

A Monthly Ministry Magazine

# Food for the Flock

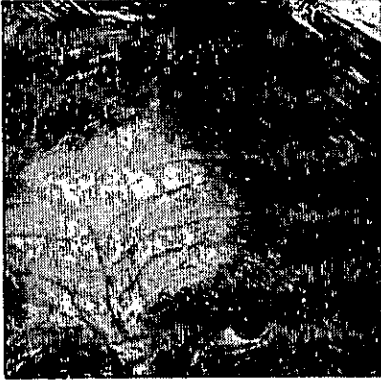
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# THE COVER

**T**HE MIND, that citadel of the personality is under attack!

While governments encourage the building of shelters to preserve a percentage of the population from the devastation of atomic warfare; the great enemy of mankind, the devil is already in the process of using a more subtle and terrifying form of destruction. It is slow. It is sinister, and in so many cases, tragically effective. It is for control of the **MIND**.

There was a time when it was the body he attacked. The lions, the rack, the stake and the sword all took their toll of faithful saints. Yet the voice of the martyrs' blood called saints to greater godliness and ready sacrifice.

Now, it is different. The enemy knows that if he can embattle the mind 'til it wearies in the fray, he will have reduced a saint to a place of uselessness and discouragement. Doubts and fears will pervade the personality and the impact of a life for God will be well nigh lost.

How does the enemy accomplish this? What are his devices? His means are legion but his aim is simple - **PRE-OCCUPATION**.

He plans to step up his attack on the already too busy saint. The **PRES-SURE** of **BUSINESS**, the **PROBLEMS** of **LIFE**, and should there be a respite from these, he will endeavour to fill up the rest with the **PLEASURES** of the **WORLD**.

He knows that the long stress of conflict is infinitely more devastating than the flash and crash of a frontal attack.

A drop by drop of molten poison, pound by pound of crushing pressure, inch by inch of occupation he overwhelms the mind as it reels and staggers, scarcely realizing what is taking place.

What then is the answer? ("if there is an answer" the fainting soul whispers.) How can this wily enemy be dealt with? How can the mind be preserved?

Again, the principle is simple, but the practice of it is often difficult. It is indeed a warfare.

The answer is the driving of the mind to **CONTEMPLATE CHRIST**. When the insidious effects of the enemy's wiles are felt, when the fever of life is at a pitch, when it seems that the "last straw" has long since been buried by a dozen more and the mind has reached the limits of endurance — "Consider **HIM** . . . lest ye be wearied and faint . . ."

The occupation of the mind with Jesus Christ is the balm that heals, the Divine "sedative" that soothes, the "diversion" that loosens the bands of tension and refreshes the mind for its rightful duties and contemplation.

Think on **Him**;  
**His Name, His fame,**  
**His sufferings and shame**  
And all the beauties of **His** countenance.  
**His majesty, His excellence,**

**His glory and the story**  
**Of His matchless**  
**Boundless**  
**Love!**  
Think on **Him**.

JBN.

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# Love, Sorrow and Tears

Bruce Binning

**O** GIVE thanks unto the Lord, for He is good: for His mercy endureth for ever" (Psa. 107:1), so wrote the Psalmist many many centuries ago. Before we can do so intelligently, it is necessary to establish some personal standard of evaluation. We shall attempt to do this by examining three incidents in the life of the Lord Jesus. In each of these cases extreme mental activity was accompanied by physical reaction.

## TEARS AT JERUSALEM

The Lord on a colt led a throng of people toward the city of Jerusalem. As He approached the capital, He stopped and looked down upon her. As He gazed upon the scene, His mind must have recalled that first time as a boy of twelve He became conscious of the greatness of the people who considered this city the unifying centre of their race. He probably reviewed the history of that people: Moses and the Ten Commandments, David and the military conquests, and Solomon and the majesty and wisdom of his God.

The Lord Jesus had moved among this people for over three years. During that period He had searched the very depths of their souls, and in doing so, He beholding them loved them.

As He approached their city that day, His gaze likely turned from the heart of the city to the far side and eventually to the mountain beyond the Northern Gate. Here His eyes would rest upon the hill called Calvary. No doubt when they were fixed

there He wept over the city, and said, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:41-44).

Who at some time has not looked at a person and has seen in him the tremendous potential for good; and, consequently, has loved that man, only to discover on closer examination that his goal in life has not included God, as we have come to know Him in Jesus Christ? What an empty feeling such an experience produces in the heart, a feeling of loss! Yet with that feeling of loss and its recurrence the greater has been the degree of love one has for him. The Lord had the same feeling. His power to analyze people and to evaluate their potential resulted in such love that when they rejected Him, the reaction was such intense suffering that He wept.

## TEARS AT BETHANY

The Lord stopped outside of the town of Bethany and waited for Mary whom He called. John reports that "When Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Jesus therefore

saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept. Then said the Jews, Behold how He loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" (John 11:32-27). In posing that last question those people introduced the problem: Why did Jesus weep because in actual fact He did raise Lazarus from the dead? He wept because Mary and Martha, his friends, had shared the unbelief of others and did not believe that He had the power to bring Lazarus back from the dead. It was their unbelief that caused His tears.

Who has not felt the pain of being misunderstood and of being doubted by one whom he has loved? The amount of pain suffered depends on the amount of our inner being revealed towards that man, the expression of the love that we have shown him. The Lord suffered that same pain, for the inner being that He revealed was so great in character, and the love was so full that when they did not believe in Him, He wept; notwithstanding, that shortly after he accomplished what they did not believe He could do.

#### LOVE, SORROW AND TEARS IN GETHSEMANE

The night before the Lord was crucified He crossed over the brook Cedron and entered the Garden of Gethsemane in order to spend time in prayer to His Father God. The prayer is recorded by Luke, "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done." Then follows this descriptive verse, "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground" (Luke 22:42-44).

In all humility we must try to understand this prayer and the agony that accompanied it; we are compelled to understand because here the love was manifested toward us as those who were created in the image of God. The extent of that love is measured by the pain experienced in drinking the contents of that cup and by the pain which accompanied the consequences that followed that drinking. The contents of that cup could not be anything else but the sins of the world. In order to bear those sins He must understand them and assume responsibility for their guilt.

Who among us has not looked at some sinful act, and thought about it until it produced pain and occupied a permanent place in our subconscious mind so that every time we thought of that act the same pain gripped the whole person?

The Lord felt that same pain, and because of the fact that all sin was known to Him, and because of His absolute sinlessness He sweat as it were great drops of blood.

As a natural consequence to the drinking of that cup, the Lord was to be forsaken by His Father God. In the Garden He looked ahead to that moment on the following day when that cry would break from His lips, "Eli, Eli, lama sabacthani?" "My God, My God, why hast Thou forsaken Me?"

Who has not felt the pain of separation from one loved to such an extent that he had become part of our very being? Who has not felt that pain become intensified by the realization that he had to face a major decision in his life without the help of that loved one? The Lord felt that same pain especially because of the love between the Father and Son was such that the Lord said, My Father and I are one. Because they had existed from Eter-

nity in this state of unity, that pain was intensified to such an extent that the Lord sweat as it were great drops of blood in Gethsemane.

#### CONCLUSION

It is possible to draw certain conclusions from our study that will form the basis for a personal standard for the evaluation of the love of the Lord. The first conclusion is: Love, properly so called, can only be measured in terms of mental suffering. Such suffering was described in the Prophecy of Isalah with reference to the Christ as "The travail of His soul." Love that yields no suffering is indefinite and thus cannot be appreciated honestly. The second con-

clusion is: Mental suffering can only be evaluated by a person who has passed through an experience similar in character, but not necessarily similar in intensity or degree to that experience which resulted in the suffering.

As we understand even a very little more of the sufferings of Christ, may we rejoice in the glory that is to follow these moral sufferings. We cannot enter into the meaning of the vicarious sufferings of Christ, but we know that through them we are healed. As we consider each aspect of the sufferings of our Holy Lord, may we bow in worship and do Him honour who is Love, Light and Life personified.

## *Special for Young People*

During 1962, Food for the Flock will feature a special series of articles designed to meet the problems of present-day young believers. Topics discussed will include: Salvation, The Two Natures, Temptation, Association, Testimony, Personal Fellowship, Church Fellowship, Education, Consecration, Discipleship, Service, Spiritual Power, etc. These hitherto unpublished articles are written by men who have a heart interest in the welfare of young Christians. Writers include: William MacDonald, Boyd Nicholson, Robert Pile, Wylam Price, John Robertson, F. W. Schwartz, George Sharp, E. B. Sprunt, Donald Taylor, John Walden and T. G. Wilkie.

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## *Food For The Flock*

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# The Man, the Woman and the Serpent

Harold St. John

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

"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" (Rev. 19:11).

"And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the devil, and Satan, and bound him a thousand years" (Rev. 20:1-2).

"And there came unto me one of the seven angels . . . saying, Come hither, I will shew thee the bride, the Lamb's wife" (Rev. 21:9).

## PART I

**T**HE Bible launches forth upon its long pilgrimage of sixty centuries by laying down three guiding laws, absolutely essential to human happiness and which, indeed, are the main foundations on which history rests. These three principles are each one linked with the name of one of the early great men of history, Adam, Enoch, and Noah, and are as follows:

Adam's story teaches that God is able to repair all the ruin and misery which sin has brought in; immediately after man's fall God arises and proclaims to our first fathers, "I can deal with sin and do it so perfectly that not a single trace of the disaster will be left." The second rule, connected with Enoch, is that God is willing to open a highway along which man can walk with Him, and finally that he will translate His friend into Glory before death. The third law lays down, in the case of

Noah, that God can remove from His universe everything that stains His glory, or threatens our happiness, and do this so honorably that not a voice will ever be raised to question His wisdom.

I fancy that the mere reading of these laws will carry every thoughtful man's assent; to know that God can deal with my failure, walk with me, and finally remove every barrier on the road to bliss. Such principles certainly open the Gates of Peace!

The passages heading this address are taken from the threshold and from the close of Scripture, and to them we may now turn.

In each case we saw three figures upon the stage, a Man, a Woman, and a Serpent, but in Genesis they stand in the reverse order; the serpent leads the way, the woman follows, the man walks at her heels, and the result of this procession is a curse: sorrow, judgment, and death.

Passing over seventy centuries of time, we read the final pages of Scripture, and again the same three

We appreciate that this manuscript by our deceased brother was sent to us. He being dead yet speaketh.

figures confront us, but, thank God, the order is now reversed! The Man leads the way, but is not the first Adam, but the Last, the Lord from Heaven, in power, and glory (Rev. XIX).

The Woman follows, no longer Eve, in her frailty, but the Bride, the Lamb's wife, the Church, seen as the radiant product of seven millennia of divine workmanship; and last of all, the Serpent, and he is bound with a great chain, and is dropped into the Lake of Fire.

In Eden, the man and woman were naked, while the serpent was glorious in its beauty; at Patmos, the Man is seen clothed in a vesture dipped in blood, the Woman in fine linen clean and bright, both of them with the vigor of eternal youth, whilst the serpent is revealed as "that old serpent" and the devil that deceived.

These two pictures display God's philosophy of history as the Word reveals it, and we must frankly confess that it does not square with modern thinking.

In our colleges our young folks are learning and we ourselves, in the very air that surrounds us, breathe in the belief that man has come up, through a long history, from vast depths; that he has made wonderful progress, and is destined to rise to unscaled heights.

If the theory recently adopted be a sound one, viz. that man began his journey as an electron, evolved into protoplasm, then produced an oyster, rose to be a codfish, then a monkey, and (so far) has reached manhood — why, if this be true, no man will dare predict where such an amazing and energetic being will stay his course!

We of the ancient faith, believe that our spiritual history began, not in a bed of slime, but with a revolution known as new birth, and that we are destined to arrive at full conformity with Christ. Sin and death

were the depths of darkness in which we lay, and the height to which the love of Christ proposes to lift us is that we should be like Himself!

Turning to the third chapter of Genesis, we see the setting of the first tribunal in history; the Judge is there, and the three prisoners at the bar are arraigned and dealt with in the order of their guilt: the serpent first receives his sentence, then the woman, and finally the man.

In speaking of the serpent, we must at once dismiss any thought of a crawling reptile. When Adam first saw the procession of animals pass, at one point he lifted up his hands in wonder, and exclaimed "Nachash," the Shining One! the glorious one! Thus the serpent received its name.

The term "subtle" is not here used in a bad sense; it is the same word which is translated eight times "prudent" in the Book of Proverbs.

Then we also find that the serpent was gifted with the power of speech and also was certainly erect, since its punishment was that from henceforth, he must crawl like a reptile.

The two phrases, "Upon thy belly thou shalt go" and "Dust shalt thou eat," enshrine the two great laws which govern every sin that was ever brought to an (apparently) successful climax; sin, when it is finished, always depraves first, and then humiliates.

Take the world conqueror, who wades to the seat of power through seas of blood; if you examine the records of history, you discover, in the memoirs of such men, that in the very act of seizing the crown, the garland turns to ashes, and that the moment of success reveals the utter moral degradation "the crawling," and "the dust," of such a course.

Then think of a thief; he wants to steal what is property, a thing of

value, while it is in its owner's care. In the act of putting forth his hand to take it, the property becomes mere pillage, and its value has fallen one hundred percent! Sin necessarily degrades and cheapens all it touches.

Again, imagine a lawless man who thinks he knows what love is, and would fain possess the object of that love; unless he bows to the clerical sanctions which govern human relationships, love in the hour of possession will sink to mere lust. Love dies, and lust degrades!

Thus the age-long laws of God stand as firm and as undefeated as His throne, and let me warn every one here of that mysterious quality inherent in sin: the instant you grasp your coveted prize, it loses its true value, and what profit or pleasure can the commission of sin ever yield in such circumstances?

Well, Satan passes off the stage, and the Woman steps in front of the Judge, and to her he addresses Himself, pronouncing her sentence, "I will greatly multiply thy sorrow . . ."

Now, I do not think any man or woman can hear unmoved the sentence of that sex which has borne by far the larger load of this world's sorrow and pain, and in return has received the highest and the most sacred rewards that life can ever give.

Eve is seen in this picture not merely as the representative of a sex, but she foreshadows something much deeper, for you must remember that in these ancient Bible stories, the masculine stands for the understanding, and the reason, and the feminine represents the will, the emotions, the desires.

In Romans 5 we learn that Adam was a "figure" of Him that was to come, and is seen there as Head and Leader of a new race, and in this fact lies the key to Genesis three.

If the will leads the understanding captive, that is, if desire controls me against my reason and intelligence, that is disaster; but if a man lets his reasons guide his will, that will be blessing.

And so we see Eve. That great law by which she is to reach the glory of her life, that is, bearing children, by sorrow, by desire, and by submission. Again let me say that this is not for Eve alone, but is the great divine law which governs all fruit bearing. Travail, then desire, and then submission.

Take the history of any proposed work for God. You must first start with sorrow and travail. You remember Paul said in Galatians 4 and 19, "My little children, for whom I travail again in birth." That was a true Mother's soul. There was a man who brought his converts to birth by soul-travail; Paul was true to the first law of fruit-bearing, and that is travail.

Then the second law is desire. Desire means that the hands of the heart reach out, and say, "Lord, I cannot do without this." Have you got that desire after soul fruit? Rachel said, "Give me children or I die." Have you passed along some way of travail, and then of desire? If not, we have no right to believe that we shall have the children. No children are born in nature without travail and submission.

The third law is submission: "He shall rule over thee." In what manner do you want to bear fruit for God? In God's way, or in your own? God's way is through travail, desire, and submission. If humiliation and degradation are the laws that control every act of sin, so are these three the laws that govern fruit bearing. Eve has learned the secret of fruit bearing, and has learned in these sixty-odd centuries her lesson.





## The Book of Genesis

James Gunn

### JOSEPH — Chapter 27

It would be advantageous to read again our lesson of last month in order that we see the connection which unfortunately had to be broken because of insufficient space.

**L**ATER during Israel's decline, in the days of Jehosophat king of Judah, Edom revolted and made a king over themselves (II Kings 8:20). Well might the Prophet write, "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet" (Nahum 1:3).

The wicked Herod who attempted to slay the Lord Jesus in His infancy was an Edomite, an Idumean. The conflict between Esau and Jacob was perpetuated by their descendants. Nevertheless, God declared, "Whereas Edom saith We are impoverished, but we will return and build the desolate places; thus saith the Lord of Hosts, They shall build, but I will throw down; and they shall call them, the border of wickedness, and, The people against whom the Lord hath indignation for ever" (Mal. 1:4).

Ezekiel predicts the final and full destruction of the strong and strange people that descended from Esau: "Behold, O Mount Seir, I am against thee, and I will stretch out Mine hand against thee, and I will make thee most desolate . . . I will make thee perpetual desolations, and thy cities shall not return: and ye shall

know that I am the Lord" (Ezek. 35:1-5).

#### THE GENERATIONS OF JACOB

There seems to be an unusual and interesting contrast between the manner in which the generations of Esau are listed and the manner in which the generations of Jacob are recorded. In registering the descendants of Esau, the Spirit of God does so chronologically, but in treating the descendants of Jacob, He rather abruptly introduces Joseph, Jacob's favourite son, the elder child of Rachel. This contrast naturally demands an explanation, if one is available. The Lord who knows the end of a thing from the beginning had a purpose in this; He reveals the way He intended to preserve the nation of which Christ came, who is over all, God blessed forever (Rom. 9:5). Years later Joseph himself stated this, "God meant it unto good, to save much people alive" (Gen. 50:20).

The abruptness with which Joseph appears at this point intimates that he has an important role to play in the divine plan for Jacob's family.

Partly because of the momentous place Joseph occupied in the history of Israel; partly because of his excellent behaviour under most provocative circumstances; and, partly because of the noble character that he developed, Joseph has been considered a type of the Lord Jesus Christ. That he was a most admirable man is no doubt true, but the

matter might be raised as to whether it is proper to weave the personal perfections of our Lord Jesus into the life of one that was a sinner, no matter how excellent his reputation.

There are two salient points which must ever guide us in the study of any human character delineated in the Holy scriptures. First, "All have sinned and come short of the glory of God" (Rom. 3:23). "As face answereth to face in water, so the heart of man to man" (Prov. 27:19). Never must the perfections of Christ be so intimately applied to a member of Adam's ruined race as to make that member appear perfect or nearly so. "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). Second, it is a safe principle in the study of the types to accept as types only those Old Testament characters, institutions, and events which are so used by the Spirit of God in the New Testament. Moses, Aaron, Melchisedec, Solomon, Jonah, and others are referred to as being types of Christ, but among all the characters from the Old Testament thus used by the Spirit of God the name of Joseph is not found. From the lengthy reference made to him by Stephen one could not assume that Joseph was used as a type (Acts 7:9-15). This should be remembered as we proceed with our studies. In our zeal we must not ascribe to a depraved human moral perfections which are beyond possibility in even a very good man. The Apostle Paul, the most enlightened, the most zealous, the most devoted of all the Lord's servants, said: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I

may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:10-12).

We must learn to admire an exemplary man, but we must not elevate him beyond measure nor idolize him. "That which is born of the flesh is flesh."

It is also important to distinguish between an illustration and a type. Many Old Testament characters can be used as illustrations, although they may not be types.

The generations of Jacob are given in a story form rather than in a statistical list; consequently, as already suggested, we are introduced abruptly to Joseph. What an interesting character! This young man appears before us as a son in the home, a slave sold to a foreigner, a prisoner in a jail, and a prime minister of an ancient despot. The life of Joseph is full of action and, for us, full of illustrations for he was a man approved of God.

First, we shall look at Joseph as a child in his father's home. We shall notice his relationship to his father, to his brothers, and then to his entire family.

**His relationship to his father (Gen. 37:2-3):**... Joseph, like all the patriarchs learned early in life the duties of a shepherd. It was during his apprenticeship, served under his older brothers, that he heard their evil talk. The evil that he heard probably embraced not only their language but the content of their conversation.

This passing reference to evil intimates the manner in which Joseph had been reared, it intimates the influence of his mother. Obviously, he had been taught how to discern evil, and had been instructed to fear God and eschew it. The early influence of his father and mother and their instructions moulded his life, formed his character, and in measure prepared him for his future. Similar

statements might also be made of many a young man since. Timothy, for example, whose biography is given in the New Testament (II Tim. 1:5).

Indubitably, Joseph's carrying of the report of evil among his brethren to their father contributed to the antipathy which they developed toward him. Great discretion is required to know when and when not to repeat a matter. Chloe returned to the spiritual father of the assembly at Corinth with an evil report of the behaviour of that church. Her action was a blessing to the church of God at Corinth and to the Church ever since. Notwithstanding, we must be absolutely sure that the Lord would have certain subjects repeated, for we read, "Let no corrupt communications proceed out of your mouth, . . . Let all . . . and evil speaking, be put away from among you" (Eph. 4:29-31).

One of the clearest evidences of

the attachment between Jacob and Joseph is seen in the coat of many colours (many pieces) which this father made for his son. Samuel's mother made a special coat for him. We read, "Moreover his mother made him a little coat, and brought it to him year by year" (I Sam. 2:19). Love cannot hide itself.

Robes of many colours were made for the unmarried daughters of some ancient kings. These were signs of royalty and moral purity (II Sam. 13:18). Jacob, by this coat placed Joseph as a prince among his brethren. It is true that Moses eventually spoke of Joseph in just that manner, and said, "Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated (a prince among, K.J.V. margin) from his brethren" (Deut. 33:16). Nevertheless, it would seem that Jacob was somewhat premature, and only intensified the dislike against Joseph in the hearts of his brothers.

## BOOK REVIEW

### A SURVEY OF WORLD MISSIONS

John Caldwell Thiessen, Moody Press, Chicago, Ill. U.S.A.

This is an exceptional volume, one of its kind. Its publication is timely for it enables one to follow the work of Protestant missions in spite of the many political changes in the world.

The work represents a tremendous amount of research and diligent effort to be accurate in its presentations of knowable facts.

A methodical arrangement as well as a good general index facilitate ready reference to the contents. The author deals with the geography, people, religion, political background and the missionary history of each given country.

The book is a survey, consequently biographical references are few and very brief. The coverage is so comprehensive that it lacks the detail some might expect. In some instances only a passing allusion is made to a work in which one might be vitally interested. Some of the relevant material might have been abridged to allow more space for further treatment of actual missionary enterprise.

Nevertheless, an extensive bibliography at the close will enable one to secure other volumes treating specific fields in greater detail.

Obtainable at Christian Book Shops everywhere. Price \$5.95.



## Worldliness

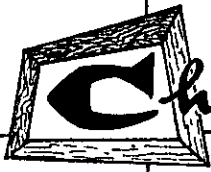
The following extract from Neander's Church History may be of help to those who find that pleasures of the world are robbing them of their joy in Christ.

**A** CONDEMNATION was passed on all the public exhibitions of that period — on the pantomines, the dramas, the chariot and foot races and the various amusements of the circus and theatre. Such was the prevailing and passionate fondness of the Romans at that time for theatrical entertainments, that a man was at once looked upon as a Christian simply if he absented himself wholly from the theatre. Theatrical spectacles were considered as an appendage of idolatry, by virtue of their origin from heathen rites, and of their connection with many of the pagan festivals. Among the pomps of idolatry or devil worship which the Christians, when enrolled in the ranks of Christian soldiers, were obliged to renounce by their baptismal vow, these spectacles were particularly included. Moreover, much occurred in them which was revolting to the moral feelings and decency of Christians; and, even if this were not the case, still the spending of whole hours on mere nonsense, the unholy spirit which reigned in these assemblies, the wild uproar of the congregated multitude, seemed unsuited to the holy seriousness of the Christian's priestly character. The Christians did, in truth, consider themselves as

priests, consecrated for their whole life to God, as temples of the Holy Spirit; whatever, therefore, was alien to that Spirit, for whose indwelling they were to keep their hearts always ready, must be avoided. 'God has commanded,' says Tertullian, 'that the Holy Spirit, as a Spirit essentially tender and gentle, should be tended with tranquility and gentleness, with quiet and peace; that it should not be disturbed by passion, fury, anger, and emotions of violent grief.' How can such a Spirit consist with the spectacles? For no spectacle passes off without some violent agitation of the passions. No one who goes to the play thinks of anything else than to see and be seen. Is it possible, while listening to the declamation of the actor, to think on the sentence of a prophet, or in the midst of the song of an eunuch mediate of a psalm? If every kind of immodesty is abominable, how can we allow ourselves to listen to that which, inasmuch as we know that every idle and unprofitable word is condemned by our Lord, we dare not speak?"

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The above is quoted from Neander's Church History, Volume 1, pages 365-366, and is submitted by Donald B. Moffatt.



## Children's work

# Presenting the Lesson

Ernest B. Sprunt

**D**ID you have a rough time with your class last Sunday? In spite of your careful preparation of the lesson and your prayerful attitude before going to the school, did things not seem to go right at all?

Perhaps the fault lay in your manner of presentation. You may have gone to great lengths to gather material; you may have endeavoured prayerfully to set it down in an orderly fashion. Yet in the class the lesson fell flat because it failed to appeal to the children.

### THE APPROACH

The very first sentence in your lesson is most important. If it arouses the interest of the children, you have gained their ear. This is the first requisite to success. How may this be done?

Let us assume that we are teaching the lesson about Jacob and Esau. If we begin by discussing twins in a general way, we will gain the ear of the class, because each child is interested in the subject. With very young ones, though, it would be well to explain exactly what twins are. They may suppose that children are twins merely because they dress in identical clothes, or because birth-days fall on the same date. They may overlook the fact that twins have the same parents and are the same age.

Make it a rule always to approach your subject with some matter of common interest and something of genuine appeal to the children.

### THE AIM

Even before you commence to teach the lesson, be sure you have a definite goal before you. Ask yourself what specific point of truth you desire to emphasize and then work toward that end.

If you try to aim at too many targets you are sure to hit none of them. When you have one objective before you, there is less danger of wandering away from the subject.

Let us assume that in the story of Jacob and Esau we are going to stress the great difference between them; that is, their attitude toward God and the birthright. Jacob wanted it above everything else, while Esau counted it of little value. This is revealed in the incident of the mess of pottage. It may be contrasted to the physical difference in their appearance.

### THE ACTION

Keep your lessons alive and your children attentive by using the element of suspense and keep the story moving rapidly.

In our story under consideration, there are several action scenes. Describe the parents waiting for nineteen years for the children they so

much desire, until Isaac began to pray to God, claiming the promises made to his father Abraham.

You may refer to Rebekah's eager anticipation of the birth of the promised twins and then her bitter disappointment when the first was a boy but deformed. Describe the ugly red goat-like hair which covered his whole body.

Hold the class in suspense while Rebekah wonders what the second child will be like, and picture her delight when he is smooth-skinned and normal in every way. Little wonder she made the younger one her pet!

Further action comes into the story when Esau, hating the gaping eyes of people, turns to the wilderness for solitude and becomes a skilled hunter. Dramatize his stealthy stalking of a deer, the drawing of the bowstring, and the slain beast being carried home where Esau made the savory meats from his own special recipe.

The lesson moves quickly on to the day when Esau tries so hard but fails to make a kill. You may picture the arrow missing by a fraction, or a sudden gust of breeze startling the deer a moment before the arrow flies.

Depict Esau at the close of his unsuccessful day, famished with hunger, passing the tent of Jacob and smelling the tempting aroma of Jacob's big pot of steaming lentil soup.

(The Scriptural expression "mess of pottage" suggests anything but savory meat to most children. Use language that is close to their common usage and words that are readily understood.)

Let the children listen in as Jacob and Esau drive their bargain and

let them watch as Jacob ladles out the soup and adds bread as a bonus.

The story reaches its climax, however, years later when Isaac, blind and frail, supposes himself on his death bed. The teacher can find plenty of action as Esau stalks his deer while Rebekah and Jacob prepare the substitute dish and plan the disguise.

Be sure to emphasize the bitter lamentation of Esau when he learns that he has lost the blessing.

### The Application

Children seem to stop listening when the teacher concludes a thrilling suspense story and then tries to tie on an application at the end.

A more effective way is to tell the story in such a manner that the application is fairly obvious. Make partial applications during the course of the story, but be brief and pointed so as not to lose the interest of the children.

Work your final application right into the conclusion of the lesson so that it really becomes a part of the climax. While the children are softened and sobered because of Esau's lament, remind them of the similar sorrow of those who make light of God's salvation when worldly things are alluring, only to find that too late the desired blessing of God is no longer available.

Present your lesson prayerfully and carefully; tell the story clearly and graphically, and then make your final application soberly and pointedly. Beyond that, let the Holy Spirit do the pressing and the urging for decisions. Ours is to sow the seed; the giving of the increase belongs in God's hands.

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Caution is required for there is a vast difference between interpreting a Scripture allegory plainly, on the one hand; and the allegorizing of a plain Scripture, on the other.

# The Reward of the Kingdom

W. Fraser Naismith

## JOSEPH: Chapter 37

**T**HE careful reader of Holy Scripture must have noticed that the parable of the talents (Matt. 25:14-30) is not the same as that of the pounds in Luke 19. They were not spoken at the same time; they were not spoken at the same place; and they were spoken to convey two distinct lines of teaching. The servants in Matthew 25 received amounts differing; while those in Luke 19 were each given the same. In Matthew 25 the Lord Jesus Christ would lay emphasis on the fact of Divine Sovereignty: gift and capacity are paramount in that portion for He distributes severally as He wills. Each one receives a different amount of talents: one was given five, another received two, and one was granted only one. Luke 19 teaches the truth of human responsibility for each servant was given one pound with which to trade.

The parable of the pounds was prompted by two reasons. In the first place "because He was nigh to Jerusalem." No Jew would ever think of the Kingdom rule starting with any other centre than Jerusalem, for it would be the metropolis of the world in the coming day. The second reason for uttering this parable was "because they thought that the Kingdom of God would immediately appear." This is confirmed by the question asked by the disciples in Acts 1:6, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

The Hebrew mind can appreciate but two dispensations; viz., The Law

and the Kingdom. By telling this story the Lord indicated to His followers that there would be a period between the going away of the nobleman and his return after he had received the kingdom. The period, in fact, has extended to well nigh two millenniums.

The word "certain" is the characteristic word of Luke; being a doctor he dare not be uncertain! The "certain nobleman" is undoubtedly the Lord Himself. He has gone into a far country; for there is no moral relationship between this world and Heaven to which Christ has gone. God has said to Him, "Sit Thou at My right hand, until I make Thy foes Thy footstools" (Psalm 110:1); and again, "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Psalm 2:8).

He called ten servants and delivered to them ten pounds; that is, each received one pound, as is indicated in verse 16, and verse 18.

His parting commission was, "Occupy till I come." It is obvious from this statement that Christ is coming again and in the meantime He desires that we should be engaged in service for Him. The word "occupy" is the word for "trade," found again in verse 15, "trading." When a person trades he does so in the world. He goes out on a venture. Picture yourself with ten thousand dollars; you would invest these in a business and all your endeavors would be to make the business prosper. That is the idea conveyed in the instruction

of the nobleman. This is the day of opportunity; one day it will be patent to all how much energy we have expended in activity for the Lord.

In verse 14 we are informed that "his citizens hated him, and sent a message after him, saying, We will not have this 'man' is italicised and is not in the text) to reign over us." They spoke disparagingly of the nobleman. They also sent a message after him to say they had no desire for him to rule over them. The message was sent in the martyrdom of Stephen (Acts 7). Peter had said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things." They refused to repent, so the Lord will deal with them when He is manifested in power and great glory.

He returns after He has been given the kingdom and calls his servants for examination. The first one brings with him the fruits of his efforts saying, "Lord, thy pound hath gained ten pounds." It must be admitted that to make ten from one is good business. He had used time and ability to secure for his master this amount. The Lord commended him as a "good servant" and recompensed him by giving him authority over ten cities. Cities are on earth, and the kingdom of God will be as tangible a thing as the kingdom of any earthly monarch. To be made Lord Mayor of ten cities is an achievement through fidelity to the Lord. The Lord will ever reward commensurate with our faithfulness. There is, however, an anticlimax here for it is obvious there are more cities to rule over than competent men to rule over them, when the Lord gives ten cities to the control of one person.

The second person came and said,

"Lord, thy pound hath gained five pounds." This person was similarly commended and granted authority over five cities.

The third person said, "Lord, behold here is thy pound, which I have laid up in a napkin." The napkin is the sweat-cloth, and it is patent to all that he never used his sweat-cloth, for he laid his pound up in it. How tragic that one taking the place of a servant should have such a low estimate of the Lord as to lay up his pound in a napkin, and then to reveal his wicked thoughts about his master. The napkin is referred to three times in the Gospels, here, in John 11, and in John 20, and in two instances is associated with a dead body: that of Lazarus in John 11 and that of our Lord Jesus Christ in John 20. I suggest that though this person took the status of a servant he was spiritually dead, as is clearly indicated by his comments regarding his master.

The Lord took him up on his estimate of the master and changing the simile said, "Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury." The bank is a place for weak people! One can deposit the principal and it gains, through time, interest. The word for "bank" is "trapeza" and is found in I Corinthians 10:21 where it is translated "table." The Lord's table (trapeza) is the fellowship of the death of Christ. If this man had not the grit to go out on a venture for his Lord he could, at least, have put the pound in the bank and there would have been interest accumulating. To trade one goes out into the world to find souls for Christ, and this is the work of the evangelist, the missionary, the Sunday school teacher, etc. But to lack that enthusiasm then the pound could profitably be lodged in the bank; that is, amongst the saints of God, then the Lord would get HIS OWN with interest.



This last person was judged out of his own mouth (v. 22), and he is designated a "wicked servant." Christendom is full of professed servants of God, but many are like this man, they are spiritual corpses; they shall be judged according to the status they have taken.

The Lord instructs those who stand by to deprive him of the pound and to bestow it on the man with ten pounds. They with unanimity say, "Lord, he hath ten pounds!" The man who was a sham professor was stripped of all in which he trusted and judged thus before his master.

It is important to note that those who have evidenced marked faithfulness receive the "Benjamin's portion." "To him that hath shall be given" is the answer to the humble, unostentatious servant, from the one who is a pretender, all his duplicity will be removed, and the unvarnished subtlety that lay beneath exposed to the all seeing eye of the righteous judge.

Commensurate with your faithfulness will your reward be. Then be faithful to the One who to-day is out of sight, but who takes cognizance of every impulse.

While we enter the Father's House on the basis of the blood of Christ, and in that realm we are all loved with the same love for each child is dear to the Father's heart and enjoys the embrace of the Lover of our souls; we shall come forth in the Kingdom in positions which we have merited through faithfulness to our absent Lord. To Smyrna the Lord stated, "Be thou faithful unto death, and I will give thee a crown of life." Paul reminded young Timothy in II Timothy 4:8, "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 also that love His appearing."

Peter affirms that, "When the Chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away," and these words are addressed to the godly overseers. There are crowns to be won, and it will give the Lord the utmost pleasure to bestow such upon those who manifested singleness of heart in service for Him while He has been out of sight.

This is what the Lord had in mind when addressing Philadelphia in Revelation 3:11 saying, "Hold that fast which thou hast, that no man take thy crown." He would have us faithful in this little while, so that He may have the pleasure of bestowing on us the many crowns which He holds out as His recompense for service rendered in this scene where our Lord is rejected and crucified.

One has truly said, "This world is full of willing people; some willing to work and many willing to let them."

"God will not seek thy race,  
Nor will He ask thy birth;  
Alone He will demand of thee,  
What hast thou done on earth?"

God's supremacy over human rulers is expressed in three words: He giveth it to **WHOMSOEVER** He wills (Dan. 4:25); He turneth the Kings heart **WITHERSOEVER** He wills (Prov. 21:1); and overrules so that they do **WHATSOEVER** His hand and counsel has foreordained (Acts 4:27-28).

\* \* \*

God has two Words, the Living Word—Christ; and the Written Word—the Bible. I trust the Living Word of God for salvation. I trust the Written Word of God for assurance. God says: "Heaven and earth may pass away, but My Word shall not pass away."

\* \* \*

"Read no book, go no place, cherish no friendship which makes God less real, Christ less precious, Eternity less important."



This department is provided for the free and courteous discussion of biblical and spiritual problems which may be considered edifying to the people of God. Letters concerning such matters are requested.

## *A Letter Relative to Christians in Politics by A. G. C.*

Congratulations! Not to the writer of the letter, but to the brother to whom the letter was addressed.

He should be commended for his courage, for it does take courage to enter politics as a Christian. Does not the letter-writer himself refer us to II Peter 2:8, undoubtedly with the intention of drawing our minds toward a picture of unclean politics? However, even the two following verses remind us that the Lord is able to deliver the godly out of temptations and to punish the unjust, those who walk after the flesh in the lust of uncleanness and despise government.

The Christian seeking public office does indeed have courage. For he, being a Christian, will be unable to reconcile with his conscience any act that might be expected of him by a more or less corrupt body of government. It is impossible for him to serve two masters, God and Mammon. He is obliged to serve God. He cannot, as others may be tempted to do, depart from the laws of God. He will stand firm and do what is right.

The road he chooses, then, is not an easy road. Neither would it sparkle with praises of man. But a Christian does not crave praises of man; he has the desire to serve, and he takes upon himself the hardship of service. He serves his God by serving his fellowmen — Not, as non-Christians might, his own vanity; for whatever he will do for one of the least of God's creation, he has

done for God. Could he serve in any better way than by improving the government to God-ward?

We are told to obey those who have the rule over us. This, then, could be all-inclusive. Supposing we had an atheistic government, we would be expected to follow God-less ways. On the other hand, what opportunity of glorifying God does a community, or a country, have whose government is Christian or, at least, has one or several Christian members? Imagine the difference there would be between the two in law, administration, counselling. If all Christians would refrain from seeking office, or even voting (and how could that be reconciled with the command to obey our rulers?), it can be anybody's guess what kind of government there would be, to whom Christians also are subject.

When all is said and done, lastly, everything will be for the glory of God. Progress makes giant strides; let us remember that it is God who gives man the ability to grow, God who has made man able to explore his surrounding wonders scientifically, which, by their magnitude, cannot at all flatter his conceit, but rather must teach him more of his own insignificance and hence make him more humble in his acknowledgement of God's love.

Progress will not be denied, and instead of condemning it as works of the devil, as some Christians now and then have expressed their opin-

ion of progress, we should welcome it as a further means of spreading the Gospel. "Go ye into all the world," the Lord said, and that is what we are doing. The Gospel is being spread through the mails, through radio and television, all made possible through progress, and no doubt there will be other, even more effective, means in the future.

The Gospel is being spread and people all over the world are coming to Christ. From all walks of life, they are coming. Poor and rich, they are coming. Oh yes, it is harder for the rich; He told us it would be so, but they can come too. Kings and rulers can come. Yes, everyone. Oh, everyone!

What, then, about the Christian government official? Could he not have a wonderful opportunity to spread the Gospel among fellow-members, by word and deed? To be sure, he could. And he would even have more far-reaching influence.

Of course, not everyone should go out and seek government office, not by any means. The Lord gave all certain talents of different kinds. The one with the talent for leadership should be a leader. And then the Lord will say to him, "Well done, thou good and faithful servant," and

He will give him authority over many cities (Luke 19:17).

There could have been no possible reason for our Lord to seek public office; that would have been an absurdity, for He is King of all. Yet He certainly recognized the need for government among men, and He exhorts us again and again to obey our rulers, as in our work (I Pet. 2:18); in the home (Eph. 5:22 and 6:1-2); in our government (I Pet. 2:13-14); in the church (I Pet. 5:5); and, certainly, the voice of God (Jer. 7:23).

There have always been rulers, good and bad. Since in a democracy we have the privilege of choosing our own rulers, should we be deprived of Christian candidates? Non-Christians may be "good and faithful servants," but only the Christian politician will obey God rather than men when pressure is put on him, and thus he will be the best equipped to serve the people and God.

God bless the one who has the courage to stand against any possible uncleanness that will assail him both in and under the government, but who knows he can do all things through Christ who is his strength!

Sincerely,  
H.C.M.

## MAIL YOUR RENEWAL EARLY

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## Freedom From Fear

Not to the long-faced, long-robed priests who fed  
The flock of God no whit; themselves instead,  
But to some faithful shepherds o'er their flock  
Keeping night watch, the shining angel spoke.  
"Fear not," he said, calming their fright. "Behold,  
To you good tidings of great joy are told.  
For unto you is born in David's town  
A Saviour, which is Christ the Lord." So down  
To Bethlehem they went, filled with great awe,  
And, as the angel said they would, they saw  
The Child in swaddling clothes in manger laid.  
Here was no sight to make them sore afraid,  
But to send them telling all abroad  
Freedom from fear was born: the Gift of God.

\* \* \*

And did all men rejoice to hear the news?  
The Infant grew. We get not many views  
Of Him until at thirty He began  
By word, by walk, by deed to show all men,  
God manifest in flesh. He healed, He fed,  
He comforted their poor, He raised their dead.  
And after He had done but good they cried,  
"Away with Him! Let Him be crucified!"  
Bind back the burden; cringe, cower low again;  
Freedom is tombed and fear can bravely reign.

\* \* \*

The earth's aquake! The stone is rolled away  
That Caesar sealed across the place He lay.  
Quake, too, the bloody men who guard His tomb,  
For Caesar's seal now seals but Caesar's doom.  
"Fear not," the angel speaks who sits atop  
The stone in snow-white robes. But not to stop  
The soldiers' fears. 'Tis timid women he  
Would reassure. "Fear not. I know that ye  
Seek Jesus, who was crucified. Not here  
He lies. He's risen, as He said." What cheer  
To aching hearts those words. "The place  
Where lay the Lord come see. And His own face  
In Galilee will His disciples greet.  
Go tell them He has risen, and to meet  
Him there." And as they go to tell the word  
Himself they see. "All hail!" salutes the Lord.  
Holding Him by the feet, they worship Him.  
"Be not afraid," He says. Now to the dim  
Shadows slinks fear. The Firstborn from the dead  
Freedom has brought with Him from every dread.

—Donald Taylor.