870 defined this doctrine as follows:

We teach and define that it is a dogma divinely revealed that the Roman Pontiff, when he speaks *ex-cathedra*, i.e., when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal church, by the divine assistance promised him in the Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church be endowed for defining doctrines regarding faith and morals; and that, therefore, such definitions of the Roman Pontiffs are irreformable of themselves, and not from the consent of the Church.

We cannot accept this dogma. It has no scriptural foundation whatsoever. It was not known or practiced by the early Church, or by Peter himself. In fact, not defined as dogma until 1870, it is almost impossible to get a copy of what the popes have spoken as *ex cathedra*. If you point out that popes have subscribed to heresies and errors, the Roman Catholic answers that papal infallibility does not

refer to personal sins or errors of the popes. He is only infallible when he teaches the whole flock on matters of faith and morals. Then when you point out errors in decrees that went out to all the flock touching faith and morals, they state that the pope has to say definitely whether it is an infallible pronouncement. We rather agree with Prior Graham in "*Catholicism and the World Today*," for he says: "This pronouncement is at once so comprehensive and so guarded in its terms that many theologians consider it to have raised more problems than it has solved. . . . The experts are not agreed as to what Papal pronouncements actually fall within its scope" (170).

The Roman Church has this also to answer, that if the doctrine of infallibility is both necessary and true, then it was just as necessary under the Old Testament economy. And if the high priest was infallible, then there would have been no need for change.

(b). *The Doctrine of the Mass*

In *The Faith of Millions* a summary of the Mass is given (p. 358). (1) It is a true sacrifice . . . the sacrifice of His body and blood under the appearances of the bread and wine. (2) It is identical with the sacrifice of the cross, inasmuch as *Jesus Christ is Priest and Victim in both; the only difference lies in the manner of offering, which is bloody upon the cross and bloodless upon our altars.* (3) It is a propitiatory sacrifice, atoning for our sins, and the sins of the living and of the dead in Christ, for whom it is offered. (4) Its efficacy is derived from the sacrifice of the cross, whose infinite merit it applies to us. (5) Although offered to God alone, it may be celebrated in honor and memory of the saints.

No thoughtful reader of the New Testament could possibly endorse this Roman Catholic doctrine of the Mass. A reading of the Epistle to the Hebrews will reveal how far *this doctrine is from scriptural truth.* There it is stressed *Jesus Christ died once for all—never to be offered for sin again either by bloody or unbloody sacrifice: "By the which will we are sanctified by the offering of the body of Jesus Christ once for all. . . . He offered one sacrifice for sins forever . . . by one offering He hath perfected forever, them*

that are sanctified" (Heb. 10:10-14). Communion we observe in remembrance of Him, but we dare not offer Him again for atonement when the Scriptures clearly state that He was offered once for all.

(c). *The Doctrine of Purgatory*

The answer of Roman Catholicism to the question, "Where is this doctrine found in the Scriptures?" is: "The Catholic Church has defined the existence of Purgatory in the Degree of Union—Council of Florence 1439 A.D." (*Question Box*, p. 393).

This traditional place of purging for venial (slight) sins is to us an insult to the finished work of Christ. The New Testament points us to the Lamb of God who taketh away the sin of the world. If Christ died for our sins according to the Scriptures, then we may well ask: "For how many sins and for what kind?" If the doctrine of purgatory is true, then His sacrifice was not sufficient to include venial sins.

There is no division of mortal and venial sins in Scripture. Sin is a transgression of the law. And there is no atonement for any sin except that which is provided for in Christ: "The blood of Jesus Christ cleanseth from all sin" (I John 1:7).

To the believer in Christ, death is but the veil through which we pass into His wonderful presence. "To be absent from the body [is] to be present with the Lord" (II Cor. 5:8). If there were a purgatory, then the Apostle Paul either was ignorant of it; or erroneous in his teaching; or perfect, having never committed venial sins, for he wrote: "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better" (Phil. 1:23). There is no purgatory here.

(d). *The Doctrine of the Assumption*

Question Box (p. 361) states: "It cannot be proved from the Bible or from contemporary historical witnesses, but it rests on such solid theological principles, that many Bishops have written the Apostolic See, requesting its definition as a dogma of faith . . ."

Prior Graham, in *Catholicism and the World Today*, says:

No doctrine is more harmonious with Catholic theology than the Assumption; none more difficult to present as reasonable to the historian who questions the Catholic premises (p. 167).

The parallelism between Christ, the new Adam, and Mary, the second Eve, has always been implicit in the sources of revelation. It was inevitable that the Church should one day make explicit its conviction that Our Lady shared in Christ's victory over the devil, sin, and finally death. The truth has found its expression in the Catholic liturgy for centuries. Nor is the Church embarrassed by the fact that explicit Biblical evidence is lacking. The Bible as the sole rule of faith is an invention of the sixteenth-century Reformers (p. 165).

This dogma, the Assumption of Mary, was officially pronounced in 1950. Yet no scriptural support, no historical witnesses, nor any fathers of the first five centuries mention the teaching. It should be no wonder that the Protestant believer rejects such tradition.

In like manner we reject the doctrines of the Immaculate Conception—proclaimed as dogma in 1854—and the Perpetual Virginity of Mary. This rejection is not because we have an antagonism against all Roman Catholicism stands for, nor because we do not hold Mary to have been a virgin when the Saviour was born, and blessed among all women. She was the handmaid that God used, and we thus honor her. The scriptural Mary we recognize; the apocryphal Mary we do not.

(e). *The Doctrine of the Seven Sacraments*

In Roman Catholic teaching, two sacraments are for the dead (in sins) giving divine life, i.e., the sacraments of baptism and penance. Five sacraments are for the living (those in a state of grace) and these give abundant life. They are the sacraments of confirmation, extreme unction, orders, matrimony, and the holy eucharist.

The Scriptures command baptism and communion. The other five are not to be found as sacraments necessary to either forgiveness or life, nor are the first two necessary to these ends.

Concerning baptism, *Question Box* states: "The Church teaches that Baptism cleanses from all . . . Original and actual. . . . Baptism remits not only the eternal penalties of sin, but also all temporal punishments" (p. 245).

To the Protestant believer, baptism is an outward act that publicly identifies us with the Lord Jesus Christ. It does not cleanse us. The blood of Christ, appropriated by faith, has already done this.

And so there are these and other Roman Catholic doctrines with which we disagree, such as the doctrine of indulgences, etc. Our rejection of them is based on the same firm ground—they are not found in Scripture, and to any tradition that adds to or detracts from the Word of God we give protest and denial.

(To be concluded, D. V.)

Bougainvillaea

At our winter home in St. Petersburg, Fla., we have two bougainvillaea vines. Both were planted at the same time in the same kind of soil. The same sun shines upon both of them; the same rain refreshes them and feeds their roots. Yet the one plant has large, luxuriant leaves and full, red blossoms while the other's foliage is small and yellowish, and its bloom is infrequent and very scant. What is the difference? The former has grown with its branches reaching toward the sun and a protected wall of the house. The branches of the other vine bend toward a shady and exposed corner. It misses some of the sun, and when heavy winds rise off Tampa Bay, as they do from time to time, the branches are tossed hard against the corner of the house and are crushed and sometimes broken.

There is a difference in the fruitfulness of the lives of some Christians, too. The same seed, the Word of God, has been planted in the same kind of hearts. The light of God's grace shines upon all alike, and the water of the Word is available to all for their strength and spiritual refreshment. Some Christians grow and blossom in a rich and beautiful way because they rest in the protecting care of the Lord, drinking in all that He offers and finding in the sunshine of His face their full satisfaction. Others reach out for other things—toward the darkness so common rather than toward the light; and they allow themselves to be driven about by every wind of doctrine and the tempests of worldliness and the flesh. It is no wonder that the beauty and fragrance of the Lord are seen in the lives of some of His blood-bought people while others, whom He loves just as dearly, do not give such abundant evidence of their attachment to Him.

We need, every one of us, to experience the yearning for Christ Himself that Bernard of Clairvaux expressed in his lovely hymn, written eight centuries ago:

Jesus, Thou Joy of loving hearts!
Thou Fount of Life! Thou Light of men!
From the best bliss that earth imparts
We turn unfilled to Thee again.

We taste Thee, O Thou Living Bread
And long to feast upon Thee still;
We drink of Thee, the Fountain-head,
And thirst our souls from Thee to fill.

Before His incarnation, during His life on earth, and ever since, to this very day, the influence of God's only begotten Son upon the lives of men has been spectacular and productive.

THE IMPACT OF CHRIST

by CARL ARMERDING*

It has been pointed out that history is but the record of the impact which certain individuals have made upon society. To illustrate this, we have but to look into the history of our own country and note the impact made upon society by such men as Washington and Lincoln. And biblical history exhibits the same. The content of the book of Genesis is largely concerned with the story of Abraham and his immediate descendants, while in the book of Exodus we feel the strong impact of Moses and his contemporaries.

In the nature of things no one could be expected to make an impact upon society before his entrance into the world. One may continue to make an impact upon generations following, as did Joshua (see Jos. 24:31); but to say that one could in any way affect society before his birth seems quite impossible. Yet that is what the Lord Jesus did, and claimed that He did. In that we get just another example of His uniqueness. When the Jews put the question to Him, "Art Thou greater than our father Abraham, which is dead?" He replied by saying: "Your father Abraham rejoiced to see My day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:53, 56-58).

Where is there another who could truthfully make a statement like that? Just when Abraham saw Christ's day

*Dr. Armerding, who is the President of the Central American Mission and a Bible teacher highly esteemed, has long been a reader of *Our Hope* and has frequently contributed articles to its pages.

we are not told. But we know from the speech of Stephen that the God of glory appeared unto him when he was yet in Mesopotamia (Acts 7:2). By comparison with other theophanies described in the Bible, we are inclined to believe that this was a vision of the Lord Jesus, who is the image of the invisible God (Col. 1:15). In any case, the effect of that vision is seen in the life of Abraham from that day forward. We may be reasonably certain that it entered into the decision he made when Lot separated from him, and also when he refused the offer of the king of Sodom after his victory over the kings who had carried off his nephew Lot, and all his goods. And no doubt that also will account for his readiness to offer up his son Isaac. No one would do a thing like that merely to exemplify an ideal. That was an act which was the result of a vision because of which he "called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen" (Gen. 22:14).

The impact of Christ may also be seen in the life of Moses, of whom it is written that he esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward . . . for he endured, as seeing Him who is invisible" (Heb. 11:26, 27). That great decision was made when Moses had "come to years" (vs. 24), or, as Darby has rendered it, "When he had become great."

Men do not make decisions like that apart from some impelling force which, in this case, was nothing less than the impact which Christ Himself made on him. When we consider the reproach of Christ in contrast to the treasures in Egypt, we are forced to the conclusion that nothing less than a supernatural force would lead one to choose reproach in preference to treasures. Since this took place when Moses "was come to years" it is not at all unlikely that it should be connected with what took place in "the mountain of God" when "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush" (Ex. 3:1, 2). It was there that the Lord said: "I have surely seen the affliction of My people which are in Egypt . . . and I am come down to deliver them" (vs. 7, 8). And it was there that He chose Moses to be the human instrument to implement that deliverance, saying: "Come now therefore, and I will send thee

unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt" (vs. 10). It is this also that will account for his boldness in the presence of Pharaoh, as well as his determination to go on when the people wanted to return to Egypt. Truly "he endured as seeing Him who is invisible."

Still another illustration of the impact which Christ made upon men before His incarnation is seen in the case of Isaiah. In the sixth chapter of his prophecy, the prophet tells us that he saw the Lord high and lifted up. In John 12:41 we get the divine commentary on that and its direct connection with the Lord Jesus. The effect of that vision was to cause the prophet to confess that morally he was no better than the leprous king Uzziah whose death is referred to in the beginning of that same chapter. It was when Isaiah saw himself in the presence of the thrice holy One that he cried out: "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5). Such was the initiation of the one who was afterwards used to give us "the Golden Passional of the Old Testament," Isaiah 53. And the further effects of that glorious vision may be seen in the frequent references to the Messiah which we find in the book of Isaiah. Such was the impact of Christ upon Isaiah!

Would that we had the time and the space to consider all of the Old Testament characters who likewise knew and felt the impact of Christ. But we pass on to consider one or two of the contemporaries of our Lord Jesus when He was here on earth. The impact which our Lord made on His own generation is no less striking than that which we have already noted in the generations which preceded His incarnation.

The Magi who came from the Orient must have been moved by something more than natural curiosity when they came to present their gifts and to worship the Lord Jesus. They have been referred to as mystics and visionaries. Be that as it may, that can not be said of men like Matthew Levi, a business man who, while seated "at the receipt of custom," heard a voice which changed the whole course of his life. According to Luke's account, the Lord simply looked at him and said: "Follow Me." It was a simple command with on promise implied or expressed. But the effect was tre-

mendous. It caused Levi to leave all, rise up, and follow Him (see Luke 5:27 ff.). And to show his deep appreciation Matthew Levi made a great feast in his own house in honor of the One who had honored him in calling him to be His follower.

In the case of Nicodemus we get another illustration. He was one who had much more to overcome than either the Magi or Matthew Levi. Hard as it may have been for Levi to give up a lucrative business, it must have been a great deal more difficult for Nicodemus to overcome all of his religious prejudice in order to follow Christ. In contrast to Levi, it was he who took the initiative when he came to Jesus by night. He immediately recognized Him as a Teacher come from God, a Rabbi with divine credentials, so to speak. But it takes more than that to explain the conduct of Nicodemus when later he actually came to the defence of the Lord and asked the question: "Does our law judge any man, before it hear him, and know what he doeth? (John 7:51). That merely provoked the slurring remark, "Art thou also of Galilee?" as if to identify him then and there with the despised Galilean.

As in the case of the others whom we have been considering, it becomes increasingly evident that Nicodemus had also had a vision of the true glory of this One in whom those blinded by sin could see no beauty. When he joined Joseph of Arimathaea in preparing our Lord's precious body for burial, he was not only performing a service that none will ever be able to do for Him again, but he was also showing how deep was the impression which the Lord had made upon him. Otherwise he would never have hazarded his reputation and his seat in the Sanhedrin, for His sake. All of this shows how mighty was the impact which the Lord had made upon him.

Our Lord's power to impress men did not cease when He left this world. The face of Stephen in the hour of his martyrdom is evidence of that. And so also is the conversion of Saul of Tarsus. The continuous impact which Christ made upon Paul is seen from the moment that he was floored in His presence on the road to Damascus until that day when he said: "I am now ready to be offered." For him to live was Christ.

In one sense the impact which Christ made upon Paul was even more remarkable than that which He made upon some of the others whom we have considered, because of Paul's bitter antagonism. In the case of the others it might be argued that they were favorably disposed. But such was not the case with Saul of Tarsus. Therefore the impact which Christ made upon him has become one of the most effective apologetics which a Christian may use when dealing with those who disparage the Gospel.

But the most effective apologetic, after all, is the impact which He has made upon one's own life. Do our friends take knowledge of us that we have been with Jesus? Does our testimony resemble in any way that of those we have been looking at in this study? Is there any evidence that we are "with open face beholding as in a glass the glory of the Lord," so that we may be "changed into the same image"? If not, it is the hope and prayer of the writer that we may learn to pray with Moses, the man of God: "Let the beauty of the Lord our God be upon us" (Psa. 90:16).

Be Anxious for Nothing

"Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

This is a passage of Scripture that most Christians know by memory—but all too few know it by heart. "How can I be without anxiety," the question is asked, "when the circumstances in my life are as they are?"

Is not this the secret? If all our thoughts, all our plans, the entire well-being of all our loved ones, yes, and even all of our work in Christ's name are given over to the Lord without any reservation whatever—then they are not ours but His. The thoughts that gave us anxiety, or the plans, or the well-being of our loved ones, or the Christian work will then be in His hand. If there is need for anxiety, it will be His anxiety and not ours. Therefore there will be nothing left to trouble us. Cast all your care upon Him who careth for you (I Pet. 5:7)—and leave it there.

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Russian Enigma

Concerning Revival

Communist Aims

Reform Judaism

Is It Prophetic?

Rome and Communism

Growth of Romanism

Unclaimed Reward

Embarrassment in N.C.C.

An Unending Revolution. A monthly magazine cannot keep its readers abreast of the news, as it takes place, as satisfactorily as a daily newspaper or a weekly news magazine is able to do so. Most news items are better evaluated with the passing of time, however. Well, two months will have gone since the upheaval in Soviet Russia whereby Nikita S. Khrushchev donned the mantle of Georgi M. Malenkov as Chief Secretary of the Communist Party. Nikolai Alexandrovich Bulganin was, at the same time, elected Premier of Russia, and Marshal Georgy Konstantinovich Zhukov became the Minister of Defense.

What does it all mean? Chiefly, that the revolution and lust for power continue. Malenkov was apparently too soft in his dealings with the West and the populace of the U. S. S. R. and her satellites to satisfy the majority in the Kremlin. Yet Malenkov has not been purged, and there are some experts who still believe that, when Khrushchev and Bulganin finish sniping at one another, Malenkov will again take the reins. Meanwhile it is likely that the iron hand that Stalin used will be employed in both foreign and domestic affairs. But the Soviet mind is an enigma. Sir

Winston Churchill analyzed the situation well in his statement: "The future is veiled in obscurity."

In the Far East. From our own analysis of world news, we are still of the opinion that Red China will not attack Formosa in the near future but that, from time to time, she will threaten to do so. The Chinese Communists are fully aware of the fact that they cannot act without Russia's full support, for they are dependent upon supplies from the U. S. S. R. if any long-scale war is to be undertaken with hope of success.

The Kremlin, on the other hand, does not want to become involved in actual war with the United States. It believes that victories can be won in other ways. Some of the Chinese Communists will continue to talk loudly in the hope of acquiring the coastal islands, Quemoy and Matsu, and a seat in the UN in return for a guarantee not to attack Formosa. There are some Western diplomats who seem to be prepared to entertain such a deal.

How Do These Matters Relate to Bible Prophecy? There is no immediate connection between either the exchange of authority in the Kremlin or the threats of the Chinese Reds, and Bible prophecy. Bear in mind, however, that Russia and the East have a big place in the prophetic Word. We have no doubt that eventually, because the Bible predicts it, Russia and all the nations of the Far East will be united in a great northeastern confederacy (Ezek. 38, 39). We do not know when the hour for this alliance will strike, but we watch current developments with keenest interest.

The Balance Is Leveling. According to latest official figures, the growth of membership in the Roman Catholic Church in the United States has increased by 50.7% since 1929 as against an enlargement, in the eighteen largest Protestant denominations, of 42.7%. When the Roman Catholics become the majority in this country, we wonder what will happen to the "tolerance" for which they now plead! A look at religious conditions among some of our South American neighbors will divulge the answer.

Difference of Opinion. Dr. Ralph W. Sockman, the modernist minister of Christ Methodist Church, New York, whose national "Radio Pulpit" broadcast is heard by millions, spoke recently to two capacity crowds in duplicate services in St. Petersburg, Fla. He said that we are now on the threshold of revival.

The title of Dr. Sockman's sermon was "The Power of Influence." He told about the influence of "the Man of Nazareth," who "started Christianity." He then compared our influence to our Lord's, and ended up with some such folderol as this: It is my prayer "that our shadows, wherever we are, shall fall with healing power upon a sick and frightened world." In the middle of that message was the statement: "America is on the threshold of a great spiritual revival which will come about, not by its professional preachers in the pulpits but by the shadows of its people."

In the news on the same day was a notice of a statement by Dr. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church, who is quoted as saying to an audience in Omaha, Neb.: "I wonder whether the United States is not getting too glib in talking about religious revival. The term is being used too often, and too much is expected of it."

It has been our own thought, as expressed in these pages time and again, that statements to the effect that America is now in a period of great revival are far too optimistic. We do see large numbers professing salvation in local areas, under the ministries of some gifted evangelists, but we certainly do not see wide-scale conviction of sin, repentance, and a turning to God in Christ on the part of the unsaved throughout this nation. Furthermore, revival begins in the Church and not with the unsaved, and there is no visible evidence of God's people experiencing *en masse* deeper spiritual appreciation and a hunger for the Word of God, or that they may be used in the salvation of souls.

We long for revival but we see no genuine evidence of it. Let every one of us pray that it may begin in his own heart. Then we can know that we ourselves are not hindering a mighty work of the Spirit in the Church as a whole.

The Growth of Reform Judaism. In the past ten years

Reform Judaism, the liberal wing of Jewry in the United States, has more than doubled its membership. One out of every five Jews in the U. S. is now identified with Reform Judaism, whereas a decade ago the figure stood at about one out of every fifty. The Orthodox Jews number about 2,000,000 at the present time, which is about the same membership that is claimed by Conservative Judaism. Reform Judaism boasts 1,000,000 members.

Rabbi Herbert Weiner, of Reform Judaism's Temple Israel, South Orange, N. J., is promoting the idea of establishing a "pilot" Reform synagogue in Haifa, proposing that what the Israeli need is liberal Judaism which is less concerned with the Old Testament laws and more solicitous about social problems.

The Roman Catholic and Communism. In his goodwill tour of the Latin American countries, Vice President Richard M. Nixon paid tribute to the Roman Catholic Church as "one of the major bulwarks against Communism and totalitarian ideas." In an outspoken and speedy answer to Mr. Nixon's declaration, Dr. John A. Mackay, President of Princeton Theological Seminary and of the World Presbyterian Alliance, told delegates to the North American Area Council of the Alliance, meeting in Ottawa, that this is not the case. Said Dr. Mackay:

"Two decades ago the Roman Catholic Church made concordats with the totalitarian rulers of Italy and Germany. . . . Today the Roman Catholic Church has a concordat with Francisco Franco, the totalitarian ruler of Spain. . . . These Latin countries, where the Roman Catholic Church has been the predominant religious influence, have been breeding grounds for Communism."

Unclaimed Reward. For four days, during a "healing campaign" conducted in Phoenix, Ariz. by Oral Roberts, a Pentecostal Holiness evangelist, a large advertisement ran in the city's three leading newspapers:

**\$1000 REWARD! FOR PROOF OF MODERN-DAY
MIRACULOUS DIVINE HEALINGS!**

The advertisement was signed by a group of local ministers who said that they stood ready to disprove any present-day miraculous healing under Oral Roberts's ministry.

To his audiences, Roberts acknowledged his awareness of the challenge, declaring: "We can claim the reward at any time. We've won it again and again." At the end of his ten-day campaign, however, Oral Roberts folded up his tent and left Phoenix without demanding the \$1,000.

Negative about the Positive. We suspect that there has been some embarrassment in recent weeks within the high courts of the modernist-controlled National Council of Churches. An awkward situation seems to have developed as a result of a few critical remarks that have been made, within the family, about some of the favorite sons of the family.

Dr. Norman Vincent Peale's *The Power of Positive Thinking* has led the list of the non-fiction best-sellers for more than two years, having sold over one million copies. In discussing this book with the press, Dr. Paul Calvin Payne, chairman of the Division of Christian Education of the National Council, said that he felt "negative [about] *The Power of Positive Thinking* and its easy optimistic sentiments."

In view of the fact that Dr. Peale's radio and television programs, which are presented on 239 stations weekly, are sponsored by the N.C.C., there were some red faces within the Council. Springing to Dr. Peale's defence, Dr. S. Franklin Mack, executive director of the Council's Broadcasting and Film Commission said: "It is a constant rebuke to most of us in the leadership of the church today that it cannot be said of us, as it was of Jesus, that 'the common people heard Him gladly' . . . No evaluation of Dr. Peale can leave out of consideration the rapport he seems to have with people in all walks of life."

Hardly had the consternation about Dr. Payne's candid appraisal of Dr. Peale's book subsided when the dean of the Yale Divinity School, Dr. Liston Pope, shocked his audience at the annual meeting of the N.C.C.'s Broadcasting and Film Commission by a scathing criticism of some of the

commission's pet broadcasting programs. Members of the commission nodded approvingly or acknowledged with a dignified "Amen" the dean's favorable comments about Dr. Sockman's national "Radio Pulpit" program, and they were in accord with the speaker's criticism of certain "fundamentalist programs in which," he said, the broadcasters "are often guilty of biblical distortion . . . [Substituting] an evangelical jargon surviving from the mass revivals of the last century in place of a full-orbed presentation of the biblical message . . . they tend too easily to confuse convulsions with conversions."

But then came the shocker! Some programs, said Dean Pope, "are either sentimental or emaciated or both. In their effort to be appealing, they quickly become appalling from the standpoint of sincere and well-founded and full-ranging Christian faith. The very titles of some of them," Dr. Pope added, "reflect the partiality and sentimentality I have been discussing."

Here he mentioned ten programs. Three of these are produced by the National Council's Broadcasting and Film Commission. "This Is the Life" is one of them; the other two: "What's Your Trouble?" a program featuring Dr. and Mrs. Norman Vincent Peale; and "The Art of Living," Dr. Peale's radio network program!

Dean Pope was also critical of what he described as "the peace of mind cult." "It is not likely," he said, "that a few psychological gimmicks will resolve tensions that are really significant."

With this we are in hearty accord. Christ alone is the only real answer, in His full Personality as the Son of God and the only Saviour from sin, to troubled hearts and minds. For Christianity is Christ. It is His life within the believer that makes the Christian life real and triumphant.

RESTLESS, OR AT REST?

All of us, as Christians, need to cultivate a restful spirit, an attitude of calm reliance upon the Lord. For a serene and tranquil course is one of the most potent testimonies a child of God can offer as to the reality of divine grace. The world is restless and in turmoil. It knows no peace. It cannot rest. The unbeliever, observing the quiet and peaceful spirit of the spiritual Christian, is aware that in such a life the power of God most reside.

*Not the "Via Dolorosa" but the way of the cross
is the*

REDEMPTION ROAD

by EMOAY L. LEBO*

THERE is a street in Jerusalem called *Via Dolorosa* (the Way of Sorrows). It has seven "stations" where our Lord, the Man of sorrows, is said to have paused as He went the heavy way from Pilate's judgment hall to the cross on Golgotha. The sites are traditional. The stones that were trodden by the Lord Jesus that day are buried yards beneath the present gloomy street. Centuries of time and overturn, and the rubble of conquest, have made it so. Deception such as that which is connected with the way of the cross rests on various places of Bible antiquity, even Calvary. Yet these "sacred places" are shown and told as real to pilgrims in that enshrouded city and land.

It comes to mind that Christ's toilsome walk that fearful day was along the long road of redemption. Why enlarge upon a short portion of His infinite way of grace and truth and life? We turn to the Bible for light. We do find distinct places where He tarried upon the high road that He took on His mission to redeem mankind. There will be seven (the Bible's wonder number) in all. They vary in span from days or less, to ages.

Opening the Scriptures, we are greeted with an ineffable source of (1) *the glory*. The first revelation of Christ is in John 1:1—the word "God" is plural. He is the Lord of glory. He was with the Father. They counseled together in love and harmony. A way must be provided to redeem and reconcile a world of erring men. Yes. And the Son waited the start of His long journey until at (2) *Bethlehem*, in lowly state The King, a Man-child, entered this world.

* Mr. Lebo is an elder in the First Presbyterian Church of Santa Ana, Cal. He has long been a reader of *Our Hope*, but this is the first article he has written for us.

From the manger He grew to perfect maturity. His wisdom and deeds revealed Him as Almighty. He ministered kindly and marvelously to all. Yet His own people scorned His identity. He was not their hope. He waited (3) *the cross*. Men despised Him, rejected Him. God forsook and smote Him. He laid on Him the iniquity of us all. Alone the Son took the load of dishonor, suffering, judgment, and death that were due us. And He awaited (4) *the grave*. Christ died for our sins. The tomb, in utter darkness of death, held the Creator of light and life. He awaited the triumph of Easter dawn, to tread the paths of this troubled

(5) *Earth* again. He arose! He walked, talked, witnessed. He gave comfort and assurance to His friends who were so thrilled with awe and wonder. He would be absent shortly, and He asked that He be remembered while away. He awaited ascension to (6) *heaven*, where He now lives as our Advocate with the Father, until the one sinner that will complete His glorious body is saved by grace. He awaits that joyful moment—to call up to Himself all who believed on His name, the dead together with those on earth. He will come quickly to (7) *the trysting place* and await them, the Church, His beloved Bride. And He will take her to glory, to a home that He has made ready, that she may be with Him forever. This will be the end of the road for Christians. His journey is not yet over, however. The signs by the roadside tell that the end is near. When we see them, He tells us: "Look up, . . . for your redemption draweth nigh" (Luke 21). He is our "blessed hope" (Rev. 22:20).

This is a mere sketch of the God-built highway our Saviour passed over. There are volumes between the lines. His excellence is unfolded: obedience, humility, suffering, death, power, intercession, eternal life. The cross, grave, and resurrection, pivot of our faith, compose the central station. His first wait was longest. He tarries long in the sixth; for God is love, the God of patience who is not willing any should perish. But His Spirit will not always plead with man (Gen. 6:3). The seventh pause may be the briefest. The road, from Genesis to The Revelation, extends downward then upward. From glory to glory Christ encircles us with safety. He is Alpha and Omega.

For the sure Word of God's way of salvation, we praise our gracious heavenly Father. "Great is the Lord, and greatly to be praised; and His greatness is unsearchable" (Psalm 145). "According as it is written, I believed, and therefore have I spoken" (II Cor. 4:13).

The Best Walk

In the morning newspaper we noticed, as the caption of an advertisement stressing the advantages of the brand of shoes sold by a local store, these words: "The Best Walk." Doubtless that particular line of shoes affords great comfort. The best walk, however, is that which is in accord with the Scriptures. It is "in Him [Christ]" (Col. 2:6), which is to "walk in truth" (III John 4).

The New Testament has a lot to say about how the Christian should walk—"in newness of life" (Rom. 6:4); "honestly" (Rom. 13:13; I Thess. 4:12); "by the faith and not by sight" (II Cor. 5:7); "worthy of the Lord" (Col. 1:10; cf. I Thess. 2:12); "in wisdom" (Col. 4:5); "in the light" (I John 1:7); etc.

There are six ways to walk, mentioned in Ephesians, to which we would call special attention: (1) The child of God should walk in good deeds (2:10). We are saved by grace through faith, and not of works; but we are saved *unto* good works. (2) He should walk worthy of his calling, that is, in *humility, gentleness, and patience* (4:1, 2). There is no place for pride, unkindness, and bad temper in the Christian. (3) He should walk in a *holy way* (Eph. 4:17 in relation to vs. 22-24). The Lord who has called us is holy; therefore we ought also to be holy in all our conduct (I Pet. 1:15). (4) He should walk *sacrificially*, that is, in *love* (5:2), for that is the way the Saviour walked this earth. (5) He should walk as a *child of light* (5:8). Such a child will never be found in the darkness, will he? And (6) he is to walk *carefully*, fully aware of the spiritual dangers on every side that would seek to lead him into sin and nullify his testimony.

The best walk is the walk that is in Christ, for such a walk is in truth and in light. How do you walk? And where do you walk? "I have no greater joy than to know that [ye] walk in truth."

Here are certain "signs of the times," brought to light by an awareness to them, which are not as widely known as they ought to be.

A THREEFOLD CORD OF PROPHECY

by CORWIN KNAPP LINSON*

It was the common charge of the so-called higher critics of the destructive school that the Old Testament prophecies were in most instances "written after the event." This absurdity would hardly be worth noting but for the fact that, even now, most Christians base their beliefs on second-hand evidence, for the very good reason that they are unable to know the facts at first-hand.

There is "a threefold cord" (Eccl. 4:12) of factual evidence in prophecy, two strands of which meet the impact of actual vision (they can be seen), while the third is a matter of history which took place only twenty-eight years ago, but concerning which the world has since been silent. It is a familiar saying that "coming events cast their shadows before." But we are not dealing in shadows! These three prophecies are startling realities.

Just as a bit of preface it is relevant to say that Palestine belongs to Israel without question, and to no other; the whole Arab world to the contrary notwithstanding. It is the focal point of all history, past and present.

The First Strand—Building a City

The first Abrahamic Covenant was subsequently enlarged and confirmed in the prophecy of Jeremiah 31:31-37. Then

* Mr. Linson, a resident of Atlantic Highlands, N. J., is not only a Bible student and long-time reader of *Our Hope*, but is a portrait painter of whose paintings have been exhibited in many of the world's most important galleries. His several years' residency in the Holy Land add local color to this article. Mr. Linson is, by the way, now in his ninety-first year.

in verses 38-40 we have the first of the three prophecies to which I would draw attention, a prediction concerning the building of the new city of Jerusalem. It was promised that this building would be outside the walls within a circuit west, northward and eastward, to follow the Kidron vale down to the northeast corner of the then existing wall with the precision of a surveyor's chart.

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever.

Before such a prediction one stands in awe while viewing on the spot what has actually been done. To sense the wonder of it, get the picture background. Until forty years ago, the land was in possession of the Turk. Divested of cultivation except for the barest essentials, suffering from a taxing system that left little to nothing to the holders whose little plots were owned by landlords living in the towns, it became almost a barren waste in consequence of Israel's spiritual failure. Given to Israel on condition of obedience, but withheld because of failure, it is now being restored after 2,000 years because, in God's providence, the Jew is being led back to the original purpose.

The land was a failure without the Jew, and he is a failure without the land! God selected that little strip of earth, at a vitally strategic point, to be the home of a people destined to spread the knowledge of Him to all the earth. But in their self-will, being disobedient to this mission and rejecting their Messiah who was "God manifest in the flesh" (1 Tim. 3:16), their "house was left unto them desolate" (Matt. 23:38) and they themselves were dispersed to exist on sufferance, until they shall say: "Blessed is He that cometh in the name of the Lord" (vs. 39). Then their full possession of the land will become a reality. Is that time drawing near?

Where was the tower of Hananeel? It has been located near the northwest corner of the Mosque of Omar enclosure. From there the building of the city began anew some sixty years ago, on its westward march to the Jaffa Gate. This

was to Jeremiah the "gate of the corner," as here at a right angle the wall turned eastward to the northern limit of the temple area.

Outside the Jaffa gate I saw, even in 1899, the building of the new city well on its way west and north. Gath and Goath, with the whole area named in the prophecy, disappeared under the growing construction. My home was in a large house on the highway leading to Damascus. Nearby was the mound of ashes to which we will refer in a moment. So the line of the survey is the "valley of the dead bodies" known as "the valley of the tombs," then the king's wine presses mentioned in Zechariah 14:10, cut in the rock, as were the numerous tombs passed before coming to the wine presses.

Existing in 1898 was the great mound called "the ash hill," some forty feet high and covering nearly two acres, the accumulated ashes carried there up to A. D. 70 from the temple sacrifices. Gradually removed for various purposes, by 1916 they had totally disappeared. I had frequently dug into the existing trenches to find only fragments of bone and charcoal in the gray ashes. Nothing remains of "the ashes" today. The mere mention of them as a landmark in the prophecy is meaningless to one not acquainted with the facts. They are one of God's surveying stakes, gone as if no longer needed. Is not this of itself significant of the nearing end time?

In 1898 there were about 7,000 Jews in all Palestine. Today they number approximately 1,600,000. They are tilling, manufacturing, building new towns and highways, and planting fruit groves and forests. And the new Jerusalem is a Jewish city covering once bare hill and vale and ever growing along the line predicted. Praise God for His inerrant Word!

The Second Strand—Shutting of a Gate

The second strand of our threefold cord of prophecies is revealed in Ezekiel 44:1-3, together with Mark 11:11.

Then He brought me back by the way of the outer gate of the sanctuary which looketh toward the east, and it was shut. And the Lord said unto me: This gate shall be shut; it shall not be opened, neither shall any man enter in by it; for the Lord the God of Israel hath entered

in by it, therefore it shall be shut. As for the Prince, He shall sit therein as Prince to eat bread before the Lord; He shall enter by the way of the porch of the gate, and shall go out by the way of the same.

The passage in Mark shows this gate to have been the entrance from the east into the temple precincts, "the outer gate of the sanctuary" being the approach from the Jericho Road and the Mount of Olives. Matthew 21:1-10 tells of the entry of Jesus into the temple which, as there was no other, was by this gate.

As the Kidron vale is a constantly deepening gully or gorge down to the village of Siloam and the Hinnom Valley, there was of necessity a bridge here, but all the ancient approaches have disappeared in the many destructions through the centuries. As seen today the great gate, with its double Roman-arched openings now walled up with solid masonry, looms high up in the massive walls.

"Massive" is no overstatement but is the proper word to describe the wall. The gate itself projects from the wall six feet, with a facing over fifty feet in width. The city wall is here ten to fifteen feet thick. From the northeast corner to the southeast angle it measures twenty-five to seventy feet high. There are single stones seventeen, nineteen, twenty-four, and thirty-one feet long by four to six feet thick. To the Crusaders it was "the Golden Gate." Between 1099 and 1187 they used it annually to celebrate the "Triumphal Entry." But later, when the Moslems were in power, believing that by this gate a conquering king would enter and rule the world, they closed the entrance solidly (as it is seen today), stationing sentry guards in the interior room day and night. I saw them thus in 1899.

In *The Land and the Book*, Dr. William M. Thompson relates that his Moslem guide said: "At the end of this age, Jesus Son of Mary, will enter here and take possession of the whole world." This Moslem echo of the prophetic Scriptures is in itself an instance of the divine use of the blind purposes of men to work God's will. God shut that gate. In His own time He will open it for the entry of the Lord Messiah, the Prince who shall "sit therein as Prince to eat bread before the Lord."

It was this Prince Himself who, as recorded in Matthew 26:29, said: "But I say unto you, I will not drink henceforth

of this fruit of the vine until that day when I drink it new in my Father's kingdom." Thus this majestic Golden Gate, known to Arabs as the "Eternal Gate," and confused by the Crusaders with an inner Temple Gate "which is called Beautiful" (see Acts 3:2), stands a mute witness to the prophetic Word and a coming glory. It stands as an enduring challenge to all who would gainsay the Word of prophecy. It is opened *only* by the Lord God of Israel Himself. The hand of man will have no part in it.

The Third Strand—Shaking the Earth

The third strand of our threefold cord is itself the most remarkable of the three in that it is the work of God alone. He moves men to build. Man is His instrument in a work of masonry. But, in this instance, the Lord "made the earth to tremble" and man was as its dust.

On July 11, 1927, an earthquake shook Palestine from Galilee to the borders of Egypt—perhaps the most significant disaster of this age. There have been incalculably greater earthquake destructions, as we know, but in its prophetic significance this was unique.

I quote from a news item of July 30, 1927:

God has shaken His own land... by a devastating, death-dealing earthquake... apparently not a house in Jerusalem or Hebron was without damage, the loss in Jerusalem alone estimated at a half million dollars. The quake affected Sued and Tiberias, reaching down into Egypt... The country of Moab and Ammon, the peoples concerning whom God uttered coming devastating judgments, suffered the heaviest casualties.

The Arab cemeteries are full of mourners. Nablus, the ancient city of Shechem, is in complete ruins. But the greatest wonder is the fact that no casualties have been reported among the Jewish population in two streets left undamaged, considered by the Jews as a miracle.

It seems that the greatest injury was suffered by enemies of the Christian faith, and the dominant Moslem population of Nablus was notorious for its fanatical hatred of all so-called "infidels." Entering the town late one afternoon in 1899, my small party was followed to the very doors of the Latin Hospice by a yelling, hooting rabble who hurled sticks and stones at us.

On the top of Mount of Olives the Government House, with walls two feet thick, having been built as a palace for Kaiser Wilhelm from which he was to rule the world, was

severely damaged. A large portrait of Wilhelm and his empress was thrown from the walls. The Emperor was once reported to have been asked: "Would you not like to see the coming of Christ?"

"Positively not!" he replied. "It would spoil all my plans!"

Did he ever read the following Scripture from Zechariah 14:4?

Behold, the day of the Lord cometh . . . 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.

If today we had only the Scripture without the partial fulfilment, our third prophetic instance would have no place here. It would definitely apply only to the future. But the earthquake of 1927 brought its partial fulfilment right to our doors with the suddenness of a lightning flash. I quote Professor Bailey Willis, then of Stanford University, from an address delivered before the British Association for the Advancement of Science, September 1, 1927:

The region around Jerusalem is a region of earthquake danger, and a fault line along which earth slippage may occur passes directly through the mount of Olives.

Here is a marvelous confirmation of the prophetic Word—the Mount of Olives already split precisely as predicted in preparation for the coming of "the day of the Lord."

These three related prophecies, then, uttered by three prophets of God between 600 and 487 B.C. are beyond all cavil evidences of the inerrancy of the Word. Their partial fulfilment is a fact of the present. All three, moreover, are vitally related to the visible return of our Lord. Before He thus appears to "rule upon His throne" (Zech. 3:13), the new Jerusalem must be built and peopled according to the prophecy of Jeremiah. The Temple Gate had to be "shut" in order that it may be re-opened, as Ezekiel stated, "for the Prince"; and the Mount of Olives must be made ready for its final destiny, when "the Lord my God shall come, and shall be King over all the earth . . . one Lord, and His Name One" (Zech. 14:5-9). "Even so, come, Lord Jesus."

* Equally true of Hebron.

QUESTION BOX

No. 1474. Please explain Luke 15:7: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

We suppose the problem has to do with who the "just persons" are. There can be no question that there is rejoicing in heaven with God and among His angels when a sinner repents and turns to God.

Who are the "ninety and nine just persons, which need no repentance"? All sorts of suggestions have been made: (1) that they are angels who have not sinned; (2) that they are glorified saints who cannot sin any more; (3) that they are living men of faith who have been made righteous before God; (4) that they are inhabitants of other worlds; and (5) that they are those who consider themselves to be righteous and think they need no repentance.

None of the first four suggestions seem reasonable to us: (1) those referred to are persons, and not angels; (2) it has to do with earthly activity and not heavenly; (3) living men of faith are sinners who have repented; and (4) there is no authority whatever for thinking of inhabitants of other worlds, concerning which we know absolutely nothing.

While any Scripture may have more than one application, there can only be one true interpretation. It seems clear from the sense both here and from other passages, that "the just persons, which need no repentance" are those who think themselves righteous. There is more rejoicing in heaven over a sinner who repents than there can possibly be over a self-righteous man who thinks he does not need to repent. Our Lord said: "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). To the Pharisees He declared: "Ye are they which justify yourselves before men; but God knoweth your hearts" (Luke 16:15). (See also Luke 18:9-14.)

No. 1475. I have seen people do certain things without any sense of guilt, whereas if I did such things, I would feel very guilty. Should one pray to be kept from doing such things, or go ahead and do them, and then pray to be forgiven?

You do not state whether the persons who do commit these sins are Christians or not. If they are, they will certainly have a sense of shame and guilt when they sin.

But why ask whether one should pray to be kept from such sins, or do them, and then pray to be forgiven? You know, surely you know, that you should pray to be kept from them. "Lead us not into temptation, but deliver us from evil." Christ's intercessory work on the Father's right hand is for that very purpose. He prays for every child of God as He prayed once for Simon Peter (Lk. 22:31, 32). But if you do sin, then His advocacy is exercised: "My little children," John said, "these things I write 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" (1 John 2:1, 2).

David prayed to be kept back from presumptuous sins (Psa. 19:13), and that is the kind of sinning of which you speak. Thus do we all need to pray—and if and when we fail, then we need to confess our sins, to find Him faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9).

No. 1476. God's Word tells us that He is too pure to be-

hold evil. In Zechariah 3:2 the Lord rebukes Satan; his presence then must have been visible. In Job 1:6 we are told that Satan presented himself before the Lord when the other angels, the sons of God, did so. How can this be, in view of God's purity? Please explain.

It is Habakkuk 1:13 that tells us concerning the Lord: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." This does not mean that God cannot see evil and iniquity, of course; nor does it mean that He cannot behold it in the sense of gazing upon such an one as Satan.

The word translated "behold" in Habakkuk 1:13, while its primary meaning is *to see*, by usage in many places and by implication denotes *to approve, to heed joyfully, to look upon with pleasure*. And the word rendered "look on" in the next clause clearly suggests, *to regard with favor, to have respect to*. Thus a clearer translation of the verse would be: "Thou art of purer eyes than to look upon evil with pleasure, and canst not regard iniquity with favor." Satan appeared in the presence of the Lord, but assuredly the Lord did not look upon him with pleasure or favor.

No. 1477. Please explain John 20:23, also Matthew 16:19. I have difficulty with Roman Catholics about these verses, which they use as an argument for their priests' forgiving sins.

After His resurrection our Lord appeared to ten of the disciples, Thomas being absent. To all of them He said: "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained." He did not give them any special title of "priests," but the gift of the Spirit. Every child of God has the gift of the Spirit (Rom. 8:9); all Christians are priests (Rev. 1:6).

Nothing is said in John 20:23 about confession of sins to men. And the promise that whosoever sins the Ten remitted would be remitted, and whosoever they retained would be retained, is for all believers. Thus through the centuries, servants of Christ have borne witness to Him proclaiming remission of sins in the name of the Lord Jesus Christ to all who believe on Him, and warning all who reject Him that they will retain their sins unto judgment.

Matthew 16:19, spoken to Peter, and Matthew 18:18 spoken to all the disciples, seem to pertain particularly to church discipline, as the latter passage indicates (vs. 15-17). We see from these verses: (1) that Peter was given no more authority than the others; and (2) that the Lord's servants, acting in the Holy Spirit, have the right to discipline the Church, and that what they thus decree in Christ's name is decreed in heaven.

Observe, in connection with John 20:23, that even Peter, whom the Roman Catholic Church honors so highly and above the others, when he proclaimed remission of sins, did so in the name of Christ and not in his own name, saying: "To Him [Jesus Christ] give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

He always wins who is on God's side

What constitutes the breadth, length, depth, and height of the love of God? The author suggests the relationship between these characteristics of divine love and the Gospel of John 3:16.

EPHESIANS

by LEIHMAN STRAUSS*

Chapter 3 (Continued)

(2) Paul's Prayer as a Minister (3:14-21)

The prison prayers of the Apostle Paul call for deepest reverence and devoted study. One does not read in a hurry these solemn words between God and Paul. It is a remarkable thing that the Holy Spirit was pleased to preserve these prayers as a necessary part of the Canon of Holy Scripture. There are two prayers of Paul in this epistle. In the first, the apostle petitions God for knowledge; and in the second, he prays for love. The first is a prayer for revelation; the second is for realization. The first prayer is for enlightenment; the second is for enablement. It is not enough merely to *know*; we must *be*. The fruit of divine knowledge is the expression of divine life.

(a) "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (3:14, 15). Did Paul pray because he had nothing else to do or because he was in difficult straits? Neither. Paul prayed "for this cause." Then we must conclude that the prayer relates to something he had already written and is, thus, a necessary part of the epistle.

Immediately our minds inquire: "For what cause?" The prayer is a continuation of the thought in the first half

*Dr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., author and Bible conference speaker, is one of the staff of regular contributors to *OUR HOPE*.

of this chapter. He had explained the meaning of the mystery and his own responsibility as its minister. Having shown how believing Jews and Gentiles are fellow-heirs, of the same body and partakers of God's promises in Christ by the Gospel, he now longs for the Ephesians to experience the power and love of Christ in their relationships with one another. His desire is that they might live the life of the believer. Then, too, he reminds them of his sufferings and imprisonment for their sakes in order that they should know and understand the mystery. Having said all of this Paul felt that the Ephesians might lose courage because of his tribulations, so "for this cause" he prayed.

Paul's attitude before God was one of deepest reverence and humility. He said: "I bow my knees unto the Father of our Lord Jesus Christ." The posture here suggests utter submission to and dependence upon God. From certain passages of Scripture we know that standing was a common posture in prayer (see I Sam. 1:26; Matt. 6:5; Mark 11:25; Luke 18:11). Yet we know that to bow before God befits all of His subjects whom He has saved by sovereign grace. Paul no doubt dictated this epistle to an amanuensis, but he was so overwhelmed with the majesty of his great theme and the miracle of his call to minister it that he fell upon his knees as he continued to dictate. The Ephesians would know that this was no mere outburst of emotion, for the elders of the church were with him at the dock when "he kneeled down and prayed with them all" (Acts 20:36). Prayer can be made to God sitting or standing, but when something has gripped and stirred you intensely, you have found yourself almost helplessly brought to your knees. Though not necessary to prayer, kneeling expresses adoration and confidence as we come to our Father and the Father of our Lord Jesus Christ.

When speaking of God as Father, Paul says it is He "of whom the whole family in heaven and earth is named" (3:15). Here we do not understand the "whole family" to mean the entire human race. Christ taught only His followers to address God as their Father. It is revealed in chapter 2 that the believing Jew and Gentile form one household of which God is the Father. The reference is to that

spiritual family of the redeemed who through faith in the Lord Jesus Christ are made the sons of God.

The modernist cannot turn to Paul to support his ideas of the universal fatherhood of God. There is no such thought in Paul's mind. There is that true spiritual family life which has its origin in the Father, but it includes only those who have put faith in Jesus Christ (Gal. 3:26).

No sound basis can be found for the teaching which says that "the whole family in heaven and earth" suggests a mutual family relationship between the angels and redeemed men. Rather would such a statement strengthen the general teaching of the context, namely, that there is no distinction between Jews and Gentiles in the family of God. Jews have no ground to boast that they are the children of Abraham or that they belong to a certain tribe, but there is one relationship to God for all believers, whether they be the saints in heaven of a former dispensation or saints on earth.

(b) This brings us to the appeal of Paul: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man" (3:16). Paul knew the weakness of the flesh. He testified: "For the good that I would do I do not; but the evil which I would not, that I do" (Rom. 7:19). So he prays that believers might be strengthened with might by His Spirit in the inner man.

We need not fear to ask God for strength. We can never ask Him for too much. He gives "according to the riches of His glory." Our Father knows our need, and as we petition Him He promises to supply all our need "according to His riches in glory by Christ Jesus" (Phil. 4:19). How often we have felt limited, weak, and powerless, accomplishing very little for our Lord! Beloved, the power is not of ourselves but of God. The outworking of all of God's purposes for us is the result of the Spirit's inworking. The Christian needs to be made strong with a power outside of himself, and the Holy Spirit indwelling him is present to strengthen and empower him with divine energy. His power cannot be acquired or purchased; it is a "grant" through the Person and work of the Holy Spirit.

The sphere in which His strength is realized is "the inner man." Every Christian needs to see his human weakness

and pray daily for spiritual strength, so that he can say: "Though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16). It is possible for the inward man to grow stronger while the body becomes weaker. When the servants of God learn the secret of spiritual strength they can face tremendous difficulties and work under severe handicaps. The measure of such strength is the measure of our daily contact with God.

Paul continues: "That Christ may dwell in your hearts by faith . . ." (3:17). The apostle was not praying for the Ephesian Christians to accept Christ by faith. They already had done this, else they could not be rightly called "saints." He was praying here that they might appropriate His indwelling Presence. Do not miss this blessed truth! There is far more in appropriating His Presence than any of us have ever yet realized. The more we appropriate Him the more we become "rooted and grounded in love." A tree that is well rooted is stable and productive. If the believer is to be strong and bear fruit he must practice the Presence of Christ in his life. Calvin has written: "Our roots ought to be so deeply planted, and our foundation so firmly laid in love, that nothing will be able to shake us."

The more firmly we are established and planted, the more able we are "to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge . . ." (3:18, 19). Here is a great text of which the interpretations and applications are so many and varied that the present writer hesitates to attempt anything on this profound subject of divine love in four dimensions. W. M. Clow has written a sermon on this text in which he associates with it John 3:16. His outline follows:

1. The *breadth* of the love of God—"God so loved the world."
2. The *length* of the love of God—"He gave His only begotten Son."
3. The *depth* of the love of God—"That whosoever believeth in Him should not perish."
4. The *height* of the love of God—"But have everlasting life."

How broad is the love of God? Broad enough to include all men of every race, color, and tongue. How long is the love of God? It removes our transgressions as far as the

east is from the west. How deep is the love of God? The immeasurable distance from heaven's highest heights to hell's deepest depths. How high is the love of God? High enough to lift every believing sinner into the very presence of God.

Dr. Nathan R. Wood has said: "The Fourth Dimension, so much sought and so much desired, is Reality." It is experience. Comprehending the cube of God's love can never be accomplished in the span of one natural lifetime. "Keep on studying, thinking, praying, meditating, conversing, learning, knowing, and at the end of life you will know much, yet not much as compared with what there is to know, of the matchless, boundless, fathomless love of Christ." (H. S. Miller). Paul adds that it "passeth knowledge."

Oh, the wonder of God's grace and wisdom! He enables us to know something of the unknowable and to comprehend something of the incomprehensible. O beloved Christian, let us stay close by our great God in order that the indwelling Spirit may make us strong to share that blessed privilege of the few, namely, to comprehend by experience the love of Christ! It is not a matter of knowledge in our heads; it is the experiential knowledge of the heart for which Paul is praying. It can come only to those who have fellowship with Him.

Now to the doxology. In the following words Paul concludes the doctrinal half of the letter. Keep your heart warm until you hear him say the "Amen." He has been praying in the Holy Spirit, and now he concludes with an ascription of praise "unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (3:20). Yes, He is able to do *all* that we ask or think; He is able to do *above all* that we ask or think; He is able to do *abundantly above all* that we ask or think; He is able to do *exceeding abundantly above all* that we ask or think. Think of it! The power and ability of God surpasses by far our highest aspirations, our most concentrated thinking, and our most earnest petitions.

And what God can do, He will do; but only "according to the power that worketh in us." He will never bestow upon us anything above our capacity to receive and to exercise.

Divine power must be controlled by the indwelling of the Holy Spirit, thus according to the measure of our faith in, and our yieldedness to Him will He impart that power to us. He will do as much for us and through us as we let Him do in us. "According to the power that worketh in us" do we experience the measure of His limitless ability to do for us and through us far more than our tongues can ask or our minds conceive.

A fitting word of praise concludes the prayer: "Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen" (3:21). To the Master-Builder, who is building His Church by Christ Jesus His Son, Paul ascribes glory. This is the highest privilege and possibility of the Church now, and it will be unto all generations forever and ever. Glory in the Church! "Amen"—let it be so.

(To be continued, D. V.)

All Clear Up Here

Dark clouds hang over the world today, do they not? And sometimes our own way appears to be clouded, too. Some of God's children faint and tremble because of the uncertainty and the terrifying strength of life's tempestuous sea. But there is One who knows the end from the beginning, and He is on the throne.

Some years ago an aged friend was traveling across the Atlantic. For several days during the voyage the fog was very heavy. The captain, however, seemingly oblivious to it, did not order the ship's speed cut but sailed along at the usual twenty knots per hour. At first the passengers were fearful but suffered without complaint. As hour wore upon hour, and day upon day, the dense fog and potential danger exhausted the patience of the frightened men and women, and not a few of them broke under the strain. They expected that at any moment they might be rammed by another ship. At length they sent a delegation to the captain on the bridge, asking him to decrease the speed of the ship and to put a double watch fore and aft.

"Tell the passengers," the captain said, "not to be fearful. Everything is all right. It is all clear up here."

And indeed it was! The fog, though exceedingly dense, hung very low. But on the bridge of the ship there was clear visibility on every side.

And it is all clear to the Captain of our souls. As dark as things appear to be here on earth, He is able to see all. He knew, even before the world was, all that would take place in it. The mists of uncertainty, trial, and heartache may enshroud us, but with Him all is clear. He will guide us safely through to journey's end.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3).

"Righteousness exalteth a nation; but sin is a reproach to any people."

OUR ETERNAL REFUGE

by JAMES A. DILLON*

HOPES were high in Israel. For forty years they had wandered in the wilderness; but now they were in the Jordan valley preparing for the conquest of the promised land. Only three of all who had left Egypt remained. There was valiant old Caleb; and Joshua, soon to be their leader; and Moses, about to go home to glory. It was a time of success but also a time of crisis. The imminent change in leadership and the military tasks before them demanded the loyalties and efforts of all. Under these circumstances Moses addressed Israel.

As he reminded the people of God's help and blessing which they had experienced in their wanderings, many vivid scenes must have flashed before their minds. They must surely have lived again through the highlights of their experiences—deliverance and guidance, help and strength, protection and the supply of every need. Then Moses left a challenge of inspiration and assurance with them as he declared: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

Looking back at the events of those historic forty years, we discover great meaning and helpful explanation of the truth that Moses crystalized in one enduring sentence.

Go back to Egypt. See there the people serving Pharaoh in the land of bondage and enduring great hardship beneath the lash of the taskmaster, until the Lord delivers them from the hand of the oppressor and leads them forth. The eternal God who was Israel's refuge is the God who saves.

Travel with Israel through the years of wilderness wandering. Watch them in strange lands and unknown places, often

*Mr. Dillon, whose article, "Anchored to the Rock," appeared in the October issue, is the pastor of the Fairview Community Baptist Church, Camden, N. J.

amid unfriendly peoples. There is always a pillar of fire by night and of cloud by day to point out to them the way they should go. The eternal God who was Israel's refuge is the God who guides.

Live with Israel in the wilderness. When the barrenness of arid land and rocky soil are unable to provide the food necessary for the multitudes, see how they are supplied with manna and quail from heaven. The eternal God who was Israel's refuge is the God who provides.

Stand with Israel at Sinai. Thrill in holy awe to the experience concerning which Moses spoke later, in the words: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart" (Deut. 6:4-6). The eternal God who was Israel's refuge is the God who commands.

The eternal God is thy refuge—He saves, He guides, He provides, and He commands. This truth has meaning for any nation, for our own nation, even though God's dealings with His chosen people Israel were of a specific nature. The broad principle still holds true in the world today.

It is not human leadership—not a Moses or a Joshua, great though they were—but divine guidance that is a nation's strength. The passing years should certainly have impressed this on Israel. Through tumultuous years of wandering, as through the terrible years of war ahead, God had been and was yet to be their refuge and their strength.

Our world today is in a position something similar to that of the Israel of old. We are now in the fortieth year since that summer of 1914 when a pistol shot in Europe plunged the world into the red abyss of war and forty years of wilderness wandering for the nations of the earth. Politically, economically, socially, intellectually, and religiously—in each area of life there have been wilderness wanderings during these years.

Politically, we observe that at no time in these years has there been peace everywhere in our world. We have seen a tragic succession of conflicts: the First World War, the Russian Revolution, the Balkan conflicts, revolt in Mexico

and other South and Central America lands, endless fighting in China, the Civil War in Spain, Ethiopia, conflict in Manchuria, the Sino-Japanese War, World War II, the Communist invasion of China, Korea, the Dutch East Indies, Thailand, India, fightings in Israel, and battles in Africa. All this terrible fighting has failed to settle world problems.

At the same time there have been noble efforts to achieve peace. We need but think of Versailles, the League of Nations, the World Court, the Kellogg-Briand Treaty, Munich, the United Nations, and the Korea Armistice. All these heroic efforts have not brought peace to our world, however. Politically, we need God. We need the peace which He alone can give.

Economically, these years have seen us travel at a dizzy pace through the boom days of the Twenties, the depths of depression in the Thirties, and now we have soared back on the wings of war-born prosperity. Underlying all these things is the mad, sad greed of our people who want more, and more, and more of things, and less, and less, and less of the true God.

Socially, many changes have taken place. Fads have come and gone. One craze after another becomes the hobby of the day. Liberty gives way to license. Ever more and more is spent on entertainment, liquor, worthless literature, gambling, but proportionally less and less on the things of enduring value.

Intellectually, there has been a marked rise in the educational opportunities, a highly commendable circumstance. But the tragedy is that education has become too secularized; almost everything is studied except the faith that makes men great, the love that redeems, and the righteousness that exalts a nation.

Religiously, there has lately been a shift in some quarters from the extremes of liberalism to a new biblical emphasis. We have seen the church struggle with many problems. We have seen increases in her statistics—but a lack of dynamic vitality and influence in her mission. Too many people are too often indifferent to the call of the church.

Yes, America and the nations have wandered these years, and the pathway has been away from God. Perhaps it will

take another Valley Forge, another tragedy like the Civil War, or some greater judgment of God to bring men once again to the realization of the truth that "the Eternal God is our refuge, and underneath are the everlasting arms."

We need this truth, because the final destiny of every nation is in the hands of God. Paul stressed this upon Mars Hill when he told the Athenians that God "made of one blood all nations of men to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26).

This world is not ours but God's. Whenever the purposes behind our actions are self-centered and we seek our own advantage, we lay the groundwork for failure. When, on the other hand, our motives are centered in godliness and righteousness with a dependence upon God, ultimate success is certain. We can never reach that place where we, as a nation or as individuals, are independent of God.

A missionary to China has told of the Chinese farmer who lived in dread of drought. So he dug many wells on his property until the day came when he felt secure from his haunting fears. He declared: "At last I am independent of heaven." He had these words written and placed above his gateway. But sometime later, when the missionary himself saw the property, the gateway of the boastful man was falling down and his house was badly in need of repair. Neighbors round-about told the missionary that, from the day the sign was lettered over the gate, this unfortunate farmer had known only tragedy, was soon reduced to poverty, ere long died a beggar's death.

No man is ever independent of heaven. Neither is any nation. In all the great struggles of our times, the conflicts with forces that seem almost demoniacal, and in every battle with evil, this nation needs to think again of the God who has blessed this land and made this people great. He is the God who saves, guides, provides, and commands. Only of this God can we say that "the Eternal God is our refuge, and underneath are the everlasting arms."

This truth also has great meaning for the individual. As it is national so it is personal. In every time of testing or trial, in difficult hours and in dark places, we can rest in

the truth that the eternal God is our refuge.

God is our Refuge under various conditions of life. This is the faith of Psalm 46. "God is our refuge and strength, a very present help in trouble. The Lord of hosts is with us; the God of Jacob is our refuge" (vss. 1, 11). This is the faith of Paul in Romans 8: "If God be for us, who can be against us?" (vs. 31). And, after listing the perils of life's pathway, Paul goes on to say: "Nay, in all these things we are more than conquerors through Him that loved us" (vs. 37). Such was Israel's experience. As slaves in Egypt, as pilgrims in the wilderness, as conquerors in the promised land, it was ever true that the eternal God was their refuge.

God is our refuge in various places. Israel throughout their journey found that God saved, guided, provided, and commanded. Everywhere He was their refuge and their strength. His protection is not limited by earth's geography or by extremes of space or time. He is thus our refuge in this life and in the life to come. Because our God is not only universal, but also cosmic and eternal, we never lose the assurance that "underneath are the everlasting arms."

God is our refuge now because of Jesus Christ. Isaiah warned Israel of the peril of false strongholds or sanctuaries. The refuge of lies and the cover of falsehood will not avail. But God has provided a refuge. "Behold, I lay in Zion for a foundation a Stone, a tried Stone, a precious Corner-Stone, a sure Foundation" (Isa. 28:16; cf. I Pet. 2:6). Again we read in Isaiah: "A Man shall be as an hiding place from the wind, and a covert from the tempest . . . as the shadow of a great rock within a weary land" (Isa. 32:2). Surely this speaks of the One who later trod earth's dusty roads and said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Of this One Peter said: "Humble yourselves . . . casting all your care upon Him; for He careth for you" (I Pet. 5:6, 7). It is in Jesus Christ that the experience of Israel is paralleled in our own lives. Through Christ we are saved by faith, guided by the Word, provided for by God's grace, and commanded by the holy call of God.

God is our refuge through Christ when we believe in Him, the eternal Son. We are told that underneath are the ever-

lasting arms. This is a picture of a parent with a child. The child playfully, trustfully leaps—and when he does, the parent's strong arms enfold him and hold him safe. God comes to us in Christ and calls us to Him. Like a trusting child we must leap in faith into His everlasting arms. We cannot land until we leap! God cannot enfold us in the everlasting arms until we leap in faith in answer to His call. As long as we insist on standing on our own two feet, God's arms will not hold us up. But when we take the leap of faith we always find that "underneath are the everlasting arms." Thus we trust Him for salvation. We follow His guidance. We rely upon His provision. We obey His commandments.

During a mutiny in India, some British people were besieged in the fort at Lucknow. There they anticipated disaster and death at the hands of the enemy. As the siege wore on, suddenly a little Scotch lassie jumped up from the ground where she had been resting and cried joyously: "Dinna ye hear them? Dinna ye hear them comin'?"

Those about her wondered what she was talking about, and they asked: "Who is coming?"

With a radiant face she only cried again the question: "Dinna ye hear them comin'?"

Then they heard the sound her young ears had picked up. There was the distant music of bagpipes and soon a regiment of their countrymen appeared to rescue and save the besieged city.

Beloved, when we walk and talk with our Lord we find that in every dark hour, when the troubles of life would besiege us, there comes the music of heaven to our souls, telling us in that hour of trial that there is a refuge for us in the One whom we love, and trust, and obey. Then it is that we know, in the crucible of life's experience, that "the eternal God is our refuge, and underneath are the everlasting arms."

"I would sooner walk in the dark and hold hard to a promise of my God than to trust in the light of the brightest day that ever dawned."—C. H. Spurgeon.

There will be no second chance for those who reject the salvation that God has provided in Christ.

THE UNSEEN WORLD

by GEORGE ALAN GRISWOOD*

(Concluded from the March issue)

The Place of Torment

"**A**NO in hell he lifted up his eyes, being in torment" (Luke 16:23). "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell" (Matt. 10:28).

Four times in this discourse we find these expressions: "torments," "tormented," "art tormented," "place of torment." Far too many Christians indulge themselves in the love of God to the exclusion of His holiness, righteousness, justice, anger, wrath, indignation, and fiery judgment to come. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). "For our God is a consuming fire" (Heb. 12:29). "Therefore make your calling and election sure" (II Pet. 1:10).

Read now these fatal and final words: "Between us [the saved] and you [the unsaved] there is a great gulf fixed." We are brought face to face with stern inexorable justice, with eternal realities, to fixed and final decrees, to the impossibility and impassability of souls to cross from perdition to paradise, or vice versa. Their *status quo* is unalterably fixed according to the unchangeable and immutable fiat of God: "I am the Lord, I change not."

An impossible chasm exists between the lost and saved in "the intermediate state," and after the lost receive their

*Mr. Griswood, who has been a member of our reader-family for about fifty years, resides in Dallas, Tex.

resurrection bodies, there will be no change in their eternal separation from God. The word from heaven is: "Cannot pass! Cannot pass! Cannot pass! Cannot pass!" Ponder the awfulness of these words! Let these sayings of our Lord Jesus sink down into your heart and cause you to repent and believe His Gospel of redeeming love.

"And in hell"—this is hades, the present place of the unredeemed spirits, the abode of the lost; and not Gehenna, "the lake of fire," the final place of punishment for Satan, the beast, the false prophet, fallen angels, demons, and the unbelievers of all dispensations.

This portion of Scripture is often referred to by spectacular evangelists as "a prayer meeting in hell," but the passage under consideration will not sustain such a conclusion. Dives has a proposition to present. He asks for a miracle to be performed: that Lazarus be allowed to return, either as a spirit, or in a resurrection body, to his father's house on earth, to warn his five brothers, so that they will not come to the place of torment.

Dives claimed to be a son of Abraham, but his claim was invalid. Abraham did not recognize him as such. Many in Israel claimed to be "Abraham's seed," but our Lord Jesus told them, in the days of His flesh: "If Abraham was your father, ye would do the works of Abraham." If Abraham was truly their father, they would have exercised faith in God's Son, the Messiah; instead, they went about to kill Him (John 8). The very thought of killing the Messiah proved they were not of Abraham's spiritual seed.

But Lazarus is in a state of heavenly bliss, in the bosom of the great patriarch. Godly Jews often said: "When we die we shall be gathered to our fathers, Abraham, Isaac, and Jacob, and Abraham will receive us into his bosom."

Those that heard our Saviour that day were familiar with the expression "Abraham's bosom," a very beautiful thought in which the redeemed are seen in the loving embrace of Abraham, the friend of God and father of the faithful, like weary children who finally come to the parent's breast and fall asleep in restful security. Lazarus is in a state of comfort, rest, affection, and eternal happiness.

You have often heard it said that "we are only a heart-

beat or a breath from death," but I tell you that God can catapult your soul into eternity in a split second. "Forever, O Lord, Thy Word is settled in heaven" (Psa. 119:89). "I have esteemed the words of His mouth, more than any necessary food" (Job 23:12). "For Thou hast magnified Thy Word above all Thy name" (Psa. 138:2).

What About King Saul?

"And the soul that turneth after familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people" (Lev. 20:6). But someone may ask: "What about King Saul and his interview with Samuel?" The answer is that Saul secured no added information or further revelation to alleviate his wicked intentions. King Saul was greatly distressed over the presence of the Philistines. He sought the Lord, but received no answer. In the wilful disobedience to the commandment of God, he consorted with one who had a familiar spirit—the witch of Endor. God allowed the spirit of Samuel, the prophet, to appear, and King Saul fell headlong to the earth. Now, the question is: "What did Samuel say to Saul?" Surely it was the same message that Samuel had given Saul during his earthly ministry, namely, that the kingdom should be taken away from Saul and given to David. Samuel's message from the unseen world added nothing to his previous indictment of Saul (I Sam. 28). "So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it, and enquired not of the Lord; therefore, He slew him, and turned the kingdom unto David the son of Jesse" (I Chron. 10:13-14).

"They have Moses and the prophets," to which we can now add the words of our Lord and the New Testament apostles and prophets. If men will not hear this great testimony, they will not be persuaded by any other means, even a bodily resurrection from the dead.

Resurrection of the Just and Unjust

"Marvel not at this: for the hour is coming, in the which

all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29; Acts 24:15).

Lazarus and Dives are representatives of the saved and lost, the comforted and the tormented. Both await their resurrection bodies. Lazarus and the redeemed will receive their bodies at the resurrection of the just, the justified ones, which, in Scripture, is designated by the term, "the first resurrection." The second resurrection is a resurrection to judgment (Rev. 20).

There is no neutral ground, no second chance. The first resurrection includes all the righteous dead, and the second resurrection includes all the unrighteous dead; between the two resurrections there is a period of one thousand years. The resurrection of the just takes place in time; the resurrection of the unjust in eternity. "Blessed and holy is he that hath part in the first resurrection; over these [observe these blessed words] the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6).

"The first resurrection" will begin with the return of our Lord Jesus Christ to meet His own in the air. He will bring with Him the spirits and souls of the redeemed (Old and New Testament saints) and they, together with those Christians who are alive and remain on the earth will be changed and translated to heaven. "This is the first resurrection" (see 1 Thess. 4:13-18; 1 Cor. 15:51-57).

The translation of the dead in Christ and the living saints occurs before the Tribulation. At the end of the Tribulation, the Lord will return to earth with the armies of heaven (Old and New Testament saints now glorified) to set up the Davidic-Solomonic kingdom of Christ, as promised in the prophetic Scriptures of truth. The kingdom age (Millennium) will run its course of one thousand years without any movement of the spirits of the wicked dead and without any disturbance of their graves. Every God-hater and Christ-rejector, from the days of Cain to the last day of Christ's millennial reign, will remain unchanged, their spirits and souls in hades, their bodies in the grave.

The true believers are raised in time; the unbelievers in eternity. The wicked dead will not receive their resurrection bodies until the expiration of the one thousand years' reign of our Lord. Then they will appear at the great white throne (Rev. 20:11-15). "But the rest of the dead"—all who were not raised at the first resurrection—the wicked dead, "lived not again"; that is, did not receive their resurrection bodies at that time, were not raised to physical, millennial life, as some false cults teach. Sinners are not going to be raised to physical life as they once knew it, to be given a second chance during our Lord's millennial reign. Those who will be partakers of the second resurrection will be partakers of "the second death." These shall go away into everlasting punishment. (Matt. 25:46).

Conclusion

I have tried, in as few words as possible, to bring before your minds a picture of the future life for saved and unsaved. If you are saved, it is your duty to warn others lest they follow the rich man into a lost eternity of everlasting darkness. If you are a sinner lost in sin, you must decide for Christ your Saviour, your Sin-Bearer, the One who bore your sins in His own body on the tree. God will not accept anything, or any way, other than the redemption that is in Christ Jesus. The blood of Jesus Christ will cleanse you from every sin, His death will save you, and His resurrection from the dead will justify you forevermore (Rom. 5:1-11). Amen!

Down and Not Up

God's richest blessings are received, not by attainment but by humility and utter dependence upon Him. The late F. B. Meyer put it this way: "I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath another. It is not a question of growing taller but of stooping lower; we have to go down, always down, to get His best gifts."

BOOK REVIEWS

by KENNETH O. BOUTON

Dad Hall, "Bishop of Wall Street." By Sara C. Palmer. Moody Press, Chicago. Cloth binding, 158 pages. Price, \$2.50.

This is the life-story of a man wholly dedicated unto the Lord. From a farm in Greenville, Alabama, James Jefferson Davis Hall, following the Spirit's leading, carried on a ministry for Christ that extended even into Europe and the Holy Land.

Dad Hall's labors were varied and virile. He ministered to the souls of men in missions, prisons, churches, on street corners, and over the telephone. He left no stone unturned to fulfil our Lord's command to preach the Gospel to every creature. At least one hundred men went into full-time service because of his influence.

The book is soul-stirring and heart-searching. It makes one analyze his ministry and appraise his life. As one who, during the years preceding his call to the ministry, used to listen to Dad Hall on Wall and Nassau Streets, the reviewer urges you to read this book for God's glory and your own spiritual good.

Night of Weeping. By Horatius Bonar. Moody Press, Chicago. Cloth binding, 128 pages. Price, \$2.00.

The size of this book, 4 $\frac{1}{2}$ " x 7 $\frac{1}{4}$ ", is the only thing small about it. Dr. Bonar, who lived in the 19th Century, was a giant in the faith. His writings are deep and broad. The sub-title, "Words for the Suffering Family of God," gives the clue to its contents. It is based on two Scriptures, Psalm 30:5 and Acts 14:22.

There are fifteen chapters in the book setting forth God's dealings with believers as a family. Some subjects discussed are: The Family Life—one of faith; The Family Badge—cross-bearing; The Family Discipline—education for eternity; The Family Rod—correction and chastening.

Dr. Bonar explains that in all chastening and suffering, God is working toward the end of bringing many sons to glory. It is the eternal results that count. "If we suffer, we shall also reign with Him."

The book is challenging and comforting, an answer to the heart-cry of many of God's saints.

Spiritual Home Training For the Child. By Larry Lorenson. Moody Press, Chicago. Cloth binding, 144 pages. Price, \$2.25.

As the title implies, this book is to instruct Christian parents in the spiritual training of their children. After the introductory chapter, there are four chapters on the Methods of Training for the Infant, the Beginner, the Primary Child, and the Junior Child. These are adequately developed so as to be used as a training course.

The material presented in each age group starts with what the child can learn about God. Suggestions for the use of music with song-titles follow. Paragraphs on prayer and the Bible are included. Bible stories are told and the Scripture texts noted. Bible verses for memorizing are recommended. This is very thorough. The following topics are

discussed: Giving, Missions, Salvation, the Church, etc. There are also thoughts on manual activity. The book should meet an acknowledged need in Christian homes where there are children.

Death and After? By Lee Roberson, D.D. Sword of the Lord Publishers, Wheaton, Ill. Cloth binding, 93 pages. Price, \$1.50.

This book contains a series of seven messages on the subject of death, heaven, and hell. The author is the well known and greatly used Pastor of the Highland Park Baptist Church of Chattanooga, Tenn. The subjects are well handled and should bring comfort to the bereaved and a warning to the living. The sermons, while instructive, are also of an evangelistic nature, interspersed with illustrations.

LIVING GIVING

A rather wealthy church-member who was not known for his generosity, complained to his pastor concerning some remarks he had overheard about his own miserliness. Assuring the minister that he had left a great portion of his money to the church, the rich man asked his pastor to make it clear to those who had criticised him, that he was not as stingy as it might seem.

"Let me tell you an allegory," the rich man's pastor replied. "A pig and a cow were talking one day in the pasture. The pig was complaining, and said to his companion: 'I don't understand it. I'm terribly unpopular, while you are praised by many on account of your kindness and gentleness. And then they tell how you are so generous, giving milk and cream and butter for daily use. After all, that is very nice. But I give more than you—ham, and bacon, and hristles, and other things. Yet nobody has any use for me. They laugh at me and call me a pig. I don't like it at all. I wonder why it is!'"

"Perhaps," the cow replied after a moment's hesitation, "I am less criticised than you are because I give while I am still living."

LETTERS

Book of Life

To the Editor:

Referring back to an article on the Book of Life published some months ago (Sept., 1953) and later comments concerning it in "Letters," the statement: "Every man's name is written in the Book of Life to begin with" is a little difficult to accept. If I am not mistaken, it has no Scripture support and, if based solely on inference, its foundation is not solid. Besides, many joints of its armor are unpleasantly loose.

God's predestination and man's responsibility are so far out of reach of our puny mind that I (if we shall have to) leave the mystery alone in the hands of God. If your name is written in the Lamb's Book of Life, bless God. If other names are not there and may never have been, let us leave the "why" and "wherefore" to the sovereign purposes and election of the One who never makes mistakes.

(Dr.) J. A. BORZIN
Turks Island, B. W. I.

¶ *Too much time has elapsed [due, in part, to the fact that the above letter was mislaid] and too little space is available at present to place the above quotation in its proper context, having to do with how names can be blotted out of the Book of Life. With Subscriber Boffin we are in thorough accord, and always have been, that if one's name is not in the Lamb's Book of Life, he is lost and must suffer eternal judgment.*
—Ed.

Encouraging Words

To the Editor:

Our Hope is getting better every year. It's the Bible study periodical.

CLIFFORD S. HARTZELL
Superintendent,
Brotherhood Mission,
Philadelphia, Pa.

To the Editor:

Again I wish to write and express my thanks for Our Hope and the great inspiration I receive from it each month. I, like many others, turn first to the "Letters" to see what has transpired of interest there. . . .

In addition to being blessed personally by Our Hope, I have received much valuable help from *The Pilgrim Bible*. I've been passing this blessing along by placing copies in the hands of eight new converts here within the past year, and the enthusiasm for the edition is growing. As a pastor, I am thrilled that it is available to recommend to those new in the faith. May the Lord richly bless you and the committee as you

work on the revision of the well-beloved Scofield Bible, which likewise has led us in our searching of the Scriptures.

Do you know of people willing to sell old copies of Our Hope? When you sent my father-in-law, your friend Pastor Floyd G. Wallis of Binghamton, a large number of some time ago, he shared with me and I duplicate numbers with me and I am very much interested in securing other back numbers for my work. . . .

JOHN G. WILSON
Pastor, Baptist Church,
Groton, Mass.

¶ *Some back issues of Our HOPE will reach Subscriber Walden before long, for we have offers from several of our reader-family for such copies, when requested.*—Ed.

"Queen of Heaven"

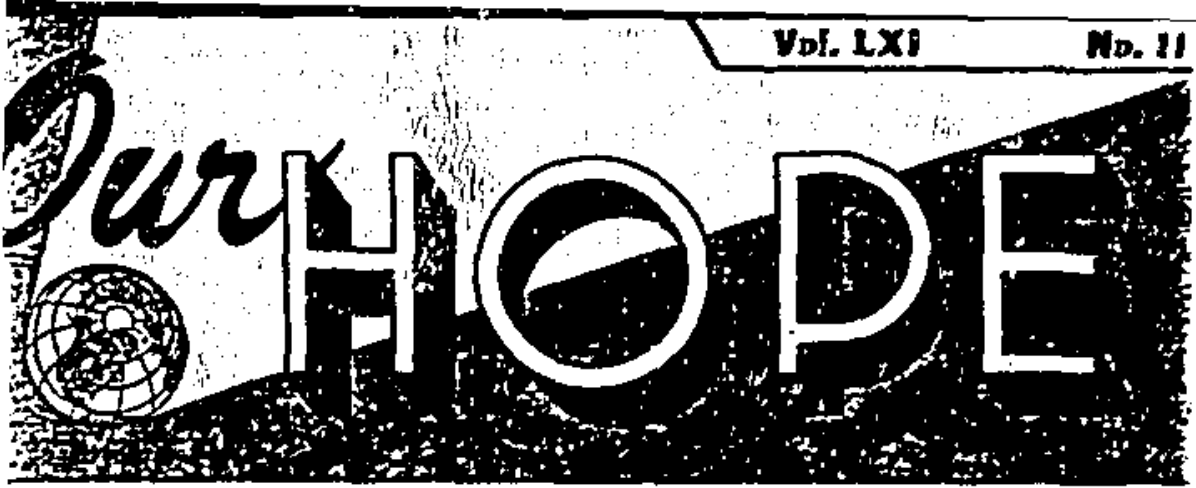
To the Editor:

Each month I receive your Our Hope it is joy renewed to have it so freely since 1919 when dear Brother Arno C. Gaebelin put my name on the list after I had translated his book, *Daniel*, into Italian.

But this number, January, gave me a peculiar joy in seeing the new setting, that is, I mean the words, "A Testimony for our Lord Jesus Christ," as part of the cover page. This new way has already given me an opportunity to speak to a poor soul of the things of God, he being attracted, as it were, by the "strange" way in which the words are placed on the cover.

Do continue to pray for me in this dark land. You see, by the Madonna stamp (*Anno Mariano*—Marian Year) how they have added this way of worship of the "Queen of Heaven," so-called.

GIULIELMO PARUGOIA
Arezzo, Italy



E. Gaebelein, Publisher

E. Schuyler English, Editor

Editorial Notes

"**W**HEREFORE when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I came (in the volume of the Book it is written of Me) to do Thy will, O God. . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:5-7, 10). What a blessed and deep declaration this is! It is quoted by the writer of the Epistle to the Hebrews from the Fortieth Psalm.

The Psalm begins with praise. It is prophetically the praise of the risen Christ, after He has gone into the horrible pit as the substitute for sinners. But there is an interesting change from the Psalm itself, in the Hebrews citation. The Psalmist writes it: "Mine ears hast Thou opened [or *digged through*]," while in the Hebrews passage it is said: "A body hast Thou prepared Me." This is not a discrepancy, however. It is the rendering of the Greek translation of the Old Testament (*Septuagint*), and by its use in the New Testament the expression is sanctioned by the Author of the Word of God, the Holy Spirit. For while there is considerable verbal difference, the sense of the clauses is identical.

The Lord Jesus came to be the obedient, willing servant; not to be ministered unto, but to minister and to give His life a ransom for many. And as a servant, He needed a body in which to serve. That body in which He served, with ears

opened (Isa. 50:5), always obedient; which He gave for faithful service, as foreshadowed by the servant of Exodus 21:2—that body that He took on in incarnation, was a prepared body. It could not be otherwise. The Son of God, very God, absolutely holy, could never clothe Himself with anything but a holy, sinless body. Only such a body could be given as the great sacrifice for sin.

Perhaps the words put upon His gracious lips by the Spirit of God were spoken by Him when the hour of incarnation was at hand. He was about to come into the world. Sacrifices and offerings for sin were being presented on earth. But sacrifices and offerings God would not have; in burnt-offerings and sacrifices for sin He had no pleasure. "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Then the Son's voice is heard, for the great hour of His manifestation in creature's form has come: "Lo, I come to do Thy will, O God!"

Sinful, lost man can never do the will of God. Man is helpless to do anything. It was God, before the foundation of the world, who willed our salvation, and the Son of God was the blessed instrument of it. He who is God, blessed forever, stepped forward and offered Himself freely to do the will of God. "Lo, I come to do Thy will, O God." That will was not accomplished fully when He was cradled in Bethlehem. Nor was it done in the holy, spotless life of never-ceasing obedience, a life which fully glorified God. He who came to serve, who made Himself of no reputation, did the will of God, the will of our complete, perfect, and eternal salvation, when He offered and gave His body in His death on the cross. "By the which will we are sanctified [saved, separated, justified, and glorified], through the offering of the body of Jesus Christ once for all."

And while He spoke thus before God the Father, an angelic visitor graced Nazareth with his presence. God sent Gabriel to this city of Galilee, to a virgin by the name of Mary, the virgin of whom the Holy Spirit had spoken seven centuries earlier to and through Isaiah: "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (Isa. 7:14). Who can describe and estimate the marvelous submission of that virgin, when in deepest worship she said:

"Behold the handmaid of the Lord; be it unto me according to Thy Word" (Luke 1:38)! And so a body was prepared for Him; that which the angelic message had revealed was wrought: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1:35). In this unfathomable way the body of incarnation was prepared. Here reason falls behind and faith bows in worship, while infidels, modernistic inventors of a new theology, sneer and deny.

The denial of that prepared body, the denial of the virgin birth of Christ, is denial of His Deity. It is a denial of all the truth of God. It is denial which would rob us of everything, which annihilates the Gospel, which rejects the revelation of God, and God Himself, and leads into the darkness and blackness of eternal perdition.

A body prepared! It had to be prepared thus, for a holy God needs a holy body. That body came into existence by the creative power of the Spirit of God. If the body which the Son took on were not that prepared body, His holy life, His perfect character, would be unsolvable enigma. If it had not been a prepared body, it would have been a body of sin, in which the fallen nature of man would have been present, and "who can bring a clean thing out of an unclean?" (Job 14:4). And how could He have offered such a body, through the eternal Spirit, without spot unto God? Furthermore, the death of such a body would have been like the death of every other human body, the result of sin. Sin gives death a claim on our bodies, but on a sinless body it has no claim. Oh, the blindness of the blind leaders of the blind, who stab the heart of Christianity by the denial of the virgin birth of Christ! What a stupid invention to say that apart from Matthew and Luke no writers of the Scriptures speak of the virgin birth!

"A body hast Thou prepared Me." In that blessed body the Son of God toiled and served. In that body He glorified the Father. In that body He revealed the Father: "He that hath seen Me hath seen the Father." In that body God was brought down to man. Through that body He brought man

back to God, by giving His body on the cross of Calvary. Oh, the unspeakable greatness of the sacrifice of that body!

Nor could that prepared body see corruption. Of old the Holy Spirit had thus spoken through the psalmist (Psa. 16:10), and on the third day Christ arose in that body to be seen, before His departure to the Father's right hand, by His closest followers. And then, at Pentecost, the Spirit Himself came, so bearing witness to the fact that our Lord, in the body prepared for Him and glorified, had passed through the heavens and is now with the Father in glory. And when He comes again, when His own shall see Him face to face, and when on earth every eye shall see Him, it will be in that prepared body, the body that bears the scars of Calvary.

"Lo, I come to do Thy will, O God." He did always those things that pleased the Father. He wrought His will when He wrought our redemption, in the body prepared. Oh, the matchless, limitless, and everlasting grace of God!

—From the writings of A. C. Gaebelain, 1922



Christ's Mystical Body

Upon the throne of God and at the Father's right hand of power there is seated the One whom the Apostle John saw in a vision—not only as the Alpha and Omega, the living One, who was dead but is now alive for evermore, but also as a Lamb as if it had been slain in sacrifice (Rev. 1:11, 18; 4:6).

There in the glory the glorified Son of God and our Saviour now waits in His glorified, prepared body, until His enemies shall be made His footstool (Psa. 110:1). More anxious than to see vengeance wrought upon His foes, however, must be His longing to bring into His presence His own. Waiting until the day of His vindication, He is seated upon the throne, but when His own, for whom He died, who have trusted in Him and have thus been made righteous, are to be caught up, He will rise from the throne and go forth to meet them. And those whom He will thus receive compose another prepared body of His—not physical but mystical.

This second prepared body of His, this mystical body, is the Church of which He is the Head and which is His fulness, "the fulness of Him that filleth all in all" (Eph. 1:22, 23).

While His body, the Church, is indeed a mystical body, yet it has certain characteristics reminiscent of the body which He took upon Himself when He left heaven's glory and was made in the likeness of men. For the Church is Spirit-born. Its birth began when the risen Christ ascended to the Father and the Father sent the Comforter, the Holy Spirit, to earth. On the day of Pentecost He, the Spirit, came upon and within Christ's own, and they received His life, divine life. Every component part of that mystical body receives the gift of the Spirit, and thus the body itself is His residence.

Like His prepared body in which He walked this earth, so His mystical body is made up of many members. Each member is Spirit-born and Spirit-indwelt. Each member has its peculiar function without which the body, as a whole, is not a sound body. "For as the body is one, and hath many members, and all the members of that body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body" (I Cor. 12:12, 13).

Whereas Christ's prepared physical body, formed first in the womb of Mary and brought forth as a babe, grew in stature to full manhood, it was complete and perfect when it was fashioned. On the other hand, His mystical body, the Church, was formed to grow numerically, to have new members through the years, the decades, the centuries. In its infancy it had but a few members. Through the Christian era it has had many thousands, yes, millions of members. Nor is it yet complete—but it may be at any moment!

Christ's prepared body which He wore on earth, which He wears even now in its glorified condition and position, is a holy body, a separated body. And so ought the Church of Christ, His mystical body, to be. For Christ "loved the Church [His body], and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:25-27).

"This divinely gracious and glorious destiny of the mystical body of Christ is assured. Such is God's fiat. For such a purpose the individual members of the body were chosen in Christ before the world's foundation, to be "holy and without

blame before Him" (Eph. 1:4). It is a blessed expectation. But it is also a practical challenge. The portion which is ours in Christ, as an inheritance that cannot fade away, is a charge and an impulse for today, that as members of that body we should walk now in a way that will match our eternal characters. It is not hopeless. Not that we expect perfection while we are on this earthly sphere; for the flesh is too weak, however willing the Spirit. Yet it is not hopeless to long to measure up to our heavenly and eternal destiny, for the mystical body of Christ is the Spirit's abode, as is each member of that body, (I Cor. 3:16, 17; 6:19, 20). He, the Spirit, is our enablement to live holily and in a separated way. He is our strength.

The Spirit continues His work of preparing the body for its ultimate end, its reunion with its Head, which is Christ. One day the mystical body will be complete, with every member added. Then, fully prepared for His presence, it will be caught up to be with Him in the place prepared for His own, "and so shall we ever be with the Lord."



The Believer's Body

While we walk in the pilgrim pathway here on earth, we dwell in these bodies of flesh and blood which are the vehicles of our personalities, in which and by which we are known to our fellows. For better or for worse, we cannot change them or exchange them. They are, indeed, bodies of humiliation, subject to death because of sin; vile bodies, subject to corruption when earthly life ceases. Nevertheless they are temples of the Spirit of God, who takes His abode in them when we are born anew by the incorruptible seed of the Word of God.

Apart from the redemptive work of the Lord Jesus Christ there would be no more hope for our bodies than for our souls. But, because of His death and resurrection, there is future redemption for the body, as there is present redemption for the soul. The moment we are born again by divine grace and through faith, we receive new life, life that is

eternal, divine life that will never end. The human body, however, remains a mortal body. The mark of sin is not erased, and day by day that body sets its steps toward the inevitable end—death and the grave. Inevitable? Yes, for the unregenerate man; and inevitable, too, to all except one generation of believers, whose bodies will never go into the grave. That twice-blessed generation, composed of believers living on earth in the day of Christ, the glorious day when the last trump will sound, when the shout of the Lord and the voice of the archangel will be heard by believers in Him, will be caught up instantly, in a moment, in the twinkling of an eye. Together, with the dead in Christ who will be raised then, we shall all spend the ages upon ages with the Lord (I Cor. 15:51ff; I Thess. 4:13ff).

So, then, a living generation will not see death or corruption but will be changed instantaneously, in a flash, as quickly as an eye winks. This corruptible body will put on incorruptibility; this mortal will put on immortality. In the same instant that living believers are changed, the dead in Christ, whose bodies have already seen mortality and corruption, will be raised, incorruptible and immortal physically as well as spiritually. That is the day for which the body waits. The soul of the child of God is already immortal and everlasting, fit to be in the presence of God entirely by His grace, because of Calvary. The body, too, will see its redemption consummated. "Because creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. . . . And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our Body" (Rom. 8:21-23).

In that day, wonder of wonders, not only will our bodies become incorruptible and immortal, but we shall be like the Lord Jesus. "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). "Now we see through a glass darkly; but then face to face" (I Cor. 13:12). We shall be like Him! Like Him in purity. Like Him in holiness. Like Him in beauty. What a day it will be! And as we wait, ought we not be more like Him

day by day? It ought so to be, and will be so as we present our bodies living sacrifices, holy and acceptable unto Him; not conformed to this world but transformed, by the renewing of our minds, proving the good, and acceptable, and perfect will of God.



Liberty Without License

A very homely and practical illustration of what liberty without license involves is to be found in Peter's First Epistle. "Submit yourselves to every ordinance of man for the Lord's sake," the apostle writes. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (I Pet. 2:13, 15, 16).

Christians are possessors of a heavenly citizenship. Our affections are set upon things above and not on things of earth. Our allegiance is first Godward, who comes before anyone or anything else. The things of earth have become strangely dim in the light of the glory of the Lord and His grace. For ours is an inheritance that is incorruptible, and undefiled, and fadeless, which is reserved in heaven for all the Lord's own. However, even though we have such liberty, we are not to use it for a cloak of maliciousness, that is, as a pretext of unruliness. Rather, it is the will of God that we should submit ourselves to every ordinance of man, for the Lord's sake, by such exemplary behavior putting to silence those who would point the finger at us and who themselves would disregard every ordinance that inconveniences them, if they can get away with it. Such submission to man does not involve, of course, anything that dishonors God or is disobedient to His revealed will.

Many Christians are no less indifferent to the ordinance of man than the worldlings are. For example, speed laws are ordinances of men, the governors of the various states of our land. Those laws are made for the benefit of the most people, to prevent accidents and to save lives. Yet many Christians disregard the speed laws as if they did not exist.

thus not only endangering the lives of others and themselves, but also disobeying God's Word which declares: "Submit yourselves to every ordinance of man . . . For so is the will of God." To act contrary to that command and to exceed the speed limit is to be guilty of "using your liberty for a cloak of maliciousness."

To evade taxes by misrepresentation is also disobedient to God's command, as are parking against regulations, trespassing, throwing rubbish where it is not to be thrown, and scores of other common and every-day occurrences. Someone will ask: "Aren't you making much out of very little?" Hardly, for it is God's will that Christians should be the *best citizens possible for the Lord's sake, so that He may be glorified in us.* After all, we are not left here on earth to be made ready for heaven. Our fitness for heaven is in and through Christ, and the believer in Him who has been saved for fifty years is no more fit for heaven than the dying thief who confessed Christ on his cross. We are left here on earth to be witnesses to the Lord in *speech and in conduct.* We need to follow in His steps, by His strength and in His Spirit, "for so is the will of God, that with well doing we may put to silence the ignorance of foolish men."



If It Be So—But If Not

One of the most sublime utterances in all the Word of God is found falling from the lips of three Jewish youths—Shadrach, Meshach, and Abed-nego—whom Nebuchadnezzar, King of Babylon, threatened to cast into the fiery furnace if they would not fall down and worship the image which he had set up. Their words are written in Daniel 3:17, 18: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Human voice could not express better, nor human heart exemplify more fully, perfect confidence in God's all-powerful ability, perfect assurance of His care, and perfect submission

to His will. "God . . . is able to deliver us from the burning fiery furnace"—trust in His power; "He will deliver us out of thine hand"—confidence in His care; "But if not . . . we will not serve thy gods"—submission to His will. All, everything, was left in the hands of the Almighty.

The Lord permitted these trusting servants of His to be cast into the burning furnace. But He entered the fire with them. They were not harmed in any way; neither was a hair of their heads singed nor a garment burned. Only their bonds were consumed. God delivered them from the fiery furnace and from the hand of the king.

Such is our Lord and Saviour—a God who is able to deliver and care for His own, whether the fires be literal or figurative. May we have the confidence in Him that Shadrach, Meshach, and Abed-nego had, and the willingness to commit all that we are and everything that we have into His hands.



Let Him Come In

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20). So spake the risen, exalted, living Lord long, long ago, and so He speaks now. We are aware that the words were addressed specifically to the Laodicean church, but there are many Laodiceans abroad today. It is the same loving invitation to open the heart to Him, to receive Him, that our Lord gave to those on earth when He was here: "Come unto Me . . . and I will give you rest" (Matt. 11:28). It is the same message that tells us: "And whosoever will, let him take of the water of life freely" (Rev. 22:17). It is the gracious and glad invitation to believe on the Lord Jesus Christ and have life; to call upon Him, and be saved.

Too many have gone along with Christianity without being Christians. Too many have permitted their state in Christendom to blind them to their standing apart from Christ. Too many have had their names on church rolls who have never become members of the true Church, the

body and bride of Christ. Do not be anesthetized by self-righteousness, moral inoffensiveness, and spiritual pride. Do not be guilty of indifference to or outright rejection of the Son of God. You are guilty of sin; be not guilty of unbelief, else you are lost in your sins. Christ died for those sins of yours, for you, and He arose for your justification, that you might stand before God's holiness righteous in Him, your sins forgiven, the recipient of new life, divine life that is eternal. It may be that you have been a reader of Bible truth for years, or it may be that this is the first Christian literature you have ever seen. In any event, if you have not done so before, trust Him now as your Saviour and Lord. "Believe on the Lord Jesus Christ, and thou shall be saved" (Acts 16:31). Behold, He stands at the door, and knocks. Let Him come in.



Another New Book

Dr. Frank E. Gaebelcin's new commentary has come off press and is now ready. It is *The Practical Epistle of James*, a most helpful exposition on one of the least read and least understood letters of the New Testament.

Originally these studies appeared in *Oua Horz*. They have been revised somewhat and now are published in a most attractive volume. The price of the book, which has 127 pages, is reasonable indeed—\$1.50. Please order your copy from us. Thank you.

Missionary Subscription and Book Funds

From Nigeria has come a letter from which we quote an excerpt:

"We praise the Lord for His children who, through their gifts, make it possible for you to send us *Oua Horz*. We appreciate your magazine more than we can ever tell you.

"On Sunday evenings we, who are at this mission station, get together and, after singing some hymns, read inspirational articles from Christian magazines. At times I have a hard time selecting what to read from *Oua Horz*, since your magazine is so full of blessing. It is a great help to other missionaries as well as to my wife and me. Thank you."

And we thank you members of our reader-family who share with us so that God's servants abroad may receive "meat in due season."

Grateful acknowledgment is made herewith for contributions that reached us in February.

OUR HOPE MISSIONARY SUBSCRIPTION FUND, February, 1955: Nos. 55-21M, \$5; 55-22M, \$10; 55-23M, \$2; 55-24M, \$3; 55-25M, \$10; 55-26M, \$3; 55-27M, \$11.75; 55-28M, \$2; 55-29M, \$10; 55-30M, \$12. Total, \$65.75.

OUR HOPE MISSIONARY BOOK FUND, February, 1955: Nos. 55-4B, \$10; 55-5B, \$1; 55-6B, \$5. Total, \$16.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank R. Gaebelein:May 22—Lawrenceville, N. J.: Lawrenceville School, Chapel;
11 a.m.

May 22—New York, N. Y.: Calvary Baptist Church; 3 p.m.

Dr. Homer A. Hammondes and Paul Beckwith:

May 1-15—Newaygo, Mich.: First Baptist Church.

May 16-22—Owosso, Mich.: Grace Bible Church.

May 23-29—Durand, Mich.: First Baptist Church.

May 31-June 5—Paducah, Ky.: Mizpah Presbyterian Church.

John B. Marchbanks:

May 1—Paducah, Ky.: Mizpah Presbyterian Church.

May 6-8—Bryson City, N. C.: Great Smoky Mts. Bible Conference.

May 11—Asheville, N. C.: Asheville Bible Church.

May 14-15—Bryson City, N. C.: Conference Center.

May 16-19—Murphy, N. C.: Spencer Bible Conference.

May 22-25—Atlanta, Ga.: Atlanta Bible Institute.

May 29-June 1—Chattanooga, Tenn.: Chattanooga Bible Institute.

Dr. Lehman Straus:

May 1, 15, 22, 29—Bristol, Pa.: Calvary Baptist Church.

May 4-8—Cherrydale, Va.: Baptist Church.

May 11-13—Kingston, Pa.: Baptist Church.

May 16—York, Pa.: York School of the Bible (Commencement Address).

May 21—Westville, N. J.: Conference on Bible Prophecy.

May 28—Allentown, Pa.: Youth Banquet (Walp's Restaurant).

Worn Trousers

Two ministers' wives were in conversation and, while they talked, they sewed. Said one of the ladies: "I don't know what we are going to do! In our church there seems to be no life. My husband spends hours preparing his sermons but the people don't come to hear him. His salary is way behind, the interest on the mortgage of the church is far in arrears, and we are very discouraged."

"It is not like that in our church," the wife of the other pastor replied. "The pews are filled every Sunday, and on Wednesday nights too. My husband gets great joy in visiting his people and praying with them. We have added three new missionaries to our responsibilities this year. God is blessing us abundantly in every way."

Each of these ladies was mending her husband's trousers—the former was working upon the seat; the latter, at the knee.

The sifting of the saints is going on today before our eyes.

JUDGMENT AT THE HOUSE OF GOD

BY VANCE HAVNER*

FOR the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:17, 18).

Peter wrote his letters to Christians in a day of testing and suffering to build them up for greater trials yet to come. In these troubled days when Christians think it strange concerning the fiery trial which is testing so many of the saints, we do well to fortify ourselves with these short letters of this great apostle.

Every time I read this text, my mind goes back to the Old Testament and the days of Ezekiel. Here was another great preacher living in captivity in a sad and bewildering day. In the eighth and ninth chapters of his book, we read that God gave him a vision, turning time backward in its flight and carrying Ezekiel to Jerusalem to show him the reason why Israel was now captive in Babylon. In this retrospective revelation, God showed him, through a hole in the wall, the elders of the land engaging in idolatry, women giving themselves to phallic cults, and men worshipping the sun. It was as though God said to the prophet: "Ezekiel, when the young generation now growing up in exile wants to know why I allowed My chosen people to go into captivity, these chapters from their past will explain it. It is righteous judgment for their sin."

*Dr. Havner, a Bible teacher whose ministry reaches from coast to coast, is the author of several books and quite a number of magazine articles.

Then, in the ninth chapter, six men come forth and a man with a writer's inkhorn by his side is sent out to mark all who are burdened over the sins of the people. Then the men with swords are sent after him to kill all that are not marked and they are told: "*Begin at My Sanctuary.*" So here judgment begins at the house of God.

Surely we live today in an age that bears all the marks of the days of Ezekiel. Idolatry, phallic cults, and sun-worship have nothing on America. We can match the filthiest corruptions of Jerusalem any day. Recently I read of a party staged in one of our great cities where each one who attended came representing a certain god. One came representing God Almighty, and another posed as the leading curse-word in America that uses the name of God. When I read that, I reflected that since one of Satan's first words to man was, "Ye shall be as gods," and that Anti-Christ would claim to be as God, we are certainly running true to form.

The man with the writer's inkhorn was to mark all who were burdened over the sins of the people and all others were to be slain. If that procedure were followed in America, no massacre in history could compare with it for few there he today who care that we have forsaken God. Amos lamented in his day that no one was grieved for the affliction of Joseph. Jeremiah asked: "Is it nothing to you, all ye that pass by?" In the days of Malachi, the people met his condemnation of sin with a cynical: "Wherein?" Isaiah lamented that he dwelt among a people of unclean lips. Paul could wish himself accursed for the sake of his brethren. Moses asked to be blotted out of God's book for the sake of Israel. Our Lord grieved over Jerusalem. We need the spirit of a Knox crying: "Give me Scotland or I die!" We need the heart of a Brainerd wrestling in prayer for the Indians. Not only do we not care for the souls of sinners, alas, we care not for our own. Jeremiah could wish that his head were waters and his eyes a fountain of tears that he might weep day and night for the slain of the daughter of his people, but such a burden is out of date now. The man with the writer's inkhorn would not be overworked today!

You will observe that one of the characteristics of Ezekiel's generation was that the people kept saying: "The Lord

seeth us not; the Lord hath forsaken the earth" (8:12; 9:9); in other words: "God doesn't care what we do; there is no wrath, no hell, no judgment." They said the same thing in Job's time: "It profiteth a man nothing that he should delight himself with God" (34:9). They said it to Jeremiah: "Where is the Word of the Lord? Let it come now" (17:15). They said it to Malachi: "Where is the God of judgment?" (2:17). We hear it everywhere today: "God doesn't care; if He did, there would not be such misery and bloodshed. Therefore, it doesn't matter how we live."

God has a striking figure in the Old Testament to describe human hearts that have grown indifferent to God. In Zephaniah we read: "And it shall come to pass at that time that I will search Jerusalem with candles and punish the men that are *settled on their lees*, that say, the Lord will do no good, neither will He do evil" (1:12). And Jeremiah says of the Moabites: "Moah hath been at ease from his youth and he hath *settled on his lees* and hath not been emptied from vessel to vessel; neither hath he gone into captivity; therefore his taste remained in him and his scent is not changed" (48:11).

The figure is that of vinegar that has been allowed to sit until a scum has formed over it; or of milk that has turned to curds. It is the same state as "resting at ease in Zion"; the plight of the lukewarm Laodiceans. And it is the condition not only of sinners but of thousands of saints today. Our churches have settled on their lees. They have been let alone so long, have been undisturbed by real conviction and confession and repentance until the saints have gathered a scum. The devil has cocained and chloroformed the saints until it is next to impossible for the godly to stir up the gift of God. A spiritual stupor has fallen over the believers and even the truest Christians find it harder than ever to watch and pray.

Hosea exhorted: "Break up your fallow ground." It is a different figure but the same truth. Fallow ground is neglected ground, *unproductive because undisturbed*, hence covered with weeds and briars. That takes us back to Moah again. He had not been disturbed, emptied from vessel to vessel, so the scum had collected. It is disastrous to be left

undisturbed too long. God has a way of shaking up His saints. He pours them from vessel to vessel to prevent their turning to curds. Sometimes sickness does it. Financial reverses, even a death in the family may be necessary. If we would judge ourselves, we should not be judged, but we settle on our lees and God has to jolt and jar us loose. A good old revival is always a blessing because it pours the saints into a new vessel. I know that revival should be the normal life of a church, but it is not and, therefore, we need a good shaking up now and then to prevent the scum from gathering. We need bomb-shell preaching and pulpit dynamite to blast the sanctuaries out of dead formalism. "It is high time to awake out of sleep," and, however much they may resent it, better disturb the Sunday morning sleepers and empty them from vessel to vessel than let them come to judgment settled on their lees.

The men who carried swords were to follow the man with the writer's inkhorn and kill everyone whom he had not marked, *and they were to begin at the sanctuary*. Peter says: "For the time is come that judgment must begin at the house of God." God begins with His own people. Judgment, like charity, begins at home. Much of the blame for world conditions lies at the door of the church. Our indifference, our neglect, our failure to cry out against iniquity have encouraged the devil. Unfaithful preachers, modernism, formality, worldliness, and unholiness have disgraced the house of God until God must, like the Saviour of old, first cleanse the temple. God's house has become a den of thieves and it is time for the whip of judgment.

But two kinds of judgment are in our text: (1) corrective judgment for the saints; (2) condemnatory judgment for the sinners. "If it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner", (Prov. 11:31).

We are entering upon the last days and God is sifting His people. I believe that the Bible teaches that the saints will not go through the Great Tribulation but, if our Lord tarries,

we may know great tribulation! There is beginning right now a separation between the great crowd of Sunday-morning church-goers and those who really mean business with God. On one hand, we have the mass of nominal Christians who belong to church because the family does or because it is the nice thing to do, who draw nigh God with their mouths and honor Him with their lips while their hearts are far from Him. These will soon be shown up in their true colors; they will trim their sails to catch the breeze and end up in one great apostate aggregation in league with the powers that be—the world, the flesh and the devil. On the other hand, there is the faithful remnant who fear the Lord and speak often one to another, saints from all the church bodies, drawn together by a common love for Christ. These will be melted together in fires of testing with a comradeship like that of the early Christians in the catacombs of Rome. Truly, judgment is beginning today at the house of God and we shall see who's who in the days immediately ahead.

Peter goes on to say: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" So severe will be the testing that even true, genuine Christians will barely be saved. There will be times when it will seem that God has forsaken us, nights so dark that no star will appear. Men's faith will be strained almost to the breaking point. The strongest saints will tremble and the stoutest hearts will faint. No wonder that Peter adds: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing as unto a faithful Creator."

It has not cost much lately to be a Christian. We have sat in comfortable churches and sung,

To the old rugged cross I will ever be true,
Its shame and reproach gladly bear,

but we have not realized what we were singing. That shame and reproach will be an actual experience and when persecution arises because of the Word, many will be offended. Someone has written: "All kinds of strange feelings and new and peculiar trials will come to us. A surprising lack of desire and energy Godward, a spiritual deadness, a mental heaviness, lethargy of soul, an alarming desire for forbidden things

and a peculiar delight and fascination in any of the world's pleasures we dare taste. It will be difficult to preath the Word in liberty and power; it will be difficult to give attention to the Word when it is preached; it will be very difficult to get down to real earnest and continued prayer."

The sifting of the saints is going on right now before our very eyes. There are great church movements and drives and programs that stage impressive mass demonstrations, but it is to be questioned how much of it is owned and operated by the Spirit of God. God's movement today is a deeper urge among believers in all church bodies who are returning to the Word of God and the old-time testimony. Unanimity they will never have, for that is not essential; unification they do not want for that is man-made; but unity of the Spirit binds them together, for they gather around one Lord. It is a mark of the end of the age, for God is gathering His own from all the churches; not by movements engineered by men but by a common love for Christ that shines brighter as the days grow darker.

Indeed, right here is a remarkable thing about this onicy of the saints in these last days. This drawing together is a work of the Spirit, but when we try to do it we fail. I have observed many movements to get Bible believers together; they may be well-intentioned and a lot of energy is expended on them, but somehow the saints do not respond very well. This union of Bible Christians in the last days does not lead itself to our systems and plans for organization. Perhaps we should do better simply to exalt Christ and preach the Word and not try to tabulate and systematize too closely.

One other serious consideration claims our attention. "If it begin at us, *what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*"

Truly, "the ugodly shall not stand in the judgment nor sinners in the congregation of the righteous." If these lines fall uoder the eye of an unsaved reader, let me warn you to flee from the wrath to come. Do not make lies your refuge, nor under falsehood hide yourself. Do not say: "I have made a covenant with death, and with hell I am at agreement." If the saints scarcely be saved in their corrective judgment,

what will you do in condemnatory judgment? You will cry for rocks and mountains to fall on you, to hide you from the face of Christ, the Judge. He Himself said: "Whosoever shall fall on this Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44). He is now the Rock of refuge, "Rock of Ages, cleft for me." One day He will be the Rock of judgment. And if you do not fall on the Rock, the Rock will one day fall on you! If you do not fall upon Him in repentance He will fall upon you in judgment. The only place to hide from His presence is in His presence:

In the secret of His presence
How my soul delights to hide.

Believe on Him, commit all you are and have to Him, and when the storm of judgment breaks, you will have a hiding place, having committed the keeping of your soul to Him in well-doing as unto a faithful Creator.

CHANGE OF COLOR

For some few days we watched with great interest a chameleon who had taken up a temporary abode on a plant that grows in a patio outside of our window in Florida. This little member of the lizard family had his bed upon a pale, green palm leaf, and he would have been very difficult to locate apart from our knowledge that he was there. From time to time he moved from one part of the plant to another, and as he did so he changed his color—to dark green, or brown, or nearly to white, according to the color of the leaf or the trunk, or the new growth of his plant-home.

God has endowed this little creature with wonderful protective apparatus in his capacity to change color, for the chameleon is defenseless apart from this aptitude. But what is suitable to the chameleon is not becoming to the child of God! Too many of the Lord's people change color when they should remain constant. They are blown about by every wind of doctrine. Ungrounded in the Word, unsettled in their witness, they go off on one tangent and then another, follow this leader and that, and never seem to have a reason for the hope that is in them. One day they are seated in heavenly places, it appears; and the next day, as far as practical experience is concerned, they are in the depths. Ever learning something new, they never come to the knowledge of the truth.

God would have us to be "steadfast, unmovable, [and] always abounding in the work of the Lord" (I Cor. 15:58). How do we get to be that way? By faith, and "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). It is the neglect of the Bible, God's Holy Word, that is responsible for wavering Christians.

It is interesting to see a chameleon change color, but this is not so concerning the child of God. Thus we are exhorted: "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:23).

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

U. S. Power

Baptist Plans

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Christ Is Coming

Will There Be a War? Yes, there will be war again, war on a world-wide scale. We do not believe that it will be now, however.

There is considerable talk going around about a sneak H-bomb attack upon the United States. Such a thing is possible, of course, but the attacker will be obliged to strike almost simultaneously American bases in all corners of the earth, or it will be the last attack he will ever make. For, with her present bases and weapons, the U. S. is now in a position to make devastating retaliation.

Here is what the Kremlin knows, for example: American bases encircle Russia from land and sea; bombers can strike the U. S. S. R. from Europe, Britain, and Greenland; other bombers can attack the Soviet Union from Turkey, North Africa, and Saudi Arabia; still more bombers can raid Russia from Alaska, Okinawa, Japan, and the Philippines. Above and beyond all this, there are jet bombers based upon aircraft carriers at sea, and more of the same upon the sea itself. In the U. S. are giant jets that can reach Eastern Europe and Asia in a matter of hours. Then there are guided missiles that travel at many times the speed of sound, now operative and usable from all of these bases.

The Kremlin knows, although it pretends not to know it, that the United States Government will not use these highly developed weapons to attack anyone—without provocation. But the Kremlin also knows that it would be folly for the Soviets to start a big war when they are not able to counter American power.

The present military strength in America is a reasonable assurance of peace for the time being, that is, with Russia.

There Might Be a Smaller War. In the Far East conditions are extremely unsettled. Red China may attack Quemoy and Matsu at any time, since these two islands are very near to the China coast. The U. S. is not committed to the defense of these islands but has left that to Nationalist China. If, however, the Reds should successfully invade Quemoy and Matsu, and should they then attack Formosa, the U. S. has indicated that she will come to the aid of Chiang Kai-shek and his troops.

As we have stated in these pages before, we doubt that Red China will go all out against Formosa just now. To do so, the Reds must have the assurance of being able to obtain full military supplies from Russia, and it is doubtful whether the Kremlin will guarantee them anything that might result in igniting war in which the U. S. S. R. might become involved involuntarily.

All This from Protoplasm? Highly qualified experts have divulged that the United States now has a fantastic new missile, able to fly an H-bomb 5,000 miles non-stop to Russia, that will strike within ten miles of any chosen target. This, called Atlas, is but one of ten amazing new weapons of war that are in production at the present time. The nine others: three surface-to-air missiles—Nike, that seeks out approaching enemy aircraft long before the latter can reach its target; Terrier, a similar missile that may be launched from ships at sea; and Bomarc, a much longer-range weapon than Nike or Terrier, to be used for the defense of great areas: three surface-to-surface missiles—Corporal, able to deliver an atomic warhead at greater distances than can be reached by

artillery; Regulus, which can be used from submarines and cruisers against distant shore targets; and Matador, a pilotless bomber that is flown by jet motor and can use an atomic warhead for targets within medium range; three air-to-air missiles—Sparrow, for use by Navy and Marine aircraft against high-speed enemy planes, which can be aimed and fired automatically and is propelled at supersonic speed; Falcon, somewhat like Sparrow, this missile, for use by land-based jet planes, has an electronic aiming device; and ICBM, an intercontinental ballistic missile for long-range employment from launching sites in the U. S., is guided by automatic celestial navigation and carries an H-bomb warhead.

Surely a mind that can harness the power of the universe and devise instruments such as these did not evolve from protoplasm! It is the omniscient and omnipotent God who created *nunc thus*. How lamentable it is, but man has only himself to blame, that it has become necessary to employ the wonders of science for destructive purposes.

Neo-Orthodoxy. A long article appeared in *Newsweek* recently, telling of some ninety million people celebrating the resurrection of Christ at Easter, fifty-seven percent of the nation's population. The writer speaks of a return in Protestantism to orthodoxy in the light of the failure of the social gospel, which was a compromise, to accomplish any lasting good. Unfortunately this so-called orthodoxy is, in large measure, what is known as neo-orthodoxy. It is not so much a return to the full revelation of God to man in His Word, the Holy Bible, but a turning away from humanism to Deism.

We do not expect that America will be reborn as a nation, or that all whose names are on the rolls of Protestant churches will be born again. All signs point to the near return of Christ who said: "When the Son of man cometh, shall He find the faith on the earth?" The clear implication being that He will not. Nevertheless we are justified if there be any turning toward God. This should be the impelling purpose of all of us who are Christians to do all within our strength and ability, in the Holy Spirit's power, to make Christ known to men in His saving grace, and to lead them to Him.

Expansion Program. The Southern Baptist Convention, claiming a membership of eight million persons, has announced a *multi-million dollar expansion program*, through the use of radio and television, for the purpose of reaching sixty-five million unchurched people. They expect to construct their own Radio-Television City in Fort Worth, Tex.

Meditation Room. In late March a "meditation room" was opened in the Capitol in Washington, where members of Congress may retreat for prayer at any time. This project is the child of Senator A. S. Mike Monroney (Dem.), of Arkansas, a Baptist. The room is small and located between the two legislative chambers. It has a high, vaulted ceiling, pale blue-gray walls, a blue carpet, and a stained-glass window that shows the kneeling figure of George Washington. Decorative symbols were chosen to appeal to Protestant, Roman Catholic, and Jewish faiths.

The same newspapers that announced the opening of the *meditation room* told elsewhere of a message given by Dean James A. Pike of the Protestant Episcopal Cathedral of St. John the Divine, New York, in which he is quoted as saying: "There is too much noisy religiosity on the public level. When we put 'In God We Trust' on our postage stamps, open up a 'meditation room' in the U. S. Capitol, and make constant reference to spiritual values and then fail to live up to our words with our deeds, we give an impression of hypocrisy to the rest of the world."

We are not unduly impressed with a great deal of the so-called "religious resurgence" of our times. Yet we cannot feel that a prayer room in the Capitol and the acknowledgment that God is sovereign does harm but that, rather, it may be the means of awakening God-consciousness in some, which attitude, in turn, may bring them within the sound of the Gospel of our Lord Jesus Christ.

Charge against the President. On the morning that we were preparing these pages there appeared in the newspapers throughout the nation an account of the wholly uncalled-for and extremely ill mannered and uncharitable accusation of Senator Matthew M. Neely (Dem.), of West Virginia, in

which he charged President Eisenhower, before the convention of the CIO, of being a religious hypocrite. Said Neely: "Eisenhower never joined a church until he became president. Since then his attendance at church has been well publicized. Next Monday, I don't want to have to see in the papers a picture of the President and a story that he attended this or that church. Away with hypocrisy!"

It is not Mr. Eisenhower's fault that photographers take his picture when he is leaving a church service. Thank God for a president that honors Him and worships Him regularly on the Lord's day. About two years ago the Editor wrote to Dr. Elson, the President's pastor, and inquired about Mr. Eisenhower's spiritual experience. Dr. Elson replied that he is convinced that Dwight D. Eisenhower is a born-again evangelical Christian in the strictest sense of the term. At that time we were requested not to make the letter public since the President dislikes notoriety of this sort and is fearful that, on account of his position, some might seek to make religious merchandise out of it for personal profit. In defense of the President, however, we feel that it is not out of place to mention Dr. Elson's letter at this time.

We observe, by the way that, according to *Who's Who*, Senator Neely is a Mason (32°), an Odd Fellow, an Elk, a Knight of Pythias, a Moose, and an Eagle. There is a suspicion here that the Senator from West Virginia would not offer vehement objection if some newspaper photographer wanted to take his picture leaving a lodge meeting.

Humanistic Heresies. One of the fashionable agnostic creeds of our day and age is what is known as "scientific humanism." Well, that creed is not without its heresies, as was recently pointed out in a humanistic publication, *New Statesman and Nation*. Here are some of them, as named in that publication:

"**Clerastianism:** that heresy which accepts the supremacy of the clergy in family affairs. Members of the sect submit their infants to ceremonial headwetting while placing the tongue in a ritual position in the cheek, precede their nuptial rites by ancient formulae to which they make mental reservations, and bury their ancestors only after a ceremony

which they believe will insure respectability if not immortality.

"One Wee Prayerism: the shocking heresy that, in moments of acute stress and danger, one wee prayer is permissible. This may be attributed, later, to behavioristic reflex responses.

"Antidiseestablishmentarianism: the belief that the established church should be preserved as a bulwark against religious enthusiasm.

"Diabolarianism: the belief that while it may now be confidently asserted that there is no God, it is not yet safe to say the same about the devil.

"Somewhere-Elseers: those who, in spite of their humanist indoctrination, cannot help thinking that, although there can be no 'heaven' for them to be in, their dead exist somehow-else, somewhere-else."

"The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good" (Psa. 53:1).

Not If but When. The circulation of London's *Daily Sketch* has increased from 600,000 to 1,000,000 since Herbert Gunn took over its editorship eighteen months ago. Not the least responsible for its gain is a somewhat recent circulation-building plan devised from the heavy correspondence that the *Sketch* received in connection with Psychologist Margaret Knight's anti-religious broadcast over BBC last January (see "Current Events," March issue, p. 539).

Announcing a series of articles by prominent persons on the subject, "If Christ Came Back," the *Sketch* received 25,000 letters within a week. Here are excerpts from some of the paid articles:

Bishop Gorton of Coventry: "If Christ came back and were suddenly recognized in London, great headlines would appear in the papers . . . busloads, special trains, and gatherings in Albert Hall . . . etc. Yet the TV and wireless [radio] and the big public meetings would not really help, because the people I am thinking of want to speak to Him themselves about their own private troubles and great needs."

Dr. Donald Soper of Britain's Methodist Conference: "If Christ came back He would have much to say about politics—probably more than about anything else. . . . In fact, I believe He would say that His kingdom must first be sought in the political field, because that is where . . . vital things are happening."

Jesuit Father Joseph Christie, one of London's best known Roman Catholic preachers: "The question about our Lord coming back is interesting but academic. He has never been away. In any Catholic church you can find Him, and His authentic voice goes down the ages through His teaching church."

Laborite M. P. Hector McNeil: "If Jesus came back He would see much to admire and much that would distress Him, and, on balance, I humbly suspect more to applaud than to condemn. For man improves."

Author Ethel Mannin: "If Christ came back He would be speaking in Hyde Park Corner and Tower Hill. In the United States His command to the rich to 'sell all that thou hast and give to the poor' might make Him suspect of Communist leanings."

These are speculations, of course, and nothing else; rather silly speculations in some cases. The point at issue is not "if Christ came back" but "when Christ comes back." For He is surely coming, and what will take place when He does return is written in God's Word for all to see. "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

In the Heavens and In the Clouds

"The mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds" (Psa. 36:5).

How beautiful and expressive the language that the Spirit of God gave expression to through David! Mercy is a divine attribute. It comes to us in its perfection from above, from heaven, from God who displayed it to the utmost in the gift of His Son for our redemption. All who desire His mercy must look up to Him. And so great is God's faithfulness that it extends far beyond human measurement. Stand upon earth's highest mountain and still, above you, you will see great clouds hovering on high. The Lord's mercy is boundless and so is His faithfulness. What, then, have we to fear if our trust is in Him!

The author gives us here some basic laws vital to a proper understanding of the Bible. None of our readers can afford to miss this article.

WHOSE INTERPRETATION IS RIGHT, ANYHOW?

by RAY C. STEDMAN*

WHEN two or more Bible authorities differ on the meaning of some verse or passage, does it leave you with a bewildered feeling? Or, when you attempt to point out some helpful truth of the Bible to someone, and he says, "My interpretation of that is different?" are you at a loss to answer? Most Christians know that, when they speak with skeptics and unbelievers, they can call to their aid the science of apologetics and meet the scoffers on their own terms. But comparatively few seem to realize that, when it is not a matter of unbelief but rather a question of opinion or interpretation, there is also a science which can help them. It is the science called hermeneutics. If you are acquainted with the laws of this science you need not retreat in baffled silence before the question: "Well, whose interpretation is right, anyhow?"

Do not be frightened by that big word, "hermeneutics." It is from a Greek verb that means, *to interpret*; therefore hermeneutics is the science of interpretation. It is a true science, with laws as clearly defined as those of physical science. If those laws are violated, the result will be failure and sometimes disaster, just as is the case in physical science. Imagine, for instance, a housewife baking a cake. To do this properly she needs a recipe, that is, a set of rules on how to bake a cake. Now suppose she follows the recipe as some people study the Bible—omit-

* Mr. Stedman, one of our regular contributors and pastor of the Peninsula Bible Fellowship, Palo Alto, Cal., will soon take over the editorship of our Book Review Department.

ting parts here, changing the meanings of words there, substituting one thing for another wherever he feels like it. When the recipe calls for flour, suppose she substitutes sawdust. Not having any salad oil, she puts in a tablespoonful or so of hair oil and decides to leave the baking powder out entirely. Suppose, instead of sugar, she contributes Epsom salts, and, because she dislikes vanilla as flavoring, she decides to use a spoonful of "Evening in Paris" perfume. What an absurd concoction that would be! Yet it is no more absurd than many of the current interpretations of Bible passages which arise out of a violation of the basic laws of hermeneutics.

Just as mathematics is based upon certain axioms or self-evident truths, so there are axioms in the realm of language and communication. These form the laws or rules of the science of interpretation. When these are not observed, the result is inevitably a false interpretation. When they are carefully followed, we can be assured of having the right meaning.

Through the years men have discovered and recorded many of these laws of communication. We could not begin to treat them all within the brief compass of this article, but among them four may be considered as basic and essential to the right understanding of any Scripture.

1. Language Is a Reliable Means of Communication

This heading is obviously true, is it not? When we say something or write it, as here, we have a right to expect others who are familiar with our language to understand what we mean. You may sometimes have thoughts which cannot be expressed in words; but, if so, you will have to keep them to yourself. There is no other way of sharing them with someone else except by means of language. That being true, any author has the right to expect that, if he uses simple, uncomplicated, familiar words, he can make known his thoughts with clear precision. Yet it is amazing how many of the clear, simple statements of Scripture are misinterpreted, and all because this obvious rule was ignored.

For example, in the well-known fourteenth chapter of John's Gospel the Lord Jesus said very simply and plainly

to His disciples; "I will come again." Surely His meaning could hardly be mistaken! Yet those simple words have been taken to mean such widely varied things as: (a) He came again at the descent of the Spirit on the day of Pentecost; (b) He came again in the destruction of the city of Jerusalem by Titus, in A. D. 70; and (c) He comes again whenever a believer dies and takes him unto Himself.

I wrote this article in a city some distance from my home. When I left home I said to my wife: "I will be back in twelve days." How strange it would be if she, while remaining at home, had thought: "I wonder what he means, 'I will be back in twelve days.' Does he mean he will be coming back by means of his letters? Or could he mean he intends to send his brother back, or perhaps he even expects me to go to him?" Again, what absurdity! But the parallel should be all too evident.

2. Usage Determines the Meaning of Words

A dictionary is really not the final authority on what words mean. The way the word is commonly used is really the authority. The dictionary is merely a systematic arrangement of how words are used. Since words often change their meanings entirely over a period of time, we may find that words which we use in one way today may not have the same meaning when used in Scripture. Through the years it may have picked up various shades of meaning which were unknown in Scripture. If we would know what the Bible means by a certain word, we must carefully observe how the Bible uses it. Among many sects and cults today, especially those of a metaphysical nature, the word "Christ" is often taken to mean a Divine Idea or Spirit which came upon the Man, Jesus, and empowered Him to do great tasks, leaving Him at His death. No such usage of the word appears in Scripture! There the name "Christ" is given its common and unvarying meaning, "Anointed"—Messiah in the Hebrew, Christ in the Greek, but meaning "Anointed" in either case. We have no right, therefore, to think of Jesus as the One who possessed the Christ, but rather as Jesus, the One who is the Christ! John warns against this serious error with the words: "Who is a liar but he that denieth that Jesus is the Christ?"

How much misunderstanding would be avoided if it would be observed that, wherever Scripture uses the word "Israel," it always refers to the nation of the same name, and never to the Church, an entirely different body. How clear would be our understanding of the Lord's words to the thief on the cross if we carefully took note of the fact that, wherever Scripture uses the word "paradise," it always is connected with the very throne-room of God and cannot refer, therefore, to some mysterious abode somewhere in the midst of the earth.

3. The Meaning of a Phrase or Sentence Depends upon Its Associations

This is really saying that no verse or passage should be interpreted apart from its context. Perhaps more false interpretations arise from the violation of this rule than any other. Certainly no missionary would ever have brought a missionary challenge based on Psalm 2:8: "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," if he had read thoughtfully the next verse: "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." That kind of treatment would certainly make missionaries less welcome among the heathen than they are!

Who has not heard some young people's group, standing together at the closing of a service, repeat the words: "The Lord watch between me and thee, while we are absent one from the other." How warmly affectionate it sounds! But if you will read this verse in its context in Genesis 31, you will see it is a word of warning from Laban to his nephew Jacob because he suspects Jacob of being just as much of a rascal as he is himself! He says, in effect: "When you get where I can no longer keep a sharp eye on you, remember, the Lord is watching you." If that sentiment seems appropriate to the young people's meeting, then perhaps it would be all right to use it!

Again, sentences must be understood in the light of the larger context around them. How many times have special projects been hurried through church business meetings with

the words: "The King's business requireth haste." Yet those words are actually a lie that came all too glibly to the lips of David when he fled from the wrath of King Saul, as recorded in I Samuel 21. Actually, the Word of God is exactly the opposite: "He that believeth need not make haste" (Isa. 28:16).

4. The True Object of Interpretation Is to Apprehend the Exact Thought of the Author

What we think a Scripture statement means today is not nearly as important as determining what it meant to the one who uttered or wrote it, and how it was understood in the minds of his hearers or readers. When we see in John 10:36 that Jesus said, "I am the Son of God," we can argue forever as to exactly what He meant by the title, "Son of God." But it is instantly settled for us when we observe that the Jews took up stones and said: "For a good work we stone Thee not; but for blasphemy, and because that Thou, being a man, makest Thyself God!" They certainly knew in that day what He meant far better than we, who peer into the past from twenty centuries away, are likely to understand it. So plain were His words to them that they instantly charged Him with blasphemy worthy of death, and He made no slightest effort to correct them.

So we come to our question again: "Whose interpretation is right, anyhow?" And the answer is: "The one which follows the rules of interpretation, taking words in their common, plain meaning; understanding them in the light of their usage; relating sentences to their contexts; and attempting to find the exact thought of the original author." No one has the right merely to give his opinion of the meaning of Scripture. It is possible to know with assurance and conviction exactly what was intended to be said. That is the right interpretation. All others are false.

The holy Saviour felt what sin was when He drank the cup and bore sin for us. If we do not feel what sin is in God's sight, we have not at all entered into the mind of Christ.

It was the will of the Lord that the Eleven should not be arrested with Him, and such was His command.

JESUS WENT FORTH

by NORTHCOTE DECK*

MATTHEW, in recording the Saviour's last days on earth, states that after the so-called triumphant entry, Christ "went out of the city to Bethany, and lodged there." But from then on, Luke seems to indicate that that was the last night, during His earthly life, when He slept under a roof. For he states of the days following the entry, "in the day time He was teaching in the temple, and at night He went out and abode in the mount . . . of Olives" (Lk. 21:37) implying no house or lodging. A more literal translation renders this: "by night, going out, He remained abroad on the mountain." And John records of the garden there: "Jesus oftentimes resorted thither," "as He was wont" (Luke). This would imply that this had often been His custom when in Jerusalem, even before the last week.

What sacred memories, then, that garden must have held for the disciples in after days, where they had companied with Him so often and slept of nights! It must have become almost more sacred than the upper room where, insofar as we know, they had spent one evening before His death. Surely it must have been loaned to Him by some other "good man," like the one who lent Him the upper room. And Judas must have spent many hours there with the Eleven in this garden of sacred intimacy. How dared he invade its sanctity and choose it as the place of his base betrayal.

Christ evidently kept Judas in ignorance of the locality of the upper room. They must not be interrupted by an arrest while He instituted the Supper and gave His closing

*Dr. Deck, a medical missionary to the Solomon Islands for a number of years, lives now in Toronto and is actively engaged in Bible conference ministry.

discourses. But, the evening over, there was now no time to lose, for within twenty-hours He had to die upon the cross to fulfil the type of the passover lamb. So now, He carefully goes where Judas "who knew the place," will look for Him first.

John, in his Gospel that sets Christ forth as the Son of God, though he was present in the garden, carefully omits many details given by Luke, who pictures Christ as the Son of man. So he makes no mention of the Saviour's desire for human sympathy ("watch with Me") or of the agonizing prayer, or of the angel strengthening Him, and omits even the name Gethsemane, "the oil press." But the place where the last Adam was facing His great sacrificial death John alone calls "a garden," reminding us of the earlier garden of Eden where the first Adam died spiritually. And in striking contrast to Luke, in careful, inspired words, John sets Christ forth as the omnipotent Son of God. This in three aspects: first, His omniscience—Jesus "knowing all things that should come upon Him" (vs. 4); then, in His mercy and tender care for His defenceless disciples—"let these go their way" (vs. 8); but, most of all, in His majesty and complete control of the situation that night.

In John 18:3, Judas seems to have been in charge of the arrest. "Judas then, having received a band of men [a cohort of Roman soldiers] and officers [the temple police]... cometh thither" and, under his guidance, the chief priests (Sadducees) and Pharisees united in seeking the death of the true Melchizedek.

But, as the arresting company nears the place, Christ takes complete charge of the situation. He "went forth" from the garden and challenged the multitude. It seems, from Matthew 26:47, that Judas must at once have given the kiss of betrayal. But the Saviour is not going to be identified by a traitor. So He challenges the combined company with a question: "Whom seek ye?" (The "they" who answered seems to apply to the important captain or chiliarch of verse 12, who was in charge of the soldiers.) Then, though Judas identifies by his kiss the One they seek, the captain seems doubtful if this could be the One they came to arrest, who faces them in this voluntary way. So he

answers: "Jesus the Nazarene [Greek]," a title of reproach in those days.

"Jesus saith unto them 'I AM,'" giving the divine title of endless Being spoken to Moses for announcement to Pharaoh. Christ had several times defined that great "I AM" as "the Bread of life," "the true Vine," and "the Light of the world," and in similar illuminating ways. But this occasion is different. For as soon as He uttered this divine title, there followed such an emanation from Him, of omnipotence and majesty, that the large arresting company of several hundred ("a great multitude," Matthew and Mark,) went backward and fell to the ground in confusion. Had His presence affected their hearts and consciences, as it did their bodies, and had they fallen forward in worship, what a different outlook for them!

Earlier that evening, in the garden, this mighty One "went forward a little, and fell to the ground" (Mark 14:35). But for what a different reason! The compelling force in this event was indeed human sin, but the sins of the "whole world," which were to be laid upon Him as our Sin-Bearer. With the "great multitude" which came to arrest Him, it was because of their own sins. They were supernaturally repelled, and Psalm 40:14 was literally fulfilled: "Let them be ashamed and confounded together that seek after My soul to destroy it; let them be driven backward!" And so it was, literally, that night.

Again He asked them: "Whom seek ye?" For they were so confused and confounded that Christ had to remind them of their purpose and mission, to arrest Him. They replied again: "Jesus the Nazarene." Apparently they could not believe that this mighty One, from whom had emanated such compelling power, could be the gentle Prophet from Galilee whom they had come to arrest. Again came the asseveration of Godhead: "I AM." But this was at once followed by a compelling command: "If therefore ye seek Me, let these go their way." First, He reminded the captain of the troops of the limit of his instructions, which was not to arrest the whole band of disciples, as apparently the priests would have liked him to do. And the command performed was at once obeyed. So, even in this their "hour

and power of darkness," His will was supreme, and His last thought was for His own. How fondly they must have remembered this in after days!

"So they took Jesus and bound Him." Perhaps that is the most impudent and ridiculous act ever recorded of man. They thought to hind the One who has "set a hound" to the waters which they cannot pass over. Yet it is good that John records that they bound Him because He *was* bound—not by their hempen ropes but by His love for us. For He would not escape from them as, humanly speaking, He could at once have done. He would not escape "even the death of the cross," so that He might bring "many sons unto glory."

But before He let them bind His hands, He had effectually bound them! He had bound their will with His inexorable command: "Let these go their way," though their laying hands on the "young man" of Mark 14:51 may well indicate that their intention was to arrest the whole band of disciples and kill the whole movement at its source. Of this young man Mark 14:51, 52, states: "the young men laid hold on him; and he left the linen cloth and fled from them . . ." The word *phrugō* (fled) is rendered in Hebrews 11:34, "escaped the edge of the sword," and that is just what this young man was doing "escaping" arrest.

That, too, is just what the disciples must do. Now of them Mark 14:50 states: "And they all [the disciples] forsook Him and fled." But that is not a just statement of their conduct, and the Revised Version (and Darby's) change this to "they all left Him." We might well complete the sentence "and escaped." For in doing so they were exactly obeying the Saviour's wish, in fact, His command issued to the arresting multitudes. "Let these go their way," they heard Him say, and in obedience they went.

It was essential that they should not be involved in the arrest. Had Peter and John, for instance, been arrested and tried, and then crucified with the Saviour, it would have confused the whole issue, the reason that He was nailed to the cross. He would then have seemed to be dying *with* His two main followers in order to begin a crusade for reform, and not *for* them and other sinners, as was so evident when He was crucified with two malefactors who may never have

met Him before. Even Peter, following "afar off," was needful, so that he should not be captured and tried with His Master.

Then, as John 19:17 tells us, "He went forth" to His crucifixion and atoning death, with the blessed result that "He bore our sins in His Own body on the tree." "Thanks be unto God!"

QUESTION BOX

No. 1478. Oral Roberts and other "faith healers" teach that there is healing of the body in the atonement. Is this so?

If the physical healing of the body of the Christian were a part of the atonement, then we would suppose that the believers of apostolic days would have taught this doctrine and claimed its promise, and that, therefore, there would have been no sickness among them. Yet we find that the Apostle Paul had his "thorn in the flesh," from which malady he thrice sought healing. The Lord did not heal him but said to him: "My grace is sufficient for thee" (I Cor. 12:9).

The apostle instructed Timothy to take a little wine for his stomach's sake and his "often infirmities" (I Tim. 5:23); and he spoke of the illness of Trophimus, whom he "left at Miletum sick" (II Tim. 4:20). Epaphroditus, the messenger who carried the gift of the Philippian church to Paul, became ill and "was nigh unto death" for the work of Christ (Phil. 2:30).

Of course the Lord can heal bodily ills and frequently does so. However, the New Testament does not teach that the healing of the body in this age is included in the atoning work of Christ. There are sufferings in this present time, physical sufferings, and we, "which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

No. 1479. In Hebrews we are told that there are two immutable things in which it is impossible for God to lie. What are they?

God is truth and cannot lie about anything. There are, however, "two immutable things in which," it is written, "it was impossible for God to lie" (Heb. 6:18). These two things are (1) God's promise to Abram; and (2) His oath made to Abraham (vs. 17).

In Genesis 17:1-8, 15, 16 it is recorded that God promised Abram that He would multiply his seed exceedingly, that He would give him a son. The land wherein Abram was then a stranger would be given to him and his seed after him. That was God's promise.

In Genesis 22:16-18 it is told how God, in response to Abraham's faith in offering his son, Isaac, said to the patriarch: "By Myself have I sworn, saith the Lord, for because thou has done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee

... and in thy seed shall all nations of the earth be blessed." That was God's oath.

God cannot lie. These two promises made to Abraham were as sure as His Word is always sure. What a strong consolation this is to those who have fled for refuge to lay hold upon the hope that is set before us, which is an anchor for our souls (Heb. 6:18, 19).

No. 1480. About Christians worshipping on Sunday—is there any place in the Bible where Jesus worshipped on Sunday? Why then do we worship on Sunday instead of the Sabbath?

The direct answer to the first question is: "No." Our Lord worshipped God every day. He also worked every day, even on the Sabbath (to the consternation of His enemies). Not only is there no place in the New Testament where we are told that the Lord Jesus Christ worshipped on Sunday, but there is no place either where Christians are instructed to worship on Sunday.

Here is what is told us, however. "Upon the first day of the week (that is, Sunday), when the disciples came together to break bread (to commemorate the Lord's death, which is worship), Paul preached unto them" (Acts 20:7). Furthermore, there is every indication in the New Testament that, after the resurrection and ascension of our Lord, His followers met for worship on the "the first day of the week" (I Cor. 16:2).

Inasmuch as the observance of the Sabbath was a symbol to Israel that that nation composed God's peculiar people and were under the Law; inasmuch as today believers in Christ are dead to the Law but alive unto God in Christ; and inasmuch as a new age, the dispensation of grace, was introduced by the resurrection of our Lord upon the first day of the week, the Christian church generally observes the first day of the week, Sunday, as the Lord's day, the day when we gather together to worship Him as an assembly of His people.

No. 1481. Has any Bible teacher scriptural authority to state that a divorced person commits no sin in marrying another person while the former husband or wife is still living?

In all the New Testament references about marriage the only possible exception to the marriage relationship being unbreakable is found in the words of the Lord Jesus Christ, recorded in two places in Matthew, chapters 5 and 19. We quote one of the references: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). There is no excuse for divorce, it is evident, except unfaithfulness on the part of one of the married couple. The second clause of the verse cited gives clear indication that he (or she) who marries the guilty party of such a divorce is himself (or herself) guilty of adultery. But what about the injured party?

There would seem to be little reason for divorce except to allow the injured party to re-marry. It is quite true that in Romans we are told: "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband

be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:2, 3). Here it is clear that as long as one party is living the other party is not free to marry. But in the case of divorce (on the only permitted ground), the innocent party can no longer be called the husband (or wife).

The most liberal consideration of the matter possible will interpret the Scriptures to teach, (1) that divorce is allowed on the ground of unfaithfulness, and (2) that the very fact that divorce is permitted on that one ground implies that the innocent party (only) may re-marry. The writer would add, however, that it is far wiser, especially for Christian leaders, to refrain from re-marriage even if they consider their divorces approved on scriptural ground. We are called upon to bear many trials for Christ's sake. Is it too much to deny self in the matter of marital relationships for His name and glory?

No. 1482. In the account of the flood in Genesis, it says that the waters prevailed fifteen cubits upwards, and the mountains were covered. A cubit is only about eighteen inches! Fifteen times eighteen makes 270 inches, which is approximately twenty-two and one-half feet. How then could the waters of the flood have covered the mountains?

The record of the flood is given in Genesis 7. Four verses tell of the movement of the waters: "And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered" (vs. 17-20).

The answer to the question raised may be found by a careful analysis of this description: (1) "the waters increased, and bare up the ark, and it was lift above the earth"; (2) "the waters prevailed, and were increased greatly upon the earth"; (3) "the waters prevailed exceedingly upon the earth; and all the high hills . . . were covered; and (4) "fifteen cubits upward did the waters prevail; and the mountains were covered."

Fifteen cubits was the depth of the waters above the top of the mountains.

If we were wholly obedient to our Lord's command to be witnesses unto Him to the uttermost part of the earth, pursuing the God-appointed task with the zeal that we ought to exercise, this generation would not pass without the message of the cross—salvation by divine grace through faith in Christ's finished work there—reaching the ears of every living person.

If you want to know what love is, do not look into your own heart to find it. Look into the heart of God in Christ and you will not be disappointed.

The Canon Law, and the morals and ethics of the Roman Catholic Church give ample reason to reject Rome's teachings.

WHY I AM NOT A ROMAN CATHOLIC

by GEORGE H. SLAVIN*

(Concluded from April issue)

3. We Disagree with Roman Catholic Canon Laws

CHURCH government is necessary for order and discipline, and it is not against the exercise of this that we object. It is against Canon Laws that oppose the teaching of God's Word. The following may illustrate:

(a). *Fasting of meat on Fridays*

This is not to deny the worth of fasting. Fasting is a privilege for all of God's people. But *The Question Box* (p. 440)† says: "The mere eating of meat is not sinful . . . but to eat meat in defiance of a law of God's Church is a grievous sin of disobedience to a divine society, which prescribes it for our spiritual good . . ."

Over against this we hold that fasting is voluntary and personal.

(b). *Celibacy of priests*

In defense of this Canon Law, which is obligatory, *The Question Box* (p. 317) says: "Clerical celibacy is not a divine law, but a Church law, dating only from the fourth century.

* Mr. Slavin, the author of this article, which has appeared in two instalments, is the pastor of Faith Community Church, Roslyn, Pa., a suburb of Philadelphia.

† A Roman Catholic publication mentioned in the first instalment.

It does not depend upon precedent; it is founded on the Church's estimate of the more perfect following of Christ by her clergy . . ."

Voluntary celibacy is the privilege of every believer, but when this is made a condition of service, intimating that those married cannot serve, it does despite to the Scriptures. Both Old and New Testaments reveal God's blessing upon His servants that were married. Moses, Aaron, David, Peter—all these entered into matrimony and served the Lord. I Corinthians 7:8, 9 reads: "I say therefore unto the unmarried and widows. It is good for them if they abide even as I, but if they cannot contain, let them marry, for it is better to marry than to burn (i.e., in passion)." Also verse 28 reads: "If thou marry, thou hast not sinned."

(c). *Marriage*

The Roman Catholic Church teaches that no marriage of a Roman Catholic is valid unless it be performed by a priest of the Church. A recent experience may help to clarify our difference with them in this matter.

The girl was a Roman Catholic, her husband an unconverted Protestant. They had been married by a justice of the peace and had two boys, one seven and the other five. The wife decided to have the older boy confirmed. She attended confession and was told by the priest that she was not married, that she was living in adultery and her children were illegitimate. Deeply troubled, she returned home to ask that her husband consent to their being remarried by a priest. He refused. The writer was called in, along with a Roman Catholic priest, to give counsel, for the home was in danger of splitting. We met the same evening. The priest was a gentleman and it was obvious he was there to help if possible. We talked of many things, but the point of issue was: "Was this couple married or not?" I claimed they were. The priest said they were not. I finally asked the priest: "Do you know of any place in your Bible that states this couple is not married?"

He replied: "No, I do not. But Canon Law of the Roman Catholic Church does. I am a priest of that Church and

have taken an oath of obedience. To the church, therefore, this girl is not married."

I turned to the girl and said, "Mrs. the decision rests with you. The Word of God says you are married and your children legitimate. Your church, by its traditional law, says you are not married and your children are illegitimate. You are in the same position as the Apostle Peter. His church denounced the Lord Jesus as an imposter and blasphemer. Peter's Bible revealed Jesus as the Messiah and the Son of God. Peter obeyed the Scriptures even at the cost of threats and whippings. Later Peter was imprisoned for his decision. Now what decision will you make?"

The girl looked from one to the other. Her face showed the inward struggle. Both the priest and I waited. Her decision would end the interview. She finally spoke: "I will do whatever my priest says."

I left, urging them to read the Word of God together. Later I was told she left her husband until he would give his consent to their being married by a priest and to signing a statement that the children would be brought up in the Roman Catholic faith. One admires the girl's faithfulness to her church; one deplores her decision for tradition over against the Word of God.

4. We Disagree with Roman Catholic Morals and Ethics

This again is not to say all Roman Catholic morals and ethics are wrong. Our standard is the Scriptures. It is with this measuring rod that we examine the following and find them wanting.

In a book titled *Moral Guidance*, by Edwin F. Healy, a textbook in principles of conduct for colleges and universities, the following postulates of moral guidance are set forth: (1) God exists and is the rewarder of good and the punisher of evil. (2) God created man and all things. (3) Man has an immortal soul and a free will. (4) Holy Scripture is the Word of God. (5) Christ is God. (6) The Catholic Church is the true Church of Christ. (7) The pope of Rome, when speaking *ex cathedra*, is infallible. (8) The principles of general ethics and special ethics as enunciated by Catholic authorities are to be accepted.

It is obvious we disagree with the last three postulates set forth. We have taken three examples from the book for examination.

(a). *Mental Reservation*

On page 246 it reads: "One is never justified in telling a lie. Still at times one is obliged in conscience to veil the truth, for there are secrets to be guarded and detractions to be avoided. A licit means of guarding the truth is by broad mental reservation or restriction. Example. If asked by a customs official, 'Anything to declare?' I may answer 'No,' even though I have several thousand dollars worth of taxable articles. My answer means: 'I have no dutiable goods that I wish to reveal for taxation. It may be that I actually have such goods on my person. I need not expose them to your view. It is your duty to discover them.' In acting thus, however, one must beware of scandal."

Another example is given, Example 7. "If a suspicious husband asks his wife whether or not she has committed adultery, she may licitly answer, 'No,' even though she has actually sinned thus many times. Her answer really means, 'No, I have committed no crime of adultery that I must reveal.' The question is rightly aimed only at knowledge that is not secret, and so the wife may reply accordingly."

(b). *Taking another's goods in extreme need*

Page 220 states: "The mere act of taking goods that belong to another is not sinful. It is sinful only when the property is taken without the owner's reasonable consent. If I am in extreme need, and I take what I need to tide me over that emergency, my action would be licit, even though the owner actually refuses to give up what is needed. Example—X, who is starving and unable to get work or help, secretly takes food from Z's home. X commits no sin."

(c). *Occult compensation*

Page 222 reads: "At times one is unable to collect money that is due him in strict justice . . . What can be done in such circumstances? Occult Compensation (secret appropriation) may then be employed." After prudent warnings

that one must be sure of his ground in using this means, Mr. Healy warns servants and other employees of concluding that the wages paid them are unjust and that they may use occult compensation. If they do decide to use it they must be sure (1) the wages given are certainly less than what strict justice requires; (2) the employer could pay more and still remain in business; and (3) the employee's work is necessary or very useful; i.e., he has not been hired out of pure charity.

All three of the ethics mentioned above have no support in Scripture. The moral law cries out against such practices with: "Thou shalt not bear false witness; Thou shalt not covet; Thou shalt not steal." In Matt. 20:1-16, the Lord Jesus taught the parable of the laborers in the vineyard. Some were hired for all day, some for only an hour. They all received the same wage. Those who worked all day complained that they should have received more. The Roman Catholic ethic would have no doubt allowed them occult compensation. Our Lord, however, taught: "Friend, I do thee no wrong; didst thou not agree with me for a penny? Take that thine is and go thy way. . . . Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?"

Conclusion

We have attempted to answer in two articles the question, "Why I am not a Roman Catholic?" Much has been left unsaid. There are positive reasons to be given that hold the Protestant believer to his faith. He does not find them in Roman Catholicism. Here are three of them: the assurance of salvation, the practical study and use of the Scriptures, fellowship with the people of God. These and many more are the inheritance of the believer in the Lord Jesus Christ.

It would be prejudice to say that Roman Catholicism is wholly uncommendable. One cannot but admire her strength, her unity, her adherence to orthodoxy. But the latter is obscured by extraneous doctrines and these unsupported by Scripture. The Dean of Chichester, in the *Church Times*, Sept. 29, 1950, writes:

For many centuries those who accepted the papacy did so because they saw in the solidity of that institution, and in its challenging witness to supernatural religion, a great defence

and support of the Catholic faith. The faith came first, while the Pope was venerated as a bulwark of the faith. In the last hundred and fifty years a subtle change has taken place. The Pope has become, by inference, the first article of faith, including all others. The Creeds, it would seem, are to be believed because the Pope says so. What then happens? There is no limit to the number of articles, however devoid of historical support, which might be imposed as *de fide*.

The Protestant is not without criticism. Mr. Graham, in *Catholicism and the World Today* (p. 211), says:

The fatal weakness in the Protestant case is its refusal to consider seriously the problem of God's authority. Protestations of submission to the Word of God as it is in the Bible, however eloquent and sincere, can provide no answer to the charge that, on this view, the ultimate court of appeal is in fact the individual's private judgment.

We do not disagree with the charge except to add that it is the individual's private judgment, but led and taught by the Holy Spirit, with the individual responsible before God.

When, however, the Roman Catholic points to where this premise has led us, to the many sects, isms, denominations, independent groups, free-lancers, etc., each claiming to interpret the Word aright, we are silent. There can be no defence on our part of carnality, schism, pride, or refusal to bend to any authority.

It may be hard for us to understand how any Roman Catholic who is true and obedient to his church can really be saved, if that obedience conflicts with the Word of God. It may be equally as hard for the Roman Catholic to understand how the Protestant, who holds the Bible as his final court of appeal, is so separate from his brethren when that Bible speaks of "one body in Christ."

Of this we are convicted—that within the Roman Catholic Church, inconsistent as it may seem to us, there are those who love the Lord Jesus Christ in sincerity and truth. For all others, Roman Catholic and Protestant without Christ, we cry with Paul: "Brethren, my heart's desire and prayer to God is . . . that they might be saved."

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

An inactive or disobedient Christian is of no more use to Christ, the Head of the body, than a paralyzed hand is to the physical man.

THE CHRISTIAN LIFE (9)

by THE EDITOR

FOR by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Corinthians 12:13).

There is common misunderstanding concerning the fact that all Christians are members of one body. Not only is this fact established in the citation above but it is further denoted in such passages as I Corinthians 10:17, Ephesians 4:4, etc. That body is the Church, the true Church, of which Christ is the Head (Col. 1:18).

Now there are many members of a physical body; for example, the head, the hands, and the feet. Just so are there many members of the body of Christ. Yet they still compose but one body (I Cor. 12:14, 20), and each member has its place.

We Christians shall not ask, I think, when we meet one another in heaven: "Are you a Baptist? Are you a Methodist? Or an Episcopalian? Or of the Brethren? Or a Presbyterian?" No! For we shall recognize then what many are not aware of now—that there is but one body, the Church. Not everyone that belongs to a local church is a member of this true Church. Yet doubtless, in every denomination and sect, Roman Catholic as well as Protestant, there are *some* who belong to the true Church, the body of Christ. Some of them may be untaught or confused, but *all* who have put their trust in the Lord Jesus Christ as the Son of God and their personal Saviour, are saved and are members of the "one body."

In view of this, what are we to do?

First, we are to be submissive to the Head of the body, Christ. Each member of the body has its place and purpose, and when we, as individual Christians, do not function properly, we are of no more use to the Lord than a paralyzed hand is to a physical body.

Second, because all of us are members of one body, we are to honor one another, realizing that God has set each of us in our place, as it has pleased Him.

Third, there is to be no division among us (1 Cor. 12:25), for this is not a good testimony to Christ. It is true that some members of the body worship in one form and some in another, and there are different systems of church government and ministry—but no division.

Fourth, we are to love one another. How do men know, how do you yourself know that you are a Christian? Because you are a member of such-and-such a church? Because you teach a Sunday school class? No! "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

Let us "covet earnestly the best gifts" and serve the Lord faithfully day by day, in His strength and to His glory.

Johnny Appleseed

About one hundred and fifty years ago a stranger appeared, one April morning, in the town of Licking Spring, Ohio. He had come from Massachusetts by way of Pittsburgh, and his activities in Licking Spring were as extraordinary as his gait appearance. He was a young man, twenty-six years of age, and his name was Jonathan Chapman. Instead of staking off a piece of land for himself, as might have been expected, he found a clearing, opened a burlap bag and planted the whole bagful of seeds in the ground, built a fence around the plot, and departed from Licking Spring as silently and unobtrusively as he had entered it. Throughout various other towns and hamlets in Ohio, Indiana, and Michigan, Jonathan Chapman did the same thing.

Thus began the historical seed-sowing of one who has become a legendary figure—"Johnny Appleseed." In his home in Massachusetts he had heard that what few apple trees there were in the Midwest had died or were dying, and he set out to replenish the soil. His voluntary and wholly gracious planting of apple seeds has brought food to many bodies, gain to many lives, and beauty to many localities.

The world needs men and women who will be what we might call "spiritual Johnny Appleseeds." For all over this earth there are those who are dying in their sins. There is a seed that will give them life—food for their souls, gain for eternity, and beauty for ashes. It is the seed of the Word of God. Today we, who are the Lord's, be faithful in sowing that seed wherever we may be. For "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

Long ages ago God had us in His thoughts. And to us He has revealed more than He made known to the great prophets of old. They ministered to us, however, and we ought to be familiar with their writings.

THE PROPHETS

by GORDON CHILVERS*

GOD never takes His hand off the control of the world. His purposes are going forward however contrary the plans of men may be. God has revealed His plans in His revelation and we see God's activity as we compare the revelation to us with history.

The prophets were God's messengers who received messages and proclaimed them to all mankind. They became the mediators between God and man, for communicating all knowledge from God to man. They foretold events which would take place and forthtold God's will for the people.

The prophets have "inquired and searched diligently" (I Pet. 1:10). The figure is taken from the action of the miner as he breaks through the earth and bores through the rock to get the precious ore. He examines every piece of rock to see if it contains any of the valuable metal. So the prophets took a great interest in their own documents so that they might be able to grasp more of this priceless truth. Habakkuk was anxious to understand his own visions and writings. He said: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved" (2:1). Daniel also thirsted for knowledge. An angel said to him: "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard" (10:12). Daniel's anxiety to appreciate the significance of the vision which he had received was so great that it caused

*Mr. Chilvers is a long-time reader of Our Hope who lives in Norwich, England. He has written for us before.

him much anguish and sorrow. Said he: "I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this" (7:15, 16).

It seems that they studied one another's writings to see whether they would throw any light upon the subject. When Daniel tells us that he knew the length of Israel's captivity (9:2), it was by a study of Jeremiah's prophecy (25:12). Often they appear to have quoted from each other. Isaiah says: "Mine house shall be called an house of prayer for all people" (56:7). Jeremiah, writing a hundred years later, asks: "Is this house, which is called by my name, become a den of robbers in your eyes" (7:11).

The prophets are seen "searching what or what manner of time" the events which they revealed would take place. When was Christ to suffer for sin? When would He receive the glory due to His holy name? It seems that Daniel alone knew the time when the sufferings of Christ would take place: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy" (9:24).

Since the prophets were unable to find out when the suffering and glory of Messiah would take place, what would be the events about that time? What would be the sign that they were coming to pass?

We know very well the manner of time when these things took place. It was one of the darkest periods Israel ever knew. They had had no prophet for 400 years. Ever since prophets began to function, they had never been without one for so long. Malachi had closed the roll of prophetic utterance and Israel now waited for the successor. John the Baptist had appeared and announced the coming of the Messiah. These prophets searched with the light of their candles and were anxious to understand. What a rebuke this is to us with our searchlights of the further unfolding of the Holy Spirit, and yet our lack of desire to study the glories of Christ that will surely come! While the prophets received the little by hard searching, much more has been made plain

to us. If they searched so diligently, how important must the subject be! How vital to us today!

"The Spirit of Christ which was in them" gave them the revelation. Peter, in his second epistle, connects the writings of the prophets with the activity of the Holy Spirit in a way that shows that He was responsible for their words. "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20). That is, they were borne along by the Holy Spirit, completely guided by Him. As He revealed, so they spoke. They were not dependent upon their own knowledge but upon the wisdom of the Spirit of God. The Old Testament prophecies were born in heaven. The men (truly men) spoke, but the words they spoke were the Words of God. As David said: "The Spirit of the Lord spake by me, and His Word was in my tongue" (II Sam. 23:2). Dean Vaughen has written: "Men spake and while they spake they were men still, but they spake from God and what they said from Him was truth and nothing but truth, and in it thus spoken was the very light of my life."

What was it to which the Spirit testified beforehand? "The sufferings of Christ!" They spoke of His humiliation in taking upon Himself the form of a servant; His many combats with Satan; and His being misunderstood by His intimate followers. Even the apostles did not understand why He needed to suffer. There were the threats of the Jews and their attempts to take His life, and finally their committing of Him to the Romans to be executed. There was the agony in the garden. There were trials before Annas, Caiaphas, Pilate, and Herod. Then there was the agony of the cross, where the greatest of Christ's sufferings took place—the temporary hiding of God's face. The sufferings of Christ were the stumbling-block to the Jews. They could not see why the Messiah should suffer. They thought of Him only as a King; but He was, in fact, born as a Babe of a poor family. They said: "We have heard out of the law that Christ abideth for ever" (John 12:34). Yet the prophets, Isaiah and David in particular, had foretold His sufferings. Then the Holy Spirit foretold "the glory that should follow." The order is definite; it is always suffering first

and then glory. Zechariah speaks of Christ's glory in the millennial day (14:9): "The Lord shall be king over all the earth: in that day there shall be one Lord, and His name one." Daniel, too, speaks of Christ's glory: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven . . . And there was given Him dominion, and glory, and a kingdom, that all people, 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" (7:13, 14). There was a measure of glory at the transfiguration, at the resurrection, and at the ascension; but the true and full glory is yet to be. He is now seated in glory and is coming back with the glory of the Father and the glory of His holy angels.

To the prophets it seemed that the glory would immediately follow the suffering but to us, who are nearer the glory, it is clear that the mountains which at the distance appear to touch each other are actually miles apart. In fact, 2,000 years separate the millennial glories from the sufferings of Christ.

In Psalm 22 we get details of Christ's sufferings and glory. Two-thirds of the Psalm deal with the sufferings and one-third with the glory. The Psalm starts with prayer to God offered by the Lord when on the cross: "My God, My God, why hast Thou forsaken Me?" The sufferings of the various parts of the body are then described: "I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels. My strength is dried up like a potsherd; and My tongue cleaveth to My jaws. They pierced My hands and My feet; I may tell all My bones, they look and stare upon Me." Even His garments were divided by lot. The sufferings are described until we reach the words: "Save Me from the lion's mouth." There is the triumphant cry: "Thou hast heard Me from the horns of the unicorns." Christ then attributes the glory to the God who had delivered Him.

With Isaiah's prophecy, chapter 53, the first nine verses describe the sufferings of God's righteous Servant. Verse 10 describes the reward: "He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." His sufferings will result in salvation for others, and this will bring Him

satisfaction. "He shall see of the travail of His soul and shall be satisfied." Then in verse 12 the final glory is revealed: "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong."

"Unto whom it was revealed, that not unto themselves" but to others the prophets ministered. They found that the fulfilment of the prophecies was not in their own day. Daniel learned that many of his prophecies did not relate to the immediate future but to the close of the age. "The vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end (Daniel 8:26; 12:4, 9).

In the course of Christ's parables He made the following significant statement: "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them (Matt. 13:17). The prophets "prophesied of the grace that should come unto you." The mystery of the Church, that Gentiles as well as Jews should together form the body of Christ, was never revealed to the prophets but was always kept secret. It was of us that they spoke. Ages ago God had us in His thoughts. What an encouragement this is to our faith! How great is our privilege! We receive without difficulty the blessings about which the prophets desired just to know. They inquired and searched; we have fuller knowledge. How great are the blessings of this dispensation! The Holy Spirit came to the Old Testament prophets and departed again. The Holy Spirit came at Pentecost and abides with us. How much greater is our knowledge, for this same Holy Spirit knows the deep things of God and came for the express purpose of leading us into all truth. These prophets ministered to us.

Seeing that the prophets spoke the words given by the Holy Spirit and that they spoke of blessings which we have received, their writings are vital to us. As God did so much to make His will known through the prophets, we ought never to neglect them.

The Lamb is all the glory in Immanuel's land.

THE GLORY OF CHRIST

by KENNETH O. BOUTON*

Glory has been defined as excellence displayed. It is rightfully God's and He will not give it to another. Paul said that he would glory in his infirmities (II Cor. 11:30; 12:9) and in the cross of our Lord Jesus Christ (Gal. 6:14) but not in himself nor his achievements. It is written: "He that glorieth, let him glory in the Lord" (I Cor. 1:31).

When we consider Christ, we shall find in Him at least a five-fold glory: (1) His essential glory, or His Deity; (2) His moral glory, evidenced in His perfect manhood; (3) His personal glory, in His character; (4) His official glory, as Messiah; and (5) His acquired glory, by the cross (John 17:5; Phil. 2:8-11; Heb. 12:2).

It is the will of God that the glory which is His and His eternal Son's should be: (1) *seen* by His blood-bought children; (2) *shared* with them; (3) and *shown* to others through them.

If we go back into the Old Testament, to Exodus 33, we shall understand the requirement for seeing God's glory. Moses, in speaking to the Lord, said, "Show me Thy way that I may know Thee" (vs. 13); and, "Show me Thy glory" (vs. 18). He desired to see the fulness, the excellence of God. The Lord, in replying, marked out four conditions necessary to fulfil the request:

(1) Moses must be in a "place by Him" (vs. 21). Praise God that there is a place by Him for each one of us.

(2) Moses must stand upon "the rock" (vs. 21 R. V.). This represents for us our blessed Christ, who is said to be "the Rock which followed Israel" (I Cor. 10:4).

*Mr. Bouton, one of our regular contributors and book reviewers, is the pastor of the First Baptist Church, Elmhurst, Ill.

(3) This rock was to be cleft and, in the cleft, Moses was to be placed by God (vs. 22). We sing, "Rock of Ages cleft for me, let me hide myself in Thee."

And (4), God was to cover Moses there with His hand (vs. 22). The Lord Jesus said of those who are His: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28; cf. Col. 3:3).

On Moses's part, the one thing above all else required was faith. It is so with us. In John 11:40, the Lord Jesus, standing at the tomb of Lazarus, said to Martha: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God."

This glory of God which is seen by faith is to be shared by God's children throughout eternity. In John 17, which could be called "The Glory Chapter," the Lord Jesus Christ prays to the Father about glory. Notice the order and the thought, as developed: (1) the request—"glorify Thy Son" (vs. 1); (2) the reason—"that Thy Son also may glorify Thee" (vs. 1); (3) the right—"glorify thou Me with Thine Own Self with the glory which I had with Thee before the world was" (vs. 5); (4) the revelation—"and all Mine are Thine, and Thine are Mine; and I am glorified in them" (vs. 10); and (5) the result—"and the glory which Thou gavest Me I have given them (vs. 22) and again: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory" (vs. 24). We sing for joy with the hymn-writer, "When by His grace I shall look on His face, that will be glory, be glory for me."

There is still another aspect of God's glory in Christ which we need to consider; that is, it is to be displayed by us. There are four verses which I would call to your attention: "That we should be to the praise of His glory, who first trusted in Christ" (Eph. 1:12); "that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man" (Eph. 3:16); "but we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (II Cor. 3:18 R.V.); and, "but ye are . . . a people for God's own possession, that

ye may show forth the excellencies of Him who called you out of darkness into His marvelous light" (I Pet. 2:9 R.V.).

Many seek for personal gain but few for God's glory. As one saint of God suggested: "There are those who do not bring disgrace on the Father's name, but neither do they bring joy to the Father's heart."

Let me conclude with a stanza from the hymn, "The Sands of Time," by Anne Ross Cousin:

The Bride eyes not her garment, but her dear Bridegroom's face;
I will not gaze at glory, but on my King of Grace,
Not at the crown He giveth, but on His pierced hand,
The Lamb is all the glory of Immanuel's land.

Salvation is Free, But Testimony Is Expensive

In a very large corporation in the eastern part of the United States were worked a young Christian whose life so radiated Christ that he bore a strong testimony to Him and was an influence for good among all who knew him. The president of the company called this young man to him one day and, addressing him by name, said: "I have been tremendously impressed by your Christian life and your benign influence in our factory. Although I am the head of this corporation, I would give everything in the world if I could emulate you in this respect. Tell me the secret of your life."

"What you would give," the young man replied, "is exactly what it has cost me—the whole world."

The Christian life is Christ living His life in us. The world is at enmity with Him. Therefore, if we would have Him live out His life through us, the world must be given up; we must be crucified to the world and all its attractions, and it must be crucified to us in our day by day experience. Galatians 6:14 must be a practical reality to us.

The forgiveness of sins is not simply the promise of a future blessing; it is the experience and enjoyment of a present good.

To command is law; to beseech is grace. The best way to teach Christians the importance of a godly life is to entreat them and pray for them.

EPHESIANS

by **LEHMAN STRAUSS***

PART II

(Chapters 4-6)

II. The Conduct and Duty of the Church—Chapters 4-6.

A. The Christian Is to Walk Characteristically (4:1-16).

1. The Christian Walk Preserves Unity (4:1-6).
2. The Christian Walk Promotes Usefulness (4:7-16).

B. The Christian Is to Walk Consistently (4:17-5:14).

1. The Consistent Walk Is in Separation (4:17-32).
2. The Consistent Walk Is in Love (5:1-7).
3. The Consistent Walk Is in Light (5:8-14).

C. The Christian Is to Walk Carefully (5:15-6:9).

1. The Careful Walk Is in Sagacity (5:15-21).
2. The Careful Walk Is in Submissiveness (5:22-6:9).
 - a. The Husband-Wife Relationship (5:22-33).
 - b. The Parent-Child Relationship (6:1-4).
 - c. The Servant-Master Relationship (6:5-9).

D. The Christian Is to War Courageously (6:10-21).

1. The Encounter (6:10-13).
2. The Equipment (6:14-20).

E. The Closing Remarks (6:21-24).

*Dr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., author and Bible conference speaker, is one of the staff of regular contributors to **OUR HOPE**.

II. The Conduct and Duty of the Church (Chapters 4-6)

Chapter 4

In the study so far, we have finished the first half of this great epistle with its clear and blessed revelation of the calling and design of the Church. We have learned something of how God planned the Church before the foundation of the world, how that, in the fulness of time, the Son of God purchased it with His own blood, and finally, how the Holy Spirit came as the deposit, or pledge, that the whole transaction will be satisfactorily completed.

The first part of the epistle is doctrinal. The fact of God's love to us ere we were ever born is propounded. The great doctrines of salvation are set forth in the first three chapters. Now Paul is ready to enumerate the duties of the Christian.

Proper conduct springs from a correct understanding of one's calling; duty springs from doctrine. Dr. N. B. Harrison writes: "To harangue people into better living is one thing; to root our appeal in a relationship we sustain to Christ through the eternal purposes of grace is quite another." A babe in Christ must lay bold of some God-given revelation as to the dignity of his calling before he will lay hold of his duty as a Christian.

This order we expect in Paul's epistles: it is typical of his writings. He teaches doctrine before deportment, calling before conduct, wealth before walk, position before practice, revelation before responsibility. The believer, having realized his high calling, is now ready to be led into a life of holy conduct. If you believe in doctrinal Christianity, you will desire practical Christianity. If your heart said, "Amen" (3:21), to the doctrine, you will yield as readily to the deportment. The way God sees us in Christ in the heavens is the way men should see us in action on the earth.

Two great truths stand out in this part of the epistle: the believer's *walk*, and the believer's *warfare*. The teaching deals at length with these two thoughts, referred to by some as conduct and conflict. The larger part of the last three chapters has to do with the former (4:1-6:9).

A. The Christian Is to Walk Characteristically (4:1-16)

Certain distinguishing traits or character marks mark the believer in Christ. Having set forth the believer's position doctrinally, Paul now calls upon him to prove the reality of his calling through right conduct: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (4:1).

The "therefore's" of Paul are significant. Here the "therefore" stands as a signboard to tell us that there is no divorce-ment of Christian doctrine from Christian duty. Wherever there is faith, there will works be found also.

For the second time Paul mentions the fact that he is "the prisoner of the Lord" (see 3:1). This is not a plea for sympathy. The man who was about to expound the walk and warfare of the believer knew whereof he spoke. It was for their sakes that he was made a prisoner; and if his bonds did anything at all, they added dignity to his position. True he was the prisoner of the Roman state, but more exactly he was "the prisoner of the Lord."

On the ground of the believer's calling, Paul would "beseech" him—not scold or command. Doubtless the Ephesians were touched by such an earnest entreaty from one who was suffering for their sakes. While his bondage was permitted by Christ, it was the direct result of his having preached Christ's Gospel to them, as well as to others. These "beseechings" were not human commands but divine compulsions. Having received the authority of apostleship from God, Paul had a right to command, but he had a heart to beseech. To command is law; to beseech is grace. Elsewhere Paul wrote: "Wherefore, though I might be much bold in Christ to enjoin [command] thee that which is convenient, yet for love's sake I rather beseech thee . . ." (Phile. vs. 8-10). This humble servant of God chose to entreat them, to desire God's best for them, to pray for them.

Paul besought them to walk worthy of the vocation wherewith they were called. One's vocation is one's calling. Paul is saying: "I entreat you to live your life worthy of the call you have received." The saint's calling is described in Scripture as high (Phil. 3:14), holy (II Tim. 1:9), and heavenly (Heb. 3:1). Recipients of God's mercies, resulting in a

miraculous change in heart, should deport themselves consistent with their high position. Beware lest the term "walk" lose its meaning to you. I know that it is a familiar figure of speech. But do not forget that it suggests a course of life; hence we have here solemn exhortations to live in obedience to God's Word lest the steps we take create false impressions in men's minds regarding the Christian life.

(To be continued, D. V.)

BREAD CAST UPON THE WATERS

SELECTED by J. A. BOFFIN

Believing in Christ, we are taken out from the terrible pit and the miry clay. There is no more death, and no more wrath for us. We are risen with Christ and our feet are planted upon the Rock, our goings are established.

What think ye of Christ? All turns upon this. Do you believe on the Son of God? "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). Every soul is obliged to face the Person of the Son of God, the Lord Jesus Christ, and it becomes an urgent, all-absorbing, eternal question which must be settled: "What think ye of Christ?"

Let Christ be the master of your thoughts. Plan nothing without His consent. Meditate nothing without His Holy Spirit. Lose all your own wisdom in His will.

The Father's character is outraged by the ill-conduct of those who are of His family, and His heart is grieved in the same proportion. His provision of atonement for it cannot make it less hateful in His sight. The cross has revealed sin in all its abyss of horror.

Not until we realize and acknowledge our total ruin through sin shall we accept God's free and great salvation through the redemption which is in Christ Jesus. This may be a very old-fashioned truth, but it is the only truth there is about it. Only the blood of Christ can save.

Were the scribes and Pharisees alone in their guilt of cleaning the outside of the cup while leaving it filthy within? We need to do some heart-searching today.

FALSE FACADES

by EDWIN RAYMOND ANDERSON*

I HAVE a friend who has spent many years in Turkey. Recently I had the opportunity of asking his impressions of the country.

"It will fool you in every possible way," he replied. "Take Istanbul, for example. It looks quite well enough and fairly rich. But just go outside and look about at the Anatolian hinterland and you will see the most hopeless kind of poverty. I would say that the country suffers largely from 'facaditis'."

I raised an eyebrow. "Facaditis? Well . . . I never heard of that."

He smiled. "Perhaps not. But at any rate, it's about the best description for the place. 'Facaditis'—you'll find it out there everywhere you turn. It means just this . . . the external facade looks pretty good, but when you poke inside and underneath you'll find a lot of rot."

All of which reminds us of that word from the Old Testament, a word which is neither old nor new but, rather, everlastingly the same in its keen, penetrating analysis of men and things: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). This is the Lord, the sovereign, searching One who forever pronounces Himself to men in such terms as "I the Lord search the heart" (Jer. 17:10).

One cannot escape that impressive indictment of His sharp, scathing: "Woe unto you scribes and Pharisees, hypocrites!

* Mr. Anderson, who lives in Waterbury, Conn., has written for *Our Hope* on a number of occasions. His tracts and other writings are familiar in evangelical circles.

For ye are like 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. 23:27, 28). This is quite an uncomfortable indictment, is it not? It was addressed to the cultural crust, to the religious leaders; and, through them, it sends a searching arrow in the direction of much of our pretense and profession. Jude remarks of this same pitiful pretense in the suggestive expression, "clouds without water" (verse 12)—outward promise but, alas, pointing only to inner poverty—and downright peril. The Word of God is full of examples of those blighted by what might be termed "spiritual facaditis."

Of course it is always easy to apply this to sinners who need to be saved by grace; all too easy to point the doctrinal finger at their struggle of works, rendering the verdict, "Not of works," against their manifold attempts in the direction of religion. However, the difficulty lies in the sharp truth that many of the Scriptures that contrast outward right with inward wrong are directed to God's own people. All too often our possession is no match for our profession, and the searching eye of the Holy Spirit of God keenly detects a good deal which must be judged as "a lot of rot."

For example, we speak a great deal about revival in these days. But then, many of the saints are doing so because it is the "fundamental" fashion of the times; it is the "right thing" to do! But when the Holy One would cut through the outward mouthing to reveal the high cost of revival in the intensely personal sense of forsaking evil, cutting away from all vanities, "getting down to brass-tacks business" where the claims of Christ's absolute Lordship are concerned—well, then "many of His disciples [go] back and [walk] no more with Him." All too often we believe in generalities but plead all manner of excuse when the Spirit would deal in particularities. We really do not long for real revival at all.

Our dealings with the Scriptures often fall under the same blight. We believe the doctrine but tragically disbelieve the doing thereof. Everything is locked in the head while the heart runs dry. Texts which speak of active participation

in terms of witness, of service, and of going "all out" for the Man of Calvary go unnoticed or are disregarded in disgraceful fashion. We say that we love the Book, but . . .

There are other matters, too, of which we ought to take note. Too many of us suffer from "spiritual facaditis" of some form, suffering the most when we hinder the Spirit from His divine diagnosis and deliberate dealings, struggling to have all things continue as they were. It is high time to awake out of sleep (Rom. 13:11), to return to fellowship with and obedience to the Lord, to repent, to resume that holy rightness with which we first began at salvation's birth-hour. When the inner man and the outer man correspond in holiness and righteousness, we shall be Christians indeed, in the truest sense of the holy title.

Free Pardon

The late Dr. G. Campbell Morgan used to tell of an experience that he had when he was holding a series of meetings in Yorkshire.

Following an evening service, a collier came to him and said: "Dr. Morgan, I should like very much to be a Christian, but I can't believe what you said tonight about salvation becoming ours by faith. It isn't possible that God would forgive my sins simply if I trust in Christ. It is far too cheap."

"Have you been at work today?" Dr. Morgan asked the miner.

"Yes," his interrogator replied, "I work in the pits nearby."

"How did you get here?" the preacher asked.

"I walked, of course."

"But how did you get out of the pit?" Dr. Morgan inquired.

"The way I always do," said the miner. "I stepped into the cage and was lifted to the surface."

"And how much did you pay to be brought from the pit?" Morgan asked.

"Nothing, of course!" the miner exclaimed.

"But were you not afraid to trust yourself to the cage in that case?" was Dr. Morgan's next question. "It was free. Was not that too cheap?"

"It was cheap for me all right," the collier replied promptly, "but it cost the company plenty."

Hardly had the words escaped him when the miner realized what he had said. "O sir," he cried, "I see it all! Forgiveness of sins, salvation—they are free for me, but they cost God so much!"

It was at infinite cost, that of the precious blood of Christ, the Son of God, that our redemption was purchased. Free? Yes, free to man, to be had without money and without price. But it cost our loving, gracious God His dearest possession, the Son of His love, that we might be saved. Do not dishonor Him by refusing His gift.

BOOK REVIEW

by KENNETH O. BOUTON

A Doctor's Great Commission. By Thomas A. Lambie, M.D. Van Kampen Press, Wheaton, Ill. Cloth binding, 288 pages. Price, \$3.50.

This, the fourth edition of the autobiography of Dr. Lambie, has been enlarged by him and continues his life-story up to just before his death. It is one of the most interesting and enlightening missionary stories that the reviewer has read. The author reveals not only the events and incidents which transpired, but also his own thoughts and ideas. And here one finds a man, a servant of the Lord Jesus Christ, walking in simple faith, "attempting great things for God and expecting great things from God."

Dr. Lambie ministered to souls and bodies in the Anglo-Egyptian Sudan, Ethiopia, and Palestine. He served faithfully at home and abroad. His life should be a challenge to Christians, especially young people, to yield themselves to the Lord for His glory.

Do not be afraid to trust the Lord Jesus. Let Him have every part of your being. You will never regret it.

LETTERS

Just for a Change

To the Editor:

I have been a subscriber to and a reader of *Ours Hope* since 1914 when, as a young man, I first heard Dr. A. C. Gaebel in a Bible Conference in Portland, Ore. *Ours Hope* has been my chief Bible magazine all these years, having gone with me through two wars as a chaplain.

It has been with me constantly as a minister for thirty-five years. I am simply giving you this information to let you know that I have been fed by reading *Ours Hope* and would not be without it. I wish to congratulate you upon maintaining the high standard of scholarship and yet devotional writing set by the founder, Dr. Gaebel. There has been no let down.

I like the new "face lift" that you have given the cover.

(Dr.) HAROLD L. PROFF

Pastor, First Baptist Church
Hollywood, Cal.

To the Editor:

It must be forty years ago and more that my late father began to take *Ours Hope*. He always looked forward to its arrival and read it avidly. No doubt his respect for the magazine had something to do with my interest and regard for it, for I have continued to subscribe since his death, and much enjoy your helpful Bible expositions.

J. D. CAMERON

Carryduff, Belfast,
Northern Ireland

¶ Parents: Let Mr. Cameron, Sr.'s example be followed in your own home, so that your children, too, will follow in your steps in this respect.—Ed.

To the Editor:

As a reader of *Our Hope* for many years I wish to thank you for the comfort, strength, and blessings in other ways it has been to me.

Harry Ironside and his family were our personal friends since 1908 in Oakland, Cal. Your gracious book of his life is a cherished reminder of those days. My father and my son-in-law, both now with the Lord, are mentioned therein, as well as many other intimate friends. This conveys my appreciation of your efforts, and my gratitude. The same also for your ministry in the pages of *The Pilgrim Bible*, my standby. It is life for the young, and rich for the old.

EMORY L. LENO

Costa Mesa, Cal.

To the Editor:

Your magazine *Our Hope* has been a favorite of mine for thirteen or so years. I have learned many precious truths of God from it (after examining the Bible to see if these things are so). My prayer is that it might be used to make me, and others, more obedient Christians.

CHARLOTTE (Mrs. John) COLSTON
Hollis, N. Y.

To the Editor:

I must write to tell you how pleased I was to see "A Testimony for Our Lord Jesus Christ" on the front of *Our Hope* again. I also like the new cover very much.

You might be interested in hearing how I first started to read *Our Hope*. When I was born again sixteen years ago I wanted some spiritual help, so I went to our

large public library to find it. I picked out about two dozen books by their titles and looked through them. At the time I didn't have the least idea which were fundamental—didn't know what modernism meant then. But the Holy Spirit knew. He discarded those books, one by one, as I looked through them until only two were left. One was by A. C. Gaebelstein and the other by H. A. Ironside. The Holy Spirit led me to bring those two home, which I did, deriving much spiritual help from both. In Dr. Gaebelstein's book he quoted from *Our Hope* or mentioned it in some way, so I began taking the magazine and have received it regularly ever since.

Since you have become editor I have found no let-down in the high spiritual quality of the magazine, and wish to take this opportunity to thank you for the fine spiritual food I have found in it. I am especially pleased to find you taking a firm stand against the apostasy that is taking our churches.

(Mrs.) D. E. FLAMM

Portland, Ore.

¶ So many of our beloved reader-family have expressed dismay at the somewhat un-charitable letters that frequently appear in these pages, that we thought we should like to show them this month that the Lord brings us other letters too. For these and every expression of appreciation we render our thanks to God to whom all the glory belongs.—Ed.

And About the Scofield Revision

To the Editor:

My husband and I are devoted readers of *Our Hope* and get much valuable material from it

for use in our personal work and in our Sunday School classes.

We were very interested in reading of the intended revision of the *Scotfield Bible* and will continue to look forward to it with real pleasure. With such names . . . on the committee, it promises to be a genuine work of God.

ISABEL (Mrs. A. F.) GIBSON
Great Neck, N. Y.

To the Editor:

I regret to note a slight misstatement in the February issue of *OUR HOPE*, (p. 473, lnt. 10). *IHS* is Latin, not Greek, being the initials of *Jesus Hominum Salvator*. The Greek letters are *IXTHYS*—*Iesus Xristos Theou Uios Soter* (Jesus Christ-of God-Son-Saviour).

I note with much interest the projected revision of the *Scotfield Reference Bible*. It should be the hope and prayer of Christians everywhere that the committee may bring to their task a saner and better scholarship than that used in the Revised Standard Version. The translators of the latter appear to have violated in many places the canons of true translation . . .

It is my prayer that your committee may be able to avoid all bias and, having soaked yourselves, as it were, in the feelings of the writers, to give us a better English Bible than has yet appeared.

UNSIGNED THROUGH OVERSIGHT

¶ *Two remarks are in order:*
(1) Let Funk and Wagnalls take up our defense about *IHS*. The dictionary says: "*IHS*, a monogram signifying *Jesus Christ*; erroneously regarded as abbreviations of *Jesus Hominum Salvator* (*Jesus Savior of Men*), *In hac [Cruce] salus* (in this [Cross] safety); really

Greek IHS (for IESOUS, Jesus). (2) The revision of the *Scotfield Reference Bible* is not to be a new translation. The *King James Version* will be used except that archaic and unfamiliar words and expressions will be changed.—Ed.

The Challenge of the Ages

To the Editor:

Thank you very much. The contribution, "The Challenge of the Ages," from the pen of Dr. Aston (Nov. issue) is uniquely outstanding in the pages of *Our Hope*. We feel deeply beholden to Dr. Aston for his valuable exposition, and to you, Mr. Editor for giving us the opportunity of reading it.

It is indeed refreshing in these days of increasing apostasy to be taken back to the place called Calvary to meditate there that which is the rock-bottom foundation of our Christian faith. "There is nothing like the cross; it is the center of two eternities."

There are no two ways of interpreting the 33rd chapter of Isaiah. It is the red-letter one of the Bible and speaks to us of the means, the only means for the redemption of our otherwise lost souls—through the stoning sacrifice of the Lord Jesus Christ. There is nothing more inscrutably wonderful than this. As we approach the chapter we remove the shoes from our feet, for the ground we tread is, in very deed, most holy. Here, as we read, we behold the Lamb of God which "beareth away the sin of the world," and bow in worship before such a scene, ever to be remembered, one which through all eternity will make blessed and glorious every other.

(Dr.) J. A. BORRIN

Turks Island, B. W. I.



Frank E. Gaebelstein, Publisher

E. Schuyler English, Editor

Editorial Notes

WHEN the priest-prophet Ezekiel was with the captives at the river Chebar, the heavens were opened and he saw visions of God. He beheld the glory of the Lord in a mystery form. The center of that glory, the throne car with its wheels and eyes and the supporting cherubim, was a Man upon the throne.

On the threshold of the New Testament Scriptures we see an opened heaven. "And Jesus, when He was baptised, 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 resting upon Him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17). It is a blessed scene, revealing His own precious work in its different phases. He went to Jordan, to its dark waters, because He came to die the sinner's death. He came out of the water, the symbol of His glorious resurrection. Heaven, yea, the heavens were opened unto Him, signifying that the risen One would pass through the heavens. This is followed by the gift of the Holy Spirit and the declaration of Sonship.

The One whom Ezekiel saw in the glory vision was the Son of God, and He came to earth to open the heavens for sinners who have deserved the outer darkness. Because He died for our sins, God raised Him from the dead, opened the heavens for Him. He ascended on high and God gave Him glory! All who believe on Him are washed from their

sins in His own blood, saved by grace, born again, risen with Him, and the heavens are now opened to all believers. He is in heaven, and we are there in Him now, as we shall be with Him in glory also.

The epistle in which the Spirit of God shows us the opened heavens is the Epistle to the Hebrews. Here we behold Him exalted upon the Father's throne. He is Heir of all things and is seated as such on the right hand of the Majesty on high (Heb. 1:3). Here in this epistle "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" (2:9). Then the Holy Spirit speaks of Him as the great High Priest. We behold Him there in the highest heaven: "Seeing then that we have a great High Priest, that is passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, apart from sin" (4:14, 15). "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (8:1, 2). "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (7:25, 26). "For Christ is not entered into the holy places, made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (9:24).

He is there for us and, being our representative, we have a right to be there also. We are no longer excluded from the Holiest of all. The blood of the Lamb of God has opened the way. His blood is our title to enter in and to be there. The heaven of heavens is our destined home, our dwelling place, because it is His home and He dwells there. "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh.

And having an High Priest over the house of God; 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" (10:19-22).

To these blessed truths the Holy Spirit attracts our hearts and teaches us to look into the opened heavens, to see there a greater vision than any prophet ever beheld, the vision of our Saviour-Substitute, glorified, enthroned—our great High Priest. It is this great, inspiring peace and assurance-giving truth which Modernism rejects. Therefore we need to be constantly reminded of it. While the world-church denies these truths, God's true Church must have a greater realization of the opened heavens and the Christ who is in His glorified humanity in the Holiest. More and more must it become to us, who are redeemed by Him and belong to Him, the most blessed occupation—to draw near, to enter in, to be at home where He is, and to make use of Him as our gracious, merciful, sustaining High Priest. And we make use of Him when we "come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need."

But heaven, yes, all the heavens will be opened some day for His blood-bought children. He is but the Forerunner. He has blazed the way. We shall follow Him some day and be with Him where He is. If this were but an idle dream, a hope which remained unrealized, we might just as well close our Bibles and abandon all hope.

After John in Patmos had received the throne messages for the seven churches, giving a prophetic forecast of the whole Church and her history, he beheld what will be enacted some day when the true Church is completed: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter" (Rev. 4:1). That opened door in heaven is the symbol of the coming event, when His prayer and His promise will be fulfilled—the prayer in which He prayed to have His own with Him; the promise which He left, still unredeemed, to come again and to receive us unto Himself. Yes, He is coming for His own

to take them through the heavens, to bring them to the highest place, the glorious home which His ever blessed work has prepared. What a day it will be when that door will swing wide open to let the redeemed enter in!

Heaven will be opened! For again it is written: "And I saw heaven opened, and behold a white horse; and He that sat upon Him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called the Word of God. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. 19:11-16). Even so it will be some day.

Let us think daily of these things. The believing apprehension of them gives power in our evil days.

—From the writings of A. C. Gaebelain, 1925



Upon Christ's Work Alone

The late Henry Reed of England, a consecrated Christian, upon learning that his earthly life was nearing its termination, asked for pen, ink, and paper, and calmly wrote the following lines:

After all that I have said, preached, and written for upwards of forty-five years, I wish it to be distinctly understood that the ground of the hope that is within me (which hope is full of immortality and eternal glory), is not repentance toward God, although it is written: "Except ye repent, ye shall likewise perish." Nor is it faith, although it is written: "Without faith it is impossible to please God." Nor is it in becoming a new creature, although it is written: "Except a man be born again, he cannot see the kingdom of God." Nor is it in holiness, although it is written: "Without holiness no man shall see the Lord." They are, indeed, great and glorious gifts, all purchased by blood divine, for which I adore and praise a triune God. Still none of them atoned for my sins. Repentance did not die for me; faith did not die for me; the new creature did not die for me; holiness did not die for me. My

confidence is not in the gifts but in the Giver, the eternal Son of God who became Man and, as my Substitute, stoned for my sins. On His finished work alone does my soul rely for pardon, holiness, and heaven: and He only is made of God unto me "wisdom, righteousness, sanctification, and redemption."

Every believer must agree with these precious words of testimony to Christ, for unless we believe thus we shall not know assurance and perfect peace. How necessary it is to contemplate and declare again and again what is the true way of salvation! So frequently mistaken notions, unscriptural conditions, traditional substitutions, and human inventions obscure the simple Gospel as it is written in God's Word. Some will say that one cannot be saved unless he can recall the day and hour of his conversion. Others propose that one must know the passage of Scripture that brought conviction and faith. Still others would make salvation conditional upon water baptism, as if a rite could save a soul. It is well to remember always that it is upon Christ's finished work alone that saving faith rests.



A Despised Doctrine

Among nominal Christians there are certain teachings which, though found in the Bible and given by revelation from God, are quite unpalatable. For example, teaching concerning separation from the things of the world, is displeasing to many. Perhaps the most despised doctrine in all Scripture (that is, despised by nominal Christianity), is that of the personal, visible, imminent, and glorious return of our Lord Jesus Christ. Some rave against the teaching and ridicule those who believe in it. Others disparage the doctrine, as though it does not matter whether it is held or not. Still others propose that to hold this truth does no good and, furthermore, hinders Christian service. What foolishness! But what are the reasons behind such reasoning? There are several, and the instigator of each one of them is Satan, ever the enemy of God's truth.

(1) The extreme liberal hates the doctrine of the personal, visible, and imminent return of Christ because he realizes, we suppose, that such an event would cause the utter col-

lapse of his rationalistic theories. For if our Lord Jesus Christ should come again (as He surely will), that return will prove that the Bible is indeed the inspired Word of God, inerrant and unfailing. It will prove also that Jesus Christ is the Son of God, that He was born of a virgin, that His physical body could not be held by death and did not remain in the grave, but that He rose from the dead and ascended through the heavens to the right hand of the Majesty on high, where He now lives and from whence He will come. When He comes, Modernism will be dealt a death-blow. Thus the liberal theologian endeavors to persuade himself, by ridiculing the doctrine of Christ's return, that the doctrine is not true. He is in for a rude awakening one day.

(2) The untaught professing Christian, he who has not studied his Bible and is thus unacquainted with the prominent place that our Lord's second coming has in the Scriptures, denounces the doctrine of the personal, visible, and imminent return of Christ. He associates the "blessed hope" with certain fanatical and unscriptural cults, and, being antagonized by these, fails to realize that he is dishonoring God by disbelieving His Word. Ignorant of the Bible, or indifferent to its teaching, he disapproves and even denies one of its most vital truths.

(3) The so-called intellectual scoffs at the doctrine of the personal, visible, and imminent return of Christ. It is repugnant to him, for he supposes that some of his acquaintances might classify him as an ignoramus were he to have faith in such an "impossible" and "fantastic" thing as the second coming of the Lord. Such a man, if he is a preacher, fears that he may be considered unscholarly if he holds the "blessed hope," and so he denies it and opposes it wherever it is taught.

(4) The man who promotes a false program wherein, under the impression that the church will convert the world which is, in his opinion, getting better and better all the time, does not like the doctrine of the personal, visible, and imminent return of Christ. The revelation of the Scriptures does not please him, for it teaches, contrary to his set program, that this present age will close, not with improvement in the world but in perilous times in which there will be apostasy

in the church, organized rebellion against God in the world, and a period of tribulation such as the world has never seen. This man rejects the doctrine of our Lord's second coming because he places man's tradition above God's Word.

(5) He who wants to live his life according to his own pattern and plans despises the doctrine of the personal, visible, and imminent return of Christ. He does not want to be separated from his idols. He does not want to serve the living and true God. He does not want to wait expectantly for God's Son from heaven. He rejects the doctrine because he does not choose to have his personal life disturbed. He knows that he who has his hope set upon Christ purifies himself, even as Christ is pure, and the thought of holy living is repugnant to such a man.

Yes, that old serpent, the devil, hates the doctrine of Christ's return and has deceived many into despising it also. And he is able to influence them to denounce the doctrine, and to deny and ridicule it. But he has not destroyed the faith of God's true saints.

There are millions of saints who hold like precious faith in our Lord's soon coming. An innumerable company of them is in heaven, and they hold the doctrine there—the apostles who heard our Lord predict that He will come again; the Apostle Paul, to whom the Lord Himself revealed the "blessed hope"; the hosts of martyrs who died for their faith in the Lord Jesus Christ and *all* that He taught; and the giants of the faith in succeeding centuries until the present time. Then there is the multitude of consecrated and spiritual men and women of our own day who hold this truth, and let this truth hold them, who exclaim, with one accord: "Even so, come, Lord Jesus!"

It is not only interesting but thought-provoking and a grand testimony that none of these who believe in and look for the personal, visible, and imminent return of Christ will be found in the company of those who deny the inspiration of the Scriptures, the Deity and virgin-birth of Christ, His bodily resurrection, the Gospel of the grace of God, or any other biblical fact concerning the Person and work of the eternal Son of God, our Lord Jesus Christ.



Food and Exercise

What is it that makes the baby grow and develop, that causes the child to reach maturity? It is food and exercise. And in the spiritual realm this is the case also. When a man or woman, boy or girl, is regenerated, he has a new life. But he is still a babe in Christ. It is equally as important for the spiritual infant to be fed and aired and exercised as it is for the baby that is born into the home. The food for the Christian is the Word of God, and the exercise is the operation of that Word in the life. By partaking of the food and by allowing God's Word to control the life there comes development from spiritual babyhood to spiritual maturity.

How the Christian needs to read the Bible daily! And yet, it is true, is it not, that many *things* come to interfere with the performance of that privilege? It is not exaggeration to say that we cannot be holy unless we live by the Word of God. It was John Bunyan who wrote in the flyleaf of his Bible: "This Book keeps me from sin, or sin keeps me from this Book." And many of us know only too well how true this is.

For the Bible is not only a book; it is God's voice speaking from the glory. It whispers or thunders to us, according to our need. It keeps the soul warm and loving; it cleanses the daily path. As we read it we are reminded of all that we have received from God, and how often and miserably we have failed Him. As the Word and the heart are brought together, we find that the heart is leveled by the Word and *airo*, filled with the Word.

What will be the result of beginning the day with the Bible? Treasured in the heart, it keeps us from sin and from the path of the destroyer (Psa. 119:9, 11; cf. Psa. 17:4). But it does other things, too. It fixes our eyes upon the Lord, as we let His Word dwell in us richly (Col. 3:16). It gives, also, a new viewpoint, a new desire—that what we do and how we live will be to the glory of the Lord. We become more concerned with God's honor, the profit of the Gospel, and the increase of godliness than we are with earthly programs and advantages, and the increase of our

two goods. We are made to prefer the edification and peace of others to our own enjoyment and comfort.

The daily reading of God's Word brings air and food and drink and strength and rest to the soul afresh each day. It is a spiritual imperative.



Misapprehension

It is not infrequently advocated that we should be more lenient in our expressions concerning certain so-called "ministers of the Gospel" who deny the doctrines of the Bible. We are told that we must heed Ephesians 4:15 and speak the truth in love, and that it is written in the Word: "The servant of the Lord must not strive" (11 Tim. 2:24). It appears to us that there is a misapprehension of the teaching of the Scriptures on the part of those who suggest this.

Certainly the Christian should speak the truth in love—but observe, he is to speak *the truth*. Actually, the reference has a broader meaning than just "speaking." A better translation would be "holding the truth in love," or, more literally, "truthing in love." The whole attitude of the believer in Christ should be an attitude of love; he is to hold the truth in love, live it thus, and speak it. He is to love the sinner, but assuredly he is not to love sin. He is to love the soul of the evil doer, but he is not to love the evil that that one does.

"The servant of the Lord must not strive"—this is also true. The verb rendered "strive" is the Greek *machesthai*. It means to war, that is, figuratively, to quarrel or dispute. But it is not quarreling to point out evil, to call attention to false doctrine.

Who would you say is the most lovable and loving of the New Testament writers? It is John, of course, the loving, Beloved disciple. What does he say when the truth is in question, and how does he say it? "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (I John 2:4). "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). "If there come any unto you, and bring not this doctrine, receive him

not into your house, neither bid him Godspeed" (II John 10). And what of Paul, who writes of "holding the truth in love"? He declares: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8). If such a strong stand was advocated in the first century, how much more is it needed now amid growing apostasy!

The Roman Catholic Church speaks a great deal about *apostolic succession*. We are in true apostolic succession when we denounce false doctrine, calling it by its name, for that is what the apostles did. Our testimony is not against individuals but against the error that they hold. If they are leaders, it is because they are blind leaders of the blind that the light of truth must be thrown upon them and their utterances. If we would speak the truth in love, we shall pray for them and weep over them—but we must yet speak the truth, bearing the testimony of God's Holy Word as to error and separation from evil. It is well-pleasing in His sight that we do not temporize with enemies of the Deity of Christ, of His virgin birth, His cross, and His bodily resurrection.

May God enable us to be loyal to Himself and His truth, but never to lose a spirit of tenderness toward the souls of its deniers. May we be modern Tychicuses—beloved brethren, yet faithful ministers in the Lord.



An Explantion and An Appesl

On a number of occasions we have stated that it is not possible for the Editor to answer personally Bible questions and interrogations of certain other kinds. This is not because we do not want to do so but because our time and strength are limited. Yet such inquiries continue to come to our desk and once again we find it piled high with unanswered mail. At the present time there are at least 200 communications awaiting reply, and we fear that we shall be obliged to ignore quite a few of them.

The last time we published an editorial of this kind we received some letters of rebuke. Two criticisms were promi-

ment in them: (1) we were reprimanded for our unwillingness to be of spiritual help to members of our reader-family; and (2) we were reminded that even secular publications give response to personal inquiries. It may be well, therefore, to give an explanation.

(1) We shall ever be ready to help with genuine spiritual problems, insofar as we are able. However, many of the inquiries that come to us have not to do with spiritual problems but with the location of Scripture passages, our furnishing outlines or preparing short messages for our readers' use, our reading certain books and giving our opinion about their doctrinal value, and our reading and editing manuscripts, etc. We simply do not have time to do these things for our friends, as much as we should like to do so. We regret this fact but it is true.

(2) We are fully aware that secular publications reply to inquiries that reach their editors. However, OUR HOPE does not have an editorial staff. Every such inquiry comes to the Editor himself and, as already stated, our time and strength are limited.

Please do not expect us, therefore, to reply to inquiries along the lines mentioned above. Bible questions which are of interest to a reasonable number of our readers will be answered in the Question Box. Real spiritual problems will be handled as promptly as possible. And prayer requests will be welcomed always and will be remembered.

Thank you for your forbearance.



Another Year of Witness Ends

With this issue of OUR HOPE the sixty-first year of its uninterrupted testimony for our Lord Jesus Christ is concluded. These three-score and more years have not been without difficulty and trial, but the God in whom we trust has delivered us and the work of His servants has continued. All of the praise must go to Him to whom alone it is due.

As we begin a new year with the July issue, we shall count upon you, our beloved reader-family, to bear us up before

the throne of grace. Ask our heavenly Father, if you will, to guard this witness to His Son, to guide those who conduct it in His name, and to cause the magazine and our books to be of greater helpfulness and blessing than ever before, a more vital testimony for Christ. The Church needs to feed upon strong meat, for now it is due season indeed. May God grant that these pages may be beneficial to multitudes of His people, to His glory.



Missionary and Subscription and Book Funds

Generous donations were received to both of these funds in March and they are gratefully acknowledged below. There is still need for considerable money, however, if we are to be in a position to continue mailing OUR HOPE to the Lord's servants across the seas. Perhaps you have never had a part in this ministry of sending "meat in due season" to missionaries of the cross. You will get a blessing in the giving, we know, and those who receive the magazine will be most grateful to you. Pray about it, and give as the Lord enables you to do so.

OUR HOPE ? MISSIONARY SUBSCRIPTION FUND, *March, 1955*: Nos. 55-31M, \$6; 55-32M, \$10; 55-33M, \$15; 55-34M, \$30; 55-35M, \$2; 55-36M, \$3; 55-37M, \$13; 55-38M, \$3; 55-39M, \$20; 55-40M, \$14; 55-41M, \$5. Total, \$123.00.

OUR HOPE MISSIONARY BOOK FUND, *March, 1955*: Nos. 55-7B, \$10. Total, \$10.00.

STAFF SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Homer A. Hammontröo and Mr. Paul Beckwith:

June 1-12—Paducah, Ky.: Mizpah Presbyterian Church (1-5);
Calvary Presbyterian Church (6-12).

June 19-26—Hendersonville, N. C.: Faith Tabernacle.

John B. Marchbanks:

June 1—Chattanooga, Tenn.: Chattanooga Bible Institute.

June 2-5—Hinkle, Ga.: Hinkle Baptist Church.

June 5-7—Rising Fawn, Ga.: West Brow Presbyterian Chapel.

June 8—Asheville, N. C.: Asheville Bible Church.

June 12—Hendersonville, N. C.: Faith Tabernacle.

June 15-19—Bryson City, N. C.: Great Smoky Mts. Bible Conference.

June 26—West Asheville, N. C.: Gospel Chapel.

Dr. Lehman Strauss:

June 4, 5—Kenilock, N. J.: Philadelphia Area S. S. Conference.

June 5, 12, 19, 26—Bristol, Pa.: Calvary Baptist Church.

June 11—Rio Grande, N. J.: Grace Gospel Chapel.

June 16—Altoona, Pa.: Altoona Bible Institute Commencement.

June 25—Brandywine, Pa.: Old Mill Bible Conference.

In a sermon preached a quarter of a century ago the late Editor gave answer to a problem in the church today.

THE MEANING OF PENTECOST

by ARNO C. GARDELEIN*

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight (Acts 1:8, 9).

IN THE year 1930, a good part of the church celebrated Pentecost, for the date, according to the best chronological reckonings, was the nineteen hundredth anniversary of the historical Pentecost. Very strange to say, this suggestion came from the camp of the modernists. It was not only suggested by modernistic leaders, but the denominations who fell mostly in line with it were those which are liberally inclined and, as a result, the country was flooded with the many things concerning Pentecost which are unscriptural. On the other hand, there are connected with Pentecost in the preaching among certain modern cults some of the most subtle counterfeits which destroy spiritual life and lead into more serious errors.

I am sure every Christian who knows the truth concerning the Spirit of God must ever be reminded of the significance of these errors concerning the Holy Spirit and His work. So I am asking the question: "What is the meaning of Pentecost?" And I hope to give you a number of answers from the Scriptures.

*This message, delivered at the Madison Ave. Baptist Church, Paterson, N. J. in April, 1931, is here published for the edification of our reader-family.

1. Pentecost Means the Fulfillment of a Great Promise

Frequently when preachers speak on Pentecost and the coming of the Holy Spirit, they turn back to the Old Testament and refer to certain promises which are found in this or that prophetic book, notably the second chapter of the book of Joel. But if some of these good men would look a little deeper they would discover that the Old Testament promises of the world-wide diffusion of the Spirit of God, with attendant spiritual blessings for all nations and even blessing for creation itself, have not been fulfilled up to the present time. The promises of the Old Testament of a world-wide dissemination of the Spirit of God and all that follows are connected with the coming of the Lord Jesus Christ. But the promise which was fulfilled on the day of Pentecost is the promise which the Lord Jesus gave to His eleven disciples who were gathered, before Pentecost, in that upper room. And oh, what a glimpse we get into Christ's loving heart for His own when we hear Him say (in a paraphrase of John 14:18): "I am not going to leave you orphans. You are not going to be left alone after My work is finished, and I leave the earth in person; another One is going to take My place. He is going to be with you as I have been with you. He is going to be upon you—more than that, He is going to be in you. And all the spiritual need you have is going to be supplied by this One whom I am going to send to take My place."

Now this is the promise, and on the day of Pentecost that promise was fulfilled. He came, and every word which had passed the lips of the departing Christ was accomplished on that day. And the fulfillment of that promise can never be repeated. I want to impress this upon you. It is sheer nonsense when people talk about a repetition of the day of Pentecost. You might just as well talk of a repetition of the birth of Christ or the death of Christ or the resurrection of Christ, as to talk about a repetition of the day of Pentecost. The Spirit of God came, and since that time when He inaugurated this age of the grace of God, He has been here and is here in the same sense and power as He came on that day of Pentecost. The fulfillment of the great promise has been accomplished once and for all.

2. Pentecost Means the Coming of a Great Person

Modernistic literature never speaks of the Holy Spirit as a Person. They consider Him just an influence for good that somehow, somewhere, comes into human life. A certain leader of Modernism has written a book on the meaning of prayer, and some good people think it is one of the most wonderful books written. I once wrote a criticism of this book and said that the man had never mentioned the Spirit of God once. Not once. And a good Presbyterian brother thought I was too sharp, and so he got the book and read it, and then said: "I never saw that before." Think of it—a book on prayer with nothing about the Spirit of God. How is prayer possible apart from the Spirit of God? On that day no "influence for good" was scattered over the earth, but a Person came, the Person of the Spirit of God, as we know Him, the Third Person of the Trinity.

I wonder if you have seen the correspondencies which exist between the Second Person of the Trinity, God the Son, and the Third Person, God the Holy Spirit. How harmonious all is in Scripture! Both come to earth—the Son and the Holy Spirit. And some day, when the redeemed are gathered together in a new earth surrounded by a new heaven, even God Himself, the Father, will come down to man and make His tabernacle among men, as we read in The Revelation. But here is the Son of God and He became incarnate. The Holy Spirit also came on the day of Pentecost to have His incarnation. By the incarnation of the Third Person of the Godhead, I do not mean He took on a body of flesh as the Son of God did and became an individual. No! The Holy Spirit's incarnation takes place in those who believe on the Son of God and have become His. The Spirit of God has His incarnation in us, and every Christian, washed and redeemed in the blood of the Son of God, becomes the temple of the Spirit of God. Believers in Christ are put together into a body that becomes the habitation of God by the Spirit.

Again, as the Son of God came to do a work, the Holy Spirit has come to do a work. The Son of God finished that work and the Spirit of God will finish His work. The Son of God went back to the Father; the Holy Spirit will have

His ascension some day. The Son of God is our Intercessor in the presence of God; the Spirit intercedes for us. The Son of God is coming back the second time; the Spirit of God will have His second coming, when He will be poured out upon all flesh and will bring with Him the millennial blessings for nations and for groaning creation. This is the meaning of Pentecost—the coming of that Person, His incarnation, and His doing the work which, in the eternal purposes of God, He came to do and to finish.

3. Pentecost Means the Beginning of a Great Testimony

What is the testimony of the Spirit of God? Why has He come? What is the witness of which the Lord Jesus Christ speaks in the promise before Pentecost? What is the testimony which the Spirit of God has brought to this age? One needs only to go to the first witness which was given on the very day itself.

In our day we read about witnessing, or speaking, or preaching about a lot of things which have no relation whatever to the truth of God and the testimony of the Spirit of God. Peter might have gotten up on the day of Pentecost and referred to the social condition which prevailed at that time in Jerusalem. He might have preached on some burning, political question in connection with the independence of the Jewish people and the Roman government. Drunkenness was prevalent all over Jerusalem, and he might have gotten up and suggested a kind of amendment to the constitution of the Roman Empire to deal with the drink problem. And slavery was very prominent, and he might have gotten up and said: "Now we Jews are going to form a new society, and we are going to have a social uplift and do our best to make the world a decent place to live in." That is what you hear today, and all of this under the label of Christian preaching and the Spirit's witness and testimony.

No, friends; when Peter, filled with the Spirit of God, opened his lips, he did exactly what the Lord Jesus Christ said that the Spirit would do when He came: "He is to testify of Me" (cf. John 16:12-15). And so the Spirit of God, when He speaks through Peter, makes him dependent on the Scripture, as He always does, because the prophecies in

Scripture are His own Word. He puts into the lips of that Spirit-filled man the witness from the Scriptures concerning the Lord Jesus Christ. "He lived among you; He died; you crucified Him. He has been buried; He rose from the dead; He is up yonder." And when Peter adds a second testimony after the day of Pentecost, he adds another phase of the witness. He tells then that this Jesus, whom the heavens have received, is coming again.

Go through the book of The Acts and examine every sermon preached in the book (except the personal witness of Paul concerning His own conversion), and you will find that every sermon bears witness to Christ, crucified, risen, living, and coming again; and every part of it is based on Scripture. That is the witness, or testimony, of the Spirit of God.

I have found in my ministry, which has extended over fifty years, that the preaching of the cross of the Lord Jesus Christ has with it the sanction and power of the Spirit of God, and no matter what the sermon is which is preached, if it falls short of this it cannot bring the presence and power which God's people need, no matter how eloquent it might be. As for the indwelling Holy Spirit, this is His aim and goal: to witness to Christ, to exalt Him, and to make known the excellencies of Him who has called us from darkness into His marvelous light. That is the meaning of Pentecost.

4. Pentecost Means the Gift of a Great Power

How few of us remember constantly that, while we are natural men and women not a bit different from other men and women of this world, having the same pains, the same diseases, the same material struggles, and everything else, on the other hand we are supernatural. The voice of the Son of God said concerning us: "They are not of the world, even as I am not of the world" (John 17:16). We carry in our bosom a supernatural life; and in that life is this supernatural Person, and He has supernatural power which is ours to draw upon. I know it is usually emphasized that this power is to serve, this power is to go out and sacrifice, this power is to witness. Ah, that is His power! But He gives just as much power to *live*, just as much power to *suffer*.

There came a gentleman to my office one day. I looked into his face and I could read, as we often can read in the faces of others, the fact that this good man was a child of God. I saw there the lines which indicated suffering. He was a Russian brother. He could not speak English, nor German, nor French, so he had brought an interpreter with him, and then he told me the story of suffering during the hellish, satanic revolution of Russia. He told me of how thousands upon thousands of men and women were sent into exile, how families were cruelly parted, and yet through it all he was able to say: "Oh, the joy, the peace, and, oh, the glory, that we could suffer and can suffer for Christ's sake!" And he told me what I have heard from others, how in Russia today, with thousands and tens of thousands of believers trodden down into the dust, there is nevertheless a power present through the cross of Jesus Christ, there is a marvelous triumph all over Russia among those who suffer for Christ's sake. That is the power of the Spirit of God. And that power has always been in the true Church because the Spirit is there. The promise of Christ is fulfilled that the gates of hell can never prevail against the Church. Like the burning bush of Moses, the Church of God burns but is never consumed, because that divine Person is there and He gives power. That is the Christian way and life. Do not be content to trust in your own power, but rest in the Holy Spirit, who gives power in every circumstance.

5. Pentecost Means the Beginning of a Great Work

What is the work of the Spirit? I am not going to burden you with what it means for the modernists. The Spirit of God did not come on the day of Pentecost to convert the world or to change anything as it is in the world today.

The Holy Spirit came for one great work. He came to testify of Christ, to take of the things of Christ and show them to us. He backs up that message with His power, and with that message and that power the Spirit of God began on that day the work which God has so peculiarly reserved for this age, the building together of the Church, the body of Christ, the bride of Christ, to gather from all nations a people for His name. And listen, He does not do it by social

preaching or anything of the sort, but He does it by the preaching of a crucified, risen, and coming Lord. He backs up *that* message, and then He is doing the work which the Father and the Son sent Him here to do in this age.

6. Pentecost Means a Great Assurance

When the Son of God was on earth, the powers of hell seemed to be busy trying, if possible, to counteract His work, to stop Him from finishing that work on the cross of Calvary. After I read the Gospels, I get the impression that the majority of people in Palestine at that time were demon-possessed. The demons had come and taken hold of men and women to oppose the Son of God and do everything to prevent Him from doing that work which He had to finish and did finish. And now you look into the world and you find demoniacal powers as never before. All kinds of degenerate teaching is dragging down men and women, first spiritually and then morally, as it may be found in certain pentecostalist and holiness cults, and all with this one object—to stop the Holy Spirit from accomplishing the work for which He has come.

But the Holy Spirit *will* finish the work, just as God the Son finished His work. Some day, let me tell you, a preacher will get up—and we do not know if it will be tonight or next year—and he will preach the last Gospel sermon that will ever be preached, because in that last sermon the last one of the elect will be put into Christ's body. Perhaps someone will give out the last tract, in which somebody will read John 3:16 and believe; and that one will be the last to make complete the body. When that takes place, when the elect number is reached, the Church will be complete and the Spirit of God will answer to the shout which comes from above: "Come up hither." And then, in the resurrection of the sleeping saints and the catching-up of ourselves, He will display His own supernatural power and take the Church and present it spotless and holy in the presence of the throne. Here, then, is the meaning of Pentecost: a promise fulfilled; a Person who came; a witness which began; a power which is given; a work which is started; a great assurance that the work can never fail. Men, women, brothers and

sisters, it is for us simply to be in line with that work. It is for us just to stand by that truth, and then to live, and witness, and serve, and, if need be, suffer in the power of the Spirit of God. May He bless the message to our hearts and fill us afresh with the desire to be witnesses to Him who is altogether lovely.

BREAD CAST UPON THE WATERS

SELECTED by J. A. BOFFIN

By "new birth" God sets us apart for Himself. It is not by modifying what is bad but by creating us anew. He gives a new life, with a new object, a new aim, and a new joy whose affections are set upon Christ in heaven. He who is not thus born anew belongs yet to the world under condemnation.

Sin is a cancer which destroys the soul. Sin disqualifies and degrades the life; it forfeits the birthright to an inheritance of blessing; it robs the soul of its communion with God; it separates the creature from his Creator, and engulfs him in an eternal night. Redemption from this hideous monster is found alone through the blood of atonement provided by God in the sacrificial death of the Lord Jesus Christ.

We are to make the thought of Christ's suffering our ceasing from sin so as no longer to live as the rest of men around us, but to the will of God, a life which He will approve at His coming.

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

Pardon assured, the soul arises in the strength of its new-found joy in Christ and walks in newness of life, evermore to worship and to serve the One who has saved and delivered him.

Behind many lives are unseen sacrifices and unparaded kindnesses that are never suspected. With our Lord and in His power we need to view the invisible.

THE REALITY OF THE UNSEEN

by J. STUART HOLDEN*

"FOR the things which are seen are temporal: but the things which are not seen are eternal" (II Cor. 4:18).

On every plane, by far the greatest, most meaningful and influential part of life is the invisible part, the part that lies behind the things that are perceived by ordinary sense. The merest reflection is sufficient to convince us all that very much of life is, in the common acceptance of the term, unseen. It follows that any one who is unaware of what is the greater part of life, anyone who is habituating himself to live contentedly in a world that can fully be seen, is living in a mere corner of God's great universe. And it follows also, by an inexorable law, that he soon becomes small enough to accord with it, smaller than God intended him to be when He created him with powers of recognition and response, the exercise of which is re-active upon himself, the misuse or neglect of which is part of his eternal responsibility. It is part of the condemnation of those who come under a serious indictment which the New Testament frames, that they "mind earthly things," which means that they are not conscious of the unseen.

It is altogether unnecessary to offer proofs concerning the reality of the unseen. To do so would be to call into question

* The late Dr. J. Stuart Holden delivered the address published here when he was the vicar of St. Paul's (Anglican) Church, Portman Square, London. Miss Eva Bestley, a London journalist, recorded the message stenographically and has transcribed it especially for OUR HOPE.

the declared testimony of those who, in every age, have attributed the quality of their lives to their seeing of the unseen. And nothing is more certain than that to the Lord Jesus the unseen realms of life were just as real as the seen, and of infinitely greater significance. He affirmed that He lived by the Father, the God whom "no man hath seen at any time." He declared that His course of conduct was directed toward making the invisible visible. He put in the very forefront of His program His purpose of "opening the eyes of them that see not"; of giving a new birth to man, the reality of which would be proved by their seeing the kingdom of God. For thus, and only thus, can life be redeemed unto a service which gives it meaning. And when our Lord ascended He left with His followers the promise that, though the world would see Him no more, they should see Him; that His very presence, something essentially real, would be with them. All of which suggests that the Christian life, as Christ lived it, is the life for which God has purposed man from the beginning, and which is linked with two worlds which are yet one.

It is quite obvious, from the naturalness of Paul's reference to unseen things, that the early Christians had laid hold of Christ's view of life and were proving its power. They cultivated the sight of the unseen, and that put the present and its influence, for them, in its proper place. It ministered strength and courage to them: and "they endured as seeing the invisible." Nothing is more certain than that half of our worries, weaknesses, and shortcomings result from the fact of our own degeneration in this respect. We have capitulated to the deadly lure of the things that are seen, until our spiritual vision is impaired; and we adapt ourselves to the small life of the world visible and order our ways as though its affairs were the supreme importance; and we are indifferent to the larger, unseen realities and their significance.

It is certainly true that by far the most real things are unseen: visible reality is, by no means, the whole of reality. A country walk with a naturalist, or an hour on a starry night with an astronomer, or the reading of the many simple manuals of natural science which are available to us all will, surely convince us of this. Indeed, to have even a nodding

acquaintance with modern science is to be made aware that behind the visible world of matter there is an invisible world of spirit. The men of science are today, by investigation and experiment, precipitating the unseen, bringing its enormous reserves of force into the world of the seen, and harnessing them to human need. This is the law of progress: seeing the unseen. In all human relationships there are things "not seen" to be looked for. Behind the things you despise, or criticise, or wrongly condemn in others, there are extenuations of motive, of limited resources, of actual suffering, of thwarted desire and disappointment which if, without prying, you attempted to discover, would at once strangle the words of condemnation that were on your lips. There are unseen sacrifices, unparaded kindnesses behind many lives, and if you fail to see the unseen, you will fall under the condemnation of offending some of Christ's little ones. "Simon, seest thou this woman?" said the Master to the Pharisee, when at His feet she sat, sobbing out her penitence and devotion. "Let me tell you you have never really seen her. Listen, and I will tell you about her." The Lord Jesus has made this the great test of character, that is, of real religion—one's ability to understand, to estimate, and to appreciate the other person. For our ready assessment of other people's motives is always a revelation of our own. It is what we *are* that determines what we *see*, which, after all, is a fairly sure test for those who presume or who aspire to be critics.

What are the most enduring things in life? Those things that are to be seen, like money, pomp, the bewildering output of human energy in fierce competition? A thousand times, no! They are rather things like love, honor, friendship, unselfishness, and devotion. It is these invisible realities, abstract in themselves, which are of enduring quality. What is it that you are given in the hour of public worship? Nothing seen, but yet the most potent of all life's varied influences: something that holds you to virtue, and unselfishness, and kindness, and generosity, and high-mindedness. The fellowship of the house of God helps you to see the unseen and, seeing, to strive. For conduct is the voice of faith. What a man sees of the unseen controls his actions and governs his doings. What we *are* determines what we

see; and what we *are* is declared by what we *see*. It was said of a distinguished literary critic who recently died, that "he was a lesson in disinterestedness and uprightness: he gave everything, and sought nothing for himself." Which is just to record that he saw the unseen.

"When all Thy mercies, O my God, my rising soul surveys." In that great day this will be seen to be among the choicest of all God's mercies—that He disciplined our lives, sending pain and loss; hedging our way; and checking our worldly wisdom by failure, in order that we might learn to see the unseen things. The well-known lines of *The Blind Ploughman*, in which he tells that "God took his eyes away that he might see," has its miniature counterpart in the lives of most of us. The dropping away from our eyes of earth's scales is seldom painless. But who that can say, "One thing I know, whereas I was blind, now I see," deplors the way God has taken with him? For now, seeing the unseen, he is living in a glad and satisfying relationship with the things upon which time, and change, and even death itself have no corrosive action. Try, therefore, to look beyond the discipline to the design which inspires it; beyond the pain to the plan to which it is contributing; beyond the loss to the love which, by means of it, is planning eternal gain; beyond the mystery of experience to the motive that lies behind the permission of its invasion upon life. For this is the secret of quiet, brave endurance—the reflection of the things not seen, the very Light of the world.

If it seems beyond your power to hold to your faith in the over-ruling love of God, since life looks as though it were ill-ordered (not merely for you but for the crowds of trouble-crushed, sorrow-bruised, pain-racked, grief-stunned people in the world) then turn again to Jesus Christ and the story of His cross, and see how His suffering, His loneliness, His darkness have been transmuted into a living fountain of inspiration for the whole race. He "endured for the joy that was set before Him." He saw the unseen, and it sustained Him. He died, as He had lived, with the sense of the invisible, eternal realities always sustaining Him. His confidence has been triumphantly confirmed. Run, therefore, your race with patience, "looking unto Jesus" for

your encouragement, learning ever more and more deeply the secret of His courage and endurance:

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible.

In all His dealings with men, God looks beyond the things seen to the things unseen. It is this alone that explains His choice of us. Beyond all our sins, and weaknesses, and shortcomings that make us the morally cross-grained people we are, He sees possibilities, and qualities, and aspirations, the secret griefs and despairs and resolves which all give promise of the man that may be, despite the man that is. Michael Angelo is said to have seen the angel in the rough, unhewn, marble block, and to have called for his mallet and chisel that he might fashion her. Well, whether that is true of him or not, it is certainly true of God, and this truth was manifested in the words and works of the Lord Jesus. He saw an apostle in an apostate, and hence His call to Matthew: "Come, follow Me." He saw the saint in the harlot, hence His: "Go in peace, and sin no more." He saw courage hidden beneath cowardice, hence His: "Go ye into all the world and preach the Gospel to every creature." "Marvel not if the world hate you." He saw the valiant leader in the unstable, emotional man, hence His assurance to Simon: "Thou art—thou shalt be." All of which is an encouragement to us all to start anew, with His Word as our guide and confidence.

Build on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins; but let
Thine own soul's light shine on the path of hope.
And dissipate the darkness! Waste not tears
Upon the blackened record of past years!
But turn to live; and smile, oh, smile to see
The fair white pages that remain to thee.

For that is what God sees!

A Broken Sword

"Cling to the whole Bible," counseled D. L. Moody, "and not to part of the Bible. A man is not going to do much with a broken sword."

CURRENT EVENTS

IN THE LIGHT OF THE BIBLE

by THE EDITOR

Dr. Salk's Vaccine

Preach the Word

Church and State

Israel's Advance

New Hope for Mankind. There is only one hope for man's spiritual welfare and eternal life with God—faith in the Lord Jesus Christ as the Son of God and only Saviour from sin, and personal acceptance of the atonement He wrought for us through the vicarious shedding of His blood at Calvary. Our caption has to do, however, with another hope—hope for victory over dread polio, the disease that strikes without partiality and has crippled and killed so many.

The development of Jonas Salk's polio vaccine must take its place in medical history with the discovery of an effective smallpox vaccine by Edward Jenner in the 18th Century, and with Louis Pasteur's rabies vaccine in the 19th Century.

Do not be deceived by the fact that a number of tragic deaths followed the early inoculations with the Salk vaccine. There is still something to be learned about its production, but its development still means what it meant when the discovery was announced—imminent banishment of a crippling disease.

The reason for the disastrous and agonizing failure of the vaccine in some instances may not be known for months, but it seems likely that a batch of it went through its manufacture with some live virus in it. For like all such preparations, the Salk vaccine carries in it germs of the very disease it is intended to fight. In the Salk process, these virus particles are killed with formaldehyde.

In preliminary tests no cases of live germs were discovered. It is evident, however, that the precise amount of formalde-

hyde must be measured in superlative exactitude—too little will not kill the germs; too much will kill them but also destroy their power to help the physical system build antibodies. When the vaccine is produced perfectly it will work perfectly against the most crippling types of polio, but it has been found to be somewhat less effective against the non-crippling types.

The eminent scientist, Dr. Salk, did not do all the research in the discovery of the vaccine that bears his name. Earlier a team of Harvard doctors—John F. Enders, Thomas H. Weller and Frederick C. Robbins—found a way to grow polio viruses for vaccine and were awarded a Nobel prize for their discovery. Then Dr. Dorothy Horstmann of Yale, and Dr. David Bodian of Johns Hopkins found that polio virus circulates in the blood where a vaccine can work. Dr. Salk and his associates at the University of Pittsburgh discovered the method of mass-production of the virus, of killing it chemically and filtering out the liquid that will protect against polio.

It seems quite likely that, with Dr. Salk's discovery, it may not be long before vaccines that will be effective against influenza, the common cold, malaria, and tuberculosis will be developed.

Time will tell. Scientists and money for their experiments are not lacking. In God's time man will find a way to conquer most of the diseases so universally feared. He will do it by using the amazing mind with which his Creator endowed him.

When Church and State Are United. A recent report coming out of Sweden, from the pen of *Time's* Swedish correspondent, Joe David Brown, illustrates the danger of union between church and state.

Some time ago the Lutheran bishops of Sweden issued a pastoral letter against birth control, abortion, and sexual promiscuity. Public opinion, fostered by newspaper editorials, thundered that the bishops had no right to meddle in such matters and told them to mind their own business. One of the leading bishops told Mr. Brown, when the latter discussed the controversy with him and chided the bishop

for the church's silence following the attacks made upon her: "One must remember that in Sweden the church, from the point of view of the visitor from a country where there is no 'official' church, has a very peculiar position. The Swedish State Church is part of the government. It is expected to support the governmental policy, even though it does not always agree with them."

Investigating the government's position on sexual morality, Mr. Brown discovered a shocking condition throughout Sweden, one that would make even a non-Christian parent in America blanch. In the schools, under government jurisdiction, sex education is taught—and in what a manner! One of the leading proponents of birth control, a woman who travels throughout the land lecturing in the schools, said to Mr. Brown that, in speaking to teen-aged girls: "I tell them that the important thing is that they must be in love. I tell the girls that it is all right to sleep with a boy, but first they must be in love."

"Do you mean to say," Mr. Brown asked, "that you don't advise them to wait until they get married?"

The teacher, Mrs. Ottesen-Jensen, looked scornfully at her interrogator and replied: "Everybody knows that young people, when they are 'going steady,' sleep together. Their mothers and fathers know it. What use is there of trying to change nature? So I tell them to wait until they're sure, to wait until they are in love."

Appalled by this experience, Mr. Brown made other inquiries to find the story the same. He could only report what he found to be true and to condemn a church that is so controlled by the state that it dare not speak out forcibly against ungodly and evil things which the state approves. Immorality is one of those things.

All over the world it is fast becoming as it was in the days of Noah, when "every imagination of the thoughts of [man's] heart is only evil continually."

A Liberal Paper on Preaching. "The Evanston Assembly [of the World Council of Churches, held last August] was a field day for administrators, organizers, committeemen, academicians, and liturgists," says *The Christian Century*,

liberal Protestant weekly, in a recent editorial. "But," the editorial continues, "when all of them had done their best, it was plainer than ever that the parish preacher in his pulpit is still the most important single element in Protestant strategy."

Then the editorial points out some of the faults of modern preaching: "Think," the writer urges, "of what is done with the church's main chance: vapid pep talks, arid skull sessions, half-baked politics, half-cooked therapies, little Bible stories that completely miss the point of the Bible! This is our preaching, by and large . . . The theological revival we talk about isn't getting through . . . The preachers, who are only conduits, are not piping it through to people who are parched for just what those preachers learned once . . . So they fall back on the hodgepodge of things that have 'worked' for others . . ."

The answer will be found in old-fashioned but powerful expository preaching, messages that are wholly based upon and saturated with the Word of God. "Preach the Word," writes Paul. "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 of thy ministry" (II Tim. 4:2-5).

Israel's Material Progress. Israel recently celebrated her seventh anniversary as a sovereign state. The spiritual condition of the nation has not altered from what was the spiritual condition of the individuals who formed that nation, before the new Israel was born. The political situation remains clouded because of the darkly uncertain issue of peace or war with the Arab states. But the Israelis feel that they can chart their economic future with confidence, and material prosperity appears to them to be the most important goal before them.

Spectacular strides in the economic world have been made in Israel in the past seven years. Industry and farming

flourish. Here are a few of the nation's productions: development of electric power; planning and development of irrigational canals; manufacture of automobiles, rubber tires, cement, and fertilizers; production of oil; mining of potash and phosphates; polishing of diamonds; and cultivation and marketing of citrus fruits and rare vegetables for export. In the Negev area, between Beersheba and Sodm, the Israelis are proud of having, as they say, "conquered the desert."

The ingenious and industrious Jews have accomplished remarkable things in a very short time. It is not by their own will alone, however, that "the desert shall rejoice, and blossom as the rose," but this will take place when our Lord returns to that ancient land to reign upon the throne of David. Before that time comes, there will be sorrow upon sorrow for the nation, until they look upon the One whom they pierced and acknowledge Him as Messiah and God.

In the Secret Place

In one of her writings, *Meal in a Barrel*, the late Miss Amy Carmichael of Dohnavur speaks of the power and faithfulness of God in answering prayer for the needs of His work in India. One senses in the whole book that its author knew how to pray, and that her prayers were not simply at stated times but that prayer was her moment by moment heart attitude. The secret place is not alone in the closet (Matt. 6:6); it is also in the heart. These lovely lines Miss Carmichael has written concerning that place:

There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where, though I see not, I may join the throng,
My soul can enter, and pray.

One hearkening even cannot know
When I have crossed the threshold o'er;
For He alone who hears my prayer,
Has heard the shutting of the door.

Students of the Scriptures will not agree on every detail of the prophetic program, but here is an analysis of coming events which shows the broad scheme of things.

PROPHETIC PANORAMA

by **ABRAM M. LONG***

THROUGH all of history, whether past, present, or future, God has one lesson for humanity to learn, namely, that apart from God man can do nothing. When God is left out of account, whether in the nation or in the individual, the course is inevitably downward. Satan's lie from the beginning has been that man is sufficient, in and of himself, to accomplish his own salvation and his own betterment. History has proved otherwise. God has written it in large letters for all the centuries to see, that "righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34).

This divine purpose will appear in bold contrast as we approach the end times of this world's history. The first four verses of II Timothy 3 contain a severe indictment of humanity in those days as God is pushed more and more out of men's thinking. Five times some form of the Greek verb *phileō*, "to love," is used to indicate men's degenerating affections. They will be "lovers of self" and "lovers of money" (vs. 2), "not lovers of good" (vs. 3), and "lovers of pleasure" rather than "lovers of God" (vs. 4). When God is left out, the affections turn base and defiled (Rom. 1:21-32). The Scriptures tell us that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). There are those who "shall depart from the faith,

*Abram M. Long, Ph.D., the pastor of the Fourth Presbyterian Church, Philadelphia, has written for us on several occasions, and we welcome this panoramic picture of coming events.

giving heed to seducing spirits and doctrines of demons" (I Tim. 4:1). These appalling conditions are expressly stated to occur "in the latter times."

All this is an indication that man will continue to cast off the rule of God, which is just what Satan hopes to accomplish. The result, however, is that the wickedness among men and among nations will increase in intensity. It will be a time of general lawlessness and strife. There will be wars and rumors of wars, nation rising against nation and kingdom against kingdom, with famines and pestilences (Matt. 24:6, 7).

In the midst of all this there will occur the next great prophetic event.

1. The Rapture of the Saints

This coming of Christ for His own redeemed will be one of the most thrilling chapters in all history. It is described in I Thessalonians 4:15-18. Just when this will take place no human mind knows. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Some have ventured to set dates to tell us just where we are on God's clock, but they are false prophets. No man knows, and the time will not be announced by a prophet. We are to be ready at any moment, "for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

The removing of the Church from the world will affect true believers from Adam down to the last moment before He comes. Read this account in your Bible. We are told here that the Lord will descend from heaven with a shout, with the voice of an archangel, and with the trump of God. Observe the order. The dead in Christ will rise first. By "the dead in Christ" is meant all who are saved, whether in Old or New Testament times. The souls of these believers did not pass into some dark and mysterious purgatory where they dwell for indefinite periods before entering heaven. The Scriptures teach that the souls of all believers are at their death made perfect in holiness and that they immediately pass into glory. Their bodies simply went to the grave until this resurrection.

Here, at the call of Christ, the bodies of believers now come forth in the glorified, resurrected state and are reunited with their souls. Then the redeemed soul, dwelling within the redeemed body, will be made perfectly blessed in God's presence for all eternity.

After these dead saints have been raised, there comes for the living believer the "blessed hope" which we have been cherishing so fondly. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." There will be no need of a resurrection for those who are alive at His coming; for their souls and bodies have not been separated. But there will be a great transformation. When we are caught up to meet the Lord in the air, we shall not go as we are, with all our diseases and deformities. A tremendous change will take place, and our bodies will be glorified. Our vile bodies will be "fashioned like unto His own glorious body" (Phil. 3:21). And all this will take place, not through ages of evolution but "in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:53). From all over the earth the redeemed will hear His voice. From cemeteries, from the ocean bed, from the caves in the mountains the bodies of the dead in Christ will arise and ascend. We who remain shall be caught up with them in our transformed bodies; and from that point on into endless ages we shall be with our blessed Lord and Saviour.

2. The Tribulation

After the removal of believers from the earth, the history of the world continues. But the next seven years will be years of indescribable misery, confusion, and suffering; for *sin will be unrestrained and the vials of God's wrath will be poured out upon the idolatry and ungodliness of those that are left on the earth.* "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). This period will be marked by a number of distinct events.

For one thing, the Jews will rapidly return to the land of Palestine to be there when the Lord Jesus Christ, their true

Messiah, returns to the Mount of Olives at the end of the tribulation period, to reign upon the throne of David.

During this time there will also be the revival of the ancient Roman Empire. This was predicted long ago by the Prophet Daniel (Daniel 7). Generally speaking, the countries below the Rhine and the Danube will be united under one ruler in a defensive alliance against the Great Northern Confederacy under Russia (see Ezekiel 38). During the last half of the tribulation period, this revived Roman Empire will be in absolute control of world events (Daniel 7:23, 25).

The Antichrist will also be revealed in these years. A man will appear in Jerusalem endowed with miraculous powers (Rev. 13:11-18) and will be hailed universally as the genuine Messiah. But he is really the Antichrist. It is merely a trick of Satan, who wants power and worship for himself. At first the Jews are misled and accept him as the true Messiah. When they discover their error, they break with Antichrist, who will then unleash the most terrible persecutions that the world has ever seen. True believers will easily be recognized, for they will refuse the brand of Satan in their foreheads and on their hands.

But in the midst of this time of woe there will also be a great revival. "Two witnesses" appear (Rev. 11:3). As a result of their preaching, an evangelistic band of 144,000 Jews from all the twelve tribes will go out over the earth to preach the Gospel to every creature. Our Lord prophesied, in His Olivet discourse, that the Gospel "shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

The event that will bring the tribulation period to a close is the great Battle of Armageddon. The armies of the Northern Confederacy, joined by "the Kings of the East," will come down over the Armenian mountains to plunder the Holy City (Ezek. 38:11, 12). They will be met by the armies of the revived Roman Empire on the battlefield of Armageddon in northern Palestine; and here the greatest slaughter of human history will take place (Rev. 19). In the midst of the battle, the Lord Jesus will appear in the heavens. His enemies will be destroyed, the Antichrist will be cast into the lake of fire, Satan will be imprisoned in the bottomless pit for a thousand years (Rev. 19:21, 20:2, 3); and the

Jews will then receive Christ as their true Messiah. He will establish His millennial reign.

3. The Millenium

The Millenium, which now begins, is the thousand years of peace predicted by the prophets from Isaiah to Malachi. During this time the earth, so long under the tyranny of Satan and the misrule of man, will be under the righteous and just rule of Christ in person.

Our Lord points to a definite astronomical upheaval as ushering in this period (Matt. 24:29-30), similar perhaps to the one the earth witnessed upon the fall of angels. It will bring in definite climatic changes.

The curse will be removed from the vegetable kingdom. This was the first curse pronounced in the Garden of Eden: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee" (Gen. 3:17-18). Now the vegetable kingdom will be delivered from this corruption: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing" (Isa. 35:1, 2). "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13). It takes no great stretch of the imagination to envisage the earth as it will look when our great deserts shall be turned into fertile areas once more.

Animal nature will be changed. Poisonous insects and beasts will no longer be a terror (Isa. 11:6-9). War will disappear from the earth and swords will be turned into plowshares (Isa. 2). Poverty will be abolished (Isa. 65); sickness and death will largely be done away, and the long life enjoyed by the antediluvians will be restored. People will live to such an old age that a man dying at a hundred years will be considered a mere child (Isa. 65:20-22). Unity of language, which was interrupted at Babel, will be restored, and the curse of the confusion of tongues will be removed (Zeph. 3:9).

At this time the Lord Jesus Christ will establish His throne in Jerusalem as the capital of the world, and will rule the earth with the redeemed as His assistants (1 Thess. 4:17; 1 Cor. 6:2-4; Rev. 20:4). Wrongs will be suppressed and

righteousness will everywhere be triumphant. Everyone will witness the majesty of Christ and every tongue will acknowledge His Sovereignty.

There is one thing, however, which does not change, and that is man's nature. At the close of the Millenium it will once more be indisputably proved that man is totally unable to do anything for himself. Fundamentally he is still a sinner, even though he is compelled to live in strict obedience to Christ during this long period.

Man's final testing will occur during a temporary release of Satan. Throughout the thousand years he has been bound in the bottomless pit (Rev. 20:2, 3). Now he is loosed for a time. He takes advantage of his freedom by going out to deceive the nations in the four quarters of the earth (Rev. 20:8). He masses a huge army to take Jerusalem, the capital city of the earth. Humanity again follows Satan and proves conclusively that the imaginations of the thoughts of their hearts are only evil continually (cf. Gen. 6:5). Satan's loosing exposes this feigned obedience, and the revolt is of short duration. Fire descends from heaven to devour the rebellious; and Satan is now cast into the lake of fire and brimstone, where the Dictator of the revived Roman Empire and Anti-christ are. Here they will be tormented day and night for ever and ever (Rev. 20:10).

4. The Judgment Day

At the close of the Millenium comes the judgment of the Great White Throne. The order of events is plainly indicated in Scripture.

There is, first of all, the resurrection of the unsaved dead. The resurrection of the redeemed occurred at the appearing of Christ in the clouds when He came for His Church. "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). Now they come forth from their graves, both small and great, and they stand before Christ, the Judge (John 5:22; II Tim. 4:1).

The basis of judgment is "according to their works" (Rev. 20:12). All of these are recorded in God's books.

I recall the solemn awe that was in my own heart when I first listened to a tape recording of one of my services. Every

word was there! With what condemnation and terror will men listen to the recital of all their evil deeds when they stand before the judgment bar of God! Before Him there will be no twisting of evidence. It will be down in black and white. How awful will be the sentence to the unsaved: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41)! With this agrees the Word of the Spirit in Revelation 20:15, "And whosoever was not written in the book of life was cast into the lake of fire." Their punishment in hell will be "everlasting" (Matt. 25:46).

After the Millenium and the judgment, the history of the physical earth comes rapidly to a close. In Revelation 21:1 are the simple words: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

Throughout the long story of the human race the earth was the seat of sin. Now, when it shall have served its purpose, it shall be destroyed. "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:10). The heavens will then be rolled back like a scroll (Isa. 34:4), and God will create new heavens and a new earth (Isa. 65:17). This new home of the redeemed will be untarnished by sin, a suitable dwelling place for the blood-purchased bride of Christ.

After this final judgment, when Christ will have "put down all rule and all authority and power," He will deliver up "the kingdom to God, even the Father" (I Cor. 15:24). From henceforth God will be All in all.

6. Heaven

In the two closing chapters of The Revelation we are given a glimpse into heaven. Its characteristic feature is the number of times the word "no" is used.

There will be no more sea. There will be no more death and no more pain; for our resurrection bodies will be like Christ's resurrection body, not subject to disease or deformity. There will be no temptation from sin. Every act will be holiness unto the Lord. Neither will there be any more curse. The instigator of sin is now forever removed from

power; and instead of imputed holiness there will be absolute holiness on the part of the redeemed.

The Holy City, the New Jerusalem, will then be the capital of the universe and will be more majestic than any city in history, including the Jerusalem which was the capital of the earth during the Millennium. Its dimensions are so large that all of Great Britain, Ireland, France, Spain, Italy, Germany, Austria, Turkey, and half of European Russia could be included in it.

The eternal bliss of heaven, however, will not consist merely of freedom from earthly woes and ills. The glory of heaven consists in this: the redeemed "shall see His face; and they shall be in their foreheads." We shall be with Him "that will be glory for me." We shall spend our eternity in His presence, and we "shall reign for ever and ever."

Here the Scriptures leave the children of God. We are now princes of eternity. The words of the Saviour will then be accomplished: "The glory which Thou gavest Me I have given them" (John 17:22). For ever and for ever we shall be heirs of God. "He that overcometh shall inherit all things; and I will be his God, and he shall be My son" (Rev. 21:7).

How long is eternity? The Greek word *aionion*, translated in the New Testament "eternal," "everlasting," "for ever and ever," is used fourteen times in The Revelation to describe the final state of both the redeemed and the lost. This word is never used of anything known to have an end!

Where will you spend eternity? You are still in the day of grace where you can make decisions. In the grave there is no more opportunity. You now have two choices: everlasting life, or the wrath of God. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). What is your decision?

"The way of Balaam" (II Pet. 2:15). Balaam was the hireling prophet anxious only to make a market out of his gift, working for his own personal profit.

QUESTION BOX

No. 1483. Did Jesus really give His disciples power to forgive sins when He said to them: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23)?

Yes, our Lord gave to His disciples, as He has given to us too, the power to forgive sins—not in the sense that a man, a priest of the Roman Catholic Church, for example, can say to a man or a woman: "Confess your sins to me, and I will forgive them," but in a true scriptural manner, that is, through faith in Christ and in His name. In the house of Cornelius, Peter declared that "through His [Christ's] name *whosoever believeth in Him shall receive remission of sins*" (Acts 10:43). In Antioch in Pisidia, Paul said to the rulers of the synagogue: "Though this Man [Christ] is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things" (Acts 13:38, 39). When the Christian presents Christ to an unbeliever, he offers remission of sins through the Gospel proclaimed and faith in the Son of God as Saviour. When the sinner believes and commits himself to the Lord Jesus Christ, any true servant of His may say without question: "Your sins are forgiven." If, on the other hand, the listener rejects the Lord Jesus, then God's servant may say with like authority: "Your sins are retained."

No. 1484. What about the Simon of Acts 18:18-24? Was he saved or lost?

Scripture suggests very strongly that Simon the Sorcerer was not a saved man at the time of the incident recorded, for Peter said to him: "Thou hast neither part nor lot in this matter: for thy heart is not right with God" (vs. 21). Then Peter called upon Simon to repent. Whether Simon repented and turned to God we are not told, and we must leave the matter with God who does all things well.

No. 1485. I was told recently that since Calvary all men and women are in Christ? Is this true?

It is not true. When the Apostle Paul writes, "If any man be in Christ, he is a new creation" (II Cor. 5:17), he is certainly declaring that there are some who are not in Him.

No. 1486. What does Romans 9:21 mean: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

The context shows that this is an assertion, in the form of a question, as to the absolute sovereignty of God. The Creator may do as He wishes with His creatures.

No. 1487. Please explain Luke 15:7: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth,

more than over ninety and nine just persons, which need no repentance."

We suppose the problem has to do with who the "just persons" are. There can be no question that there is rejoicing in heaven with God and among His angels when a sinner repents and turns to God.

Who are the "ninety and nine just persons, which need no repentance"? All sorts of suggestions have been made: (1) that they are angels who have not sinned; (2) that they are glorified saints who cannot sin any more; (3) that they are living men of faith who have been made righteous before God; (4) that they are inhabitants of other worlds; and (5) that they are those who consider themselves to be righteous and think they need no repentance.

None of the first four suggestions seems reasonable to us: (1) those referred to are persons, not angels; (2) it has to do with earthly activity, not heavenly; (3) living men of faith are sinners who have repented; and (4) there is no authority whatever for thinking of inhabitants of other worlds, concerning which we know absolutely nothing.

While any Scripture may have more than one application, there can only be one true interpretation. It seems clear from the sense both here and in other passages that "the just persons, which need no repentance" are those who think themselves righteous. There is more rejoicing in heaven over a sinner who repents than there can possibly be over a self-righteous man who thinks he does not need to repent. Our Lord said: "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). To the Pharisees He declared: "Ye are they which justify yourselves before men; but God knoweth your hearts" (Luke 16:15). (See also Luke 18:9-14.)

No. 1488. I have seen people do certain things without any sense of guilt, whereas if I did such things I would feel very guilty. Should one pray to be kept from doing such things; or go ahead and do them, and then pray to be forgiven?

You do not state whether the persons who do commit these sins are Christians or not. If they are, they will certainly have a sense of shame and guilt when they sin.

But why ask whether one should pray to be kept from such sins; or do them, and then pray to be forgiven? You know, surely you know, that you should pray to be kept from them. "Lead us not into temptation, but deliver us from evil." Christ's intercessory work on the Father's right hand is for that very purpose. He prays for every child of God as He prayed once for Simon Peter. But if you do sin, then His advocacy is exercised: "My little children," John said, "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" (1 John 2:1, 2).

David prayed to be kept back from presumptuous sins (Psa. 19:13), and that is the kind of sinning of which you speak. Thus do we all need to pray—and if and when we fail, then we need to confess our sins, to find God faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9).

In times of difficulty, distress, perplexity, and uncertainty, act upon the light as best you see it and trust the Lord to lead you.

"That which we already possess need not be manufactured but must be guarded—the unity of the Spirit."

EPHESIANS

by LEHMAN STRAUSS*

Chapter 4 (Continued)

(1) The Christian Walk Preserves Unity (4:1-6).

"ALL lowliness" suggests the idea of *perfect humility*. Genuine humility becomes the Christian at all times under every circumstance. We dare not pretend on the outside that we are lowly while on the inside we are deceitful and haughty. Lowliness might be despised by the world, but it is esteemed by God. Humility is the first step to unity.

"Meekness" is next mentioned as a characteristic virtue of the believer's walk. The incarnation and earthly life of our Lord echoed "lowliness and meekness." He said: "Take My yoke upon you and learn of Me; for I am *meek* and *lowly* in heart" (Matt. 11:29). And "he that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John 2:6). Meekness in heart is that fruit of the Spirit that esteems the brethren higher than one's self. In meekness, envy, malice, or an underestimate of another's gifts and ability finds no place. Meekness is the next step to unity.

"Longsuffering" follows. This is a gracious tolerance that never desires revenge. Pride and self-seeking, with a revengeful spirit, show that one has never taken one's rightful place before God. Are you long-tempered or short-tempered? Do you get in a heat easily or do you remain calm and serene under fire? Longsuffering is another step toward unity.

"Forbearing one another in love." This expression appears also in Colossians 3:13 and signifies *to bear with, to endure*—

*Dr. Strauss, pastor of the Calvary Baptist Church, Bristol, Pa., author and Bible conference speaker, is one of the staff of regular contributors to *Our Hope*.

an extraordinary patience, with restraint of one's feelings. One of the early lessons we learn as Christians is how to get along with one another. Mutual forbearance among us means that we pray one for the other in each other's weaknesses and offenses, and while we are called upon to forbear it is to forbear in love.

All of these ~~things~~ contribute toward keeping "the unity of the Spirit—the bond of peace" (4:3). Notice, please, what we are ~~not~~ asked to do here. We are not asked to make unity. God Himself has made unity already, both of the Spirit and of the body of Christ created by God. When we were born again the Holy Spirit united us to that body, and nothing can ever sever us from it. Believing Jews and believing Gentiles have been made a new unity by God, thus forming the body in its unity. This was explained in the first part of the epistle.

Within the Church, differences in wealth, education, race, color, and social standing create the temptation to deny that unity. But God warns His people to guard the unity which He provided. Dr. A. C. Gaebelien has said: "We keep the unity of the Spirit when we recognize in every true believer a member of the same body." Preservation of an ecclesiastical or organizational unity is not implied. This plea of the apostle does not apply to any ecumenical movement in church history, present or past.

Commenting on "the unity of the Spirit," Dr. H. J. Ockenga wrote: "But this spiritual unity is more difficult to keep than organizational unity. It is easy to exercise authority, to discipline, to rule, to excommunicate those who agree not with us, but it is difficult to preserve love, respect, faith, humility, mutual honor one of another, which is necessary in a spiritual unity. The latter becomes a matter of self-discipline, in which most of us are lacking. We are always willing to discipline others, but very unwilling to discipline ourselves." For this reason the indwelling Spirit is the principle of unity among Christians, and this may be promoted or disturbed." Hence the need to walk worthily with all lowliness and meekness, with long suffering, forbearing one another in love as the Scriptures enjoin.

The basis of spiritual unity in the Church follows in verses 4-6. It is seven-fold. Observe the seven "one's."

(a) "One body." Here is the oneness of the Church itself. This mystical body of Christ (the Church) already exists. It originated on the day of Pentecost and answered the Lord's prayer when He prayed: "That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me" (John 17:21). There are many denominations, many churches, many forms of administration, many gifts, but only one body, one true Church. The members of this body differ in color, nationality, ability, mentality, and outlook; but through faith in the Lord Jesus Christ, and by the power of the Holy Spirit, "are we all baptized into one body" (I Cor. 12:13). "So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:4). Beloved Christian, we *are* one body. Therefore our lives must be lived in the light of our vital relationship with other fellow-Christians.

(b) "One Spirit." Doubtless Paul means the Holy Spirit. The unity is of His begetting. It is called "the unity of the Spirit." By His operation men are born again and added to the body. The individual member who is led by the Holy Spirit is thereby preserving the unity. Beware of other spirits. "Beloved, believe not every spirit, but try the spirits whether they are of God" (I John 4:1). Watch out for "the spirit of error" (I John 4:6). None but the Holy Spirit is the activating power in the body; hence, a sin against the body is a sin against the Holy Spirit. When the Holy Spirit came down on the day of Pentecost to form that body, the disciples "were all with one accord in one place" (Acts 2:1). Such is the unity of the Spirit.

(c) "One hope." In chapter 1:18, Paul wrote about "the hope of His calling"; here it is "one hope of your calling." It has been mentioned that the believer's calling is high, holy, and heavenly. The hope of such a calling is our final glorification when we shall be like the Lord and be forever with Him. The saints have a rich inheritance in the Person of our Lord Jesus Christ. While we will not enter fully into our inheritance until Christ returns, we have the earnest of

the Holy Spirit to strengthen our hope. He keeps that hope alive. There is no hope like it in all the world, and in this one hope all Christians share. Think of it: millions having the same hope! This one thing in itself is a bond of unity. One body, one Spirit, one hope—what a powerful incentive to keep the unity of the Spirit!

(d) "One Lord." The one Lord is God's eternal Son, our Lord Jesus Christ. Jude speaks of "ungodly men who deny Him" (Jude 4). The believer owns Him and walks in obedience to His will. Jesus Christ is our Saviour; but He is more: He is our Lord. It is the recognition of His Lordship that preserves the unity of the Spirit. When each individual Christian acknowledges Jesus Christ as his sovereign head, there can be no schism in the Church. Elsewhere Paul writes: "And there are differences of administrations, but the same Lord" (1 Cor. 12:5). There are many gifts but one Giver. There are many ways of exercising and administering those gifts, but the same Sovereignty owns and rules over all.

The Lord spoke these solemn words: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out demons? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7:21-23). How fitting a climax to the Sermon on the Mount! The day of judgment will bring to light some unusual things. Some profess His Lordship but do not practice submission to Him. Sad will be the day of reckoning for all such! In that day "every tongue shall confess that Jesus Christ is Lord, in the glory of God the Father" (Phil. 2:11), but then there will be neither joy nor reward.

(e) "One faith." There is only one system of truth; it is "the faith which was once delivered unto the saints" (Jude 3). One may possess the right attitude of faith but the wrong object of faith. It matters not how one believes if he does not embrace the one saving object of faith, the Lord Jesus Christ. The Apostle Paul testified that he preached "the faith" (Gal. 1:23). Christian faith has the Word of God as

a standard; hence it recognizes one access to God, and that through believing on the Lord Jesus Christ. When anyone embraces the faith, he immediately is made a part of the body, thereby becoming a contributing factor in keeping the unity of the Spirit.

(f) "One baptism." Because of the existence of various schools of thought on the subject of baptism, we can expect divergent interpretations on the "one baptism" mentioned here. I do not believe that baptism in the Spirit is meant in this verse. Baptism in the Spirit has already been dealt with in the preceding verse. Here the apostle refers to water baptism. It is that ordinance which, according to the New Testament, should follow one's acceptance of the "one faith" and one's embracing of the "one Lord." It is sad to meet those who have submitted to the rite of Christian baptism but who have not been born again through faith in the Lord Jesus Christ. There is but one outward rite whereby the believer declares his faith in, and union with, Jesus Christ; it is the "one baptism."

(g) "One God and Father of all, who is above all, and through all, and in you all" (4:6). The message of this verse recognizes the Trinity actively engaged in forming the unity. Looking back from verse 6, we have the Father, the Son, and the Holy Spirit. The triune God is sovereign in the Church. His Presence is all that we need and all that we should desire. He is the Father of all of us who have accepted Christ; hence we believers bear the same relation to Him and to one another. As we recognize Him as "above all," we preserve the unity of the Spirit. "In Him we live, and move, and have our being" (Acts 17:28).

(To be continued, D. V.)

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

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

Alas, there are multitudes of whom such a question might be asked. They know many people, have hosts of friends, and are accepted just about everywhere, but they do not know God and are not accepted of Him because they have never known His beloved Son, nor Lord Jesus Christ. Of what value everything else if we do not know Him?

No matter how often the Bible is read, there is always something fresh to be discovered. So here, in

NEW THOUGHTS ON AN OLD PSALM

by **SIDNEY A. HATCH, JR.***

THE saints of God will never grow weary of the twenty-third Psalm. We may assume that the saints of the previous age also never tired of David's exquisite expression of faith.

Many claim this Psalm. It is quoted and referred to on every hand. It was for Jewish saints of yesterday; it is for church saints today; and it will be very near to the hearts of the earth's millennial saints. One thing is prerequisite to a legitimate claim upon and appreciation of this Psalm, and that is a recognition of Christ's death for us. Without that the twenty-third Psalm can mean no more to the heart than beautiful Hebrew poetry.

Aron C. Gaebelein, in his devotional commentary on the Book of Psalms, considered the theme of the first three verses to be assurance, and the theme of the last three verses to be comfort.

1. Assurance

We follow here Dr. Gaebelein's two-fold division. Yet we would consider, in the first section, assurance presented in four ways: (a) The foundation of assurance; (b) the result of assurance; (c) the expression of assurance; and (d) the authority of assurance.

(a) The Foundation of Assurance

The very foundation of our confidence and trust is in the simple yet profound expression, "The Lord is my shepherd." How significant that the Holy Spirit guided David to use

* Mr. Hatch, a graduate of Dallas Theological Seminary, is the pastor of the Pantego Community Church, Arlington, Tex. and a chaplain in the United States Air Force Reserve.

the unique name of God, the name which was never revealed to any of the false gods, the name Jehovah! Every student of the Word is aware of the fact that the God of Israel had many names. He was Elohim, "the Putter Forth of power;" He was El Shaddai, the Almighty; He was Adonai, the Lord; and, He was Elion, the Most High. Yet when David comes to tell of his faith he passes over these names and says that the Shepherd is Jehovah.

Why did David do this? He could have selected no other name to reveal better his own intimate faith and the shepherd-aspect of God's work. This was God's personal and proper name. It reveals that David was a saved man, that he lived in a personal relationship with God. Worldlings glibly spoke, and still speak, of "the Supreme Being," "the Creator," or "Our Maker," but only a David and a Thomas could cry out in faith; "My Lord and my God." Girdlestone, in his work on Old Testament synonyms, has written that the Hebrew said again and again, "My God" but never "My Jehovah"; for when he said, "My God," he meant Jehovah. So we may say that, when he wrote "Jehovah" in its four-letter form, he said in confession of faith, "My God."

But there is more of blessing in the selection of the unique name here. It is the truth of John 10:11: "I am the good Shepherd: the good Shepherd giveth His life for the sheep." Again we are reminded that to claim this Psalm there must be a recognition of the work of the Saviour upon the cross, for when David penned this confession the Holy Spirit implied to all: "To have the Shepherd you must have the Saviour." Again we cite the work of the English divine, Girdlestone, for he beautifully wrote that it was as Jehovah that God became the Saviour of Israel, and as Jehovah He saves the world. And this is the truth embodied in the name of Jesus, which is literally Jehovah-Saviour. So we reverently cry in faith: "My God my Saviour is my Shepherd." To say that the Lord Jehovah is my Shepherd is to do more than acknowledge His Deity; it is to claim Him as Saviour, Father, Friend, and Chief Executive and Tutor of our lives.

These elements make Him "my Shepherd." The word for shepherd coincides with the thought of Lord considered above. The verb *ra'ah*, from which the noun "shepherd,"

is derived, means *to feed, to pasture, or to tend*, and it was used figuratively for the idea of governing or ruling. Here is the work of our Lord in three categories, three which He longs to exercise in our behalf: He is the One who feeds me; He provides for my every need. He is also the One who would guide me. He is able and earnestly desirous to answer the prayer:

*Saviour, like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our own Thy folds prepare.*

But, also, He is the One who would rule over me and in me and be the Governor of my life.

Yet what short-sighted sheep we are! We are ready to claim the promise of His feeding us. We are selfish enough to take all He provides and more if it should come our way. But we are reluctant for Him to guide us. He might lead us, we think, where we would not want to be. And we are well-nigh rebellious at the suggestion that He should rule over us! We desire a so-called freedom to do as we please, which is no freedom at all. Yet, dear Christian, when you and I stand and say, "The LORD is my Shepherd," do we realize that we are saying, "The LORD provides for me, He guides me, and He rules in me"? Or, are we guilty of violating Colossians 3:9: "Lie not one to another"? Well are we reminded of the tragic words of Peter, spoken to Ananias, "Thou hast not lied unto men, but unto God."

(b) The Result of Assurance

But if the assertion be true, there is a remarkable result of this assurance. David said: "I shall not want." I shall not suffer want; I shall not be devoid of anything that I truly need; I shall not lack; I shall not be without. If the believer can say, "The LORD is my Shepherd," and be truthful, he should find himself delivered from all anxiety and care. And why not? Our God, Jehovah, lacks nothing; He is the possessor of all things. If we are in Christ and with Christ, if we have Him, we have all things and nothing else matters. The believer is prepared and equipped to face every fiery trial.

(c) The Expression of Assurance

So David jubilantly gives expression to his assurance, a jubilation which for us is within the realm of possibility if we walk in the Spirit (Gal. 5:16). His first testimony is: "He maketh me to lie down in green pastures." David used the imperfect form of the Hebrew verb, which implies that lying down in green pastures was a frequent and common experience for him. He also used the verb in a causative sense—the Lord causes him to have these green pasture experiences. In the truly devoted Christian life they are put there by the Lord, not by the self-effort of the flesh. They come from God as a natural consequence of being surrendered to Him.

Interestingly enough, it is pastures of *dese'*—young, new grass—that the Shepherd leads the sheep into where they recline. It is the kind of sweet, young, tender grass which the sheep would especially delight in. There were two other words for grass that David might have employed. There was the *kasir*, which was older grass, and there was the *esebh*, which, according to Gesenius, was the green herb, full grown and in seed. But the Shepherd takes the sheep to the tender, new grass.

His sheep today have such pastures of sweet, young, tender grass in which to feed; it is His Word. This is not contradictory to the truth that for the mature believer the Word has its old corn of the land and its meat. Rather, it is complementary. For the Christian, paradoxical as it may seem, the old corn and the meat are ever as sweet as new grass; they never grow old.

It is also self-evident that, if the verb has a causative sense ("maketh") and we are His sheep, He has the right to deal with us so that we shall turn into the green pastures. We neglect them and would feed upon that which is poisonous to spiritual health. Many Christians, in these days of lurid literature and television, are doing just that. He may chasten and cause the believer to seek in the Word food for the soul, for David said: "He maketh me to lie down in green pastures."

The second beautiful expression of David's assurance is found in the words: "He leadeth me beside the still waters."

This also was a frequent and common experience in David's life, judging from the imperfect tense of the verb, and may be frequent and common in the believer's experience today. The word *nahal*, translated "He leadeth" in the Authorized Version, carries within its meaning a picture of the tenderness of the Shepherd and Bishop of our souls. It means not only *to lead* but *to lead with care*, according to Koehler and Baumgartner's *Lexicon*. It is the word Moses employed when he sang a song of triumph following the safe passage through the Red Sea: "Thou in Thy mercy hast led forth the people which Thou hast redeemed" (Ex. 15:13). It is the same word found in Isaiah 40:11: "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." The leadership of the Lord Jesus amounts to tender care beyond compare in this earthly realm, exceeding even that of the fondest parent. This is the way He leads to the waters of rest and refreshment. True discipleship with Jesus Christ will never cease to have its rest and refreshment.

The third jubilant outburst of David's assurance is contained in the words: "He restoreth my soul." God did this frequently in David's daily experience, for again the verb is an imperfect tense. God may find it necessary to do this frequently, even daily, in our experience, but He is never unwilling; for *if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (1 John 1:9).

David was not like the Christian, too often seen today, who rises to his feet and boasts that he wandered away but now "I have returned to the Lord," as though the decision were his own alone. David gives all the credit to the Lord; it is He who brought his soul back, who refreshed it. Delitzsch has written that the idea expressed in the passage is "to bring back the soul as if it had flown away, so that it comes to itself again." Truly it takes the restoring hand of God to bring us to our senses. He goes out, and finds us, and brings us back.

This logically leads to the fourth expression of David's assurance: "He leadeth me in the paths of righteousness."

Here is the result of His restoring the believer's soul. The literal translation of Delitzsch, found in his commentary on the Psalms, is, "He leadeth me in right paths." As never before the believer of today needs to allow the Lord to lead him in the right paths, for the way is lined with bright and cunning attractions not before experienced by our forefathers, whose lives were much plainer than ours.

It seems that even the Hebrew word for "path" here would imply a "straight and narrow" walk, for the noun *ma'gal*, besides meaning *course*, also means *the track formed by a wagon*. The writer recalls his own childhood experience of safely walking through unfamiliar terrain by following the narrow track left by wheels of a cart.

(d) The Authority of Assurance

David then closes the first section of the Psalm by giving the authority of his assurance. It is "for His name's sake." "Because of His name" He will lead us into right paths, and we may add, because of His name He will do all that the Psalmist claims here. We have already considered that name, the unique name, Jehovah. By it He is moved. Because of His name we expect these things. He cannot go back on His own name. Thus He will prove and glorify Himself in us.

2. Comfort

The second half of the twenty-third Psalm is devoted to comfort, comfort because of God's presence with us: (a) in verse 4, it is His presence in life's darkest hours; (b) in verse 5, it is His presence in the face of our enemies; (c) in the first part of verse 6, it is His presence all the days of our lives; and (d) the Psalm closes with the comforting fact of our presence with Him forever.

(a) His Presence in Dark Hours

The believer should bear in mind that God has not promised to take all so-called trials out of the Christian life, but He has promised to be with us during the trial and give sufficient grace to bear it (II Cor. 12:9; Heb. 4:16). The plain intimation of verse 4, "Yea, though I walk through the valley of the shadow of death," is that although we may be

members of God's flock, the sheep of His pasture, still we may be called upon to experience some of life's greatest trials, some of life's darkest hours.

What does it mean to walk through the valley of the shadow of death? First, it should be pointed out that the word "through" could just as well have been translated "in." That is one of the primary meanings of the Hebrew preposition, simply formed by the second letter of the alphabet, *beth*. So David is speaking of how he felt while in the experience, not when it had become a thing of the past. The second key to finding an answer is to consider the word for "valley." This word is *gay'e*. There is some doubt as to its origin. However, Gesenius gives its derivation as being from a similar verb form meaning *to flow together*. A valley was so-called from the water flowing together there; hence, it was a flat, low region. There were other words for valley, such as the *minkarāh*, a deep valley through which water flowed, perhaps like a canyon. But David spoke here of the *gay'e*, the low region where the streams all exude together.

There are such places in our lives—low, flat places where all the streams of life seem to flow together and settle upon us, weighing us down. There may be bereavement, financial stress, sickness, humiliation, even persecution. They all come at once. And well they may seem like "the shadow of death." This expression occurs eighteen times in the Old Testament, and the Authorized Version each time translates it "shadow of death." On the other hand, it was a poetical expression for very thick darkness. This is not to detract from the truth that God is with the believer when he falls asleep in the Lord Jesus, for He certainly is. But God is with us through the very dark experiences of *this life*. We like the suggested translation of Andrew Bruce Davidson (*Hebrew Syntax*, p. 23) for this word, "midnight." So, it is the valley of midnight.

Believer, there is a touching picture here of the presence of God. We come to the low place where the streams of circumstances all pour in upon us. We feel we are alone, momentarily thinking God is not with us. Around us is very thick darkness, the darkness as of midnight. And who has not had the experience of being alone in very thick darkness?

Yet, at such a moment, God is there. The Psalmist emphatically said: "I will fear no evil: for Thou art with me."

Yes, even in the valley, during the experience, the believer is not afraid; he does not "go all to pieces." This is the basis for his confidence, the presence of God. God makes His presence known by His rod and His staff. A. C. Gaebelien has suggested that the rod is the emblem of authority and the staff His Word upon which we lean. If so, God reminds us of His authority, of His will in the valley experience, and the believer recognizes it while at the same time He leans upon the Word and is consoled by both of them, the rod and the staff.

(b) His Presence Before Enemies

Next, the believer reads of the presence of God even in the face of his enemies. No faithful Christian, because of his stand, can escape having some enemies, those who do not appreciate or understand his faith (John 15:19, 20). They may choose to "take it out" upon the believer. But at just such a moment God promises a blessing, even a banquet of blessing, and the enemy is helpless to prevent it. The table here, the *sulehān*, may have been simply the hide of an animal spread upon the ground for dishes, as Koehler and Baumgartner's *Lexicon* suggests. There in the open space God gives the blessing, His conspicuous blessing at such a time.

(c) His Presence All Our Lives

In verse 6 He tells us that He makes His presence known all the days of our lives. "Surely goodness and mercy shall follow me all the days of my life." The cynical, doubting Christian unconsciously interprets the passage, "His goodness and mercy 'tag along behind' me all the days of my life." But a more forceful and even accurate translation of the Hebrew verb *rād̄haph* would have been "pursue," not "follow." We are ever pursued by the goodness and mercy of God. Even Jonah, in the belly of the great fish, could not escape the goodness and mercy of God.

Little do we comprehend what God's mercy, His *hesedh*, means—this that pursues us all the days of our lives! It pertains especially to God's relation with His people and

individuals (Koehler and Baumgartner). It speaks of the solidarity of God, the union of His interests with ours. It speaks of His always-proved loyalty to His own, of the single proofs of that loyalty in life. It has been suggested that it means primarily God's determined faithfulness to a covenant, and there is in the word some notion of strength, firmness, and steadfastness. How strong is the language here! We shall be pursued, then, all the days of our lives by God's determined faithfulness to His covenant, by His mercy, yes, but also included in that, by His strength, His firmness, and His steadfastness. Never, believer, will you and I be away from the goodness and mercy of God.

(d) Our Presence with Him Forever

With this almost incredible truth before him, the Psalmist closes his song with the confident cry of rejoicing: "And I will dwell in the house of the Lord forever." Before us is glory. It is no mirage. The Jehovah-Saviour told us so. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

What Every Woman Knows

Every woman knows that the cleanliness of a front porch is not necessarily the measure as to whether the housewife in that home is a good housekeeper. What do the storeroom and the closets look like in that house?

Neither can the spirituality of a man be learned wholly by his reputation. The searching light of God's Word shines into the heart. The Holy Spirit is able to discover the character behind the reputation. He knows the truth about us, "for 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). What does He see in us? May God help us to be genuine in our profession of the Saviour's name.

The great conflict between the flesh and the Spirit can only result in victory for the Christian as he draws his strength from the Lord.

THE CHRISTIAN LIFE (10)

by THE EDITOR

I can do all things through Christ which strengtheneth me" (Philippians 4:13).

As has been remarked in an earlier article, the old nature in the Christian is no better than the old nature in the unbeliever. For the old nature is that nature with which we were born into the world. The Christian however, he who has been born again (I Pet. 1:23), has been made a partaker of the divine nature (II Pet. 1:4) which is the nature of God Himself. Thus the Apostle Paul could declare: "Christ liveth in me" (Gal. 2:20), and that fact is true of everyone who has been regenerated. He, the Lord Jesus Christ, dwells in us by His Holy Spirit (Rom. 8:9; I Cor. 3:16).

The unbeliever has his old, sinful nature only. The believer in Christ retains the old nature during this life on earth, but he possesses also the new nature. These two natures, sometimes spoken of as "the flesh" and "the Spirit," are in constant conflict in the child of God. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). When the flesh is yielded to, sin is committed. When the Spirit is obeyed, then sin is not wrought, for God the Spirit cannot sin.

The Christian life is not an easy life. The believer in Christ faces the same temptations that the unbeliever faces—the offerings of the world, the flesh, and the devil. However the Christian, who has already known forgiveness for His sins through Christ and escapes from sin's penalty, is endowed with something that the unbeliever does not possess

—power over sin. That power does not draw its vitality from the flesh, but it is available by means of faith, faith in the Son of God who loved us and gave Himself for us (Gal. 2:20). In my own might, even though I be a child of God, I fail, but "I can do all things through Christ who strengthened me."

Not just some things are possible for the Christian, but *all* things. For nothing is impossible with God and, since His Spirit dwells in our hearts, nothing is impossible with us. As we submit to the Spirit, as we draw our strength from the Lord Jesus Christ, as we live in the light of God's revealed truth in His Word, as we abandon ourselves to the divine nature which has been imparted to us, we have all strength and can do all things.

Never rely upon yourself, however; as soon as you do, you will fail. "Be strong in the Lord, and in the power of His might" (Eph. 6:10). This is the secret of power and victory.

He Was Here Also

"For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, sin apart" (Heb. 4:15).

You and I have never passed this way before, but our Lord has. What is to us a strange path is well known to Him. The heat of the summer day, or the coldness of a winter night; the bright hours, or the stormy years; the smooth road, or the rocky path; the flat plains, or the steep mountains—whatever it may be, whether seemingly good or bad, our Lord has taken every step that we must take.

The Saviour, too, knew privation, sorrow, trial, loneliness, and suffering. How He knew these things! He also was misunderstood, ostracized, and betrayed. But whereas we have but a few of such experiences, He knew them all. "Wherefore lift up the hands that hang down, and the feeble knees," and press on; for the Lord Jesus Christ, who was here before you, was touched with the feeling of *your* infirmities, and He will see you through.

What can the Christian do about his besetting sins and the habits that hold him? God has the answer in His Word.

RIGHTEOUSNESS SHALL REIGN

by **GEORGE H. MUNDELL***

God has provided that righteousness shall reign in your life. Just as sin reigned before you were saved, righteousness may now reign in your life by the Person of Jesus Christ. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ" (Rom. 5:17).

The fifth chapter of Romans contrasts Adam, the first man and first head of the race, with Christ, the second Man and last Head of the race. The Bible takes account here of only two men: Adam and Christ, bringing to our attention what is ours under Adam and what is ours under Christ.

Adam gave you sin; Christ gave you righteousness. When you are born physically, you are born in sin. There is no choice about this. However, spiritually you elect whether or not you wish to be born into righteousness.

Sin is mirrored to you by the Law. How would you know that it is sin to steal if God had not given the Law to show that it is? How would you know you were not to murder if God had not said so in the Law? The Law demanded perfect obedience or the penalty of disobedience—death.

Why did God give the Law when He knew man could not keep it? He wanted to show us to ourselves. The Law exposes you to yourself. "The Law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so

* Mr. Mundell is the pastor of Maran-atha Tabernacle, Darby, Pa. and a Bible teacher who is active in conference work.

might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:20, 21). Do not forget that "much more." I am glad it is in there. God's desire is that your life and mine will be ruled by righteousness. By His free gift, through the power of the indwelling Christ He will control, compel, govern, reign over your life in righteousness, just as sin once reigned.

Before you were saved, did sin reign in your life? Did you have any trouble sinning? Did you have any trouble trying to stop sinning? Did you fall under the power of what you called a bad habit? You did not have to cultivate or develop this habit. But you had to put up a real fight to get rid of it, did you not?

Anything that controls your life, that you absolutely *must* have, is reigning in your life. You are in bondage, and such bondage is sin. It is not a question as to whether the other fellow may or may not do this thing. If you are a slave to some appetite of the flesh, to the extent that you are being reigned over by the power of the first man Adam, sin reigns over you. Is there anything in your life that you know you would be better off without? Do you keep on doing it? In almost every Christian's life there is one besetting sin, one power behind the throne. That thing may be perfectly harmless for everybody else, but it is a battleground for you. God will deal with you on that one thing until He delivers you from it, regardless of what it is.

The Holy Spirit deals with each person as an individual. You, as a child of God, were born into God's family and have at your disposal all the resources of God to set you free. John 8:36 says that he whom the Lord makes free is free indeed. There is deliverance from whatever that thing is in your life.

You are born into your family inheritance. It is your right. Once you take Jesus Christ as your Saviour, you are born again, this time into your spiritual inheritance. You are born into God's family and have the right to the full family inheritance. Part of that inheritance is His righteousness which is His gift through the abundance of His grace. Can you earn a gift? Can you pay for it? All you need to do is take a gift and it becomes your own.

Now that you are saved, God wants to reign over you with righteousness. Paul says: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid" (Rom. 6:1, 2). Then He tells of our identification with Jesus Christ in baptism, death, and resurrection.

The life in you, over which sin reigned, has been put to death. "For he that is dead is free from sin." Here it is not the individual sins (plural) that you may commit, but God is talking about sin (singular) reigning in the life, ruling it. He is not speaking of the Christian falling into an act of sin. The sin-nature, He is saying, no longer has to dominate you and reign over you. You were crucified with Christ. You died with Him; therefore that body of sin is rendered inoperative. It is no longer the controlling power in your life. "Sin shall not have dominion over you." You are under grace, the abundant grace of God.

If you yield yourself to God to permit His reign of righteousness, does it mean that you will lose your will power and become an automaton, a more or less unconscious, flabby type of Christian? Does it mean that you are going to rest back and say: "Now Lord you do it all"? There is a danger of that aspect, that, when you do something wrong, you will blame God for it.

Look closely at this section of Scripture, for God makes it very plain: "He liveth unto God" (Rom. 6:10). This does not violate your personality. All your power, all your life, all your determination and usefulness, all your talents, everything that is you must be brought into play. You are going to be motivated by God but your entire being—body, mind, soul, and spirit—is going to be used and, if anything, made more useful for the work of the Lord.

Have you failed to see the truth of Romans 6, and the life of victory because you have not properly understood the contrast in the fifth chapter? The reign of righteousness is by grace, a free gift of God. It is not by works, God's grace makes it possible for you to live a life of righteousness, a mode of life free from the bondage of sin in whatever way it might bind you. I am not here speaking of sinless perfection. You may fall into an act of sin but, as you grow in grace and in the love of God, sin is going to become more

exceedingly sinful to you. Things which seemed perfectly all right for you to do last year will be revealed by the Holy Spirit to be sin for you now. They may be reasonably good things in the human point of view, harmless to yourself and others, but God wants to give you something better for them.

What should you do when you fall into an act of sin? Of course we are not obliged to sin. I John 2:1, 2 states: "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." No, we do not have to sin, but the moment we commit an act which destroys fellowship with the Father, we put I John 1:9 into action: "If we confess our [individual] sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us."

What about a sin that you confess, yet you commit it over and over again? Almost every Christian comes to a besetting sin. You just cannot get rid of it! Dear friend, every time you fail, go to I John 1:9 and confess that sin, thank God for forgiveness, and ask Him to bring you to that place of understanding where He, by His grace in you, will break that bondage and set you free.

As an illustration, think of two men, both drunkards. For years they go to a Rescue Mission, but to no avail. Then one night a message stirs their hearts and they accept Jesus Christ as their Saviour. In the case of one of these men, God delivers him so completely that he never again has the desire to touch liquor. The other man however, who is just as sincere in his heart as the first man, and just as happy over his new birth and equally sure that God has delivered him, finds himself drinking again in three or four days, or a week. Then God convicts him of that sin and he comes back to the mission, a broken man, with a contrite and broken heart. This up-and-down situation continues for years—perhaps every month or two, or, later, every three or four months. But God reveals His love, showering His abundant grace on that man until, finally, he is delivered from the enslaving habit.

Ten years later the same mission needs a new superintendent. The man who fell and kept falling, but whom God continued to call back to Himself, is selected in spite of the fact that the other man was also suggested. The one who never fell into the drink habit after his conversion is indeed a shining light, a wonderful testimony to the grace of God. But he would expect every man to have the same experience he had!

The second man has learned by experience concerning the love of God, and it has become a part of his very being. He can put his arm around a sinner and say: "Fellow, I know all about it. I fought this thing for three years, but I got the victory. God won't fail you. Just keep coming back to Him. Don't get discouraged, but come on back. Let me pray with you." He would know something of the compassion and sympathy and love of our Lord.

If you have a besetting sin, it will haunt you. You will hate that thing and yet love it at the same time. You will hate it with everything that is in you, but love it so much you must do it. God's Word says that, as sin once reigned over you and held you in its bondage so that you could not help yourself, He has provided that, by grace, righteousness is going to reign over your life. Is that not wonderful? But how?

First of all, God must show you your sin. One man came to me not long ago and said: "Until I was saved, I lived peaceably and happily in my home and community, but now—now I'm just as jealous of my wife and home as I can be. Now that's sin. Why has God put this in my life just after I've been saved?"

God knew that man had a jealous disposition, and He brought it to the surface so that the man saw himself in all the ugliness and jealousy that God saw in him before he was saved. Just because the jealousy nature had never manifested itself before does not mean that it was not there. God knows our potentialities for sin and He has to work them out of us. This particular man saw how jealous he was. Others see something else in themselves; for example, impatience or bad temper. God wants us to get rid of these things. He has to bring them to the surface. When we see how nasty and

mean we have been, we will say: "That is the very thing Christ came into my life to get rid of."

The devil had you dead or blind to a certain sin, but now that the Holy Spirit has come into your life, He is going to bring it out and show it to you. Then He is going to help you get rid of it so that you can let righteousness reign. Until righteousness does rule your life, that sin will stick out like a sore thumb and you will have to do something about it.

Be honest with yourself. Face the facts. Face that habit, that worldly thing, that fleshly thing that is warring against the Spirit. What is it that is holding you in bondage, as a reign of sin and death in your life? God says to reckon yourself to be dead to that thing. You died in Christ unto that sin and it does not hold its reign over you. Yield yourself and your disposition to God, whether it be a fiery temper, a jealous disposition, worldly wisdom, or the desire for acclaim. God saved you to live a life of righteousness. Righteousness is to have dominion over you. The whole secret is in Romans 6:16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Holiness in this life is not sinless perfection; it is obeying the reign of righteousness of the Lord Jesus Christ. Obey the call of the Holy Spirit out of the reign of sin. With all that is in you, yield to the Lord as your Master, ask Him to reign over you. He must reign until you are trained to reign in your own right. Obey the voice of the Holy Spirit when He calls you from that individual, besetting sin. If you fall, obey the commandment of the Word of God, and confess that sin, accepting God's forgiveness. Obey the voice of the Holy Spirit calling you unto something else, some part of the reign of righteousness.

You can only do one thing at a time. You can only serve one master at a time. If you are thinking about the Lord, walking in obedience to His commands, abiding in His love, you will not sin but will be kept by the reign of righteousness. When your mind wanders to things of the world, no matter what they may be, you are apt to fall into sin. Then the love

of God, in His grace, calls you back to Himself. If you are totally dependent upon God for your every thought, every action, every moment of life, you do not sin; but when you reach any stage of independence, God must call you back to Himself, though it be through sin, that you may be convicted of your need for God.

Obeys the voice of God. Tell Him: "Now Lord, I am holding Thee to Thy promise of a reign of righteousness. Hold me, please, to my promise." Cultivate righteousness in your life. Seek righteousness. Allow the Spirit of God to speak, and become very sensitive to His voice. Then the sin that was lord is going to go because it cannot live with God. God will not live with it. The Lord in His righteousness will reign in your life and, the first thing you know, the reign of righteousness becomes first a practiced habit and then a sub-conscious habit. The reign of righteousness becomes your normal Christian life. Yes, righteousness does reign in and through your life. God's life of righteousness becomes so strong in you that it is the very fibre of your being, the motivating factor behind every thought and action until, indeed, righteousness shall reign in you.

LETTERS

Reaction a Delight

To the Editor:

The hosts of people who are trying to serve the Lord do not have time for writing letters. Only the idle have time for complaints and abuse. I started telling others about the revision of the Scofield Reference Bible the first time I saw the announcement in *Our Hope*. The only reaction has been delight.

Almost invariably the remark is made: "Oh, I do hope it is self-pronouncing!" Also, many hope for more notes on the Psalms.

As I am an old woman, my hope is that I live to have the revision.

Mrs. RAYMOND B. OGILVIE
San Antonio, Texas

United Presbyterian

To the Editor:

Please note that I am a member of the *United Presbyterian Church*.

EMORY L. LENO
Santa Ana, Cal.

In a footnote to Mr. Lebo's article in the April issue, we erroneously stated that his membership is in the Presbyterian Church of Santa Ana. Let this word serve as a correction and an apology for the mistake.—Ed.

Sins of Omission

To the Editor:

The editorial, "Sins of Omission" (January issue) is a good and timely word, unquestionably needed. But how sorrowful, and perhaps shameful, that Christians should have to be reminded to ~~to~~ Christians—not to do our duty but to live up to our privilege!

Those who really love the Lord Jesus live and walk with Him every moment. They love to make known to Him their requests in prayer, and to have Him converse with them through His Word. They take and keep John's place, and Mary's, and are pained if this communion is interrupted. Love never has to be reminded to love, and it is love alone that can and will take care of that which belongs to Christian character. Where love rules, all is in place and in order.

The expression, "Sins of Omission," would have had a strong ring about it to Enoch—surely no less to his descendants today. But strange as it may seem, in spite of its hard taskmasters, Egypt still has attraction for the followers of the Lord Jesus, cobbling them of their holy privileges and almost completely ruining for Him their Nazarite testimony.

The Christian's life is not motivated by a sense of duty but out of love to Him who has saved him from the tragedy of an eternal lost soul.

(Dr.) J. A. BORRIN
Turks Island, B. W. I.

Already Expressed

To the Editor:

Your shoulders are broad and I am sure you can bear with equanimity the shower of criticism which has descended upon the Scofield Bible Revision Committee. I am amazed, however, that so many of these letters should be

impolite if not downright discourteous. I presume that the writers of these letters consider themselves to be born-again believers. If that be the case, they must be classified as hyper-revisionists because, apparently, they have torn out of their Scofield Bibles 1 Corinthians 13.

Everyone has the right to criticize and disagree, but let it be done in a loving, kindly, Scofield-like manner.

In the March, 1955, number of *Our Hope* there appeared an article by Ray C. Stedman reviewing the book, *The Fundamentals of Dispensationalism*.

In all fairness I presume you will be willing to print in *Our Hope* a reply from Mr. Stam or someone else who is willing to take up the cudgels in support of the truth...

When we are dealing with a Roman Catholic or a Jew we are amazed at the extent by which they are blinded by tradition. Well, I am convinced that hosts of born-again believers are well encrusted with tradition not supported by the Word of God.

S. F. JOHNSON
Freeport, N. Y.

To the Editor:

In *Our Hope* for March, 1955, Mr. Ray C. Stedman reviewed a book by Cornelius R. Stara, *The Fundamentals of Dispensationalism*.

As we believe that you should give space in your magazine in order that our Brother Stam can answer the review, I am writing to ask if you will please grant this favor.

S. W. SOUTHARD
Chicago, Ill.

¶ *There is no need for Mr. Stam to "answer" Mr. Stedman's review, since his views have already been expressed in his book.—Ed.*



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JULY
1954

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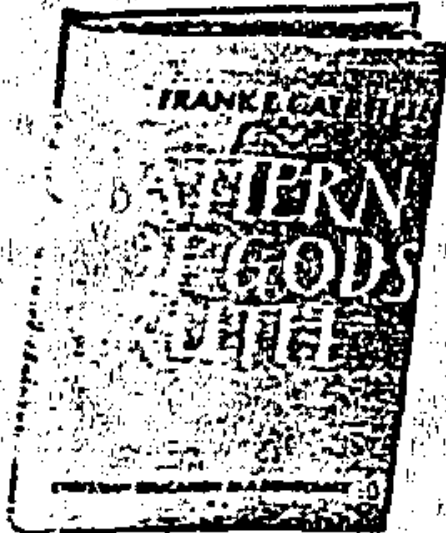
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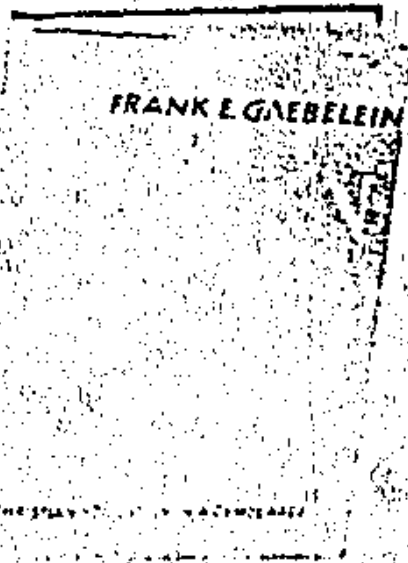
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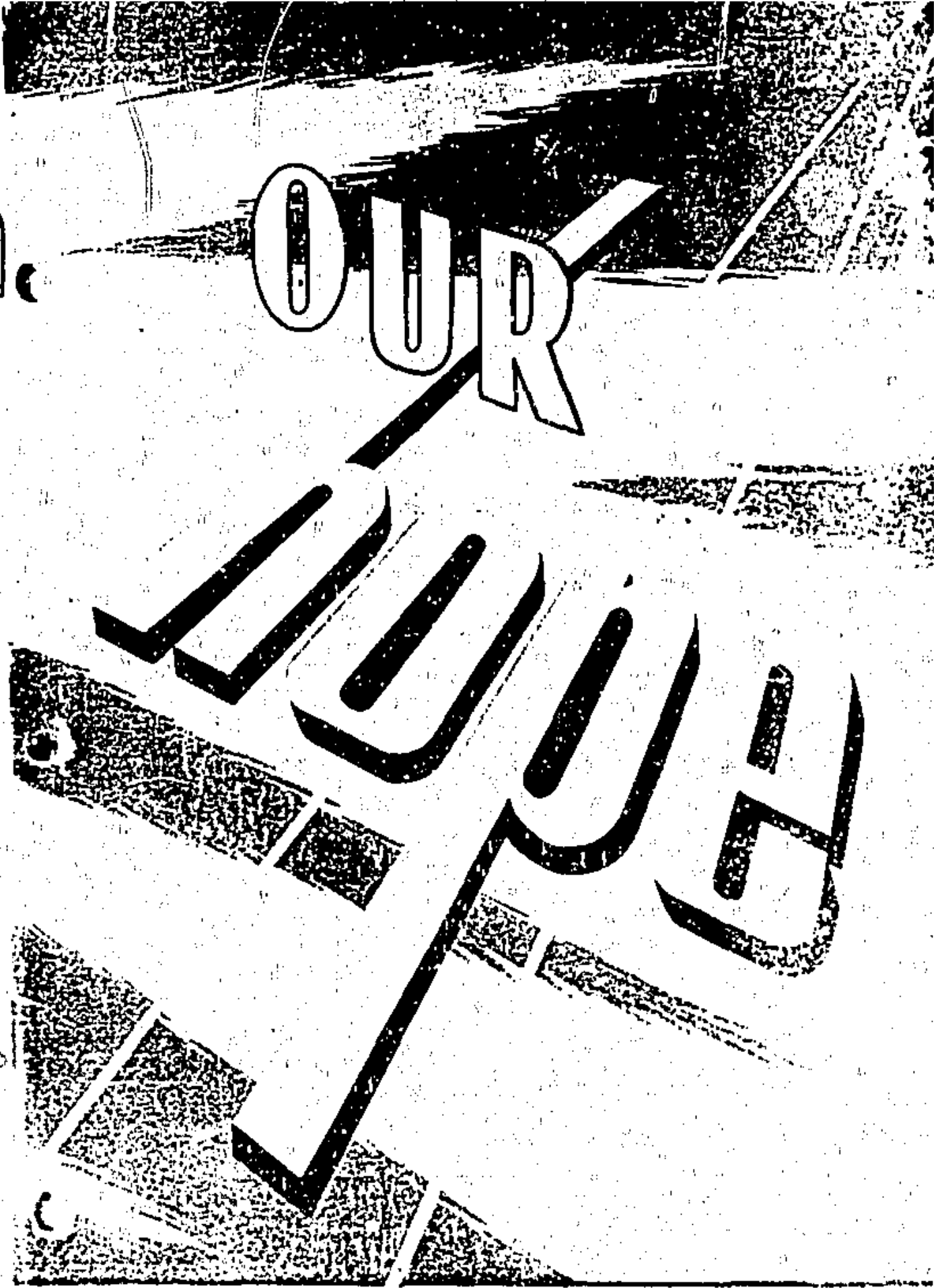
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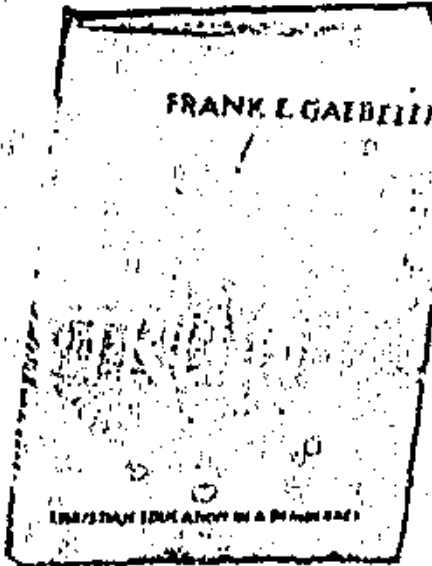
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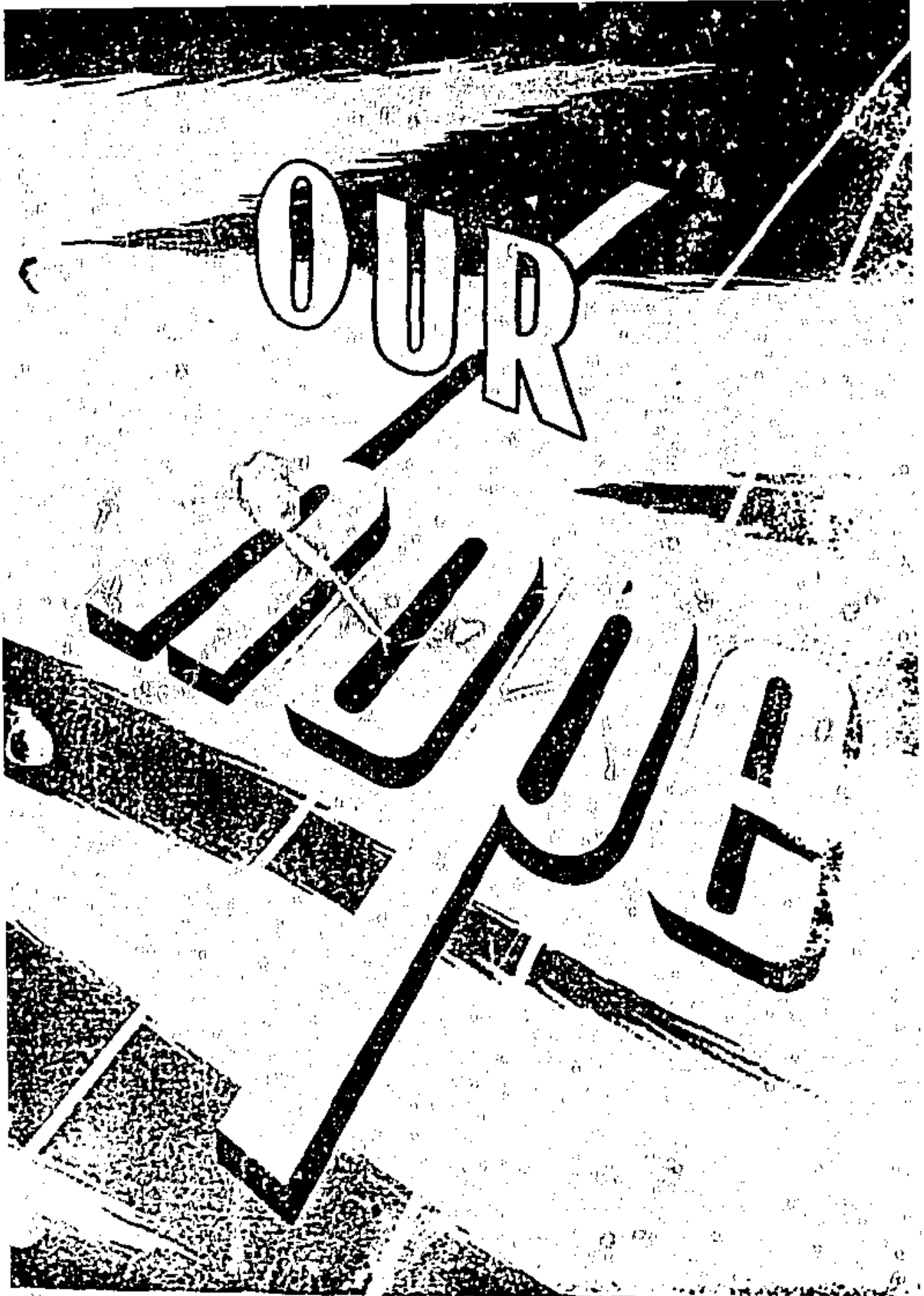
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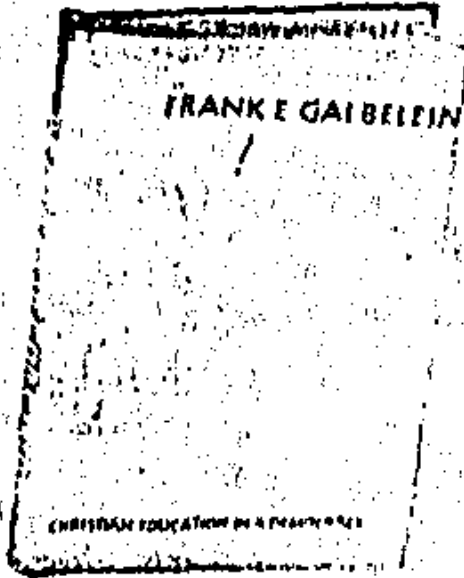
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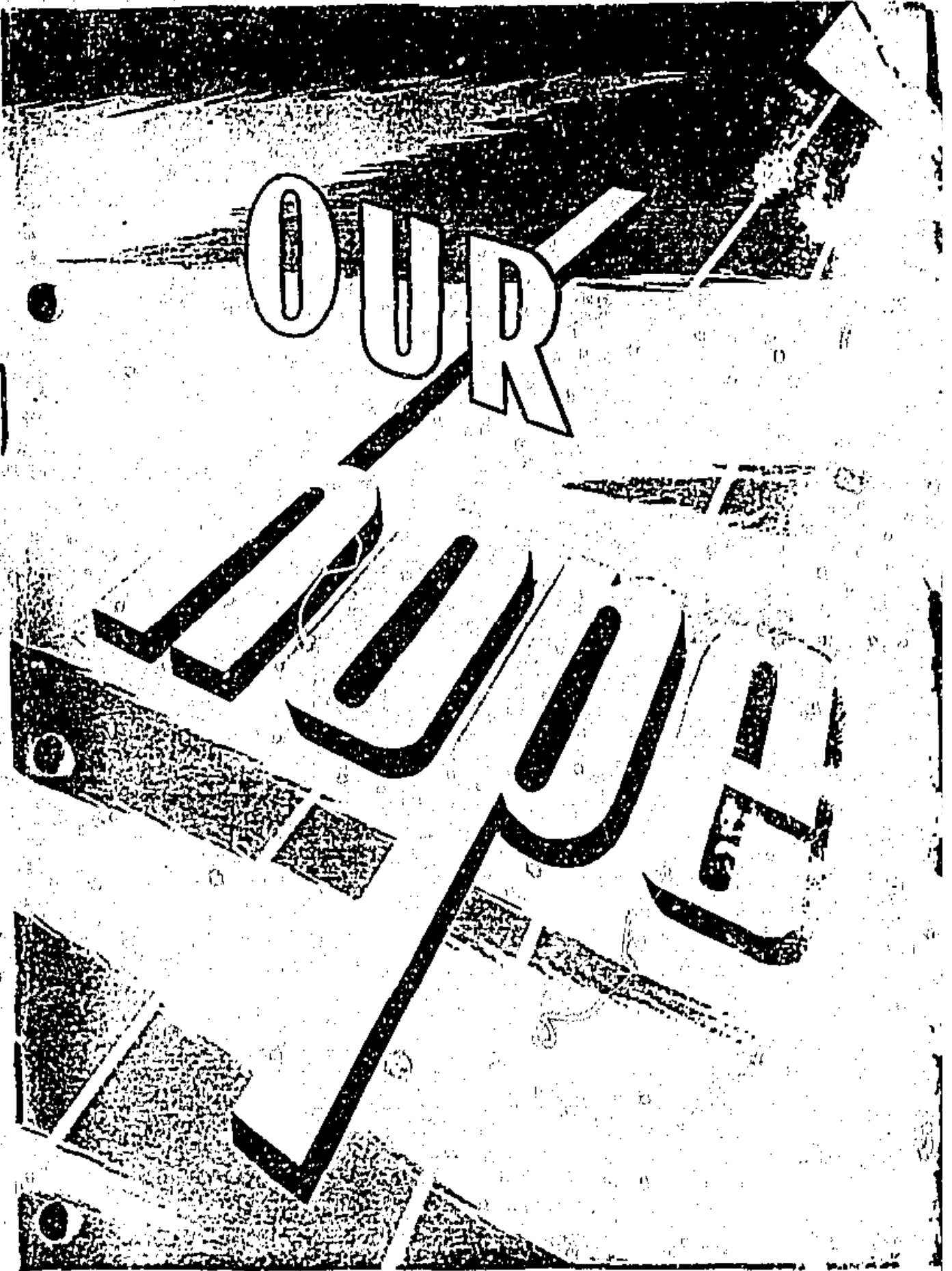
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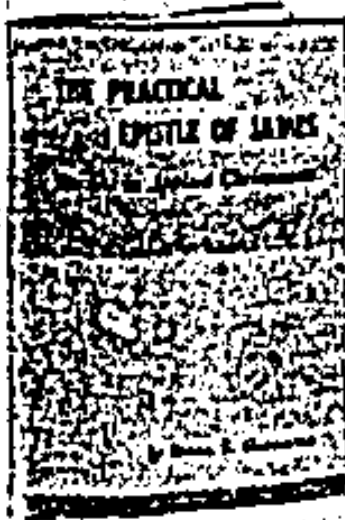
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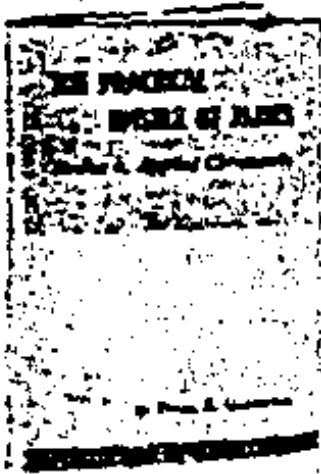
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