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OUR HOPE

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Editorial Notes

Peace and Power In and Through Him

Scenes taken from the lives of the great, who achieved great things, whose names, the world says, can never be forgotten, may frequently bring all kinds of help and encouragement into other lives. We read biographies, yet after a while certain episodes which fascinated before, no longer hold our attention. We pass them by; they have lost their charm and the lessons seem to be learned.

How far different was that wonderful life which once was lived on this earth, Whom His contemporaries knew by the name of Jesus of Nazareth! Nothing in that life can ever be exhausted; it is like His Person inexhaustible. Those who listened to Him confessed it openly, though not numbered among His disciples, "Never man spake like this man." Some came to Him with physical hunger, Whom He, though poor, sent away satisfied and others came with their spiritual hunger and thirst and all who touched Him by faith found out the blessedness of His beatitude, "Blessed are they which hunger and thirst after righteousness, for they shall be filled." His whole Person, His matchless character, negatively, the absence of every speck of evil, and the positive of everything good, holy and righteous—all He spake, all He did, the entire life He lived, all witness the unchanging support of His own words concerning Himself when once He addressed the Jews, "And He said unto them, ye are from beneath; I am from above; ye are of this world; I am not of this world" (John 8:23).

The hand of the same beloved disciple who leaned on His bosom (the place which also belongs to you), John, who wrote the words which we quote above adds more to his witness in his first epistle (1 John 1:1-4). He concludes the paragraph to all fellow-believers at all times by writing, "And these things write we unto you, that your joy may be full." Do you want to have fullness of joy? Read the beginning of John's first epistle, rejoice and walk in it.

And so wherever we turn in that blessed life lived on earth we find everything refreshing, comforting, feeding our peace, our joy, faith strengthening, hope sustaining. You may have read the Gospel accounts by the four Evangelists till you have memorized them from Matthew to John. Have you ever exhausted them? You think you need no longer to meditate and pray over them; your lesson is learned.

Your Editor differs with you. Many a choice volume of uplifting poetry, fascinating narratives and scores and scores of other volumes we have pushed aside. We have lost further interest in them. But never can this be true of the four Gospels. Remember likewise that a biography of our Lord Jesus Christ does in reality not exist. It has not pleased the Holy Spirit to give us such a work. Yet what we possess is sufficient for some of our spiritual need; it fills all our want for what He commanded to write down is inexhaustible.

For this month's portion for a prayerful meditation we select a scene which all three Evangelists mention (Matt. 8:23-27; Mark 4:36-41; Luke 8:22-25). We do not intend to preach a sermon on that; we shall pass by different instructive lessons. Two applications of this incident will be made. We know it will help along some of His own beloved ones.

He was asleep. The ship was not large but small. It was struck by the tempest, was tossed to and fro; things began to look worse and worse; the waves covered the ship; gradually the hull filled with water, which rose higher and higher. Anxiously some watched the imminent danger; it can be but a few minutes more and down she goes. Others looked at a certain part of the boat. Though the wind howls and the hurricane shrieks there *He* is asleep, resting on a pillow.

And how they shout and gesticulate as they fear there is but a step between them and a watery grave. There upon a pillow, wholly undisturbed He is fast asleep. Shall we wake Him up? Does He not hear this great storm? Is He so sound asleep that He does not hear?

Of course though He was physically asleep He nevertheless saw, He heard and He knew, just as once the same One used these three words when speaking out of the burning bush—"I have surely seen, I have heard and I know" (Exod. 3:7). How can this perfect rest of the God-man be explained? Surrounded by danger, a power opposed which threatened and would have destroyed all if it could. There can be but one answer. He had come into the world from the Father as the Sent One. He had come to do the Father's will. He knew that His Father's will had to be done and failure was not possible. He had come in obedience to the will of God. He was beloved of the Father and He loved Him; He, the Son, obeyed the Father's voice; He did always that which pleased Him and therefore the Father's power was upon Him, with Him and for Him. Why then should He fear or be afraid?

Somewhere a Bible expositor wrote in some connection with an incident in the life of our Lord—"Christ *probably* knew." The word "probably" is superfluous; there is no "probable" in His knowledge for He knew all things. Did He know that behind the raging storm, the fast mounting waves, the filling boat, was another power, the challenging, the God-defying power of him whom our Lord called later in His ministry "the murderer from the beginning" and the Holy Spirit, named him, "the prince of the power in the air". So Satan knew Him Who peacefully slept in the frail bark of the Galilean Sea. What a fine chance once more, as he had done so often, to strike at the "seed of the woman!" Could he escape him now? But the humble slumberer after spending a day in incessant toil needed no alarm clock to awaken Him. He knew the devil's scheme long before he had concocted it, and that it could never succeed. That ship in which He rested could not be swamped with water and go to the bottom of the sea. That little ship did not sink *because it could not sink.* The Lord of life and of glory was there.

And you child of God, you too are under the Father's care and watchful eye; your faith also must rest in Him and in His will. You too belong to Christ, a part of Him, the Church, the mystical Christ. Let all your enemies rage, they are helpless; no one can pluck you out of His hands. The peace and calm our Lord manifested, wholly undisturbed, we too are entitled to. It is His legacy unto us: "My Peace I leave unto you." Peace *with* God we can never make, nor does it need to be made, for it was made in the blood of the Cross. The Peace *of* God is ours too when we walk even as He walked. It is the walk of faith in obedience; the faith which knows all rests in the Father's hands. Submissiveness in all—"not my will but Thy will be done." Then too we know that "all things must work together for good to them that love God."

And now they venture to disturb His rest. They came to awaken Him. They were His disciples, they knew that He could save them, though their faith should have realized that in His fellowship the perdition they feared could not be their lot. Their prayer request is brief: "*Lord, save us; we perish.*" The danger-line had been reached; it was the moment of their extremity, His opportunity such as omnipotence needs to show what it can do. Child of God, you can afford to remain quiet, you can continue to rest in the Lord, when it is getting darker, when evil follows evil, trouble after trouble, like sea-waves sweeping over you and yours, when contrary winds buffet from all sides. Such conditions suit both His mighty Love and His mighty Power. The pleading disciples did not explain to their Lord their circumstances. No need to do that for He did not need such an explanation. The danger: "We perish!" The prayer: "Lord save us!" How simple! How direct! The five words breathe out their faith. They knew that He and *He alone* could save them now and at all other times; they realized they were His own, that He loved them and that His Love would be as great as His Power and His Power as great as His Love. Since then He Who changeth not has not changed; He is still the same. But let all our concern be that we are in Him, that we abide in Him and He in us and we shall know afresh what it meant, "*Peace I leave with you, My Peace I*

give unto you; not as the world giveth I give unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). *Trust Him daily! Trust Him at all times! Trust Him in all things!* You can then enjoy the rest of faith; you rest as He rested. You will need this rest of faith, this peace of God for, whatever the world dreams of peace and prosperity around the corner, it is far away. We have heard the mutterings of a mighty tempest. When will it fully break?

Do you not wish you could have looked into His lovely and loving face when He answered their prayer? Who would not have loved to hear the words—*"Why are ye fearful, O ye of little faith?"* There was no need for Him to say more. It carried to their hearts assurance, comfort, cheer. Read them again and again. Let the Holy Spirit engrave them upon your heart.

Then He arose to show His power. He rebuked the winds and the waves. There was no need for a changing wind. Suddenly all was calm. Our next paragraph will lead deeper into this miracle.

✠

He Rebuked! What an impressive scene! More than impressive—glorious and majestic! The tempestuous hurricane, the breaking waves against the sides of the little bark half filled with water, the crew and passengers frightened and huddled together, the equally frightened disciples and in the midst the Lord Jesus Christ erect, *no trace of fear in His face; perfect calmness* and perfect peace. A few seconds and He opened His lips; first He spoke a few words of mild and loving rebuke to his trembling disciples, which we have already quoted. Then He faced the raging elements and addressed the winds and the waves with a mighty command. Perhaps like Moses He stretched His hand towards the sea—"Peace! Be still!" Then what happened? The sound of His voice had scarcely died away when very suddenly the tempest was gone; all boisterous noises were no more; no longer was the small vessel tossed to and fro, once more all was calm. In utter astonishment they looked at each other; the same question was in every mouth—"What manner of man is this, that even the wind and the sea obey Him?"

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We know the answer. In many prophecies in the Old Testament in the Messianic predictions there is a blending together of the perfect Humanity and the perfect Deity of Christ. The same is true in numerous passages in the four Gospels in which we find such a blending—the Son of Man and the Son of God; the sinless Man and the omnipotent Son of God. They saw Him asleep because He was tired and as a perfect human being needed the rest. He arose, rebuked the winds and the waves and they obeyed Him, because He is God. We do not say "He is divine" as Unitarians, Modernists, Christian Scientists, Unityists, New Thoughtists and others say. Some even claim to reproduce His deeds. Take them out some day when a storm sweeps along our shores. Let them chant some prayer and finally let them demand, "Peace, be still!" What will happen? *Nothing.* But He Whom winds and waves obeyed is He of Whom it is written—"The Sea is His for He made it." He is the Lord and Master of the Sea. If He had chosen to do so He might some day have taken His disciples through Judah's hills and prosperous fields, and then told them—"The silver and gold is Mine—the cattle upon a thousand hills."

But here are still deeper lessons. Throughout the Bible the restless sea, the turbulent sea, never resting a moment, day and night peaceless, day and night casting up mire and clay (Isa. 57:20) is used in a symbolical way. There is sorrow upon the sea, wrote Jeremiah, it cannot be quiet. And the sorrow upon the sea is the world's sorrow, We spell it in capitals—SIN. *There is no peace, saith my God, to the wicked.* All humanity is included; there is no such thing at present before God as a righteous nation. The first righteous and holy nation is yet to be born and will some day be born, not of the flesh, but born of the Spirit. Two of God's greatest seers witnessed at the seashore the agitated sea and out of it beasts arose. Daniel beheld four great beasts, restless nations, typifying, symbolically representing four great world monarchies. John, the beloved disciple, also saw a beast with ten horns, each crowned, composed partly of the same beasts Daniel saw come out of the sea, the sea of nations. Both visions, though many

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centuries apart, have the same meaning and today the age rapidly nears the fulfillment of the visions of these great prophets. The world's unrest is steadily increasing. A mighty world-wide tempest is brewing; wherever we look, into whatever direction we turn we see the sky blood-red and lowering. The world talks of morale and speaks of "keeping your chin up," yet fear, uncertain forebodings, come more and more to the front. How else can it be, for the time is here when His own words will soon become fully true—"Upon the earth distress of nations, with perplexities, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of Heaven shall be shaken" (Luke 21:25-26).

Who is going to bring order into the world chaos? It seems the world has tried every scheme to establish a permanent peace on earth; they have come and gone, tried and abandoned; to try them again seems an hopeless task. Yet the *Book of all books, the Bible, promises universal* peace, shows us in holy vision, a warless world with all the terrible evils of war gone, righteousness, peace flooding the whole earth till they cover the earth as the waters cover the deep. Who will rebuke the sin-evils, the sin-curses, the storms, which rage and whose "Peace, be still!" will yet bring the mighty change, the better age for which all is waiting?

The answer is, *He*, Who arose that day in the little ship on the Galilean Sea, Whose word of power calmed the tempest, Whom winds and waves obeyed. He is the *one* Hope, the *only* Hope; apart from Him there is no hope. There is no other way to bring peace to all the world than through Him, Who is Himself, "the Prince of Peace." When He first came and the world knew Him not and His own (the people Israel) received Him not, this age of nation against nation, and kingdom against kingdom followed. Nor has He been wanted since then; no Peace-table invited Him and the League of Nations had no ear for Him.

But soon things will change. Whether the World wants Him or not He will surely come. He will arise, not from the hinder part of a frail little ship, but from the Father's

side, from the right hand of the Majesty on high. From the earth below the prayer of distress for salvation reaches Him once more; it is then that God bids Him to arise and return. It is then that He rebukes His enemies; it is then when storms, winds and waves will become a calm; it, is then that nations turn swords into plowshares and spears into pruning-hooks, when nations shall learn war no more. Nor will in that day a single voice ask—"What manner of man is this?" The whole world, Jew and Gentile, will know it is Jesus Christ our Lord. He will return and then at last through Him and only through Him "Peace on earth." God waits for man to turn away from all else and turn to the One, His own Son, to bring to the world of nations the Kingdom from above, the government of righteousness and peace. Such is the truth and those today who deny it, as millions upon millions do, who persist in His rejection and do not want Him to reign over them, are the obstacles in God's way to lead the world into the better things. We quote three Psalms so fully in line with what we have written. "*Who stilleth the noise of the seas, the noise of the waves, and the tumult of the people*" (Psa. 65:7). "*He maketh the storm a calm, so that the waves thereof are still*" (Psa. 107:29). "*Thou rulest the raging of the sea, when the waves thereof arise, Thou stillest them*" (Psa. 89:9). He can do it! He will do it!

✠

He Rebuked the Devil

It was immediately after that glorious experience which from the beginning the Church has termed, the Transfiguration. It was such for the Man of Sorrows acquainted with Griefs, the Son of Man, Whom man despised, when He was suddenly changed from humiliation into exaltation and supernatural glory, His face shining like the sun, His garments white and glittering. It was the foreglesm of His future glory. Some day He will appear again, not as the Nazarene, the Carpenter or the Carpenter's Son, but as the Man of Glory. Nor will He appear alone; He will bring His redeemed ones with Him, represented by Moses and Elijah, Moses who had died, the representative of those who died in faith and whom He will bring

forth from their graves; Elijah, who had no death experience; he never passed through a grave but was caught up without passing through the valley of the shadow of death. Elijah is the representative of those "who are living and believing *on Him and shall never die*," *who will be caught up together* with the risen ones, "caught up together in clouds to meet the Lord in the air." For this glorious transfiguration experience His *true* Church (not mere nominal Christendom) is waiting today.

Only three of His disciples were eyewitnesses of His Transfiguration-glory. The others had remained below in the valley and when the four returned from the mountain the next morning they found a perplexed group of disciples, the usual scribes and religious leaders and a great multitude. In their midst they beheld a pitiful object. A loving father had brought a *suffering son, who suffered from an unusual* disease. We call it a "*supernatural disease*." There are diseases which emanate from unclean, wicked, evil supernatural powers. They are the results of the influences of demons and seducing spirits. We find this fully confirmed in the Bible and some leading psychiatrists and other medical authorities agree with it. All have a common source. It is that sinister being in whose existence our Lord so firmly believed, whom He never doubted, whose power was known to Him and against whose activities and soul and body destroying work He constantly warned. What audacity when *the modernistically blinded religionist, sprinkled* with water, or immersed in a tank of water, or crept in unawares, claims to know more than our Lord ever knew. Listen to *them in seminaries, colleges, lecture rooms and in large* paying pulpits saying that the belief in the existence of a devil is a Babylonian myth. No devil and no hell! That is a leading article of Antichristianity. Christ did not want to arouse too much animosity among His contemporaries, say they, for the Jews believed in the devil and in demons. Most likely in His heart He did not believe any more in a devil who brought sin and death into the world than we learned Modernists do. Miserable hypocrites ye are! And here he was the poor, unfortunate sufferer gnashing with his teeth, foaming at the mouth; falling into the fire and

falling into the water. The Lord's disciples, though He had conferred upon them the power to drive out demons, were helpless, and so was the gathered multitude.

Let us not forget that this victim of the devil's power and enslavement with the outward symptoms was of a special class. There are other classes suffering in a different way, yet the same sinister being, the devil is responsible.

Here is a perfect gentleman. He is widely known by his culture and learning. He is a widely known "clergyman" but has the reputation that he no longer endorses and believes the traditional faith of the Church. He cannot recite the Apostle's Creed, "Conceived by the Holy Spirit," nor do his lips say, "Born of the Virgin Mary." Those who listen to him say they have never heard him say that "the Blood of the Lord Jesus Christ washes our sins away." His hearers say that he does not accept the physical resurrection from the dead and for a second coming of Christ to reign as the almighty King, that is an impossible invention founded upon legend and myth which will never come to pass.

Whose mouthpiece is he and whose willing tool? Do you wish to know, dear reader? The Bible says. "*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons*" (1 Titus 4:1). Let me ask you, true Christian believer, is the denial of the holy birth of our Lord the teaching of the Holy Spirit, or does this immoral assertion, one of the stock in trade of the Atheist, the vilest infidel, the vicious libertines, which makes our Lord the offspring of an unholy wedlock come from *the devil*? There is no hesitancy on your side to say it.

But we must return to the post-Transfiguration scene. The devil's victim is passing through another paroxysm of devilish torment. His shrieks are heard far and wide. The two are face to face, we should rather say, the three. The human victim, the unseen author of sin, the devil, and the Lord Jesus Christ. Once more He speaks and addresses the unseen dark being. "He rebuked the devil and he departed from him and the child was cured from the same hour." The devil had to release his prey; a peaceless, restless soul was led to the only haven of rest and peace. The day is

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surely coming when the world will have to learn what it does not know now, not even some of the world's greatest religious leaders, that all the world's ills, from a global war to the ills of individuals have but one remedy, one Saviour, the Lord Jesus Christ. Yet ere the full deliverance can come to the full in the fullest sense as promised in the Word of God, in a solution which corresponds to His eternal will and purpose, God-like and God-honoring, the same One Who stilled the storm, the same One Who rebuked the devil must come again and take His rightful throne. Before there can be a war-less world and peace on earth the greatest war-lord from the beginning and of all history must be outlawed. That war-lord is the one whom our Lord so correctly described as the murderer from the beginning, the liar from the beginning and the maker of it. He is the greatest criminal, the greatest murderer, the greatest liar and perverter of the Truth, the father of all dictators and everything else Anti-God and Anti-Christ.

Who has already conquered this enemy of God and enemy of Christ and all who are Christ's? The One Who stilled the storm, the One Who rebuked him. The great Prophecy, that seed germ from whith all sacred prophecy has sprung, (Genesis 3:15), tells of the final victories yet to come. The bruised heel (foreshadowing the atoning death of Christ) is yet to crush the serpent's head. All is rushing faster and faster towards that great historic event. In Revelation 20:1-3 you find the answer how that Christ will do it, expressed in a symbolical way. You can rest assured when the devil, creation's war-lord, is chained for a thousand years there will be a warless world and a humanity and even all creation will be delivered in enjoyment of all redemption blessing. Peace on earth—and when as a test Satan will be loosed a little season, he reveals himself as Satan at once by attempting to start another war.

Christ's glorious return will give to God and to Him a glorious victory. For this Victory—"the only unconditional surrender" coming in history; and a victory it will be, all is waiting. May God soon act!

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Ebenezer

It was a simple stone which godly Samuel erected in the presence of the Lord. God's people had a war with the Philistines. They were a mighty people so that Israel was afraid, but Samuel ordered first things first. "If you do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only, and He will deliver you out of the hands of the Philistines" (1 Sam. 7:13). This is still the right step and the right beginning, both individually and collectively. This was followed by confessing of sins and a great gathering of people for prayer under the leadership of Samuel, and the people also urged for prayer. "Cease not to cry unto the Lord our God for us, that He will save us out of the hands of the Philistines."

Then came the offering of a burot offering followed by still more prayer. "Samuel cried unto the Lord and the Lord heard him." While Samuel was still engaged in the presence of the Lord something happened as the Philistines came nearer for a decisive battle; a great thunder storm burst upon them. It probably was not a regular occurrence of nature. God's eye rested upon the battling hosts and in the right moment He interfered, defeated His and their enemies, and gave to Israel a great victory. How many, many times providence acted, God moving in a mysterious way His wonders to perform and brought things about in the execution of His own will and purposes. It has been so in the past; it is so still today, though we may see it not, and we know it will so be in the future till He has fulfilled and accomplished every promise in His Word.

Then Samuel took a stone and set it up after the defeat of Israel's enemies and gave to it the Hebrew name EBENEZER—"*Hitherto hath the Lord helped us.*" Such memorial can never be forgotten.

Such remembrances fill the lives and the hearts of all His children who walk by faith and not by sight. One blessed way for our Lord to keep our faith fresh and vigorous is to give us constant Ebenezer experiences in answering our prayers and showing us He is the Lord Who changeth not; He remains the same. Oh, that there would be more

real prayer, more dependence on Him, the rock which is higher than I! Then more Ebenezers, more laying hold on God! We too, beloved readers, have an *Ebenezer* this year, and for that matter had many times before. Hitherto hath the Lord helped us! Praise and Glory be unto His Name. It was in 1890, over 50 years ago, that when the Editor launched a Missionary work, mostly among Eastern European Jews, it was richly owned by our Lord. Then suitable Gospel literature in different languages was produced. But in the year 1894 *Our Hope* appeared for the first time and since then has been published monthly uninterruptedly. First as a small paged "Monthly" but now for many years it has had 72 pages, still without publishing paid advertisements.

We have continued for all these years making it more and more a real "*Testimony for our Lord Jesus Christ.*" Far be it from the Editor to boast of all these years, the service rendered, the difficulties which had to be faced, not to speak of ridicule many years ago on account of the premillennial message we gave unflinchingly. We push it all into the background. We want to "*Give God the Glory and to Him Alone.*"

We boast in Him Whose gift and grace have done it all. "*Hitherto hath the Lord helped. Not I but Christ.*" And so it will be and shall it be, till the whole "Hope Family," not only the thousands who read it now, who were cheered in their home by reading it, but by the millions of all who know the better righteousness and the glorious hope in being Christ's. The Lord bless you all and bring us all soon to "Home, sweet home." Amen!

✠

A Good Example to Follow

The following is a news item which appeared several weeks ago in one of our New York morning papers. Needless to say this brother has our fullest sympathy and our prayers. We feel like saying to him what our Lord some day will say to him—"Well done, thou good and faithful servant."

The Pastor, Charles F. Robson, who resigned yesterday as minister of the Monroe Presbyterian Church because of

"the modernism, pacifism, isolationism and near-communism of the Federal Council of the Churches of Christ in America," said today that his future was in the hands of the Lord.

"I am confident," he said, "that the Lord will lead me to the very place he wants me to be."

Mr. Robson was equally confident that it would be to no pulpit whose church was affiliated with the Federal Council of the Churches of Christ in America. He said that the claim of the seventy-eight members of the council that they represented 22,000,000 people was "preposterous" and advocated a vote among the 22,000,000 to find out just how many the council did represent.

Mr. Robson has been minister of the Presbyterian Church here for sixteen years, is a former moderator of the Hudson Presbytery and since 1933 has been president of the Orange County Bible Society.

Pastor Robson has been a reader of *Our Hope* and all he has said in connection with his courageous separation from "The Church Federation" is only too true. Perhaps he does not go far enough in his condemnation. Some of these "leaders" are Modernists, which means infidels, nor can they easily purge themselves from the charge that they are near-communist-isolationists. Yet here are millions of Christians among our leading Protestant denominations who can fraternize with such a mixed crowd and hand together in such a fellowship.

Beloved Reader! Do not delay but read, not tomorrow, *BUT NOW*, *2 Corinthians* 6:14 *to* 18 and then act upon it. Go and do likewise.

✠

Where in Russia or Elsewhere Has It Reached This?

Here is a news item from Augusta, Georgia: Judge A. L. Franklin granted in one day 257 Divorces in Augusta, Ga. Said the Judge: "If this is a sample of civilization, we are in a dickens of a fix. Our churches, schools and other educational institutions must teach the people more about the sanctity of marriage. Most of the complaining partners charged mates with staying drunk." The Judge said: "It takes a rich man to stay drunk all the time." He also told the jury hearing an accumulation of uncontested cases,

that "all defendants are not as big a scoundrel as this testimony would have you believe."

The moral stench arising from this country to Heaven becomes worse and worse. Why? The less the true Gospel is preached the worse the immoralities; the more Christ's true Gospel is sent forth the less crimes and immoralities. Wake up, America! Wake up ere it is too late.

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Sunday School Lessons To Be Discontinued

In our May issue the Editors made an announcement *to the effect that they were considering discontinuing* the publication of "The Heart of the Lesson" by Dr. Arthur Forest Wells, in order to make space for other vital expository material. Our readers were asked to express themselves concerning the contemplated change, which was undertaken, not through any fault to be found with Dr. Wells' splendid expositions, but because the necessary *brevity of his Lesson Helps limited their all-round usefulness. Further,* many of our readers, if they are Sunday School teachers, do not make use of the International Lessons, while others do not teach classes.

Replies which have been received in the last five weeks—almost all of them commending "The Heart of the Lesson" highly—confirm the Editors' thoughts. A number of our subscribers expressed hearty approval of the change, feeling that other material in the magazine will be more helpful to more readers. Less than one-quarter of one percent of our subscription list requested the continuance of the Lessons. For their sakes we regret the necessity of the change, but we feel that it is imperative *under present circumstances.* To them we commend for their assistance in teaching the International Lessons, *The Sunday School Times* (325 N. 13th St., Philadelphia—$2.25 per year, 52 issues), a weekly paper edited by Philip E. Howard, with Lesson Expositions by Dr. Harry A. Ironside; and *Peloubet's Select Notes* on the International Sunday School Lessons (order through *Our Hope*—$2.00), a cloth bound volume of some 450 pages, ably edited by Dr. Wilbur M. Smith.

"The Heart of the Lesson" will appear in the August issue ex the last. Beginning in September you may look for a wider variety of expository writings in *Our Hope,* and we trust that you will be greatly blessed by them. To Dr. Wells our hearty thanks for fifteen years of faithful and helpful editorial assistance. We are happy to announce that our brother will be writing the majority of our Book Reviews henceforth.

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Stony Brook Conferences

The Stony Brook Summer Bible Conference schedules are now ready for mailing. Not a few of the other conference centers will not be open this summer, because of transportation difficulties. But at Stony Brook the convections will be carried on, for it is accessible by rail from New York City, and all Long Island points, and *via* ferry from Connecticut. During the trying days through which we are passing we believe that more than ever the combined vacation—for recreation and spiritual strengthening—is of value to God's people. Stony Brook's lovely grounds and accommodations, and the fellowship with other Christians awaiting you there will give you a holiday not to be forgotten. *The schedule follows:*

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Lutheran Young People's Conference—July 2-10
Interdenominational Young People's Conference—July 12-31
General Bible Conference—July 31-Aug. 14
Believers' Bible Conference—Aug. 14-29
Bible Fellowship: Doctors Armerding and Lockyer—Aug. 30 to Sept. 6.

Write for your program, and make early reservations—addressing Mr. Gilbert C. Moore, Stony Brook, Long Island, New York.

SPEAKING ENGAGEMENTS

(For your information and prayers)

Dr. Frank E. Gaebelein:

June 18—Stony Brook, Long Island; Stony Brook Assembly; Young People's Conference; 11 A.M.

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On one occasion when Hudson Taylor was in Shanghai in the midst of riots and dangers, and with two missionaries in the hands of the mob, a telegram was delivered to him. He read it and handed it to a fellow-worker who, when he looked at it, tiptoed quietly toward the door, thinking that the great director of the Mission would want to be alone. Before he had taken many steps he was amazed to hear Hudson Taylor whistling. He turned to him with the exclamation: "How can you whistle when even now they are in such danger?" Mr. Taylor looked up at him in surprise "You wouldn't have *me* carry the burden, would you?" he asked. And the song that he had been whistling was that one that he loved so much:

Jesus, I am resting, resting
In the joy of what Thou art;
I am finding out the greatness
Of Thy loving heart!

—*Isaac Page*

Lord, since we sing as pilgrims,
Oh, give us pilgrims' ways,
Low thoughts of self, befitting
Proclaimers of Thy praise.
Oh, make us each more holy,
In spirit, pure and meek,
More like to heavenly citizens,
As more of Heaven we speak.

—*Mary Bowley*

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The New Great World Crisis

By Arno C. Gaebelein, D.D.

XXIV

The magnificent Tunisia Allied victory and the overwhelming debacle of the Axis forces must be looked upon as a great turning point of the war. The effect of it has been an ever-spreading slump in the morale of the Italian people as well as the morale of the Nazis. What has followed has been a great factor in hastening this fast-approaching collapse. We mean the devastating bombing raids by the Allied Nations on Germany, the coastal regions of Nazi occupied France and of Italy. The bombing of the industrial centers such as the Ruhr, Essen, Dortmund, Duesseldorf, Bremen, Duisburg, Berlin, Jena, and scores of others, besides doing an enormous amount of damage which at present cannot be estimated, have greatly paralyzed the production of war machineries, the lack of which is now becoming more and more evident. The islands of Sardinia and Sicily have also been visited by the Allied bombing planes which paid them disastrous visits from Great Britain. The planes of the United States participated in these raids as well as Russian planes. Allied leaders speak in no uncertain tones as to their future policies in this aerial warfare. They do not hold out any hope whatever that it will become less. No! The Allies having now the supremacy in the air—a supremacy which is growing greater and greater every month—promise more raids till the set goal is reached—"unconditional surrender." The full war plans after Tunisia's smashing victory as mapped out by our President and Prime Minister Churchill, are not known fully. This much is known, that the foremost plans are plans for invasion of Germany and the Nazi-stolen territories. The details of these invasions will be known, we believe, only at the time of their execution. That much has leaked out, that wholesale bombings will play a leading role in all invasions. It seems that military eyes are mostly focused upon Sicily and Sardinia. Not a few military experts and close observers of events expect a complete breakdown of Italy. The whole

nation is disgusted with the erstwhile worshipped Benito Mussolini, once acclaimed the great saviour of Italy from want and disaster—the mighty hero, the self-acclaimed restorer of the ancient political Roman Empire, who in the celebration of his North African Empire, rode into Tripoli on a white charger, but now branded misleader and curse of the Italian nation—whose end, at present, looms up. In fact, it is said that he has made already reservations for himself and family to live away from Italy. We hope it will not be a place where the Allied police forces cannot reach him. Italy's complete collapse is expected by some in a few months. Nazi Germany, however, will be the target of the chief invasion and many preparations are being made for it. Norway and some of the Balkan States are, too, on the invasion list. Some of the islands in the Mediterranean, it is expected, will be attacked, so that it is safe to say that shortly the entire historic Mediterranean Sea will be controlled by the Allied Nations. This will be a great protection for the Holy Land. Furthermore, it may result in the near future in furnishing Russia with greatly-needed supplies through the Dardanelles and the Black Sea, while at the same time it will make it impossible for Hitler to operate in that region. The mad dog evidently had planned for some time to rush at Turkey and swoop it into his net. No question about it, Hitler had counted on Turkey's sympathy; but Turkey, with its newly-equipped army, has turned against him. They are now overwhelmingly on the side of the Allied Nations. Nor did Hitler have any success with his good friend, General Franco. His hands are evidently bound by the internal conditions of Spain.

The situation throughout Europe is changing and becoming unfavorable for Hitler and his fellow gangsters. The morale in Germany is greatly weakened and another victory like the one in North Africa may produce a big crash. Opposition to Hitler is on the increase. The same is true in France and in the Netherlands; in Czechoslovakia, more or less in the fatherland of painter and paperhanger, Schicklgruber-Hitler of Austria; in Poland, Norway, Lithuania and Latvia. Perhaps some authorities are right when they expect when all which is preparing now ripens and breaks

loose it all will come with a sudden and a terrific crash, though not much hope is held out that something definite in this direction is going to happen this year. In the meantime our casualty lists grow, thousands upon thousands of homes mourn the fate of loved ones snatched from their midst by a violent and cruel death, millions of wounded and missing ones—their frightful number increases month after month. Wrote Jeremiah: "There is sorrow upon the sea, it cannot be quiet." The tragedies of the sea are constantly increasing, and likewise the tragedies of the air. Add together the victims of all the other warring nations and they mount up into millions and millions and still more millions.

What is going on on the Russian-Soviet front? We do not need to rehearse the startling achievements of the Russian-Soviet armies during the last year, especially the Soviet victory at Stalingrad, their masterly strategy and fighting in the defense of Leningrad and Moscow, in barring the Nazi brutes from the rich oil fields of the Caucasus, and finally in pushing back the Nazi divisions several hundred miles, thus recapturing hundreds of small towns and villages the Hitler hordes had taken in the previous campaign. The loss of the Nazi dead and Nazi wounded, as well as in prisoners, has been staggering. Their manpower has been much diminished. It was expected that they would make another attempt to conquer or at least cripple Russia. They threatened to do so. Up to now they made several unsuccessful attempts but were held back; another month or two and the time will be gone to start another Russian winter campaign. So the possibility of another assault by Hitler on Russia greatly lessens week after week. Just as we write, it is said the Nazis are massing great forces before Leningrad. We have not yet heard anything about the secret communications which have been carried on between our President Roosevelt and Josef Stalin. Nor has anyone else heard anything about it. We probably will all hear this month. We should not wonder in the least if these negotiations between these two leaders involved cessation of the Communistic propaganda of the past. Suddenly, like a bolt out of a clear sky, Stalin discontinued the Comintern, which practically stopped the original Communistic organization.

This is an additional evidence that Communism is undergoing decided changes. One of the sayings of Lenin was, "Religion is the Opium of the people." Then followed a most radical and vicious agitation against anything spiritual and religious. All kinds of organizations came into existence. They were Anti-God, Anti-Religion, Anti-Bible, Anti-Christ, Anti-Church and everything else which in any way was related to spiritual things. Bibles and religious books and reading matter were excluded from the mails. But now the ban, in part, seems to have been rescinded and some even claim Russia is heading for a religious revival. Churches seem to be well patronized. If all this is true, and there is a decided reform in Communism, it would certainly take the wind out of Hitler's sails, for he has put himself up as a veritable saviour of Europe from terrible Communism; but what Europe really needs now is complete salvation from *terrible Nazism*. The next few weeks will be extremely important on the Russian front. It is the only chance the Nazis have in beginning another military expedition against the Soviets. If they do not do it now and succeed in it they will not have another chance. Let us hope such will be the case.

The same progress in the Pacific is as marked and encouraging as it has been in the Mediterranean and on the Western theatre of the war. Japan is discovering by now that the United States is beginning to press the vicious and treacherous war they themselves forced upon our unsuspecting country, in increasing power and with a vigor which forebodes nothing good for the yellow criminals. Some of them begin to see things by this time, not victorious things but the very opposite, yet the disastrous defeat which will push back the yellow heathen invaders to their hermit islands may not come till some time in 1945. The road to it is opening slowly but surely. The defeat of Japan may be greatly hastened by widespread bombing raids on their industrial centers and larger cities, preparations for which are rapidly being completed. The Aleutian Japanese occupation is now a thing of the past. Attu, as we write, has been fully cleared of this pest and is in American hands.

Ridiculous Japanese propaganda was heard three or four

days ago over an oriental radio—the Japanese would offer to China a separate peace. The Japanese would restore to China all the territory they have stolen; give them one billion yen as an indemnity; assist in all kinds of improvements in China on the condition that China unite with Japan for a continental invasion of the United States and Canada. It takes two for a bargain. The supreme navy in the Pacific is not the Japanese but the American; and furthermore, half of the United States military forces are now in the Pacific. Japan as a power is decreasing month after month. Yet, at the same time, an unconditional surrender of Japan is far from being in sight; it is still way off. They are determined to fight to the bitter end. The conquest of Attu illustrates this. They held out in their long siege. Suddenly the radio reports from the garrison on Attu Island to Tokio stopped entirely. All radio messages went dead, nor were they resumed. When complete defeat stared them in the face they all committed suicide. Probably the Allies will devote their fullest attention to Europe, restore some kind of an order there, dispose of the Hitler gangsterdom, reinstate the robbed nations to their homelands and after that, come to our side in settling the fate of Japan. That may happen in 1944.

There is still a little more good news which will give courage to the Allied forces and greatly strengthen their morale. In several of our previous articles we pointed out that the U-boats were still the greatest menace; the destruction of our Allied shipping, sending hundreds of fully-laden ships—laden with greatly needed war implements, with food and medical supplies—was next to disastrous. A decided change has come. New methods in the destruction of the submarines, as promised by Churchill and others, have been used, not as mere experiments, but as most successful weapons by which the number of the submarine's victims has been greatly reduced. Our government, it is hoped, will take possession of the French-Vichy controlled island, Martinique, for it is the strong submarine base in the West Indian Ocean; the raids in that part of the American waters would not have been possible if it had not been for Martinique giving aid to this undersea vermin. This menace should be dealt

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with for, sooner or later, they may start from there raids on our continent and the Panama Canal. Another factor in reducing the submarine menaces are the raids by the Allies on the industrial centers where the U-boats are manufactured. The Allied forces have destroyed them in a larger number than the Axis could replace them; the Axis has fallen way behind in keeping step with the increasing number of the lost subs.

We wish we could say something about any kind of improved conditions among the European Jews and their fate. We are sorry that we cannot say or write anything which is more hopeful than a few months ago. We take the fate of Warsaw. When about 50 years ago the Editor took walks through that noble city he admired its stately buildings, synagogues, churches, schools, libraries, public parks, etc. The greater part of it is now a thing of the past. In 1934 the Jewish population was 336,600. When the Nazis came 5 years later they herded all Jews into a miserable Ghetto. Then came regular reports of their increasing reduction by cold-blooded massacres and by cruel removals. Rabbi Irving Miller of New York City, the Secretary-General of the World's Jewish Congress, has given horrible information. It is most shocking. The 40,000 Jews remaining in the Warsaw Ghetto had revolted against the inhuman treatment of the Nazis and killed sixty German officers and men. As a result these Jews have been murdered and forcibly removed. Nazis rolled through streets in giant tanks, leveling stores and houses and silencing the feeble guns of the defenders, in the final stage of extermination. "Every living soul was either butchered or uprooted and moved to some other part of the country," the rabbi added. What a judgment storm is brewing and gathering against these incarnate demons! It will be the wrath of God Almighty. And yet the end of these things is not yet in sight nor are the divine predictions of things to come at hand. Nor are the final beast-leaders of Revelation (chapter 13) on the scene; nor is the Great Tribulation going on, it is still to come; nor are the four apocalyptic riders galloping over the world. How long will God delay yet with the fullest execution of His plans? How soon will Christ, the Deliverer come to

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ioterfere? Watch, wait aod pray! Let Him, our Saviour-Lord, be your daily shelter and hidiog-place. Something *will happen aod will happen sooo.*

(To be continued D. V.)

Thou Hidden Source

Thou hiddco Source of calm repose!
Thou all-sufficieot Love divine!
Our help aod refuge from our foes,
Secure we are, for we are Thioe;
And, lol from guilt, aod grief, aod shame,
We're hidden, Saviour, by Thy Name.

Thy mighty Name Salvatioo is,
And keeps our happy souls above;
Comfort it brings, aod power, and peace,
And joy, aod everlasting love;
To us, with Thy dear Name, are given
Pardon, aod perfeet peace, aod Heaven.

Jesus, our All in all Thou art,
Our rest in toil, our ease in pain;
The medicioe of a broken heart;
'Mid storms, our peace; in loss, our gaio;
Our smile beneath the tyrant's frown;
In shame, our glory aod our crown.

In want, our plentiful supply;
In weakness, our almighty power;
In bonds, our perfect liberty;
Our refuge io temptatioo's hour;
Our comfort, 'midst all grief aod thrall,
Our Life in death, our All in all.

—*C. Wesley*

Evening, morning, and at noon will I pray (Psa. 55:17)

Our Hope's Jubilee Year

By E. Schuyler English

This number of *Our Hope* is the first in the fiftieth year of its publication. We believe that *Our Hope* is the only magazine, religious or secular, edited for half a century by its founder. So this will be our Jubilee Year, July, 1943 to June, 1944. We are planning that our November issue will be the Jubilee Number and will feature the Editor's writings over the years, culled from past issues; comments by some leading Bible teachers as to *Our Hope's* value to them through the years; and other interesting material.

We plan to print thousands of extra copies of the November issue and hope that it may receive a wide circulation.

Perhaps a brief historical sketch of the ministry of *Our Hope* and its Editor will be of interest and bring blessing as we see the working of the Lord.

In 1890 Dr. A. C. Gaebelein founded the Hope of Israel Mission to reach Jewish people—especially those of Eastside New York—with the Gospel of the Lord Jesus Christ. Before long it was evident that Yiddish Gospel literature was needed; in 1893 *Tiqweth Israel—The Hope of Israel Monthly* began to be published.

While this little magazine filled a great need among Yiddish speaking and reading people, its message was of necessity limited. The Editor felt a leading therefore, to start a monthly magazine in English, designed not only to acquaint God's people with the work among the Jews, but also to bring before them the great truths of the prophetic Word. The first issue of the new magazine, *Our Hope*, was dated July, 1894.

For a time Professor Ernst F. Stroeter, Ph.D., was associated with Dr. Gaebelein in his work, but Dr. Stroeter was later called to work among the Jewish people in Europe, and the entire responsibility, under God, of the editing and publishing of *Our Hope* fell upon its present Editor's able shoulders.

The New York City Mission, in the New York East Conference of the Methodist Episcopal Church, furnished the headquarters' buildings used by Dr. Gaebelein for his

Jewish work, and pro[illegible] him with a monthly allowance. He needed, however, [illegible]ds of dollars for his publications, assistants, work among the poor, etc., and over and over again the Lord worked miracles in supplying the needs that His work might be continued.

In 1897 the Editor severed his connections with the City Mission and from that time conducted his ministry on a faith basis.

Now, more and more, God's blessing upon the written ministry became evident. Then through the months the Lord spoke unmistakably to Dr. Gaebelein. He saw the true Church, the Body of Christ, made up of believers by one Spirit "baptized into one body, whether we be bond or free; *and . . . all made to drink into one Spirit*" (1 Cor. 12:13). He was led to go forth to minister to the Body of Christ wherever it might be found and wherever the Lord should open doors.

The building that he had used for Jewish meetings was sold by its owners and he was unable to rent another near the Jewish sections of the city. It was seen that the Lord was closing the door of that ministry. With the closing of that work, however, came opportunity for the increased ministry of *Our Hope*, and it became more strictly an all round Bible study magazine. Still keeping its prophetic ministry and its devotional and inspirational editorial notes, new departments were added: Current Events, pointing to the signs of the times in the light of the Scriptures; Notes on *Prophecy and the Jews*; [illegible] Meditations upon the Scriptures; Sunday School Lesson; etc.

Others of the outstanding Bible teachers contributed messages to the pages of *Our Hope*. Among these were Drs. R. A. Torrey, B. B. Sutcliffe, I. M. Haldeman, Walter Scott, Lewis Sperry Chafer, W. J. Erdman, James M. Gray, H. A. Ironside, F. C. Jennings, F. C. Ottman, Arthur T. Pierson, C. I. Scofield, and W. H. Griffith Thomas, and many others.

Through the pages of *Our Hope* the Editor began to have a nation-wide ministry. Soon this ministry reached into Canada and across the seas. More and more was he in demand as a conference speaker. One of the greatest oppor-

tunities to witness for Christ—and who can tell this side of Heaven of its blessing in souls born again or set on fire for the Lord—was his direction of the Prophetic Bible Conference held in Carnegie Hall in New York, Thanksgiving week, 1918. The great hall, which seats over four thousand, cost four hundred dollars a day rental. There were ridicule and doubt on the part of many, but Dr. Gaebelein's faith was rewarded. J. Wilbur Chapman said: ". . . Dr. A. C. Gaebelein, more than any one else, was responsible for this conference. It was much on his mind and heart to hold such a conference, and he felt led of God to lay his plans before a committee of business men. . . . Carnegie Hall was crowded to the doors, and every night it was necessary to hold several overflow meetings in nearby churches.

"Among the speakers were A. C. Gaebelein, R. A. Torrey, James M. Gray, W. B. Riley, W. H. Griffith Thomas, Joseph W. Kemp, J. Wilbur Chapman, Ford C. Ottman, Otto Bartholow, David Burrell, Leon Tucker, W. L. Pettingill and others.

"There is a readiness on the part of Christian people to listen to this testimony such as I have not seen in many years, and the great hall filled to overflowing with eager, expectant, praying, singing people, reminded me of nothing so much as the old days when D. L. Moody was at the height of his power preaching the Gospel as no one ever did."

With an ever widening conference ministry, Dr. Gaebelein did not neglect his writing. From the first year that *Our Hope* was published its Editor travelled thousands of miles annually, but nonetheless, new books, booklets, and articles came from his consecrated pen. These are not the hasty products of a shallow thinker; they are deeply devotional and inspirational, and show the study and clear exposition of a scholar. Every book of the Bible has been included in the expositional works. Many have been translated into foreign languages: Bulgarian, Chinese, French, German, Italian, Polish, Russian, and Spanish. *His Riches*, a heart-warming Gospel message, has been published in twenty-five foreign languages and in many English editions.

Among his outstanding works are: *The Annotated Bible*, a nine-volume work which gives a complete analysis of the

Bible; *The Book of Psalms*; *The Prophet Daniel*; *The Prophet Ezekiel*; *The Prophet St. Paul*; *The Revelation*; *The Gospel of Matthew*; *The Gospel of John*; *The Acts of the Apostles*; and *The Harmony of the Prophetic Word*, a key to prophecy, which is now in its eighth edition. His *Conflict of the Ages* is to date published in 30,000 copies. *Christianity or Religion*, a comparatively recent publication, has already gone into three English editions, and has been translated into Bulgarian, Chinese (two editions), Finnish, French, German, Polish and Swedish.

In the meantime the ministry of *Our Hope* continued and is continuing. Year after year it has proclaimed the glorious Gospel of our Lord and Saviour Jesus Christ. Year after year it has contended earnestly for the faith. The Editor has never swerved from his policy of speaking forth the truth without any compromise. He has warned of falling away and of apostasy. It has not all been easy—many have been the attacks of the enemy, but again and again the Lord has delivered.

Dr. Gaebelein has watched *Our Hope* grow from a little new monthly pamphlet of sixteen pages to the veteran of seventy-two pages. He has been conscious of the blessing of the Lord upon it. Now *Our Hope* is beginning its fiftieth year. We know that we are expressing the mind of its Editor when we ask prayer for its future ministry. May the Lord direct the writing of each word, the selecting of each article, the planning of each page, the publishing of each issue.

Nor would we forget the Editor himself in our prayers. May the Lord grant him His strength for the sunset days. Through the years the words that our Lord has given him have brought the light of God's truth to countless souls who had else been stumbling along in the dark, and these words will continue to bring that light until the day when our Lord comes and all trace of darkness is forever gone for His own—till the day dawns and the shadows flee away.

The Associate Editors, too, would appreciate your prayers. They are very conscious of their need and of their dependence upon their Lord.

May we add two suggestions?

In this Jubilee Year, *Our Hope's* Golden Anniversary, we are hoping to add five thousand new names to our mailing list. Do you know those who would be helped by it—some missionary, perhaps; a teacher; a pastor; a brother or sister in the Lord? We shall be happy to send out a new subscription in your name for one year for each dollar that we receive from you.

Then, if *Our Hope* has brought blessing to you through the years—or perhaps just recently; if you have been helped by Dr. Gaebelein's ministry, would you take the time to write him a letter to tell him about it? Your letters would cheer his heart.

Saints in Glory

Where the saints in glory thronging,
Where they feed on life's blest tree—
There is stilled each earnest longing,
Satisfied our souls shall be.

Safety—where no foe approaches;
Rest—where toil shall be no more;
Joy—whereon no grief encroaches;
Peace—where strife shall all be o'er.

Where deceiver ne'er can enter,
Sin-soiled feet have never trod;
Free—our peaceful feet may venture
In the paradise of God.

Drink of life's perennial river,
Feed on life's perennial food,
Christ, the fruit of life, and Giver—
Safe through His redeeming blood.

Object of eternal pleasure,
Perfect in Thy work divine!
Lord of glory! without measure
Worship, joy and praise are Thine.

—*J. N. Darby*

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The Four and Twenty Elders

By Carl Armerding*

Among the various questions that arise out of the study of the book of Revelation is one concerning the identity of the four and twenty elders mentioned so frequently in the book. The fact that highly satisfactory answers have been given to this question need not deter us from making a fresh study of the subject. "It is the *honor of kings to search out a matter.*" Would to God that more of us coveted this royal privilege! Not that we are in quest of something novel, but rather that we may know, not only what we believe, but why we believe it.

It is in Revelation 4:4 that we get our first view of the four and twenty elders. Their seats, or thrones, "round about THE throne," are mentioned first. Then the elders themselves are seen sitting upon these thrones; a truly regal setting. There can be no question but what we are intended to see here a definite connection between THE throne and their thrones. It is a royal association, as it were. And it reminds us of a similar setting in 1 Kings 4, where Solomon associated princes and officers with himself when he was "king over all Israel." Some of these princes were also priests. And it is interesting to note that the total number of princes and officers was practically the same as that of the elders here. And since Solomon's reign is a foreshadowing of the millennial reign of our Lord Jesus, we believe that we *may* use what we find in 1 Kings 4 as an illustration, at least, of what we find in Revelation 4:4.

We are not told in 1 Kings 4 what it was that guided Solomon in his choice of these associates, but we are not left to conjecture in connection with those we find in Revelation 4:4. In Revelation 3:21 the Lord had promised the overcomer that He would grant him to sit with Him in His throne, even as He also overcame and sat down with the Father in His throne. I take it, that to sit with Him in

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His throne means to be associated with Him in His reign. What an honor! In 2 Timothy 2:12 this honor is promised to those who suffer with Him. It is not bestowed upon the basis of one's ancestry or other natural advantages, for: "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory" (1 Sam. 2:8). Hence "Who is rich in mercy, for His great love wherewith He loved us . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6).

The next thing that we learn about the twenty-four elders is that they are "clothed in white raiment." Now we recall that our Lord (Rev. 3:18) counsels the Laodiceans to buy of Him white raiment that they may be clothed, so that the shame of their nakedness may not appear. But the white raiment is something more than a covering, it is the symbol of purity and virtue. We read of those in Sardis (Rev. 3:4, 5) who had not defiled their garments, "and," says the Lord, "they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment." In Revelation 4:4 we may see the fulfilment of that promise. The overcomer is not only given a place of nearness to the throne, but he is [illegible]ized out as an overcomer by the white raiment he wears.

Finally, "they had on their heads crowns of gold." Now, as every reader of the original text knows, there are two words for "crown" in the book of Revelation, *diadem* and *stephanos*. Judging from the way in which they are used in Scripture we may distinguish them thus: *diadem* "is a crown as the badge of royalty" (Thayer), a distinction which might be inherited, rather than earned. But the twenty-four elders do not wear diadems. Theirs is the *stephanos*, or victor's crown, of which Thayer says that it is like the Latin *corona*, "a crown in the sense of a chaplet, wreath, or garland—the badge of victory in the games, of civic worth, of military valor." From this we gather that it is compensatory rather than honorary. This is in keeping with what we have learned already about the twenty-four elders. In Revelation 2:10 a "crown of life" is promised as a reward for faithfulness unto death. In Revelation 3:11 the possessor of the crown

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is exhorted to hold fast that which he has that no one take his crown. In both of these verses the Greek word is *stephanos*. Putting all of these things together we believe that we have good reason to say that those seated on the twenty-four thrones around THE throne are the overcomers spoken of in Revelation 2 and 3. They have been granted this honor as promised (Rev. 3:21). They are clothed in white because they are worthy (Rev. 3:4). And they are crowned with victor's crowns because they have been faithful (Rev. 2:10; cf. also Rev. 6:11). How fitting then that they should be mentioned first of all the Lord's associates in glory, even before the four living creatures.

But now let us consider them in respect to what they do and what they say. Their very first act, as recorded here, is one of worship. They fall down before Him that sat on the throne and worship Him that liveth forever and ever (Rev. 4:10). This is accompanied by the surrender of their crowns to the One Whom they worship! They are not asked to surrender their crowns; they do so voluntarily. They cast them at the Giver's feet saying, "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." These "all things" certainly include the new creation (cf. Eph. 2:10). When the old creation was brought into being the morning stars sang together and all the sons of God shouted for joy (Job 38:7). Now redeemed creatures join in one to adore the sacred Name of Him that sits upon the Throne. Thus do these elders worship their Creator-Redeemer. He brought them into being and for His pleasure they are and were created.

The next time we see them acting as a group (Rev. 5:8 ff) they fall down before the Lamb Who is identified by one of their own number as "the Lion of the tribe of Juda, the Root of David." They prostrate themselves before Him, having every one of them harps and golden bowls full of incenses, which are the prayers of saints. We are not told here what use they make of these but we know that a little later (chap. 8:3, 4) much incense is offered with the prayers of all saints, upon the golden altar which was before the throne. The important thing here is their song which is one

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of several ascriptions of praise and worship to the Lamb, found in this chapter. But theirs comes first. That of the many angels follows. Then comes that of all creation. To the whole the four living creatures add their solemn "Amen." But the song of the twenty-four elders is unique. It alone refers to the Cross and its purpose. "They sing a new song, saying, Thou art worthy to take the book, and to open its seals; because Thou hast been slain, and hast redeemed to God, by Thy blood, out of every tribe, and tongue, and people, and nation, and made them to our God kings and priests; and they shall reign over the earth" (Rev. 5:9 J. N. D's trans.).

Much has been made of the fact that the singers do not actually use the pronoun "us" as found in the Authorized Version. Because of this omission in the original text some have concluded that they are not singing about themselves at all. But it so happens that we have in Scripture a perfect parallel to this in the redemption song of the Israelites (cf. Exodus 15). There we read, "Thou in mercy hast led forth *the people which Thou hast redeemed*" (vs. 13). And again (vss. 16 and 17 of the same chapter), "till *Thy people* pass over, O LORD, till *the people* pass over, *which Thou hast purchased*. Thou shalt bring *them* in, and plant *them* in the mountain of Thine inheritance." All through this song (except in vss. 1 and 2) the singers refer to themselves objectively. And yet there is no question about their identity. And there need be none about the identity of the singers in Revelation 5, since there is no proof that they are not singing about themselves.

In connection with the song of the 144,000 (Rev. 14:3), it is said that "no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Might not the same be true of the song of Revelation 5:9, 10? It is perfectly natural for the redeemed themselves to celebrate their redemption and to worship their Redeemer. They know what they have been redeemed from and what they have been redeemed for. Sovereign grace has made of them a royal priesthood whose function it is to show forth the praises of Him who called them out of darkness into His marvellous light (1 Pet. 2:9). They are also

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a holy priesthood, offering up spiritual sacrifices, acceptable to God by Jesus Christ (1 Pet. 2:5). And it is not difficult to see both of these features in the descriptions of the four and twenty elders, found in Revelation 4 and 5. In chapter 4 we saw them enthroned, clothed, and crowned; in chapter 5, with harps and golden bowls full of incenses in their hands. In the former we have that which is most certainly suggestive of the royal priesthood, and in the latter that which is just as suggestive of the holy priesthood. Indeed, the correspondence is so perfect that one does not hesitate to affirm that the priests of 1 Peter 2 are the same as the twenty-four elders of Revelation 4 and 5. And all who have part in the first resurrection will share in that priesthood (cf. Rev. 20:6).

After the opening of the seventh seal (Rev. 8:1) there is no mention made of the twenty-four elders until after the seventh trumpet has sounded (Rev. 11:15). But as soon as that has sounded we see them again, and that in the familiar attitude of worship. In Revelation 4:11 they worship the One Who lives forever and ever because He has created all things; in Revelation 5:9, because He was slain and redeemed them to God by His blood. Here they worship the Same One because He has finally taken His great power and has reigned. The fact that all three of these great truths concerning Him are brought out by the four and twenty elders indicates that they really know Him (cf. John 17:3; Phil. 3:8–10; 2 Pet. 3:18; 1 John 5:20).

Again we see them, together with the four living creatures, listening to the new song of the 144,000 who stand on Mount Sion with the Lamb (Rev. 14:3). And the last thing that is said of them is that they fall down, in company with the four living creatures, and worship Him Who sits on the throne, saying, "Amen, Alleluia" (Rev. 19:4). This last act of theirs is characteristic of them. Indeed, there are three things which seem to characterize them all through: (1) their intimate knowledge of Christ, (2) their nearness to Him, and (3) the worship they give Him. And we recall that our Lord, when praying for His own, asked that they might know Him, that they might be with Him, and that they might behold His glory (John 17:3, 24). And they were none other than the men which the Father had given Him out of the world.

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O Lord, we adore Thee!
For Thou art the slain one
That livest forever,
Enthroned in Heaven;
O Lord, we adore Thee!
For Thou hast redeemed us;
Our title to glory
We read in Thy blood.

O God, we acknowledge
Thy greatness, Thy glory!
For of Thee are all things
On earth and in Heaven;
How rich is Thy mercy!
How great Thy salvation!
We bless Thee, we praise Thee:
Amen and Amen.

—*Mary Bowley.*

I went one day into a little village in India and found everywhere woodcarvers hard at work. The street was fragrant with sandalwood. I was struck with the beauty of their work. In other villages I had found varying degrees of ability, but here every man seemed to be an expert. I asked a native why it was that some of the work was not crude here as it was in other places, and I was told: "Come to the end of the street and then you will know." So I walked with the native to the end of the street where he showed me an old man stooped over his work. A boy was working with him, and I heard the old man say very kindly, "Son, that is not good. I will show you how it is done." And he placed his hand upon the hand of the boy to help him. My guide turned to me and said, "Sir, our people are good carvers because there is one that is good who has had his hand upon them."

—*James E. Mallis*

GROW IN GRACE, AND IN THE KNOWLEDGE OF OUR LORD AND SAVIOUR

(2 Pet. 3:18)

Grow in all the beauty
Of the Master's grace,
Unto heavenly fruitage
In our humble place.

—*B. F. Leggett*

Studies in the Gospel According to Mark

By E. Schuyler English

Chapter X (Verses 1-12)

The Galilean ministry of the Servant-Son was now over, and He set forth toward Jerusalem where it had been determined by the Godhead in eternity that He should suffer and die as a ransom for sin so that lost and hopeless sinners might have the right, through the merit of His atoning work, to have fellowship with a holy God.

The chapter before us brings to light our Lord's teaching in the matter of family life and personal relationships. But it shows us, too, the insidious hatred of His enemies who sought to entrap Him, and that even those who are closest to Him can be guilty of sin, in this instance, that of selfish ambition. It concludes with another of our Lord's great miracles: the healing of blind Bartimaeus near the city of Jericho.

"*And He arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto Him again; and, as He was wont, He taught them again*" (Mark 10:1).

It was in Capernaum (9:30) that the last recorded discourse of the Saviour took place. Leaving that city, and Galilee, our Lord came into Judea "by the farther side of Jorden," that is, through the territory that is known as Perea. Samaria as a whole was not receptive to His ministry, and Perea had experienced little of it. And so He came thus.

We are told that the people resorted to Him *again*, and as He was wont, as His custom was, He taught them *again*. This does not mean that any certain people who had been with the Lord at another time returned to Him on this occasion, and that He taught those very people as He had done before. We have here, rather, a repetition of that which occurred on many occasions: at His proximity the people, crowds of them, resorted to Him, and, as He always did when the opportunity came, He taught them. As the

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Lord Jesus was teaching them on this occasion, His tenacious enemies, the Pharisees, sought once again to disparage His influence.

"*And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? tempting Him. And He answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder* (Mark 10:2-9).

That the question of the Pharisees was not to seek information, but to ensnare the Lord Jesus, is made clear right from the beginning by the words, "tempting Him." The matter of divorce was the subject of much discussion in Judaea just then, because Herod Antipas, its ruler, had recently divorced his wife in order to marry the wife of his brother, Philip. In putting this test question to the Lord the Pharisees thought to embarrass Him whatever His answer. If He should say that divorce was unlawful, they might be able to set Herod against Him, and at the same time declare His word contradictory to that of Moses. But if He said it was lawful, they would undoubtedly have accused Him of laxity in matters pertaining to God's will for the relationship between men and women. Further, Herod's act had revived a dissension of long standing between the Hillelites and the Shammaites, two rabbinical schools. The followers of Hillel maintained that a man could divorce his wife for any number of causes, while Shammai's school held that unchastity was the only excuse for separation and divorce. Thus, the question was a test designed to discredit the Lord Jesus, whatever His answer.

But our Lord was not to be intimidated or duped. He answered them with a question: "What did Moses command you?" They replied that Moses permitted a bill of divorcement to be written that the wife might be put away,

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and they were referring, of course, to Deuteronomy 24:1, 2: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife." Now why did Moses do this, since it is evident that God did not so intend *from the beginning? Our Lord's answer tells us:* "For the hardness of your heart he wrote you this precept." That hardness of heart was toward God, but specifically here, it was toward men. There was a benevolent purpose in Moses' legislation. Men who did not like their wives' cooking, or simply because they tired of their wives, were putting them away.* The result was dishonoring to the women thus dismissed, and at the same time this growing cruelty on the part of men (and which they had copied from the heathen) was making for promiscuity and carelessness which threatened the social structure of the Israelites. Therefore Moses permitted the writing of a bill of divorcement in certain instances. This limited the unreasonable and heartless dismissal of wives, and gave the women so treated some character, at least. For the husband was obliged to give a bill or writing to the departing wife; this was made out by a priest or Levite, and the husband pretty well had to have a reason for the dismissal before he obtained it. It was because of the hardness of men's hearts that Moses permitted divorce. It was not God's heart or will from the beginning, but was a restraining legislation which needed to be brought into effect because of sin and man's weakness.

So the Lord Jesus continued: "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife: and they twain shall be one flesh: so then they are no more twain, but one flesh." The last creative act of the Genesis creation account is the creation of man, and from his side, of woman. The one complemented the other. God did not create one man and two women, or one woman and

*Note the words, *for every cause*, in Matthew 19:3.

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two men. There were just two, and "the twain" became one flesh. They were no longer two, but one. This is not simply a physical unity; it is a unity of interests, of life as a whole. The relationship is more important than that of child to parent or parent to child. "For this cause"—because each is the complement of the other and the relationship is a divine institution, preceding the parental-filial relationship—"shall a man leave his father and mother, and cleave to his wife." This was Adam's prophecy (Gen. 2:24); at the same time it is the Word of God (Matt. 19:5), and the injunction of our Lord (vss. 7, 8). Marriage is a divine institution whose divine principle is: "What therefore God hath joined together, let not man put asunder." The critics who sought to trap the Lord Jesus received from Him an unequivocal response as to God's estimate of the marriage relationship and His will that it shall be irrevocable.

"*And in the house His disciples asked Him again of the same matter. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery*" (Mark 10:10-12).

Apparently the Twelve were troubled by our Lord's answer to the Pharisees. After all, they had lived to maturity and into manhood as citizens in a land where the utterances of the rabbis, scribes and Pharisees were accepted as final authority. No doubt they were acquainted with some who prided themselves upon abiding by the Law, who were yet divorced, and in some cases, remarried. So, when they had come into the house (where they were dwelling at the time) and apart from the multitude and the critics, they asked Him again concerning the matter. We do not know their question. The answer is very specific. He who puts away his wife, she who puts away her husband—if either of them marry again he or she is guilty of committing adultery.

Now Mark records no exception. Nor does Luke (16:18). But the occasion is the same as reported in Matthew 19:1-12 and there an exception is made (as also in Matthew 5:31, 32). It is not inaccuracy on the part of Mark which causes the exception to be omitted. Each of the Gospel narrators made a record of discourses or events which took place in Christ's

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three-year ministry with an emphasis upon that which he, under the Holy Spirit, wanted his readers to know. It is perfectly possible, and quite common, for two people to give an account of a certain occurrence, both accounts being genuine, and yet different. A man and a woman attend a wedding. The woman tells her friends what the bride wore, and how she looked; what color dresses the bridesmaids had, and all about the little flower girl. The man, speaking of the same occasion, never mentions these things, but has something to tell about the weather, or how bald the bride's father has become, or something else. Both reports are accurate, but not similar.

Now, Mark and Luke had some reason for omitting the exception. It appears to us that the reason is that these two evangelists were writing to the Gentiles specifically—Mark to the Romans, and Luke to the Greeks. To them they were careful to give the general divine (and Christian) principle about marriage and divorce: it is an indissoluble union which must not be broken, and he who breaks it is guilty, if he unites with another, of committing the sin of adultery. Matthew, on the other hand, was writing especially to the Jewish people. Through Moses they had received permission to sue for divorce under a certain condition, and later religious leaders had enlarged upon this sufferance, as already stated. Thus, to them, our Lord outlined the one exception—"except it be for foroication" (5:32; 19:9).* But

*Since our exposition is of Mark's Gospel, an exhaustive examination of the teaching of the Scriptures as a whole in the matter of divorce is hardly within its sphere. Yet the subject is an important one, and so perplexing, that we feel that a few words on it here are not entirely out of order, for those who are interested in pursuing the matter.

We have already concluded that the heart and will of God does not condone divorce, since marriage was designed to be an unbreakable union. And we have seen that Christ Himself confirmed that will of God with His words: "From the beginning of creation God made them male and female . . . . What therefore God hath joined together, let not man put asunder" (Mark 10:6, 9). But what about the exception suggested by the Lord Jesus and recorded twice in Matthew: "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 committeth adultery" (19:9; cf. 5:32)? It has been argued, with earnestness and thought-provoking cogency, that the answer to this exception is to be found in the words "fornication" (*porneia*) and "adultery" (*moikeia*). On the basis that our Lord did not use words carelessly, and that *porneia* refers to sexual relations between unmarried

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Mark omits it, and his readers are forced to the conclusion that we have already reached: the heart of God desires that they who have been made one flesh shall remain one flesh. The relationship between a man and his wife is divinely ordained, and beautifully symbolizes that union which exists between Christ, the heavenly Bridegroom, and His Bride, the Church (Eph. 5:32; see 22ff.). The whole figure is nullified, as it were, when the bond between husband and

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persons, while *moikeia* has to do with illicit sexual acts between married persons, or where one of them is married, it is suggested that the only exception to the "no divorce" rule is when a man (or woman) *about to be* married finds out that the betrothed (in Oriental countries already called "husband" or "wife"—cf. Matt. 1:18: "Joseph her husband") has had illicit sexual intercourse. In other words, the exception has to do with pre-marital sexual relations discovered *prior to or after* marriage. Says a proponent of this theory (who happens to be a very dear friend of the author): "We are forced to conclude that there is a definite distinction in the use of the two words 'fornication' and 'adultery.' The consultation of any reputable English dictionary will show that 'fornication' means 'illegitimate sex relation on the part of an unmarried person,' while 'adultery' means 'illegitimate sex relation on the part of a married person'." We have been very much impressed by this argument, but have come to the conclusion that it does not stand up. We admit its definitions to be correct in so far as they go. But "fornication" is even broader than the suggested meaning. All adulterers are fornicators, but all fornicators are not adulterers.

The English word "fornication" can be used more widely than to indicate sexual intercourse by unmarried people. We have open before us the *Oxford-English Dictionary*, Vol. IV, F-G, and this is what it says: "Fornication—Voluntary sexual intercourse between a man (in restricted use an unmarried man) and an unmarried woman. In Scripture extended to adultery."

But suppose we examine the Greek. The word *porneia* mean "fornication," it is true; but it refers to the general use of the word, and not the restricted use. Alexander Souter, M.A., in the *Pocket Lexicon of the Greek New Testament* (Oxford) says: "*Porneia*—Fornication . . . habitual immorality." That could be practiced by married people as well as by the unmarried. The meaning of the Greek word is not restricted to sexual intimacies between unmarried people.

But someone will ask: "What about 1 Corinthians 7:10 ff?"—"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (vss. 10, 11). Certainly we have instruction here forbidding the wife to depart from her husband, and if she does, to remain unmarried. Likewise the husband is forbidden to put away his wife. Paul is reiterating the divine principle confirmed by our Lord in *Mark 10*, etc., *without noting the exception referred to above*. But then the Apostle goes on to say: "But to the rest speak I, not the Lord" (above he had followed the teaching of Christ, but now he was to deal with a condition entirely new in the Church): "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband whith believeth not, and if he be pleased to dwell with her, let her not leave

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wife is broken, as if the relationship between Christ and His Church could be revoked. So let the child of God, weak in Himself but strong in the Lord, yield Himself to the indwelling Spirit. For in Him is the enablement to live in such a way that sufferance such as was granted Israel of old need not be called upon. This is "that good, and acceptable, and perfect will of God" for us.

(To be continued, D. V.)

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him . . . But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God has called us to peace" (vss. 12, 13, 15). Here was a new and peculiar problem. Some Corinthians had been converted to Christ—in certain cases the husband and not the wife, and in others, the wife and not the husband. The subject here is not divorce (for there is not sexual unfaithfulness involved), but separation. The Christian is not to marry the unbeliever. But after one of a couple receives Christ as Saviour, what is to be his attitude toward his partner? He (or she) is to live with that partner if at all possible, seeking to win that one to the Lord, endeavoring to fulfil the marriage till death doth part. But if the unbelieving husband or wife refuses to remain, then, let that one go. Under such a condition God expects naught else of us; for "God hath called us to peace."

The question of remarriage after divorce is twice difficult: *First*, is it Scriptural to have a divorce even on so-called Scriptural grounds? *Second*, even if divorce be permissible under the condition outlined, is remarriage warranted anywhere? In Romans 7:3, it is written of a married woman: "If, while her husband liveth, she be married to another man, she shall be called an adulteress." True! But if a bill of divorcement is written (assuming the grounds are Scriptural for the moment), then the divorced is no longer the husband or wife. Two other thoughts on this subject: one, when Moses suffered the bill of divorcement to be written, with that permission went authority to remarry: "And when she" (who has had such a "bill" given her) "is departed out of his house, she may go and be another man's wife" (Deut. 24:2); two, there would seem to be little reason for permission for divorce (in the case of unchastity) rather than separation (as in 1 Cor. 7:15), unless with it sufferance were granted to remarry.

All the Scriptures that pertain to the subject have been cited and commented upon briefly. What is our conclusion? It is this: *he who would be in the will of God and who would bear witness for Christ will not divorce under any circumstances.* However, though it is not God's mind, yet because sin entered the human race and men are weak, under *one condition only* the Christian *may* (by *sufferance*, which is *negative consent*) divorce his mate, that being unfaithfulness, that is, illicit sexual acts on the part of the offender. In such a circumstance (again, by *sufferance*) the injured party may remarry. This permission is because of the hardness of our hearts. It is not sin so to do, for sufferance has been granted. But certainly it is not well-pleasing to God, for the whole symbolism of marriage is thus broken, that is, the relationship between Christ and His Body, the Church, as we have suggested in our comments on Mark 10:10-12.

The Lord hath chosen you to serve Him (2 Chron. 29:11)

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The Prophetic Teachings of Thessalonians

By Arno C. Gaebelein

It is well known that the two epistles to the Thessalonians are the first which the Apostle Paul wrote. The Thessalonians had no other epistles to look to for teaching. Paul spent a few weeks in Thessalonica. When he came there he entered the synagogue, and for three Sabbath days he reasoned with them from the Scriptures, opening and alleging that it behooved the Christ to suffer and to rise again from the dead, and that this Jesus Whom I proclaim unto you is the Christ (Acts 18:1-9). The result of his Gospel preaching was the conversion of a number of Thessalonians. They turned unto God from idols, to serve the living and true God, and to wait for His Son from Heaven (1 Thess. 1:10).

But he had combined the preaching of the Gospel with the teaching of these young believers. The two must always go together. He taught dispensational, prophetic truths, and surely this was the right beginning. The teaching the young believer needs to have at once is not a kind of "mystical" teaching of the inner life or a "deepening of the spiritual life," but dispensational truth.

That the Apostle Paul made prophecy his topic of teaching in Thessalonica is seen by two facts. While still in that city a revolt took place, and Jason, one of the believers, was accused before the rulers of belonging to those who turn the world upside down, and that these act contrary to the decrees of Caesar, saying that there is another King, Jesus (Acts 17:7). How clearly it is seen that the teaching must have been the return of the Lord Jesus Christ and the setting up of His kingdom in the earth. The other proof that the Apostle taught prophetic truths is found in the Epistles to the Thessalonians. "Do ye not remember that, being yet with you I said these things to you?" (2 Thess. 2:5). What things? All that which is so prominent in the second chapter of his Second Epistle.

However, one thing he did not give in his teaching. He

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had not told them what would become of the saints who had fallen asleep before the coming of the Lord. The Thessalonians were much troubled on account of it; perhaps some of their loved ones had died, and now they looked in vain to the Old Testament Scriptures for comfort. Therefore the Holy Spirit sends through Paul the First Epistle. The heart of the epistle and the solution of their difficulty is found in chapter 4:13-18. "But we do not wish you to be ignorant, brethren, concerning them that are fallen asleep." The coming of the Lord for His saints, those who have fallen asleep and the living ones, their rapture to meet the Lord in the air to be forever with the Lord, is clearly taught in this passage. This is followed in the fifth chapter by a description of the day of the Lord, which follows the rapture of the Church.

But a short time later a second epistle was written and sent to Thessalonica. The writing of this epistle had become an important necessity, since the believers in Thessalonica were greatly troubled and distressed. The trouble was occasioned by false teachers. In three ways had they troubled the young believers: by spirit, by word, as if Paul, while with them, had taught the errors they were proclaiming; the very last was, they had forged a letter and said that this letter was from the Apostle.* The false teaching these deceivers propagated was, that the day of the Lord, which the Apostle had mentioned in his First Epistle, was now really present. They made it appear as if the continued persecutions and tribulations the believers in Thessalonica were passing through, were the evidences that the day of the Lord was present. According to their false teaching, the believers were in the midst of the Great Tribulation, and were facing the day of the Lord in all its fury. We do not know who these false teachers were, but it seems certain that they must have been *Judaizing* teachers, for they Judaized the blessed Hope. They swept aside with one stroke the comforting revelation of the coming of the Lord

* At the close of the Second Epistle Paul says: "The salutation by the hand of me, Paul, which is the mark in every letter; *so I write.*" So that, knowing his handwriting and signature, they were safe from being imposed upon by additional forgeries.

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for His saints and our gathering together to Him, and put the Church on earthly, *Jewish* ground, and taught that they were not only to pass through the Great Tribulation (Jacob's trouble), but that they were actually in it. That it was evil doctrine was seen by two evidences:

(1) These men who taught the presence of the day were gross deceivers. What they taught could therefore not have come from the Spirit of God. (2) The single-eyed believers who waited in the midst of persecution for the Lord Jesus Christ were troubled and robbed of their comfort and daily expectancy. They were greatly alarmed, discouraged and distressed (2 Thess. 2:2). So we may say, if the Church is to pass through the Tribulation, what a comfortless outlook, and how could we then daily look joyfully for the coming of our Lord? In the second chapter of the Second Epistle to the Thessalonians the Holy Spirit exposes this error, which was taught by these false teachers. He shows that the day of the Lord could not be present then, and furthermore, that the *day of the Lord* cannot come as long as the *coming* of our Lord and our gathering together to Him has not taken place. *The* falling away is to come first; *the* man of sin is to be revealed; neither could come as long as the gathering together to Him (the removal of all true believers from the earth to meet Him in the air) has not been. Both the Authorized and Revised Versions are faulty in the translation of the opening verses. The wrong translations are responsible for misconceptions. The Authorized Version puts in the little word "by" in the first verse, and thereby makes it appear as if the coming of our Lord and our gathering together are two separate events. The second "by" does not belong in the text. The same version says, "as that the day of Christ is at hand." In the first place, the correct rendering is "the day of the Lord," and not "the day of Christ." There is a great difference between the day of Christ and the day of the Lord. The latter is revealed in the prophets and is the burden of their prophecies. The day of Christ is a New Testament revelation and concerns believers. Greater still is the error in translating "at

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hood." The day of the Lord is always at hand, for He is ready to judge the quick and the dead (1 Peter 4:5).

The correct rendering of the two verses is: "Now we beg you, brethren, by (for the sake of . . . let it be a reason or a motive not to be troubled) the coming of our Lord Jesus Christ and our gathering together to Him, that ye be not shaken in mind, nor troubled, neither by spirit, nor by letter, as if it were by us, as that the day of the Lord is present." In other words, dismiss your troublesome thoughts at once, put in you by this false teaching of the presence of the day of the Lord, by remembering the blessed Hope of the coming of our Lord and gathering together to Him.

In the third verse he gives them two reasons why the day of the Lord was not then present. "Let not any one deceive you in any manner, because it will not be, unless the apostasy have first come, and the man of sin have been revealed, the son of perdition."

We ask, what will not be? Surely this word can refer only to the last clause of the second verse, to the day of the Lord, and could *never* refer to the coming of our Lord. The day of the Lord then cannot be unless two things have come to pass and are present in the earth, and these are: (1) The apostasy, and (2) the man of sin and son of perdition. Neither of these were seen then (nor are they now), therefore the day of the Lord could not be present.

Notice the Authorized Version says "a falling away" is to come first before the Day of the Lord can come. The Greek has the definite article "*the* falling away" (apostasy). *A* falling away has been going on since the days of the Apostles; but this is not *the* apostasy. There is to be a general falling away; it will be a full and complete falling away, nothing will be left; the Father and the Son will be denied. Nevertheless, when the Son of Man* comes shall He indeed find faith on the earth? Now can there be such a complete falling away, can there be *the* apostasy as long as the Church,

* The words, Son of Man, always refer to His visible manifestation of Himself in glory and power from Heaven, when He comes and brings with Him the many sons to glory.

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the one body is still on earth? It is true there is a falling away now, which becomes more widespread day after day, but never can there be the complete and general apostasy as long as the Church is on the earth. *The presence of the Church, the one body indwelt by the Holy Spirit, keeps back the apostasy, and the apostasy as it will be finally excludes the thought of the presence of the Church.*

What about the man of sin and the son of perdition? This is the Antichrist, the second beast in Revelation 13. There have been many anti-Christs, there are many now, but as there will be *the* falling away, so there will be *the* Antichrist. He is the heading up of the apostasy, and will be the head of Christless Christendom as well as of the Jews (except the Remnant). He will take his place in the temple in Jerusalem. Every word in Rev. 13 will be literally fulfilled, but we cannot follow this now.

The revelation of the man of sin, the son of perdition, then comes after *the* apostasy is come, not before. Now as there cannot be the falling away as long as the Church is not removed from the earth to her place in Heaven itself, so there can be no final Antichrist as long as the Lord has not yet come for His saints.

In verses 5-8 the Apostle calls to their remembrance that he had taught them these things, and he adds: "And now ye know that which restrains, that he (the man of sin) should be revealed in his own time. For the mystery of lawlessness already works; only there is he, who restrains now until he be gone, and *then* the lawless one shall be revealed, whom the Lord Jesus shall consume with the breath of His mouth and shall annul by the appearing of His coming."

The teaching here is that there is a restraining power, which keeps back the revelation of this man of sin. This restraining power is twofold: It is first a *thing*, and the Apostle said, "Ye know that *which* restrains." It is no use trying to find out what they knew about it (for the Apostle had told them), but it is not here specified what the restraining thing was. It may have been government. But when the Apostle continues, in the *seventh verse*, he takes us upon entirely new ground. He speaks of a *person* who restrains

and says not "that which restrains," but "*He who* restrains." The "h" in "He" should be spelled with a *capital* letter, for the *person* who is the only restrainer in the earth is *God the Holy Spirit*, and He has His abode in the Church.

Thus 2 Thess. 2:1-3 proved to the troubled saints in Thessalonica that the Day of the Lord could not be present, and it shows to us likewise that the Day of the Lord makes necessary the existence of *the* apostasy and *the* man of sin, but both are impossible as long as the coming of our Lord Jesus Christ and our gathering to Him has not taken place.

Our Rest is in Heaven

Our rest is in Heaven, our rest is not here;
Then why should we tremble when trials are near?
Be hushed, our sad spirits, the worst that can come
But shortens the journey, and hastens us home.

It is not for us to be seeking our bliss,
And building our hopes in a region like this:
We look for a city which hands have not piled,
We long for a country by sin undefiled.

The thorn and the thistle around us may grow—
We would not lie down, e'en on roses, below:
We ask not our portion, we seek not a rest,
Till in glory for ever with Christ we are blest.

Let trial and danger our progress oppose,
They'll only make Heaven more sweet at the close;
Come joy or come sorrow, whate'er may befall,
A home with our God will repay us for all.

With a scrip on the back, and a staff in the hand,
We march on in haste through an enemy's land;
The road may be rough, but it cannot be long,
Let us smooth it with hope, and cheer it with song.

By H. F. Lyte

The story is told of a poor man who plodded along toward home in an Irish town carrying a huge bag of potatoes. A horse and wagon carrying a stranger came along, and the stranger stopped the wagon and invited the man on foot to climb inside. This the poor man did, but when he sat down in the wagon he held the bag of potatoes in his arms. And when it was suggested that he should set it down, he said very warmly: "Sure, I don't like to trouble you too much. You're giving me a ride. *I'll carry the potatoes!*"

Sometimes we think we are doing the Lord a favor when we carry the burden. But the work is His, and the burden is His, and He asks us only to be faithful.

—*Isaac Page*

Current Events
In the Light of the Bible

By E. Schuyler English

We Were Too Complacent! In our June issue we mentioned the publication of Moses Guibbory's *THE BIBLE, In the Hands of Its Creators*, the book that is advertised as being the first authentic translation of the Bible, and with which the columnist and radio commentator Boake Carter is so closely identified. We should not have mentioned this work—one of the most blasphemous pieces of literature to have come off the press in a long time—until we had examined it for ourselves. Now we have been driven to give the book first hand appraisal by a comment upon it sent to us by a friend the other day.

Apparently Guibbory is not the right name of the author, a Russian Jew, but was inspired by *El Gibbor*, meaning *Mighty God*—for this Moses Guibbory, teaches that God manifested Himself through the centuries by becoming incarnate in Elijah, Isaiah, etc., and that today, he, Moses Guibbory, is Jehovah. His two chief satellites—his arch-angels!—are David Horowitz and Boake Carter, one a Jew and the other a Gentile. Thus will the work become known in America—Guibbory hopes!

The book is published in a two column style; in one the Yiddish "translation," and by its side the English version. A reviewer has called attention to an apology, in Guibbory's Introduction, for his grammar, saying that the pressure of time has been such a factor that he has no doubt made grammatical errors (which, indeed, he has!). We quote Moses Guibbory: "And therefore" (because of limited time), "the readers cannot, of course, demand of me, in this my Book, a language of classic literature, and cannot come to me with murmurings regarding mistakes, or literary, grammatical, and technical defects." One wonders how "God" could be limited for time, or be able to make mistakes!!

But that is the last amusing thing in the book. What follows is so blasphemous that we shall not soil our pages (dedicated as A Testimony for Our Lord Jesus Christ) with quotations. Yet we must, in duty to our readers, make public

some of the inipious error of this vile work. *It is definitely anti-Christian in its doctrine, and its author an anti-Christ.* Guibbory states bis purpose io unmistakable language: "*Jesus . . . is the Satan whom Christians . . . for over* 1900 years worshipped as their saviour-god. . . . By reasoo of the fact that we are now revealing in this Book of mine all the secrets of the Bible . . . *do we definitely destroy all the* foundations of Christiaoity . . . For by means of this our labor we are bringing bim" (by 'him' Guibbory means our Blessed Lord) "*down from the throne of his kingdom with*out there being the slightest possibility of ever returning him to it again."

Guibbory calls Mary, the mother of the Lord Jesus, vile, aod Christ Himself an illegitimate son (we do not use Guibbory's word here). Io fact, the "author" of this "Bible" *says that the verses io Isaiah 14 concerning Lucifer, the son* of the moroiog, *do* apply to *Satan*, for they apply to *Jesus*! He speaks of our dear Lord as a "liar," a "cheat," and a "*fraud*," and *he says that there is one people that never have* aod oever will accept Him, aod that is the Jewish race.

Well, io ooe respect only is Guibbory right in the whole *book—the Jewish people, as a nation, have never accepted* the Lord. But a day is coming wben a great Remnant of them will look oo Him Whom they have pierced (Zech. 12:10), *will recogoize Who He is and realize how shamefully* their people bave treated Him, will cry out in aoguish for their past infamy, aod will call uoto Him in repeotance, to *save them. And He will bear their cry.*

As for the others—those who have rejected the true Messiab and those wbo will yet reject Him (Moses Guibbory aod bis like)—*they too will bow down before Him one day,* oot voluotarily but io forced subjectioo, wbeo at the Name of Jesus, with bcoded kneos and parched toogues they will coofess *that Jesus Christ is Lord, to the glory of God the* Father (Phil. 2:9-11).

So let the Guibborys howl out their vile blasphemy. God is oo the throne, aod He bas set His Son, our Lord Jesus Christ, at His own right baod, "far above all principality, aod power, aod migbt, aod dominioo, and every oame that is oamed, oot only io this world, but also io that wbith is to

enme" (Ephes. 1:20, 21). As the age draws toward its close, false prophets, false teachers, and false Christs shall be more and more in evidence, and many will be deceived by their damnable heresies. But utterances like that which we have been discussing will serve only to make those who are the Lord's look up for Him more eagerly and expectantly than ever before.

Churchill Loses Caste with Zionists. In 1939, in a memorable address in Parliament, Winston Churchill called the *White Paper*, by which Jewish immigration into Palestine was limited to 75,000 for five years, "a breath of faith . . . an infamous violation of the Balfour Declaration." There is no question of the fact that the British *White Paper* was an appeasement act, for Britain at war with the Axis needed to favor the Arabs, and thus all Moslems.

In the Bermuda Conference held recently the subject, "Palestine for the Jews," was excluded from the agenda, and the best that the Prime Minister could say was: "We are prepared to continue to admit Jewish children accompanied by adults to the limit permitted for the five year period ending March 1944." This is tantamount to an acceptance by Churchill of the *White Paper* which he so strongly denounced in 1939. So it is that many of the Zionists are comparing the Prime Minister's attitude to that of Chamberlain at Munich.

Anti-Religious Propaganda. There is a school of thinking in both Britain and America which is endeavoring to propagate a kind of "socialist anti-religious post-war world," based on the doctrine that economic planning is the saviour of mankind. Says one of the chief advocates of this theory: "Russian achievements—military, political, economic—are having a profound influence on Western Europe. Faith in Europe today is based on belief in the supremacy of economic man. Scientific advances have given man the power to control his destiny; *no longer is he subservient to the divine law* or the immutable laws of nature. Social planning by national and international commissariats will free all humanity from fear of want."

Even if we did not have our Bible to consult as to man's

salvation and future hope in Christ, after viewing the profession of economists as a whole we should be inclined to think less and less of them, and more and more of God. If the post-war world is still a world of man's making, it will be a failure as all his schemes have been failures. We await the reign of Christ to see righteousness and justice.

Dissolution of a Spectre—the Comintern. Ever since Marxism began, with the *Communist Manifesto* of 1848, Marxists have always worked for world revolution, at least in theory. The First International, however, was broken in 1871, after the defeat of the Paris Commune. The Second International (Socialist) was wrecked by World War I. The Third International (Comintern), the child of Lenin, and born in 1919, took its own life in Moscow on May 15th of this year, when, according to the announcement of *Pravda*, the Communist Party's official newspaper, the Communist Third International was dissolved.

Its dissolution does not abolish the Communist Party, but only the international flavor of the party, and its world aims. There is still a Communist party in the United States, and as a matter of fact, this party has had no ties with Moscow since 1940, according to its leader, Earl Browder. In the U.S.S.R. it is said that the aim will be national in scope, which in itself is a big task.

The tremendous announcement of the Comintern's demise startled the world. Axis spokesmen have greeted it with dismay and suspicion. Allied spokesmen have hailed the action as both welcome and significant. Time will tell who is right. But meanwhile the end of the Comintern appears to be the beginning of normal and trustful relations between Russia and her allies.

Roman Catholic Scholars Make Announcement. We quote verbatim from *Newsweek*, the issue of May 10, 1943:

"A milestone in biblical research was passed last week when the Catholic Biblical Association announced that twenty-nine of its American scholars had unanimously settled on dates for the Birth and Crucifixion of Christ. Their conclusions, reached after five years of intensive study, increased the traditional life span of Jesus from 33 years to between 34 and 36 by accepting the theory held for a number of years

by many Protestants and Catholics that He was actually born between 4 and 6 B.C., rather than in A.D. 1. The Crucifixion date was set even more exactly: April 7, A.D. 30.

"The chief means used for the Catholic calculations were the Gospels, astronomy, the records of ancient historians (including the Romans Tacitus and Suetonius), and recent discoveries of Egyptian papyri. The first clue to Christ's birth date came from St. Luke, who explained that Emperor Caesar Augustus's decree for the first census 'of the whole world' (Luke 2:1) was known as the Census of Cyrenius, who became a Roman official in Syria in the traditional 6 B.C. Instead of specifying the door-to-door system, Caesar ordered the people to register in their own towns—a process requiring about two years. It was while Joseph and Mary were in crowded Bethlehem for that purpose that their Son was born. That could have been no later than what has been known as 4 B.C., the scholars claim, because King Herod, whose baby-killing campaign so frightened Mary and Joseph, died in that year.

"Fixing an exact date for the Crucifixion was somewhat more complex. The Gospel writers agreed that it took place on a Friday, the day before the Sabbath, and that year the day before the Passover. Converting the Passover's fixed date—the fourteenth day of Nisan—from the Jewish calendar to the Christian was easy enough once one determined the year. And by an astronomical calculation the biblical scholars discovered there were only two years during Pontius Pilate's term as governor of Judea when the Passover fell on the Sabbath (Saturday)—the years 30 and 33. Choosing April 7, 30, then was simple, for April 3, 33, would make Christ's public ministry longer than scriptural evidence justified."

The Weapons of the Defender of Malta. Well known is the Christian testimony of the defender of the island of Malta, Lt. Gen. Sir William Dobbie. Home in Britain on leave for a much-needed rest, Dobbie has been addressing Bible meetings in England and Ireland. In Ballymena at a great rally the General said: "God has put into our hands two wonderful weapons—Prayer, and the Sword of the Spirit, which is the Word of God. The first meant a tremendous lot to me and to the people of Malta during our strenuous battle.

"One of the greatest troubles of the present day is the extraordinary uncertainty in which people seem to dwell. There is no security about anything. But the one thing the Bible gives is certainty. In it we find ourselves on firm

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ground; we know where we are and God wants us to do."

Sir William then went on to tell what the Bible has meant to him throughout his whole life, and Lady Dobbie, called to the platform, emphasized the value of putting the Bible as a whole, and not mere portions of it, into the hands of children.

Disunity Upon Union of Episcopalians and Presbyterians. Bishop William T. Manning is head of the largest and richest diocese of the Protestant Episcopal Church, but, contrary to popular opinion, he is not the highest bishop of the denomination, but only one of one hundred and fifty. That came to light very clearly in the issue of the Episcopalian-Presbyterian union. Bishop Manning is opposed to the proposed merger, and he expressed himself strongly at the recent annual diocesan convention. To the five hundred delegates he declared that the Anglo-Catholics (high churchmen of the P. E. Church), whom the Bishop represents are so solidly opposed to the union of the two denominations, that its fulfilment would still leave unionists with two denominations —one, a Church composed of low churchmen of the P. E, Church and Presbyterians; the other, high churchmen of the P. E. Church, who would certainly split from the low churchmen in the event of a merger. Bishop Manning further stated that such a merger was "contrary to the theory of apostolic succession, . . . and would destroy a unique and most sacred opportunity (for the Episcopal Church) to serve as a mediating influence between Catholic (Roman) . . . and Protestant churches."

So it seems that Bishop Manning is not against merger, but that he has bigger fish to fry, as it were.

The low churchmen do not accept the doctrine of apostolic succession, and are in favor of the union. Dr. Alexander G. Cummins, Editor of the Episcopal publication, *The Chronicle*, asserted the viewpoint of the low churchmen, addressing Bishop Manning: "You are expressing your personal opinion. It is not my opinion, and a good many other bishops are in favor of the basic principles."

We believe that the apostasy will see the merger of various

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sects, Protestant and Roman Catholic, into the great ecclesiastical machine, the harlot of Revelation. The consummation of this vast union will not be accomplished until the true Church is gone to be with Christ. But we do not wonder at the shadows which we see of events yet to come. All these things are in line with Bible prophecy of the age's end, and their widespread conspicuousness today is a fair promise of the soon-coming of our Lord.

Question Box

No. 853. I read somewhere that the words: "For Thine is the Kingdom, and the power, and the glory, for ever. Amen" —at the end of the so-called Lord's Prayer, do not appear in the original manuscripts. Is this true?

What you read is correct. These words are an interpolation, added after this prayer began to be used as a public prayer, which, by the way, it was never intended to be. See Matthew 6:6. The Revised Versions properly omit the sentence to which you refer.

No. 854. Is the Battle of Armageddon referred to in the Old Testament, and, if so, in what book and chapter?

Yes. Read, for example, Zechariah 12 and 14:1-3. Also refer to Isaiah 10:20-34; 63:1-6.

No. 855. Is political Babylon to be restored again as a business metropolis?

We think that you mean "literal" Babylon rather than "political" Babylon. For "political" or "mystical" Babylon, as described in Revelation 17 and 18, is Rome, which will be the center of the world-wide ecclesiastical, political, and commercial system of the apostasy. We believe, however, that "literal" Babylon, the ancient city on the banks of the Euphrates, which still exists, may be rebuilt to a larger scale than its present state. At least, it has never been destroyed as wholly as its destruction is foretold in Isaiah 13:20-22. And since God's Word is true, this demolition must take place. An excellent book on the subject is *The Two Babylons*, by Alexander Hislop.

No. 856. Why does it say, in the Disciples' Prayer: "And lead us not into temptation, but deliver us from evil"? God tempts no man.

From your term, "the Disciples' Prayer," we assume that you understand the fact that this prayer is a model prayer given to Jewish [illegible]

ciples, *for use until the gift of the Holy Spirit, and not for this age.* So we do not need to go into this in our limited space here. The prayer will be used again during the Tribulation, and surely many Jewish believers in that day will cry out: "Bring us not into temptation, but deliver us from the evil one" (R. V.). The word *lead* may also be translated *bring* or *introduce*, while the word for *temptation* means *trial* or *testing* as well. So, when Satan is cast out of Heaven (Rev. 12:9) down onto the earth, when famine and trials abound for Israel, surely the Remnant will pray: "Give us this day our daily bread . . . and do not introduce us to trial, but deliver us from the evil one." The expression *evil one* refers to Satan, but more specifically to his personal agent, the Anti-Christ.

No. 857. I am unable to reconcile verses 22 and 23 of Colossians 1. Verse 22 gives assurance, but verse 23 appears to make it conditional. I shall appreciate an explanation.

The two verses immediately preceding those in question tell of the reconciliation of *all things* to God through *the blood of the Cross.* (Note that these "all things" are said to be in earth and in Heaven. The condition of the *lost* is not considered to here, but that subjugation is told in Phil. 2:9-11.) On the Cross Christ tasted death, and through that finished work reconciliation was made a surety, though it has not yet taken place, but awaits God's time, and the coming of the Lord Jesus Christ to reign. The peace made through the shed blood of His Cross reconciles creation, and sinners who have trusted in Him. This latter is referred to in verse 21; we, "that were sometime alienated and enemies in mind by wicked works, yet now hath He reconciled."

Verse 22 tells us that He did this for a purpose, to present us holy, unblamable and unreprovable in His sight. That is clear—thus we shall be presented to the Father by the One Who is able to do so (Jude 24). It is the "if" of verse 23 that troubles some—"*If* ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel . . ." There are other ruth uses of the little word "if" which sometimes bring perplexity, as in 1 Cor. 15:1, and 2. But "if" is a word of caution here, as in the verse before us. So, "if ye continue in the faith," etc., called upon those who *professed*, to hold fast to the end and not to forget the message of reconciliation, or be drawn aside by Satanic allurements, false doctrines and fanciful systems of teaching. Grounded and settled in *the faith* which Paul had preached, there would be no danger in their being drawn aside. The word "if," then, was an *admonition to vigilance against profession without possession.*

"Thou, O Lord, remainest forever; Thy throne from generation to generation" (Lamentations 5:19).

Everything else may have been swept away, but He remains forever. What unspeakable consolation, dear fellow saint, is in this precious fact for every tried and suffering child of God! Circumstances may be very hard; blow upon blow may strike; disaster follow disaster; until the stricken heart has not one earthly thing left to cling to. In such an hour Satan would fain lead the soul to believe that God too is gone; that it is no longer the object of His care, that He has left it to die alone. But no! It cannot be. Faith looks up and shouts, "Thou, O Lord, remainest!" for He abides the same "yesterday, and today, and forever." —H. A. Ironside: *Notes on Jeremiah*

A Message For Each Day

By Frank E. Gaebelein

July 1. "Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (James 5:13).

Every Christian has occasion to make use of this verse, for the experience of every one is bound to include affliction and joy. James seems almost obvious at this point. "Why, of course we pray in affliction," is our comment. Doubtless we do, but is it not true that we lose much by lack of promptness in going to the throne of grace? It is something of a Christian failing, to procrastinate in turning to God in prayer. None of us can afford to indulge feelings of sorrow and pain. The only safe thing is to turn to God immediately upon the onset of trial whatever be its nature.

But affliction is only part of life. We experience sunshine as well as shadow. What, then, do we do when we are merry? Well, James reminds us that it is important also to turn to God in joy. As he puts it, we should "sing psalms." This does not necessarily mean audible singing. As Paul says in Ephesians 5:19, we may speak to ourselves "in psalms and hymns and spiritual songs, singing and making melody in (our) heart(s) to the Lord." It is good therefore, to have Scripture in our hearts that, when joy comes, we may praise Him with inspired words.

July 2. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall he forgiven him" (James 5:14, 15).

Here is a glimpse of one of the practices of the apostolic church. For there is no doubt that this procedure was often followed in the case of Christians who were ill. Whether we ought now to adhere to each detail, such as the use of oil, is not within the province of this comment. Neither are we obligated to interpret the passage as excluding the use of medical means for healing. This would be unwise, when other places in the New Testament so clearly sanction such means. The essential principle is unchanged, however, regardless of our interpretation of details. God *does* answer prayer for the sick. Today, as in James' time, "the prayer of faith shall save the sick and the Lord shall raise him up." No believer of any experience would deny that prayer for healing is answered. Nor would he press this passage to mean that God always answers affirmatively every such prayer. Sometimes it is not His will to give us exactly what we ask. Yet prayer for the sick remains a Christian privilege and duty.

July 3. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Like other spiritual duties, confession has its dangers. Nevertheless, this verse shows its place in the Christian life. The Authorized Version

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is weak when it translates the Greek for "sin" by "faults." We cannot dilute the force of this exhortation by saying that it applies only to faults and not to sins; the original text actually says "confess your *sins* one to another."

This word of the apostle is a justification neither for the confessional box nor for that type of unwise confession which has marked some modern movements. But it can hardly mean less than honest acknowledgment of sin to those who have been clearly wronged. Nor does it in any way supersede that confession to God which remains one of the basic obligations of the spiritual life.

Before leaving this subject of confession, as James alludes to it, let us note that it is linked with mutual prayer. That confession which is preceded by prayer and received in prayer will be blessed of God. To own up to our transgressions is hard. But prayer smooths the way for honest acknowledgment of sin. How encouraging is the sentence James appends regarding the value of the righteous man's prayers! And what an illustration of "effectual fervent" praying he gives from the life of Elijah!

July 4. "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" (James 5:19, 20).

It is very much in keeping with the whole message of his epistle that James closes on such a practical and unselfish note. It is quite true that in strictest accuracy we cannot say that we convert anybody. It is the Holy Spirit Who convicts of sin and changes hearts and lives. However, our meditation upon this epistle has shown us that it is James' consistent purpose to stress the outward aspect of inward truth. So here he speaks of the Christian who is used for the conversion of another as one who "converts the sinner from the error of his way."

The last clause of the book has puzzled some. Does it mean that our successful testimony hides our own sins? That would be a serious doctrinal difficulty, because the Gospel makes it so plain that only the blood of Christ avails for sin's removal. But the verse does not mean that the one who turns the sinner from his evil way earns forgiveness for himself. Its true interpretation, substantiated by the Greek text, is that the sins of the converted one are hidden. And that is exactly right, for when a sinner receives Christ as his Saviour his many sins are covered. They are covered once and for all, because they are under the blood of the Lord Jesus Christ. And upon this glorious evangelical note the plain-spoken brother of the Lord ends his epistle of applied Christianity.

July 5. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us" (Micah 3:11).

Though Micah is certainly one of the least read prophets, his book contains much practical truth. Consider the sentence before us. It contains, of course, the Old Testament judges, priests, and prophets. Nevertheless, we may discern in it a lasting principle.

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Micah had in mind the mercenary spirit which corrupts the service of God. When a judge is interested primarily in reward, when a priest exercises his ministry for what he can get out of it, and when a prophet prophesies just for money; then the Lord has departed. It is not theory that Micah is setting forth; it is fact, for the leaders of his beloved people were badly infected with these spiritual vices. And then they had the audacity to say that they were leaning upon the Lord. But it is impossible to set one's affections upon material gain and at the same time lean upon the Lord. That is the lesson of this part of Micah. No matter how great our protestations of trust, they are valueless when our hearts are fixed upon worldly things. This is not a day of priests or prophets in the Old Testament sense, yet it is time for the Lord's service. Just as in Micah's day, money remains for us an acid test of sincerity in our work for Christ.

July 6. "Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:29).

Look carefully at the verb in the original Greek of this verse, and you will see something most timely. For this verb *piethearkein* is a special word, meaning "to obey a chief or ruler," and in each of its four occurrences it *refers to constituted authority*, either of God or man.

Surely the magnificent sentence in which it occurs is the only possible Christian answer to dictatorship and the totalitarian idea. The very beginning words, "we ought" (*dei* in the Greek), imply moral necessity. Whatever be the claims of the modern state, the heroic declaration of Peter and the other apostles defines the Christian reply. No dictator, president, or king can exact the full obedience that belongs only to God, the one true Ruler of mankind. And let us, who live under a democratic government, take heed that we do not obey as our chief and ruler some ambition, some pleasure, some human relationship, or some sin. For to do so is just as blameworthy as to surrender conscience to a dictator or to worship at an idolatrous shrine.

July 7. ". . . the Word of His grace, which is able to build you up" (Acts 20:32).

This thought occurs in Paul's farewell to the Ephesian elders, perhaps the most touching of his speeches. He has said that he commends them "to God and to the Word of His grace." Will you think for today on the brief clause describing what "the Word of His grace" can do for you as believer! It "is able to build you up." In physical growth there can be no substitute for food. Exercise is necessary, but exercise without food is worse than futile. So it is with spiritual growth. Service is a form of spiritual exercise, but it too depends upon food. And the nourishment of the soul is "the Word of grace." Are you partaking of it daily so that you may be built up in soul!

July 8. "He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water" (John 7:38).

If we can but grasp something of the greatness of this promise, our hearts will indeed rejoice today. And we can! The Lord Jesus is not promising streams of blessing. That would be enough, for who would not be satisfied at being the source of a continuously flowing stream! No, His promise is far greater. It takes many streams to make a river, and to the assurance that from a Christian's life one whole river of

blessing would flow would be marvelous indeed. Yet the promise is greater even that that. Instead of promising a river, the Lord Jesus is telling us that those who believe in Him will be the source of *rivers* of blessing.

The more we meditate upon this promise the richer it becomes. Why, then, is it not more fully realized in our lives? Well, we must go back to the qualifying clause. The *rivers* will flow, Christ tells us, only from those who believe in Him. If the waters of blessing that issue from within us are shallow and intermittent, the reason is always a lack of depth in believing in Christ. If we believe deeply enough on the Lord Jesus, the rivers that flow from our hearts will be abundant indeed.

July 9. ". . . where I am, there ye may be also" (John 14:3).

Would you like to have a completely satisfying definition of Heaven? Here it is in these words of our Lord: "Where I am, there ye may be also." We can ask no more than this. To be with Christ is the greatest prospect before the believer's soul. So glorious is His presence that, as John says in his First Epistle, one glimpse into His face will transform us into His likeness. ". . . when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2).

In our present life the Lord is indeed with us, but this world is no longer *His residence. Rather is He dwelling at the right hand of the* Father, whither He ascended to exercise His intercessory ministry in behalf of His children. So, while He is indeed with us and dwells in our hearts by faith through the Holy Spirit, nevertheless we are not where He is. But that marvelous consummation surely awaits us. On the assurance of our Lord's Own words, it is the certain hope of every Christian. Without exception all who are born again will one day be with Him where He is.

How this thought should stir our hearts! How the certainty of being where Christ is should arouse within us the most joyous anticipation!

July 10. "But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence" (John 14:31).

Much may be learned from seeking out the principles which have guided the lives of great men. But here is recorded for us not some principle of mere human greatness, but the very guiding thought of Him Who was more than man. Would we know the secret of our Lord's perfect human life? We have only to look at this sentence to find it: "As the Father gave Me commandment, even so I do." Never once did the Lord Jesus deviate from this. Never once did He wander from *the path of full obedience to His Heavenly Father. Always Christ* obeyed God. Always He did the Father's will. Therefore, because God's will is ever right and His way is perfect, Christ witnessed in His perfect life the demonstration of His unique Sonship.

July 11. "We do not adulterate God's Word" (2 Cor. 2:17, Weymouth).

Of all species of dishonesty, adulteration is one of the most complicated. Adulteration of food alone has resulted in multitudinous laws designed to protect the consumer. And what men will do dishonestly *with food for their bodies, they will also do with food for their souls.*

One of the commonest methods of adulteration is dilution. So with

spiritual sustenance. When it is watered down, it is weakened until it becomes an unpalatable substitute for the real thing. Every incomplete testimony and halfhearted piece of spiritual work is a victory on the side of the devil's adulteration of the only saving Gospel. May the Lord deliver us Christians from this spiritual deceit!

July 12. "... make it our ambition . . . to please Him" (2 Cor. ... Weymouth).

What is your ambition in life? Your honest answer will do for you something of great value: it will give you an insight into the health of your soul. Now ambition for success in life, to excel in some chosen field of endeavor, is by no means wrong. God distributes to His people a diversity of gifts. And He can use a business man or an engineer, a housewife or a stenographer, a student or a laborer, just as much as a minister or a missionary. Moreover, when He calls us to any walk of life, He calls us to excel according as He has given us ability. How then are we to apply these words of Paul: "We make it our ambition . . . to please Him"? Can we please Christ by pleasing our employers, provided we are in the place where God has put us? Indeed we can. Both God and man despise slackness. The first step toward pleasing Him is to be ambitiously diligent in our daily tasks.

July 13. "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts" (Jer. 6:19).

"The fruit of their thoughts." This is a suggestive and searching phrase. God, Who sees into the heart, knew that Israel's apostasy had begun in the inner life. And thus His omniscient warning of judgment was simply that their thoughts would find real embodiment. Pause a moment, dear friend, and ask yourself how you would like all of your thoughts to bear fruit. It will not take you long to understand the awfulness of this divine warning.

Among the sound teachings of psychology is the principle that every thought tends to action. But when one grasps its implications, that is a terrible principle. There is only one source of safety from the dangerous tyranny of thought. It is "the life that is hid with Christ in God."

July 14. ". . . that we might be partakers of His holiness" (Heb. 12:10).

The setting of these words has to do with God's disciplinary dealing with His children. The Heavenly Father never does anything haphazard. And when He lays, as He must, His hands upon our lives, He does it for a purpose.

Why does God discipline His children? In order that His laws might be upheld? Yes. So that justice might be satisfied? Assuredly. Yet that is not all. Greater than the vindication of law and the satisfaction of justice, is God's final purpose in our chastisement. Why, then, does God punish us? "That we might be made partakers of His holiness." There is the answer. Raise to an infinite degree the highest intentions of the best earthly father, and you will but approximate the Heavenly Father's desire for His children. His disciplinary dealing with those who belong to Him in Christ is always more than punitive; it aims to make us sharers of His own holiness.

The next time the Lord's hand is laid upon your life bow submissively and be thankful, knowing that each working of the divine discipline is a definite step toward your own partaking of God's holiness.

July 15. "If we live in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, cleanses us from all sin" (I John 1:7, Weymouth).

The familiar King James Version gives the more literal translation, "If we walk in the light . . ." But Weymouth's rendering clearly states the implications of the great condition for fellowship and cleansing. For how can one walk in the light without living in it? And how can one who is living in darkness have fellowship with those who are living in the light. And how can one who continues to dwell in darkness go to the Light of the world for cleansing?

You have your home, your apartment, your work, your service. But, dear friend, where are you going to live today? It is possible, terribly possible, for even a Christian temporarily to dwell in darkness at home or at work, yes, at Christian work. The choice is yours. Earthly clouds may surround you, but you may live in the Light.

July 16. "The man who professes to continue in Him is himself bound to live as He lived" (1 John 2:6, Weymouth).

That is a staggering statement! If ever there was a counsel of perfection, this is it. Profess to abide in Christ, and you must walk as He walked, live as He lived. Oh, if we Christian people only could realize the depth of those simple words, our lips would say far less and our lives would testify more consistently.

But how, one asks, can anyone live as Christ lived? Well, God has made perfect provision for that. You can live as Christ lived in only one way—through opening your heart to His indwelling. When your testimony meets that of Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," then you may begin to realize the meaning of John's profound words.

July 17. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

It is precisely because men have not learned this truth that the world today is in such desperate straits. The error of the ages is the delusion of the self-sufficiency of man. Long, long ago Israel put aside the Theocracy and demanded a human ruler like the nations. And men have not changed. They still do not want God to rule over them. They think they can rule themselves; they believe they are the sovereigns of their souls. But they are not. Either men serve God or they serve the devil. There is no middle ground; in any case men cannot direct their own steps.

July 18. "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. 29:13).

"With *all* your heart." That phrase explains why so many men and *women do not find God. They do not find Him because they are seeking* Him with divided hearts. Wholeheartedness is essential to any successful *search, whether it be for gold or for God. And wholeheartedness in* seeking God grows out of realization of need for Him. *No sinner can ever find the Lord until he realizes his lost condition and his need of* salvation.

Is not the trouble with many Christians simply the fact that they

not seeking God daily? Yes, He has found them in redemption through Christ. But, resting on past experiences, their hearts are divided between allegiance to God and allegiance to the world. Dear friend, will you today wholeheartedly seek to know your Lord better?

July 19. ". . . My people shall be satisfied with My goodness, saith the Lord" (Jer. 31:14).

What gives you the greatest satisfaction? Are you highly pleased with your own goodness, are you contented with your superior spirituality? Then you are very far from the best God has for you. From Jeremiah's prophecy of the future restoration of Israel we glean the truth that the ultimate of satisfaction is in the Lord's goodness: "My people shall be satisfied with My goodness." Is not that another way of saying that in Heaven the greatest saints will be occupied with the perfect righteousness of Christ to the exclusion of contemplation of their own merits? And if that is true, surely now is the time to learn to take satisfaction in God's goodness.

July 20. ". . . there is nothing too hard for Thee" (Jer. 32:17).

If you believe in God, you can [illegible] of that sentence from one of Jeremiah's prayers. For [illegible] be the Almighty One, should there be *one* single thing beyond His ability to accomplish. No matter what your difficulty may be, you can never have any question that God is able to deal with it perfectly. Does not see, then, the assurance with which you may pray? When you ask the Lord to do something, you are asking Him *Who can do anything*. Pray therefore that it may be His will to grant your request, and pray out of the full certainty that God can carry out whatsoever He wills.

July 21. "Be strong" (1 Cor. 16:13).

That this is not our natural state is clear from the very form of these two words. One does not exhort a healthy man to be healthy, for healthiness is already his state. So when Paul urges us who read his words to be strong, it is evident that he has in mind our weakness.

But how are we to attain this strength to which the apostle urges us? A re-reading of the verse in which the exhortation occurs will help us. "Be strong," cried Paul, but his words do not stand alone. They are the culmination of an invigorating series that goes like this: "Watch ye, stand fast in the faith, quit you like men, be strong." The first three are specific; the last is general. The first three tell *how* to be strong; the last sums up their result. Keep watching with your eyes upon Jesus; abide ("stand fast") in Him Who is Himself your faith; acquit yourself like the new man in Christ Jesus that you are—do these things, and your weakness will be exchanged for strength.

July 22. "For them that honor Me I will honor, and they that despise Me shall be lightly esteemed" (1 Sam. 2:30).

These words come to us down the centuries through an anonymous prophet who spoke to Eli. They set forth the unalterable law of spiritual compensation without in the least conflicting with the later revelation of salvation by grace. It is eternally true, whether in the dispensation of law or in the dispensation of grace, that honoring God brings blessing, while despising Him brings sorrow and ruin.

But how is God to be honored! In the answer to that question the whole Gospel is implicit. For God sent His greatest Ambassador, the Lord Jesus Christ, to the sinful world. Just as honoring a monarchy's ambassador means honoring the king, so to honor Christ is to honor God. And no man can honor God and at the same time reject His only begotten Son Who came to reconcile the world to His Father. Thus rejecting Christ is the essence of despising God; and those who do that have no claim upon God's esteem. Have you honored God by receiving His Son, even to the extent of full obedience to all His commands! (John 15:14).

July 23. "Do as Thou hast said" (2 Sam. 7:25).

David uttered these words in his prayer, after God made His covenant with him. "Do as Thou hast said." If only we might learn to make that petition the groundstone of our prayer-life! Have you ever thought how in actual practise we reverse it. Piously we say, "Yea, Lord, Thy will be done," but all the time the burden of our prayers is, "O Lord, do as I have said." How foolish! It matters little what we have said; God has spoken. He has spoken fully in His Word. And the highest we can ask for others and for ourselves is to have Him do exactly as He has said. Oh, to have our prayer-life rooted and grounded in His "exceeding great and precious promises!"

July 24. "For all the promises of God have their 'Yes' with Him; and therefore through Him we utter the 'Amen' to the glory of God" (2 Cor. 1:20, Weymouth).

What a tribute to Christ! It presents Him as the great Fulfiller of the divine procoises. He is the living Affirmative; in Him every heavenly pledge is fully endorsed. If we are able to say "Amen" (i.e. "So be it") to any Scripture promise from Genesis to Revelation, it is only because Christ by His divine "Amen" has guaranteed its fulfillment. Why, then, should we ever have the least doubt as to even one of the divine promises? God has spoken them; Christ has confirmed them; we must believe them.

July 25. "By faith ye stand" (2 Cor. 1:24).

Instability, whether mental or emotional, is one of the gravest problems of our [illegible]. Current history is a dramatic demonstration of the [illegible] which arising from the unbalance of world leaders who, untrue in the very core of their beings, are leading whole nations down the path of twisted values into barbarism. Surely the great need of the day is for stability, emotionally, mentally, and above all spiritually. Especially do Christians need to know how to preserve their spiritual balance in a tottering world.

What the world has not yet learned, what many Christians, having once known have forgotten, Paul packs into these four words, addressed to the church at ancient Corinth. "By faith ye stand." That's all, but it's enough! For when you really believe, you are laying hold with all your might upon the Unchanging and Unchangeable One. The Rock of Ages, cleft for you, can never be moved; and by faith in Him you may stand immovable.

July 26. "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens" (Psalm 123:1).

What a lovely beginning for a Psalm! But . . . as it is, what follows is even more beautiful. For the unknown servant of the Lord who wrote this jewel of devotion goes on to portray in an exquisite figure just what it means for us to lift up our eyes unto God. "Behold," he says, "as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that He have mercy upon us" (ve. 2). It is a domestic scene of long ago. The home is a happy one, the servants are devoted and loyal, both man-servant and maid-servant look to their master and mistress with trustful expectancy. But for what do they look? Is it not first of all for service, for a task to do? And behind that task they see the master's care and appreciation and reward.

It is a simple but neglected truth that our Master expects us also to look to Him for His instructions as to our service. Have you ever glanced at the word "servant" in a good concordance? If you have, you will see that in the Old Testament alone it is used over six hundred times. Let that fact join with the loveliness of this Psalm in reminding you that your Lord has placed you in this world to serve.

July 27. "A good understanding have all they that do His commandments" (Psalm 111:10).

Modern education makes much of the principle of learning by doing. But is it so modern after all? Here in an ancient Psalm we find the same principle, the only difference being that here it is raised to the higher level of the spiritual.

Do you long for more spiritual understanding? Then it is essential to study God's Word and spend much time in prayer. But—and the qualification is a big one—you must do one thing more. If you want more spiritual understanding, you must "*do* His commandments." Learning by doing applies to the soul as well as to the mind. We study divine truth, and then we practise it, and then it enters actively into our spiritual intelligence. Can there be a better plan for enlightening the heart than to seek out your Lord's commands (yes, the hard as well as the easier ones) and then diligently set yourself to the simple doing of them?

July 28. "These things have I spoken unto you, that in Me ye might have peace" (John 16:33).

Will you let this plain clause of result speak to your heart to-day? "That . . . ye might have peace." Such should be the issue of your Lord's words in your heart. You see, it is all so very personal. "These things," says the Lord Jesus, "I have spoken unto you." "And," He continues, "My purpose in speaking them is that you in your heart might have peace." Have you? Is yours a peaceful heart? Your Lord meant it to be. His words are able to bring peace to any believer, at any time, in any circumstance. There is always something wrong with hearts that lack Christ's peace—preoccupation with self, unbelief, unconfessed and unforsaken sin—something is there to rob them of Christ's primary purpose in speaking to His children. May yours, dear friend, be a peaceful heart today.

July 29. "The house, when it was in building, was built of stone, made ready before it was brought thither" (1 Kings 6:7).

And we, Peter tells us in his First Epistle, are also "living stones, built up a spiritual house." So let us meditate on this word about the building of the temple. That temple was erected under divine superintendence. Every stone that went into it was prepared in advance. Thus it is with us living stones. We are each one being prepared by the Master Workman for the individual niche which is ours in God's spiritual house. Shall we, therefore, complain when the chisel of adversity or the file of discipline smooths our rough edges? The divine Builder is simply making us ready for His house.

July 30. "Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us" (2 Cor. 1:10).

Out of a reference to his own peril Paul expresses the completeness of that divine deliverance available for every believer in Christ. Notice that it is in three tenses—past, present, and future. Take it, for example, of your salvation and you will see its most universal and comforting application. Think of how great a death Christ has delivered you from, you who as a lost sinner were under the curse of God! How, therefore, can you doubt the efficacy of His salvation out of the temptations and distresses of the present? Consider again the certainty of your ultimate presentation "faultless before the presence of His glory with exceeding joy" (Jude 24)! Why then harbor ever one fear for the future? Just as all of human experience is comprehended in past, present, and future, so all of God's omnipotence shelters those who are abiding under the shadow of the Saviour's wings.

July 31. "He led them on safely" (Psalm 78:53).

That must always be the final word regarding each life committed to the Lord's care. Every martyr, every suffering Christian, no matter what he has been called upon to endure, will some day look back and say in the light of the knowledge of eternity, "He led me on safely." When we are in Christ's hands we are *safe*. If we could only realize that simple fact, fear which "hath torment" would leave us.

"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments . . . and that they put upon the fringe of the borders a ribband of blue" (Num. 15:38).

Blue is the heavenly color. The ribband of blue on the border of the Israelite's garments was to remind the wearer that he belonged to the God of Heaven and was responsible to act accordingly. So believers today are to walk as heavenly men and women in the *midst* of all the sin and corruption of this world. Our citizenship is in Heaven. We represent another country. Here we are but strangers and pilgrims. The heavenly character should ever be manifested in all our words and ways.

—H. A. Ironside: *The Continual Burnt Offering*

The Heart of the Lesson

By Arthur Forest Wells

A PEOPLE IN DISTRESS

July 4. Ex. 1:8-14; 2:23-25

Golden Text: Ex. 2:23

For this third quarter of the present year our lessons have the general subject "God in the Making of a Nation: Era of Moses." Today's lesson deals with matters concerning the occasion and the historical beginnings of Israel's redemption from Egypt.

I. Israel in Egypt between Joseph and Moses (Ex. 1:8-14)

The family of Jacob came into Egypt under circumstances described in the Book of Genesis. We will not say that they migrated there, for it was not God's purpose that they should make their permanent residence in the land of the Pharaohs or that they should shift from Canaan to Mizraim, and back again, periodically. Egypt suited God's purpose for some phases of the schooling He intended His covenant people to have, and so He ordered their affairs in such a way that they should sojourn there for a while. But as Egypt had not the qualities to serve their highest needs, Jehovah led them out of it in due time. He had plans for them in Canaan. Irrespective of the moods of the Pharaohs, Egypt had now served its purpose of God in behalf of Israel. Their continuance there would have been harmful: first, because of Egypt's seducing spiritualized nature-worship; and second, because of the increasing temptation to be wooed away from their mission in Palestine by the prosperity of the Nile regions. The present persecution ministered them sixty dangers of unhallowed temporal profits to a life destined for the Lord's fellowship, but it also completely destroyed the freedom that was necessary for the proper training toward that end.

So the descendants of Jacob—who had now become a nation great enough to be feared by Pharaoh—were gradually made to face their duty of returning to Canaan. Their departure from Egypt was to be quite different from their coming into it. Our resourceful Lord is not confined to the same methods for coming and going. Warned by Him, the Wise Men, after having worshipped the Lord Jesus, went home into their own country another way. Now Israel was about to do the same—by sovereign guidance instead of mere cautioning. Paul earnestly desired to go to Rome with the Gospel of the Lord Jesus Christ; but who would have thought that he would journey there at the expense of Caesar as a prisoner of his Saviour? Or who would have expected Israel's deliverer, Moses, to be reared no nearer from Pharaoh's treasury? "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Israel's departure from Goshen necessitated unusual tactics, because of the haunting fear and expressed hatred of Pharaoh and because of Israel's strange reluctance to be led out of the land of bondage. God's program would have made little headway in the hands of such carnal men. Neither sinners nor saints may be trusted implicitly to execute God's will without His guidance and power. Even the best of the latter need continual keeping and coaching to do His work in His way, in His time, and for His glory.

II. The Historical Beginnings of Israel's Redemption from Egypt (Ex. 2:23-25)

In this part of our lesson the text deals with the death of the king that

knew not Joseph, with Israel's cry to God because of their bondage, and with Jehovah's taking account of their affliction in the light of His covenant with them. The cry of the enslaved people was more articulately physical than spiritual. This made it untrustworthy. But it was necessary for their preparation for deliverance. In due time it was allowed to reach the ear of their Saviour, Who faithfully remembered His covenant in their behalf. This brings us to the focal point in the story of the Exodus, namely, that salvation belongs to God. The people's cry was a confession of their utter helplessness to meet the situation that confronted them with success. They needed help badly. Who was there to deliver but Jehovah! In so far as their anguish made them cry unto Him, it was a blessing in disguise. How often has pain been the bell to call us to the door of God's mercy! Thousands have come to the Saviour because of the consciousness of some great need. Woe unto the world, when men can suffer without turning to God! One of the disquieting signs of the times—recently in the depression and now again in a world war—is that suffering is not turning our nation to the Lord as it should. Let us hope that, if this be not yet the day of the Lord's return, this country and all the rest of the lands of our globe will really begin listening to and acting upon the Gospel call. For if this nation does not now turn to the Lord, what will be its spiritual and moral condition after the war! Let us give these Hebrews the full credit due them: they cried unto Jehovah in their distress.

Of course, all this is but the negative side of the story. The great message of our text comes from the fact that when Israel cried to Jehovah, Jehovah heard them and remembered His covenant with them. Not a few things in life temporarily test our faith in God's goodness, but there are many more that abidingly strengthen it by proving Him to be absolutely trustworthy and sufficient. Pain, sorrow, mistreatment, these are not the last words of a believer's experience. They must all, soon or late, give place to their blessed opposites—health, joy, favor, and the like. In the Bible day follows night; not night the day (Gen. 1:3-5; Isa. 58:8-9a; Zech. 14:7; Rom. 13:12).

GOD CALLS A LEADER

July 11. Ex. 3:1-12

Golden Text: Ex. 3:10

In this lesson we have the narrative of Moses' secular occupation, his Divine call, the voicing of his objection to this call, and God's promise to him.

I. The Whereabouts and Occupation of Moses (Ex. 3:1)

The important life of Moses had a humble beginning. When the two descendants of Levi, who were destined to become the parents of Israel's deliverer, married, they may have had little thought of how important rôles their children would play in the development of their nation. In much the same manner we may think of Moses on that red-letter day when he was again keeping the flock of his father-in-law. Suddenly he saw a bush aflame but not afire. Immediately the drag of an otherwise monotonous day was gone. Here was a thrill that Pharaoh's court could not match. It never can! Out of that—for the time being—non-inflammable bush came the voice of the eternal God calling him to the colors of a great duty. But are not all of man's days sacred? They are. No moment of the life that has been redeemed by the blood of the Lord Jesus Christ can be trifling. Let none think otherwise! Men sin when they become frivolous. God can make every man hear His voice, when He chooses that they hear it; but it is just as certain that He allows many to miss hearing it, when they become careless.

Moses' parents seemed ill-equipped for the requirements of their day.

Yet they became more than conquerors in it. Everything seemed to be against them when this son was born, but the Lord was with them. They did not then know how much He was with them, but that did not deter them from facing their problems with faith in Him. When this their offspring came to life, they esteemed him "a goodly child." It is significant that Stephen said he was "*fair* to God" (Acts 7:20); that is, he was suited to His purpose. As of Paul, so of Moses we must say, that his ordination to his life's work came to him before his birth. It was by God's grace that Moses became Israel's emancipator (cf. 1 Cor. 15:10).

II. Moses' Divine Call (Ex. 3:2-10)

Our printed text beckons us to the hour of that burning in the bush and the subsequent *Divine* voice. It is sometimes said that this bush, aflame yet not afire, is a type of Israel that cannot be destroyed by persecution. Israel does have this indestructible nature due entirely to Jehovah's covenant with them. There can be no denying that. But it may be doubtful whether this bush was appointed to symbolize Israel directly, if at all. Have we here not rather a symbol of the eternity and unchangeableness of Jehovah? It was on this occasion that He gave Moses His Name, "I AM THAT I AM" (Ex. 3:14). It is far more important to know that God is indestructible than that Israel is so. Sight seemed to say that God had forsaken His people; faith now taught that "He abideth faithful" (2 Tim. 2:13). In all seriousness and reverence let it be said that men are still attracted by a fire. A story is told of two men who were impressed by the crowd that had come to see a church building burn. Said the one to the other: "I have never seen so many people at this church!" Whereupon the listener is said to have replied: "No; but then you never saw this church on fire before." Well, there is something about that observation that needs pondering. Fire attracted Moses, but it was supernatural fire that he did not understand. It is supernatural fire that the Church needs.

This is the first place in which the word "holy" appears in the Bible. However we may apply that fact to the history of the race prior to this event, it is certain that the hour had struck for holiness to be earnestly considered as a prerequisite in the fellowship and service of Jehovah. Holiness is an attribute of God. If we have a right to imagine gradations among His characteristics, then holiness may well be thought of as standing at the top of them. No wonder, then, that it is holiness that God demands of men, and that sanctification cannot mean union with Him unless it also stands for perfect purity. Like many a man since then, Israel was slow to learn this truth, but much in the Levitical law was given for no less reason than to teach it to them.

III. Moses' Objection to His Divine Call (Ex. 3:11)

Moses, with his shoes removed from his feet, heard God testify to His concern for His people, and to His purpose of leading them out of Egypt "unto a good land and a large, unto a land flowing with milk and honey." The Hebrew shepherd listened to this message of faithfulness and grace without comment; but when he heard his name mentioned in connection with this plan of Jehovah for His people, he began to make excuse. Our willingness to serve the Lord has far more to do with our fitness for His service than any lack or possession of some physical or mental equipment. In due time Moses learned that Israel's redemption depended not on his own qualifications but upon God's grace and power. When he learned that lesson, he was really ready to do the work unto which the Lord had called him.

IV. God's Promise to Moses (Ex. 3:12)

One does not need to wait until he reaches Romans 12:1 in the read-

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ing of the Bible to come across the principle of grace which is there expressed in the words, "I beseech you therefore, brethren, by the mercies of God." If such words are lacking here, it is because God's action says the same thing. He Who made the stars and man and all things else needs not to beg any individual to do His will, but in grace He often chooses to do so. We need not bother ourselves about any psychological problem here, for God knew where this man's weakness lay. In spite of it, He had planned to use him. But use him He would, not as a stone, but as a trained child and servant. What Moses needed was one thing: faith in God! Brushing aside all the embarrassing insinuations of this Hebrew's egotistical depreciation of himself, Jehovah lets him know that the resources for this endeavor are in Himself, not in any man. He says to Moses: "Certainly, I will be with thee." Then He adds a token, but what a token it is! Not one to assure sight, but to stir up faith: Like the stepping of the priests' feet into the place of Jordan's waters later on, Moses was asked to do a great deal before he could *see* the token which Jehovah was now holding *before* his *faith*.

Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain;
Through Him alone Who hath our way appointed
We find our peace again.

—*William H. Burleigh*

GOD ENCOURAGES MOSES

July 18. Ex. 3:13-10; 4:10-17
Golden Text: Ex. 3:12

This text deals with two things: Jehovah's Name, and Moses' instrumentality in God's dealings with Pharaoh.

I. Jehovah's Name (Ex. 3:13-16)

Bible students are prone to pass quick judgment on Moses for his attempts at having himself excused from the commission to lead Israel out of Egypt in the power of God. It is well to make note of this weakness; it reflects a state of mind in the Church of our day. Yet there are things that mitigate Moses' shortcomings. His fears were not imaginary. He had to face obstacles in himself, in Israel, and in Pharaoh: and none of these could wisely be ignored. Let us not be guilty of second-guessing or sanctimonious judging. Every conscience at one time or another knows that God's will ought to be done under all circumstances, but we must be fair and practical in our approach to the problems which faced the saints of Scripture. When the scribes and Pharisees brought to the Lord Jesus Christ a woman taken in the very act of adultery, He could have applied strong sanctions of the law against her, but He did something quite different.

Let us assume that Moses was sincere when he raised the question about God's Name in connection with the likelihood of getting a hearing from the children of Israel. The real significance of names lies in what they attribute to the persons or things which they designate. Moses felt that the Hebrews had a right to know the qualities of the One Who was proposing to deliver them. God does not object to such inquiry into His nature when there is legitimate license for it, for the revelation of His Name is the glorification of His person. It is our privilege to magnify it.

The Lord's answer to Moses' question did two things: first, it revealed *His* eternity and sufficiency; second, it laid the foundation for [illegible] applications of its meaning in the person and work of the Lord Jesus Christ. The, *I AM's"* of Jesus of Nazareth are the same as the "I

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AM's" of Jehovah: in fact the "I AM's" of Christ finish the sentence begun in the "I AM's" of the Lord in the Old Testament. "Oh, how you love Him when you know Him!" as we sing. What a door to such love have we in the revelations of the names and titles of our Triune God! Ours is a greater opportunity for such knowledge than was Moses'; but there was enough for him, too; namely, in the facts that his acquaintanceship with God encompassed. Think of what blessed thoughts such a title as "Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob" carried with it! Was he not at this moment experiencing the grace and faithfulness that had created that title? There is hardly a more profitable study in all Scripture than the study of the names of God. How precious is this verse: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort!" There are many more such titles of our God.

II. Man's Mouth (Ex. 4:10-17)

Moses thought he saw another obstacle to his leadership in the deliverance of the nation. This one he associated with his own ability to speak eloquently, or as the Hebrew has it, "a man of words." How unlike the yielded apostle Paul who renounced all use of enticing words of man's wisdom! and who rejoiced in the fact that the Gospel he preached came not in word only but also in power, and in the Holy Spirit, and in much assurance! Moses evidently believed much persuading would be needed to convince Israel of the course for them to follow, and that eloquence would be a very useful equipment to that end. He was wrong, if he thought that human arguments would do it, but that is not to say that we can be careless with our speech in doing God's work.

Let us again give Moses credit for being honest in his protestations about his eloquence of speech, but even so he erred in that he measured his future usefulness in the hands of the Lord by his present incapacity. Of course, if a man neglects present opportunities, let him not count on saying in line with those who faithfully obey God's commission to them. But that is not the case before us now. What bothered Moses was not lack of speech but too much of it in terms of unbelief in what Jehovah could and would do through him. Moses had his eye still upon himself instead of upon God. Who would not be dismayed in the presence of a like task from a similar viewpoint of his own! Israel was delivered in spite of Moses' excuses; but because of his reluctance to use his own tongue at God's command, Aaron will wear much of the crown that might have been altogether his own. By Moses' fall Aaron prospered: as by the fall of the Jews salvation is come unto the Gentiles (Rom. 11:11).

Incidentally, the Divine arrangement whereby Moses became Aaron's informant, and Aaron became Moses' substitute as speaker, illustrates the principle that underlies the prophecy of Scripture. Aaron was permitted to say nothing but what Moses gave him to say. This made Aaron's words Moses' message. So the prophets spoke not their own ideas but God's wisdom. Later, Moses himself recorded these words of Jehovah: "I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him" (Deut. 18:18).

BIBLE TEACHINGS ON THE COST OF DRINKING

July 25. Deut. 21:18-21; Prov. 23:20-21; 1 Cor. 6:9-11
Golden Text: 1 Cor. 6:9

These texts contain the story of the reaction of God's righteousness on the one hand, to sin committed in disobedience to Him, and, on the

other hand, to sin that is forsaken through faith in the Lord Jesus Christ.

I. Penalties of Sinning

(Prov. 23:20-21; Deut. 21:18-21; 1 Cor. 6:9-10)

The texts cited in support of this heading, when arranged in the order given, describe penalties of sinning on an ascending scale, as follows: first, in regard to material possessions and comforts of life on earth; second, in regard to the life of the body; and third, in regard to the blessings of the spirit. And it is our conviction that the one mentioned last in this list, namely, the blessing of the spirit, is the most important of all three. This is not the order of value that is generally assigned to them, but this is the order that the Scriptures appraise them to have. A very revealing test can be made of a case like this by asking the question: Whom does the public as a rule reward most for his services in their behalf—the representatives of their material, their physical, or their spiritual welfare? that is, their lawyers, their physicians, or their spiritual advisers? When early Christians turned the world upside down, they set it upon its right end. It should be noted that the apostle cautions his readers not to be deceived about the sins they had been committing. Let men of our day heed the same warning. Man's possessions are under constant attack, and none of these attacks is stronger and more persistent than the ones aimed at his spiritual interests.

The passage from Proverbs deals with the gluttonous misuse of the supply for the sustenance and refreshment of life. The punishment for this excess is here stated to be shameful poverty. One cannot eat his cake and have it, too. Much less can one burn up his resources and expect to enjoy the comforts which they were intended to buy. The sad evidence of this truth may have been brought before the eyes of our readers more than once, for what community is stranger to it? Man began to wear clothes because and when he sinned; now, where this sin abounds, it causes even this intended covering of his shame to magnify it. Habits of excess reap harvests of want. But one may say: Where there is life, there is hope. That is true in a measure. It is always true entirely when the proper responses are forthcoming. But these are not always expressed. So witnesses our text from Deuteronomy. In it we see a man of excessive habits determined to go on in his sinning in spite of the pleas of even his own father and mother. In such a case all remedy is spurned, and nothing is left for righteousness but to take its course in judgment. Here sin results not only in rags but in death. The rags of the former text may be thought of as the natural result of the sin in question, but the death of this text came by penal sanction. To this latter fact our sentimental age had better give heed. It was by such strong measures that evil was first of all put away from Israel, and then by them the nation was warned against further sinning of like kind. When we come to the text from First Corinthians, we learn that the sins under discussion issue not only in rags and physical death but in exclusion from inheritance in the kingdom of God. This surely is the greatest of these punishments that could befall man; for we may say of it in comparison to the other punishments mentioned above, what the writer of the Epistle to the Hebrews says about a warning that he was impressed to give his readers: "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away. For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation?"

II. Salvation Through Repentance and Faith (1 Cor. 6:11)

No text in Scripture takes a more rapid turn for good than does ours

from First Corinthians. "Be not deceived: neither, . . . nor . . . shall inherit the kingdom of God. And such were some of you," who are now "sanctified in Christ Jesus, called saints" (1 Cor. 1:2), or, as we have it here: "But ye washed yourselves, but ye were sanctified, but ye were justified in the Name of the Lord Jesus Christ, and in the Spirit of our God." We [illegible] ered the word for "washing" as above, not only because [illegible] t warrants it, but also because as so translated the text [illegible] m to the Divine acts of salvation and also to the human [illegible] d's invitation to experience them. A good text to beat [illegible] point, therefore, is Acts 20:21, where we have the in[illegible]ct in Ephesus Paul "testified both to Jews and to Greeks [illegible]e toward God, and faith toward our Lord Jesus Christ." Christ as Saviour and Lord had been preached to these people in Corinth—according to record of this evangelism in The Acts; and, although some of them had been such vile sinners, they repented of their former manner of life, believed in the Son of God for their redemption, and then had the joy of having God's promise of this made real in their lives: as it is said here, they were justified and sanctified. The order of these words is not as we would expect them to be, if by "justification" we mean "being declared righteous in the merit of Christ for us." But that phase of justification is set forth fully in Paul's Epistle to the Romans; and inasmuch as justification is here connected with the Holy Spirit as well as with the Name of the Lord Jesus Christ, we may conclude that the apostle had in mind a practical understanding of it, as if he had said: "Such were some of you: but ye washed yourselves, and then ye were set apart for God by the Holy Spirit in the Name of the Lord Jesus Christ, and now by the same right and power ye manifest the fact that ye are a saved and redemptively changed people." But whatever be the exact interpretation of these words, the spirit of the text warrants us to preach again, that whoever comes to Christ will not be cast out by Him (John 6:37) but will by Him be saved and satisfied (John 7:37-39).

"We do not consecrate our gifts to God, they are not ours to give; we consecrate ourselves to God, that is, we give up the right to ourselves to Him." —*Oswald Chambers*

Lord Jesus! we worship and bow at Thy feet,
And give Thee the glory, the honour that's meet;
While through Thee, O Saviour, our praises ascend
And swell the loud chorus that never shall end.

—*Mary de Fleury*

The first element in the make-up of a worker is that he knows the service of memory, not a memory of things that he can excuse, but a memory out of which God has taken the sting, so that he is in the place where he can become the minister of salvation to others. The Holy Spirit will bring the worker back again and again to the stained places in memory and will make them the sweetest, the most radiant portion of that one's inner life with God. The great marvel of God's grace is that "where sin abounded, grace did much more abound."

—Oswald Chambers: *The Place of Help*

OUR HOPE

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Editorial Notes

Suffering and Glory

One of the great Bible themes is "Suffering and Glory." We have selected it partly for this month's editorial meditations. Peter in his first Epistle writes of it in that beautiful passage in which all true children of God find so much comfort and spiritual blessing (1 Peter 1:3-12). The mere reading, without any comments, is uplifting.

Peter speaks here for the first time in his Epistle of suffering and glory. He tells us that the holy Spirit indwelt the Old Testament Prophets and through them *testified beforehand of the sufferings of Christ, and the glory that should follow.* Sometimes young believers ask the question as to the best method of Bible Study. They inquire about different Bible Study Courses; ask us to recommend the best. Here in this passage the Holy Spirit gives us a hint. His great message through His chosen instruments the Prophets, throughout the Old Testament is "the sufferings of Christ and the glory that should follow." We suggest that you in your Bible searching and study select this theme. Take your Bible and begin with the predicted sufferings of Christ, not alone in direct prophecies and in the Psalms, but as revealed in the lives of Old Testament actors and characters, such as Joseph, Jacob's beloved, Moses, David, Jonah and others. Do not pass by the typical foreshadowings of His sufferings in sacrifices, in offerings, in Israelitish Feast days. Then turn to the glory that should follow, the glory past, the glory present and the still greater glory to come. We can tell you that you will never be able to reach the end

of such a study. You will never be able to exhaust it; it will keep on growing and growing while your heart will continue to feed and be strengthened and your rejoicing with joy unspeakable in Him will become greater and greater.

But besides the sufferings of Christ and the glory that should follow there are other sufferings and glories revealed in the Bible. The suffering of the literal offspring of Abraham, the sufferings of Israel, and for them is in store a future glory. In the New Testament there is another suffering people on earth, who were not here during Old Testament Ages. The Lord called this people, "Little Flock!" It is His own little flock. It is His Church. He is the Head of the Body as well as the Bridegroom of the Church, His Bride. We are called to suffer with Him. Ours is a promised glory, promised to come at the time of His own manifestation in glory. Deep questions are involved in this great Bible theme. Why do the righteous suffer? There is a mystery of suffering which is not wholly solved, but which some-day when faith is no longer needed we shall fully understand. And there is also a suffering, groaning creation, with its long outstretched neck towards the promised deliverance from bondage and the glorious liberty of the children of God (Rom. 8:19-21). But while there is much mystery in connection with suffering, the glory side of things also presents forms of mystery. And now we shall devote some of our editorial space to the *Sufferings of Christ and the Glory that Should Follow*. All His sufferings are *finished*. We hope to meditate briefly with our beloved readers on the fact that while our Lord finished His work on earth, *and entered into Glory, His Glory is an unfinished Glory*, and *that it can never be completed, that it can never be the full Glory, till the day of His Second Coming*.

We wish to state in the beginning of our meditations that the sufferings of our Lord on earth, in His humiliation, were unique. The last word as to His Person, His life and character on earth, His words, the Truth He proclaimed, and also His sufferings can never be spoken. There is always something which must be left unsaid, something the depths of which we have never sounded. It all transcends our human thinking.

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One feels, after prayerful meditation and prayerful writing, "I have done the best I could, yet it does not fully satisfy me, there is still something unexpressed, something more." How else can it be with Him, Whose Name is "*Wonderful*"! There never was a being on earth who suffered as He suffered; there were martyrs in the past whose sufferings were horrible, but not one ever suffered, yea, could suffer, as He did. Nor has there been a sufferer in humanity since He suffered who suffered as He did, nor will there be one in the future.

While on earth, walking in perfect holiness, He suffered in a threefold way. He suffered in Himself; He suffered from the world; He suffered from the devil. Christian believers suffer if they are true to their Christian calling, made possible by His grace, suffer in the same way; and yet there is a great difference between His sufferings and ours. He was the Holy, the Sinless One; He had no sin-nature and was not of this world. The world hated Him. Satan, the god of this age, knew Him, knew Him as the Son of God, knew the great work He came to do. From the earliest infancy to the last moments Satan, serpent-like, struck at Him. How little we know of all this. These different sufferings are mentioned in Scripture as being related to His future work as the sympathizing highpriest of His people. "For it became Him, for Whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect (as to His office work) through suffering" (Heb. 2:10). ". . . For verily He did not take on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful highpriest in things pertaining to God, to make reconciliation for the sins of His people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:17, 18). "Seeing then that we have a great highpriest, that is passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not an highpriest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, apart from sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help

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in time of need" (Heb. 4:14-16). These Scriptures shed light upon His sufferings through which He passed, "when He took upon Him the form of a servant and was made in the likeness of men." In these things we are called upon to follow in His steps, though He suffered, as already stated, in a way we could never suffer. Yet it is blessedly true He was not of this world, nor are we, when born again; and because we are not of the world, the world hates us; and because we are members of His body, bone of His bone and flesh of His flesh, we also are the targets of Satan who hates us and aims his fiery darts at us and troubles us with his wiles.

But there are other sufferings of Christ we have not mentioned, sufferings He came to endure, sufferings no other being could ever have, sufferings which He took all upon Himself, sufferings now all finished. We mean His sufferings as the sin-bearer, His sufferings as our Redeemer. And here it is where we find the deep things. No child of God needs to be told that these sufferings lead us to the *Cross of Calvary*. There we find the deep things, the unfathomable things, the things our finite mind is unable to comprehend. As we stated, He suffered in Himself, He suffered from the world, from men, and He suffered from the devil. But even *all* these sufferings could never make atonement for sins, they could never wash our sins away, they are powerless to give us eternal life, nor can they bring us out of our sinful, guilty distance into the holy presence of God, to be in eternal fellowship with Him in eternal glory. Nothing that He suffered in Himself and nothing that man heaped upon Him in satanic cruelty could put away our sins and bring us back to God.

The sufferings needed for that were the sufferings from God Himself. Thus it is plainly written: "*For He made Him sin for us Who knew no sin, that we might be the righteousness of God in Him.*" Nor is this the only Scripture text which makes known the fact that God's hand dealt with Him on the Cross as our substitute. The next time you read the Psalms, in which a great sufferer speaks, not David exactly, but one greater than David, notice the *way* the sufferer expresses himself. Many times, it is true, he speaks of his enemies, how they hurt him, tormented and persecuted him; but at other times we find expressions like the following—

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"All *Thine* arrows stick fast in Me"; "all *Thy* waves and billows pass over Me"; "*Thou* hast put Me into the dust of death": and others. When these words were spoken the sufferer looked up towards Heaven. He addressed God for He knew that God was dealing with Him.

The mystery of His great atoning work, of His deepest sufferings *are concentrated in the three hours of darkness*, at His crucifixion, when all was shrouded in this mysterious darkness, including the Cross itself, the darkness which could not be penetrated. All at once a pitiful, a heart-piercing loud voice is heard out of that darkness, a voice which must have vibrated through the universe, heard by the myriads of heavenly-spirit beings, the Angels of God. Satan too, and his fallen angels, the vast demon world, heard that loud voice and as they heard, did they rejoice or did they crouch back in terror with fear and trembling? Did they realize defeat for themselves and the victory of God through Him Who had spoken out of that mysterious darkness?

"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" And no answer is given. It is the voice of Him Whom one of the Prophets calls "*The Fellow of the Lord*" (Zech. 13:7). It is the voice of Him Who had borne witness on earth as to His own person: "I and the Father are one! Whosoever seeth Me seeth the Father." It is the voice of Him Whose Deity was fully credentialled by every attribute of Godhood. And such a One out of that darkness *of mystery and terror asks the question and that question is* left without an answer—"*My God, My God, Why hast Thou forsaken Me?*" O Mystery of all mysteries! God made Him, Who knew no sin, sin for us. All the waves and billows of divine wrath broke over His holy head! The sword of a holy and righteous God had been unsheathed and smote Him in our stead. The Lord laid upon Him, Who was smitten of God, the iniquity of us all. But note it well, it was not *the Father* (John 16:32)—it was GOD Who dealt with Him. But what does it mean—Forsaken of God? What does it mean when God made Him sin for us? *Every sounding line to measure this immense abyss, both the abyss of God's Holiness and God's Love has failed to reach its depths.* We can but worship and adore. Amen.

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Before we close this meditation let us remember the last chapter of St. Luke's Gospel. What we have tried to do in such a feeble way our Lord did twice in this chapter of Luke. He Himself opened the Scriptures to His two perplexed disciples on the road to Emmaus. He started with Moses and passed on to the Prophets. "Ought not Christ to have suffered these things, and to enter into His Glory?" He did so again and then used the Psalms (Verse 44). How it must please Him when He sees His children occupied in the same way. His Spirit, the other Comforter, is always ready to lead us into the same Truth and show us more of the Sufferings of Christ and the Glory that should follow.

Then came that mighty triumphant cry, when once more He spoke with a loud voice—"*It is Finished!*". What an evidence that final word which came from His dying lips that He did not die the death of exhaustion, but in fullness of physical strength, though He had undergone the most awful tortures, with every drop of His holy blood shed! That loud voice, that glorious announcement, must have been the *means of the conversion of the Roman Centurion, who* then confessed Him as the Son of God. That Roman had seen criminals die on crosses, becoming weaker and weaker till finally the last gasp, with a bitter curse and then the end. How far different the death of that One, bearing witness to victory won! It is finished!

And then came the evidences that the great work had been finished. The veil was rent from top to bottom, the earth trembled, rocks were split in two. Graves were opening everywhere: A resurrection took place. They walked through the streets of Jerusalem. Each event heralds the good news, the great news, the glorious news, the news upon which, reader, your faith and my faith rest for time and eternity—IT IS FINISHED! Yes, HALLELUJAH! It is Finished.

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Entered Into His Glory

When was that? As soon as His thorn crowned head had sunk to His bosom, as soon as He had dismissed His spirit commending His spirit into the Father's hands, They carried His *immortal* body to the rock hewn tomb, that *holy body on which death had no claim; and He Who had*

rested in creation on the seventh day, rests now from His finished work in redemption on the seventh day once more. His disembodied part entered into glory. The body given enters the lowest part of the earth, the grave. But His Spirit is in the glory. Did He not say to the dying thief, "Today thou shalt be with Me in Paradise"? And there He went at once from the Cross and there the two met, the dying thief saved by grace and His wonderful Saviour.

But how many, how very many things this sentence suggests—"Entered into His Glory." Much of it we are forced to pass by. We confine ourselves to a few things only. Let us go to the hallowed spot from which, forty days after His finished work, He entered into His Glory. There He stood in His risen, glorified body with uplifted hands to bless them, who were the witnesses of His ascension, once more. We have often wondered if, during those forty days on earth, when our Lord conversed and had fellowship with His disciples, the latter asked of Him permission to touch His body, to examine His pierced hands and look at the scars of His feet and side. They saw His pierced hands for the last time when He lifted them up in blessing, ere He departed out of their midst.

"Then He was taken up, and a cloud received Him out of their sight" (Acts 1:9). A brief record only. What happened after they saw Him no more, after the cloud had taken Him up? Other Scriptures at least partially answer this question. "He passed through the heavens"—He entered the highest Heaven, the Heaven of all heavens. He was seen of Angels. He went up with a shout. All is deeply interesting and thought provoking. The angels, according to St. Peter in the passage we have quoted, have a deep desire to look into these things. They saw Him leaving the bosom of the Father; they saw Him in deepest wonder as the Virgin Born One, nestling His little head at a creature's breast. Day by day, with increasing wonder and worship, they followed His holy footsteps. Perhaps many times when His enemies plotted and tried to harm Him, they were ready to rush with legions upon the scene to defend Him, Who did not need their defense. They were witnesses of all His sufferings . . . in one word we find them everywhere, on

Calvary, the glorious resurrection morn, and on His ascension day. We imagine they led the glorious Hallelujah chorus which He headed as leader and victor in His upward procession. But when they reached the great portal, that door of glory which opens into that third Heaven, they all fell behind, they veiled their faces of light and beauty, and changed their threefold Holy, Holy, Holy. But HE entered in where no angel dared to follow. And what a welcome He *Who finished the work on the Cross must have had when* He came back Home!

First we hear the Father's voice. He spoke the word of Welcome and Greeting: "Thou are a priest forever after the order of Melchisedec; sit Thou at My right hand." There He took the place of Glory; the place of pre-eminence in all things is His henceforth. We often wondered about the disembodied spirits of Old Testament Saints who welcomed Him also. Of course they knew Him; they had waited for Him. And now He, after His finished work, is with them *in glory, though unfinished in an incomplete glory, waiting* for the fuller glory to come.

A short time after He entered His Glory, He arose from His seat at the right hand. *He arose to welcome the first* martyr of the little flock, St. Stephen. Down yonder His omniscient eye, as it still does, had seen all that was going on. Stephen died and died so Christ-like. And ere He closed his eyes he bore witness what His spiritual eyes had seen—Heaven opened and the Son of Man *standing* at the right hand of God. He had risen to welcome Stephen to the *glorious abode above.*

He entered into His Glory, He Himself crowned with glory and honor. From now on He acts in glory as the glorified head of His body, the Church, the never failing Priest and Advocate of His people. His little flock on earth is under His care. He watches over them, He cares for them, He supplies their need. They are gathered home one by one; they continue their waiting for the finished glory, His and their complete glory. He saw from the Cross that little flock, the travail of His soul. To Him is promised full satisfaction *in that day when He shall receive the travail of His* soul and that can *only be on that day* when all His own are

transformed into the same image so that all in possession of His Glory, that He might be the Firstborn among many brethren. It is the day when *that blessed Hope* will have found its glorious and glory-full realization, when with the gathering shout He will come for His Saints with resurrection *power* and with transformation *power*, changed in a moment, in the twinkling of an eye. Then it will be true, He will be "*glorified in His Saints and admired in all them that believed.*" But this is far from being the *fullness of His Glory*, it is a fraction of it. There is more to follow. Let us see what it is.

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His Complete Glory

We speak of the complete Glory of our Lord. It is still in the future. It will not come till all the eternally planned redemption purposes of our omniscient and sovereign God have been accomplished and fully realized. In this is involved God's own Glory. God cannot be defeated. Whatever He planned, whatever His purpose, no matter how evil powers may hinder and oppose, must and will be done for He is Almighty God.

Think of it for a moment. Supposing it were not true that the earth has the promise of a future age of blessing and glory and that some day all will end without that age of glory, as we call it, the Millennium, what would it mean? It would mean the defeat of God; not victory but defeat. God failed in His redemption purposes! The last word, if such were the case, does not belong to God but to the devil. That can never be and never will be. The Prophets of God, the infallible mouthpieces of Himself, announced many times a future age of righteousness, peace, spiritual as well as physical glories. We have to read the Old Testament in order to find what these prophetic promises of the future age are, for this coming age in its great blessings, is not so much revealed in the New Testament as it is in the Old. Therefore as our Lord has admonished us we must "*not be slow of heart to believe all that the prophets have spoken.*" Nor are we authorized to reject the literal meaning of the prophets' *words and visions*. To *spiritualize* the prophetic *redemption* promises, or give them an allegorical meaning leads away

from true faith and leads into all kinds of uncertainties. Inasmuch as the literal fulfillment of the blessings and glories of that future age is so closely identified with the complete Glory of our Lord, every Christian believer should be careful *how* he treats these prophecies.

His complete Glory will bring His own world-wide worship, when every knee will bow at His Name and every tongue will confess Him. It will teach nations to learn war no more, turning spears into pruninghooks and swords into plowshares. His complete Glory means the end of all idolatry; all idol temples crash and are no more; all the moral degradation connected with idolatry is at an end. All false religions, including Islamism, will be no more. Nor can the delusive cults, *the metaphysical cults, modernism with its doctrines* of demons, spiritism, and every other form of occultism continue. His complete Glory will bring to an end the tragedy of Israel, the wandering nation, the nation which has suffered as no other nation suffered, the nation whose history throughout our age has been written in blood and tears. Prophet after prophet promised their spiritual regeneration as well as their national restoration; promised an outpouring of the Spirit of God upon the remnant of Israel. His complete Glory means the conversion of Gentile nations and His Kingdom reign. His complete Glory means the deliverance of groaning creation—"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (Romans 8:19-22). "The wolf also shall dwell with the lamb, and the leopard *shall lie down with the kid; and the calf and the young lion* and the fatling together; and a little child shall lead them" (Isa. 11:6).

We could continue page after page quoting the promises given by the Prophets of God, promises of righteousness, promises of peace, promises of blessings, material and spiritual, promises the world has never seen in all its history.

Yes, these are the promises the whole world is today waiting for. But remember, His complete Glory will bring the literal fulfillment of all them and His complete Glory comes when all things are put in subjection under His feet.

Read all the Prophets; read the prophetic Psalms; mark the prophecies of that coming age; use the margin and write there, "*Oh! that will be Glory for Him! Glory for Him!*" Nor overlook the fact that His future Glory will be shared by all His Saints. His prayer will then be answered, "Father, I will that they whom Thou hast given Me be with Me where I am to behold My glory." What His gracious, loving bequest fully means "the Glory Thou hast given Me I have given them," we shall then fully know.

And when will it be? When does He receive His complete Glory? When will the hundreds of prophecies be fulfilled which give Him all the Glory He is worthy of? *When?* On the Day of His Second Coming. His complete Glory can never be till He comes the second time, till that great vision in Revelation Chapter nineteen comes—the vision of the opened heavens, the manifestation of the mighty Victor riding upon a white charger and the manifestation of the armies of the heavens, the redeemed. Not one of the promises in the Old Testament concerning the blessings and glories of the coming age can be fulfilled unless Christ returns. *This is the True, the Only Hope, according to God's Word.*

And let these truths we have stated be the sure foundation upon which your faith and hope rest. Do not follow new kinds of religious inventions, theories, misleading interpretations which lead you into all sorts of confusions. But read the next paragraph.

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Astonishing Statements

The preceding paragraphs were written after reading a small sheet published by a certain small "Bible Truth Depot" in which a certain writer attacks what he calls "Modern Premillennialism," the belief in the Return of our Lord to establish on earth that kingdom as He taught His disciples to pray—"Thy kingdom come." We quote two of this writer's statements.

"In a word, the current premillennial doctrine was not

derived from Revelation XX or from any other part of the Bible. What, then is its source? Regard for the Truth compels us to say that it is an unholy compound of first century rabbinism (that is, the doctrine taught by the Jewish rabbis of Christ's day) and the fabled 'golden age' of the pagans." This is followed by another "*Ipse Dixit.*"

"The undeniable fact is that every prophecy of the Bible, Old and New Testament alike, that relates to the second advent shows plainly that it will be followed immediately by the great and terrible day of the Lord and then the new heavens and the new earth."

To put it mildly we were shocked. To brand the hundreds of men of God during the last hundred years—splendid scholars, the most successful evangelists, missionaries, *expositors of the Word of God—teaching an unholy compound* of Jewish legends and pagan hallucinations, is a most serious matter. Both statements are absolutely unbiblical, contradicted by Scripture from beginning to end; they are false doctrine. We do not think that the man who wrote these words has much of a following anywhere, but the "Truth" demands an answer. We believe a suitable answer has been given to us. We have often experienced in our expositions of different parts of the Bible the leading and help of the Holy Spirit. But never before did the Editor feel the energy and power of the Holy Spirit in such a measure as he did in writing his forthcoming book, "Will There Be a Millennium? When? How?"

We are sure He supplied the help to do this during the recent heated term when the Editor was suffering from physical weakness. We feel our reply to the above false charges will have a nation-wide circulation and we hope it may bring great blessing to many hearts. All teachers of "That Blessed Hope" will endorse our defense of this important part of the Gospel of our Lord.

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God requires us to give credit to the truths which He reveals, not because we can prove them, but because He reveals them.—*Daniel Webster.*

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For Faith to Behold

God's Word many times calls upon believers to behold. *Behold* means to *observe*, to fix the gaze sharply upon a certain object or person. How needful it is today for us to behold, to look at, and meditate upon what the Holy Scriptures put before us.

"*Behold the Lamb of God which taketh away the sin of the world. . . . Behold the Lamb of God*" (John 1:29, 30). This is where we begin with our beholding as believers. We hear His voice in the Old Testament calling to all the ends of the earth, "Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else." "There is no God beside Me; a just God and a Saviour, there is none beside Me" (Isa. 45:21, 22). "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). The message of God to the dying Israelites was to look upon the brazen serpent. "And it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Num. 21:8). "And as Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up, that whosoever believeth on Him should not perish but have everlasting life" (John 3:15). The Lamb of God finished the work on the Cross; there He bore our sins in His own body, and as we behold Him, believe and trust, we become His and receiving eternal life as a present possession, pass from death unto life.

"*Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; therefore the world knoweth us not because it knew Him not*" (1 John 3:1). "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). The new birth brings us into the family of God, *to that wonderful, unfathomable relationship*, which enables us to look up to the everlasting and almighty God, look into His face and say "Father"! He is the God and Father of our Lord Jesus Christ and as we are Christ's, He is our God and our Father. Behold what manner of love! What love that He should reach down to us creatures of the dust, His enemies by wicked works, in the vileness and corruption of sin, children of wrath, and in the unspeak-

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able gift of His only Begotten, Whom He delivered up for us all, make us children, sons of Himself, and constitute us His heirs! Jude wrote, "Keep yourselves in the love of God." How needed today to say it over and over again, "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God."

"*Behold all things are become new*" (2 Cor. 5:17). The old creation is gone and we are a new creation. He has taken us out and brought us in. We are no longer in the old Adam, but in the new Man. There is no more condemnation, no more curse, no more unrest, no more darkness, no more uncertainty, no more wrath, no more distance, no more death, no more judgment. In Christ all things are become new. *May we constantly behold this marvelous fact of* the saving grace of God in Christ Jesus our Lord, so that we also may walk in the new life, and manifest that all things are become new.

"*Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on Him shall not be confounded*" (1 Pet. 2:6). He is the rock and the chief corner stone "in Whom all the building fitly framed together groweth unto an holy temple in the Lord." The building is the Church "which is His body, the fulness of Him that filleth all in all." Every one who has looked to Him, the Lamb of God, and by believing on Him is saved, who became thus a child of God by being born again, who is a new creation, is a living stone in this spiritual house, upon this rock-foundation, which no storm, nor time nor eternity can ever effect. He that believeth on Him can never be confounded. The very gates of hell may rave against Him and His Church, but they can never, no never prevail. What a blessed truth to behold and to contemplate.

"*Behold My servant Whom I have chosen, My Beloved in Whom My soul is well pleased. . . . He shall not strive nor cry, neither shall any man hear His voice in the streets*" (Matt. 12:18, 19). He walked upon earth in the beauty of perfect holiness. He was meek and lowly of heart. He was not demonstrative or ostentatious. His humility, His loving kindness, His patience, His meekness, His untiring service, His self-sacrifice, all else in His moral character is

altogether lovely. The Holy Spirit therefore says, "Behold My Servant!" He is your pattern. You are called to walk even as He walked, for you are not of the world even as He is not of the world. Reading the blessed Gospel records, tracing His steps down here, is for the earnest child of God a most blessed occupation, and as we behold in this glass the glory of the Lord we are changed into the same image from glory unto glory.

"*Behold I say unto you, Lift up your eyes and look on the fields, for they are white already for the harvest*" (John 4:35). This is His gracious call to service. How we should heed it in these days when it is true as never before, the time is short! "*Behold I have set before thee an open door and no man can shut it*" (Rev. 3:8). It is His promise to those who "keep His Word and do not deny His Name." The door of service is still open. How long it will be yet to the time when it will be true, "And the door was shut"—we do not know. "*Behold now is the accepted time; behold now is the day of salvation*" (2 Cor. 6:2). Therefore we must be instant in season and out of season and hold forth the Word of Life.

"*Behold, I have foretold you all things*" (Mark 13:23). Our Lord is a Prophet and has revealed the future. All things which were to come to pass during this present age were foretold by Him. He announced beforehand the wars of nation against nation, and kingdom against kingdom; the famines; the earthquakes; the pestilences; the world wide dispersion of the Jews, the destruction of Jerusalem; the persecution and tribulation of His people; the coming increase of unrighteousness; the apostasy, the return of the days of Noah and of Lot; and the great tribulation at the end of the age. Every Word He spoke has come true. How well it is that in these days we "be mindful of the words which were spoken" by our Lord Jesus Christ, instead of listening to the delusive, optimistic dreams of the evolutionized Modernist.

"*Behold I come quickly, hold fast that which thou hast that no one take thy crown*" (Rev. 3:11). "*Behold I come quickly and My reward is with Me, to give every man according as his work shall be*" (Rev. 22:12). Many times the Lord Jesus while on earth assured His disciples of His second,

visible and glorious return to this earth. It is the blessed Hope of the Gospel, the Hope of Righteousness. It can never fail. If it failed it would blot out the light of the Gospel for ever, and plunge all things into a hopeless night of despair. He is coming! He is coming soon! The night is far spent, the day is at hand! We can lift up our eyes and rejoice, for our redemption draweth nigh. "*Behold the Bridegroom cometh, go ye forth to meet Him*" (Matt. 25:6). This blessed Hope must be for the true believer the daily object of anticipation. It makes the Lord Jesus Christ more real and more attractive to our hearts.

"*Behold I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed*" (1 Cor. 15:51, 52). What a mystery to behold! No true believer looks for a place in a cemetery but expects in faith and hope to be among those "who remain and shall be caught up together with them in clouds to meet the Lord in the air." What a blessed moment that will be, when, in the twinkling of an eye we shall leave earthly things behind, rushed on to meet Himself.

"*Behold a door was opened in Heaven*" (Rev. 4:1). "*Behold a throne was set in Heaven*" (Rev. 4:2). "*Behold the Lion of the tribe of Judah*" (Rev. 5:5). First the opened door, then the vision of the throne and after that the vision of Himself. The beholding of the events revealed in the fourth and fifth chapters of Revelation stimulates to holier living, to greater devotion, to greater service. May the Holy Spirit make it real to all who read these lines, that these chapters reveal the arrival "at home" of God's redeemed.

"*Behold I and the children which God hath given Me*" (Heb. 2:13). This will be His triumphant shout, when He brings many sons to glory, and when it will be found that not one of those is missing which the Father gave to Him, those who trusted on Him as their Saviour. Neither the corruption in the world, the hatred of the world, the attractions of the world, nor the malice of Satan, could rob the Lord Jesus Christ of a single one of His trophies, whom He purchased by His own blood. And we shall behold with Him.

We shall see Him as He is. We shall be like Him. We shall behold all whom the Father hath given to Him. Then begins the never ending and unmarred fellowship of the Saints of God.

"*Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God: and God shall wipe away all tears from off their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away*" (Rev. 21:3, 4). This is the happy, glorious goal the Spirit of God unfolds before our hearts to behold and to contemplate. What will it be when our eternal home, the New Jerusalem, leaves its heavenly place, to find eternal rest on a new earth, surrounded by a new Heaven!

Let us then behold these things. Let us hold them fast, for these very things God tells us to behold, and to meditate upon, are the things which the enemy attacks today. Our daily life will be enriched by "beholding" the most precious things, the most satisfying, the most uplifting things God has revealed in His infinite wisdom and kindness.

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Contending for the Faith

Next to the witness of the Gospel the believer's solemn responsibility is, in our days of increasing apostasy, to contend earnestly for the faith. The Epistle of Jude starts with this exhortation, "Beloved, when I gave all diligence to write unto you of the common salvation (the Gospel), I was constrained to write unto you, and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints" (verse 3). The little Epistle gives a prophetic picture of the final days of the true Church on earth in the midst of the corrupting influences of liberalism. Those who possess the faith, because they believe in the infallible, inerrant Word of God, are charged by the Holy Spirit to contend earnestly for it. The Greek word translated "contend" means literally "to battle." We are in a battle. The hosts of evil are massing for the final conflict. The days are here when professing Christendom does no longer endure sound doctrine, when truth is

given up, man's fables are believed and seducing spirits and doctrines of demons are accepted. We must therefore stand up for our blessed faith, and unless we do this *we cannot expect His gracious approval.* He speaks of this in the message in Philadelphia (Rev. 3:8), which shows the faithful remnant of His true Church in the closing days of this age. He commends the little strength of His people and that they are true to His Word and His Name: "Thou hast kept my Word and not denied my Name."

We know this is a part of our ministry today, as it has been almost from the beginning of the testimony of *Our Hope.* We believe He has graciously kept us and blest this ministry because it aims at the exaltation of His own worthy Name, in defense of the Gospel and the Truth of God. We can only praise Him for the way He has used this ministry. We claim no credit, nor seek we the praise of man, for the help and strength so many thousands of His beloved people have received, and for other blessed results.

There are some good Christians who think that earnestly contending for the faith, exposing error, warning against false teachers and delusionists, is not Christ-like, and not pleasing to the Spirit of God. Now and then somebody *writes us a sharp letter and accuses us of bitterness of spirit,* because we exposed some evil doctrine, or warn against some false teacher.

Was it bitterness in our loving, patient Lord when He spoke as He did in the twenty-third chapter of Matthew? He called the scribes and Pharisees, hypocrites, blind guides, fools and blind, whited sepulchres, filled with dead bones and uncleanness, serpents and a generation of vipers. Yet there was no bitterness whatever in His heart. Was it bitterness when the Apostle Paul, energized by the Holy Spirit, after he heard of the men who preached another Gospel, wrote, "But though we, or an angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal 1:8)? There was no more bitterness in Paul's heart than in the heart of Christ. Was it bitterness when the beloved disciple found His Lord denied, called the deniers liars? There was no bitterness in his heart. Neither is there any bitterness in

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our heart against anybody, when we contend for the faith and warn against false teachings and delusions. We love our brethren and when they follow error we pray for them and for their deliverance. We pray for the men who deny the faith that they might be converted. There is hardly a day when it closes we do not ask this question of ourselves in His presence, "Have I any feeling against a brother in my heart?" And if there ever should arise a feeling of bitterness it would be speedily confessed. We can speak the Truth in love and contend earnestly for the Faith without any sinful feeling whatever. We know such a course is pleasing to Him, Whom we aim to please.

Faith of our Fathers! we will love
Both friend and foe in all our strife;
And preach Thee too, as love knows how
By kindly words and virtuous life;
Faith of our Fathers! Holy Faith!
We will be true to thee till death.

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Our Highest Ambition

The highest ambition a Christian can have is to please the Lord. We are exhorted "to walk worthy of the Lord unto all pleasing" (Col. 3:10); "to walk worthy and to please God" (1 Thess. 4:1). Could there be a higher ambition than the heart-desire to please Him, Who loves us, Who gave Himself for us, Who is our almighty Lord and Whom we serve? We know of nothing higher in our little, passing life on earth. To please Him means peace for our own souls and His gracious presence with us at all times. Therefore, it should be our constant aim to do at all times the things which are well-pleasing in His sight. We must ask ourselves: "How can I please Him and be acceptable to my Lord?"

Every believer knows that it is written: "that they that are in the flesh cannot please God" (Rom. 8:8). It is true that the true believer is no longer in Adam—the old man—but in Christ, and, therefore, no longer in the flesh. But he may walk as in the flesh, a carnal walk. Such a walk cannot please the Lord. The carnal mind seeks the things of the world and is pleased with them. The Spirit of God tells us that the friendship of the world is enmity against

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God. The carnal, worldly walk of a Christian is a practical denial of the great fact of redemption, that the believer was, as to the old man, crucified with Christ. The way to please the Lord is to walk in the Spirit and not to fulfill *the lusts of the flesh.*

We cannot please Him if we please ourselves. It is written of the Lord: "He pleased not Himself." He came making Himself of no reputation. His meat and His drink was always, at all times, to do the will of Him that sent Him, that is to please the Father. For He said: "I do always those things that please Him" (John 8:29). Our calling is to follow His steps. It means the denial of self. "Then said Jesus *unto His disciples, If any man will come after* Me let him deny himself, and take up his cross, and follow Me" (Matt. 16:24). As one of our contributors expressed it recently in verse—

"Cross out thyself
And follow Me."

There is no other way. If we please ourselves, we live according to the flesh and we cannot please Him. Mournfully the prisoner of the Lord wrote to the Philippians: "For all seek their own things, not the things which are Jesus Christ's" (Phil. 2:21).

Nor can we please Him if we are the servants of men and try to please men. "For do I now persuade men or God? or do I seek to please men? for if I yet please men, I should not be the servant of Christ" (Gal. 1:10). "Having men's persons in admiration" and that "because of advantage" is one of the marks of the apostates of the last days (Jude, verse 16). Seeking honor and applause from man, seeking great *things in a world which has cast out the Lord of Glory,* or being something great in the world which lieth in the wicked one, cannot please the Lord. Alas! how much of this nature is about us today under the garb of Christian service. The service which pleases the Lord is stated in Ephesians 6:6-7: "Not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord." Such service pleases Him. Here is what it is: "And what-

soever ye do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17). As we give to Him the pre-eminence in all things, learn of Him, follow His example, keep His commandments, walk even as He walked, trust Him, keep His Word and exalt His Name, then are we as His own well-pleasing in His sight. May the Holy Spirit manifest His power in all our beloved readers, to life—the life worth living, the life lived in Him, with Him and for Him, the life that pleases Him and which will result in honor and glory to Himself, and in great good for those about us.

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Jubilee Issue

Remember!—the November number will be our Jubilee Issue, commemorating the fiftieth year of the continuous publication of *Our Hope*. During all of this time Dr. Gaebelein has published and edited the magazine, and the Jubilee number will carry articles from his pen, selected from a half century of publication. We plan to print a large extra quantity of this number, which we should like to circulate widely. Be sure your own renewal is sent in so that you will receive the November issue. And here is a suggestion, which will help some loved one and us at the same time. Send us the name and address of a friend and/or relative, with $1.00 for each new subscription, in order that they may receive a year's issues of *Our Hope*, *including the Jubilee number*.

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Other Good Things to Come

The Editors are planning other important and interesting material for the *Our Hope* family. Beginning in the October issue, D. V., there will be a series of studies in the Minor Prophets by Dr. Frank E. Gaebelein. There is all too little expository writing available on these Bible books. For while their writers are called the *Minor* Prophets, their messages are of *Major* Importance. You will receive an unusual blessing from this series, and it will be of great spiritual profit to you.

Either in September or October, the Lord willing, we shall begin the publication of another series of articles: Essential Doctrines of the New Testament, by Dr. E. Schuyler English. This group of messages will cover such doctrines as The Deity of Christ, The Atonement, The Bodily Resurrection of the Lord, Christ's Pre-Millennial Return, Salvation, Justification, Sanctification, Assurance, Separation, etc. It is *time that the cardinal truths of our faith be re-emphasized, and these* articles are to be written toward that end.

We are sure that you will be looking for these good things to come.

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Studies In Mark

With this issue Dr. English's *Studies in the Gospel According to Mark* will have run four years, though from time to time it has been omitted for lack of space. It is soon to appear in book form, before its completion in *Our Hope*, because of the fact that the International

Sunday School Lessons for the first part of 1944 will be in Mark's Gospel. Those of you who have been following these studies will want the completed work, we know. So be on the watch in these pages for publication date and price. *Our Hope* subscribers will receive a *special bargain offer* for all orders received up to the date of publication.

SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

Aug. 8—Chester, Pa.: Third Presbyterian Church. 11 A.M. and 8 P.M.

Aug. 22—Yonkers, N. Y.: Nepperhan Avenue Baptist Church. 11 A.M. and 8 P.M.

Aug. 29—Philadelphia, Pa.: Tioga Presbyterian Church 11 A.M. and 8 P.M.

Thy lovingkindness is better than life (Psa. 63:3).

PRAYER OF HUMILITY

I would be humble,
Help me, Lord I pray;
Keep me from thoughts of self
Throughout each day.

Compared with Thee,
I nothing am at all;
Compared with those of earth,
So very small.

And yet I want Thee,
Lord, within my heart.
I feel the need of Thee,
How great Thou art!

Teach me to do Thy will,
Thy precepts love;
Help me to be like Thee,
Oh, Lord above.

—*Mabel Maxwell Jones.*

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The New Great World Crisis

By Arno C. Gaebelein, D.D.

XXV.

That excellent weekly, the *United States News*, recently stated, "This war is going better for our side than anticipated." This statement is based upon certain facts. Of course the Axis debacle in Tunisia takes the lead, followed by the failure of Hitler to start another Russian campaign, and the most encouraging news that the submarine menace is gradually, but surely, disappearing. Future historians, if ever there will be any writing up this war, will have to acknowledge the fact that Russia's strategy and Russia's sacrifices accomplished some of these results.

It looks now, as far as Russia is concerned, as if Hitler will never, in his despicable history, start another campaign. As we said in our previous articles, the time to do it is rapidly coming to an end. Before the end of this month winter weather will again set in in the Soviet Republic.

The leading question, as we write, seems to be, "How long will Italy still hold out?" She is rapidly going to pieces—there is no question at all about that. It is safe to say that with the end of the Axis domination of Africa, the fate of Italy has been sealed. And now, as we finish this article, the invasion of Italy has begun. It is most successful and soon may reach the mainland. The terrific bombing of different islands, especially the devastation of Sicily and also Sardinia, as well as the mainland of the Italian kingdom, has led to a near collapse of the Italian morale. In spite of Mussolini's continued braggadocio and the Pope's well-meaning efforts, the entire Italian people are sick and tired of the war, and any effort to end it will be heartily welcomed by them.

Of course the great question at present is the invasion of continental Europe. It is a very wise thing that the invasion plans are shrouded in continued mystery. It works in several ways; it leaves the Mad Dog of Europe—Hitler—guessing where to run next, foaming at the mouth, to do his

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snarling. He and his fellow-criminals seem to be at their wits' ends. And then the other side: a large number of the German population is getting as disgusted as the Italians are. Of course the frightful bombings of the industrial parts of Germany have a share and part in it. Says an English authority, "All of my sources of information report that there has been a catastrophic fall of morale and conditions in Germaey since the spring of this year. The greatest problem of all is the question of the bombed-out populations of big cities. Germany will be face to face with a really grave crisis."

What the bombings of the Ruhr and the great industrial centers have done can hardly be imagined. The Nazis themselves acknowledge it, and loud-mouthed Goebbels charges the United States and Great Britain with the most cruel acts of inhumanity recorded in history. But he forgets that he himself, with his boasted unconquerable Luftwaffe, started this awful campaign of destruction. They can only blame themselves for it. Cologne had its 117th air raid, so that the entire city is no longer in existence. America and Great Britain are continuing in the astonishing production of new and even more effective planes. It seems to be sheer insanity to speak, as is still being done, of even a remote possibility that the Axis could ever hope to win the war.

A good many writers on the situation think the invasion will come from the coast of France, and will then be supplemented by the Mediterranean Allied forces, which will move in the same direction. But there seems to be another plan of which we read very little. The eastern frontier of Germany, facing Soviet territory, has but few defenses. The Soviet troops are moving faster and faster by way of Smolensk toward that unprotected frontier, and we should not be at all surprised to find that some day the mighty Russian army divisions will begin their march toward Berlin, to be joined later by the troops of the various Balkan states, who are at present seething with dissatisfaction and revolt. We suppose this month will give us full light on the invasion which is needed to force Hitler and Mussolini to unconditional surrender.

Now as to Japan. At last the Aleutian Islands seem to

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have been swept clean of this yellow pest. As we write, the faint reports of a great naval battle between our navy and that of Japan are coming in. If such a battle is fought in the open sea, it can mean but one thing, and that is, the defeat of the Japanese. But it seems that the conquest of Japan can only come after Hitler and Mussolini are defeated. Prime Minister Churchill, we remind ourselves, stated the thing correctly both in his speech to our own Congress and to Parliament. We may have forgotten his words, and therefore give a quotation of them:

"Should Hitler's Germany and Mussolini's Italy collapse under the flail of Soviet Russia and the not inconsiderable exertions of the British and American armies in the Mediterranean and elsewhere, and should the war industries of Germany be blasted out of existence by British and American air power; should this victory be achieved before Japan is *laid low, I stand here to tell you today, as I told the Congress* of the United States in your name, every man, every ship, and every airplane in the King's service that can be moved to the Pacific will be sent and there maintained in action by the people of the British Commonwealth and Empire in priorities for as many years as are needed to make the Japanese in their turn submit or bite the dust."

One of the gratifying signs in the Far East is the hopefulness which is now sweeping over China. How China has suffered under the Japanese monsters is indescribable! If there is any nation which should share the fate of the Canaanitish nations of Bible times, that is, a complete extermination, Japan seems to be that nation. And yet we also must remember that we are Christians. We agree with many that only a disastrous visitation to the Japanese Empire is going to bring them to their knees.

In our own country things have happened which are, to use plain language, simply too bad. The hundreds of strikes have not alone delayed the much-needed war industries, costing enormous sums of money, but ultimately they will be responsible for the delayed victory and the sacrifice of thousands of lives upon different battlefields. The food condition in this country presents another aspect. Recently in Congress the following report was handed in and adopted:

"We are convinced that the chief reason for this food

crisis is the confusion and chaos resulting from the fact that a *multiplicity of agencies are attempting* to deal with food production and distribution.

"Lack of coordination, delay in formulating policies, and failure to consult men experienced in food problems appear to your committee to be important factors in bringing about the disastrous situation now confronting the country and our war effort."

And yet we have in our midst one of the most unselfish officials who has ever served his country. We refer to Ex-President Herbert Hoover. He is a specialist in his line, and since the food question has loomed up so big, Mr. Hoover has made most valuable suggestions. They have not been heeded by the Administration. What is the trouble? One word—politics. And that word presents the reason for so many other blunders in Washington.

The House made inquiry as to the vice-ridden condition of Washington. The following does not make very edifying reading:

1. The incidence of syphilis and gonorrhea among soldiers in Washington increased 147% in the last six months of 1942 and there was no improvement in the first three months of 1943.
2. The meningitis incidence for the first three months of 1943 was three times that of the corresponding period last year.
3. Germs of the "dread typhus" have been found on rats in the District of Columbia, and the "large rat population" is a "potent threat of a typhus epidemic."
4. "Very active" tuberculosis cases have been found among new Washington arrivals, particularly government employees, "who, living under crowded conditions, are potentially a menace."
5. Malaria-carrying mosquitoes are prevalent and "there is a shortage of quinine" in the city.
6. There is a danger of quickly spreading respiratory diseases, similar to World War I influenza epidemic, because of the city's crowded housing conditions.

It is a horrifying thing to have reports coming from everywhere that the terrible venereal diseases are increasing in our army camps. What a terrible seed-sowing, and what a harvest in their lives, when these young men reach middle age! Such are the conditions as we view them.

When will the war end? A question which is asked everywhere. We wish we could be as cocksure as some seem to be who think it may end this year. God can do it in His own power if it serves His all-wise purpose. And so let us trust Him, that He will accomplish through all these horrifying things, His own purposes for His own glory.

(*To be continued D. V.*)

O Blessed Lord

O blessed Lord, what hast Thou done,
How vast a ransom given?
Thyself of God the eternal Son;
The Lord of earth and Heaven.

Thy Father, in His gracious love,
Did spare Thee from His side:
And Thou didst stoop to bear above
At such a cost, Thy Bride.

Lord, while our souls in faith repose
Upon Thy precious blood,
Peace like an ever river flows,
And mercy, like a flood.

But boundless joy shall fill our hearts,
When, gazing on Thy face,
We fully see what faith imparts,
And glory crowns Thy grace.

Unseen, we love Thee; dear Thy Name
But when our eyes behold,
With joyful wonder we'll exclaim,
"The half had not been told!"

For Thou exceedest all the fame
Our ears have ever heard;
How happy we who know Thy Name,
And trust Thy faithful Word!

—*Mary Bowly.*

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David, a Type of Christ

By Philip E. Howard, Jr.*

David's name occurs more often in the Bible than that of any other person except the Lord Jesus Christ. He is first mentioned in the Book of Ruth (4:17) as the son of Jesse, and for the last time in Revelation (22:16), where the Lord Jesus linked David's name with His own when He said, "I am the root and the offspring of David, and the bright and morning star." He also has a prominent place in the genealogy of Christ (Matt. 1:1, 6, 17; Luke 3:31).

When Saul failed as king of Israel, Samuel announced his successor as "a man after His (God's) own heart" (1 Sam. 13:14), though his name was not yet revealed. Again, speaking to Saul, Samuel referred to David as "better than thou" (1 Sam. 15:28). Centuries later the Apostle Paul, invited to speak in the synagogue at Antioch of Pisidia, recalled God's choice of David as king in these words, "I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will (Acts 13:22).

David is thus honored of God in a threefold manner: through frequent reference to his name in Scripture; through his place in the ancestry of Christ; and through God's special *designation of him as a man after His own heart.* It is reasonable to suppose that he would be a fitting type of the Lord Jesus Christ, and such is the case, for in his life and work there are very many foregleams of the One altogether lovely, the chiefest among ten thousand, Who was later to be born in Bethlehem.

After God had rejected Saul, He told Samuel to go to Jesse the Beth-lehemite, from among whose sons He would provide a king. Samuel obeyed, and when the family stood before him he would have made the wrong choice had not God restrained him in these words: "Look not on his countenance,

*Our Brother Philip E. Howard, Jr. is the Editor of the *Sunday School Times*. This ms. was written at our request for use in the *Encyclopedia Prefetica* on which the Editor is working. It has been in our safe since October, 1940, and we have felt that it should be given now to the household of faith. It will appear in the encyclopedia at a later date, D. V.

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or on the height of his stature; because I have refused him: 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). It is true that David was "of a beautiful countenance, and goodly to look to," but he did not attract Samuel's attention as quickly as his older brother Eliab. Thus at the outset of David's career there is a reminder of the One of Whom Isaiah wrote: "For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him" (Isa. 53:2).

As a young man David did the humble but useful work of a shepherd. "Behold, he keepeth the sheep," said his father to Samuel. "He chose David also His servant, and took him from the sheepfolds: from following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance" (Psa. 78:70, 71). So the Lord Jesus also undoubtedly did hard work with His hands. In His home in Nazareth He was subject to His mother and Joseph (Luke 2:51), and surely He must have been more than ordinarily helpful in all the household tasks. After He had spoken in the synagogue His neighbors asked, "Is not this the carpenter's son?" (Matt. 13:55); and Mark tells us that they thought of Him only as "the carpenter" (6:3).

David was anointed as king at God's command. The Lord said to Samuel, "Arise, anoint him: for this is he" (1 Sam. 16:12). "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward" (vs. 13). At the close of his life he is spoken of as "the anointed of the God of Jacob, and the sweet psalmist of Israel" (2 Sam. 23:1). The name "Christ" means "the Anointed One, a title corresponding to the Hebrew name Messiah" (Davis Bible Dictionary). In the synagogue the Lord Jesus took the book of Isaiah, turned to what we know today as Isaiah 61:1, and applied these words to Himself: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and

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recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19; see also John 1:41; Acts 4:27; 10:38).

Saul was subject to fits of depression and anger, brought on by an evil spirit (1 Sam. 16:14; 19:9, 10). But the clouds of gloom that rested heavily upon him at such times could all be dispelled by David's skillful hand as it swept over the strings of *his* harp, and "Saul was refreshed, and was well, and the evil spirit departed from him" (1 Sam. 16:23). But there is One Who needs no harp to drive the evil from our wicked hearts. His wounded hands can touch the torn strings of a broken heart, make them whole in an instant, and bring forth the sweetest music of praise and adoration and thanksgiving.

The record of David's victory over Goliath contains many incidents that are illustrative of the experiences, the words, and the work of the Lord Jesus.

When David came to the camp of the Israelites, his eldest brother Eliab was angry and criticized him severely (1 Sam. 17:28). Christ also was misunderstood and criticized by His friends and His family. "They said, He is beside Himself" (Mark 3:21; see also vs. 31). "For neither did His brethren believe in Him" (John 7:5). "And David is the type of our Lord Jesus Christ. His father sent David on a mission to his brethren. It reminds us of Joseph who was sent to seek his lost brethren. Both are types of Him Whom the Father sent into the world. He came to the camp in lowliness and then was misunderstood and wrongly accused by his own brethren" (A. C. Gaebelein, in *The Annotated Bible*).

As David earnestly and courageously sought the opportunity to fight Goliath, he said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine" (1 Sam. 17:32). So the Lord Jesus reassured His disciples in His great closing message of comfort. "Let not your heart be troubled: ye believe in God, believe also in Me. . . . Be of good cheer; I have overcome the world" (John 14:1; 16:33).

The fact that he had killed a lion was another of the reasons David gave to show why he should be allowed

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to meet the giant (1 Sam. 17:34, 35). The Lord Jesus has overcome our "adversary the devil," who, "as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

David "chose him five smooth stones out of the brook" when he went to meet Goliath (1 Sam. 17:40). Christ quoted three texts from Deuteronomy when He was tempted by the Devil in the desert (Matt. 4:4, 7, 10).

In spite of the huge weapons of the giant, David went fearlessly to battle with him "in the Name of the Lord of hosts" (1 Sam. 17:45). Jesus was "led up of the spirit into the wilderness to be tempted of the devil" (Matt. 4:1). Each went in the strength of the Lord.

David hazarded his life for the sake of his people as he faced Goliath; and when he slew him, all Israel shared in the victory (1 Sam. 17:52). The Lord Jesus *gave* His life for His own; but, though Satan seemed to have conquered, yet he could not hold the Lord of life in the grave, and through all the centuries since the resurrection the Lord Jesus' own have shared in His triumph over sin and death.

On two occasions Saul tried to kill David with his javelin (1 Sam. 18:11; 19:10). Satan thus used Saul as a tool to attempt to destroy the one whom God had already chosen as king (1 Sam. 16:13). "This was no doubt an attempt from the side of Satan to do away with him from whose loins the promised seed, the Redeemer, was to come" (A. C. Gaebelein, in *The Annotated Bible*). So later, when God's true Messiah came to earth, Satan tried repeatedly to kill Him. Two examples of such attempts are the killing of the children of two years old and under in Bethlehem, at Herod's command (Matt 2:16) and the mob-like violence of the people in Nazareth, when they would have cast Him down headlong from the top of the hill (Luke 4:29).

David, like his Lord, was humble. He said of himself, "I am a poor man, and lightly esteemed" (1 Sam. 18:23). In His great invitation to all who are heavy laden, the Lord Jesus said, "I am meek and lowly in heart" (Matt. 11:29).

"David behaved himself more wisely than all the servants of Saul" (1 Sam 18:30). The doctors of the law in the Temple, who sat listening to the Lord Jesus, as a young boy, "were astonished at His understanding and answers";

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and he "increased in wisdom and stature, and in favour with God and man" (Luke 2:47, 52).

When Jonathan was pleading with Saul for David's life he said: "He did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?" (1 Sam. 19:5). After Judas had received the thirty pieces of silver from the chief priests, he cried out, "I have betrayed the innocent blood" (Matt. 27:4). Both Pilate and his wife were convinced that the Lord Jesus was innocent (Matt. 27:19, 24).

Although David had been anointed as king of Israel (1 Sam. 16: 13), yet he was not received by the people, and Saul still held the throne. So also the Lord Jesus "came unto His own, and His own received Him not" (John 1:11). He was the Messiah, the Anointed One and the rightful King of Israel, but the Jews rejected Him. They cried out, "His blood be on us, and on our children" (Matt. 27:25), and they crucified Him. To this day Israel is without a King, and is suffering the terrible fulfillment of the curse which they put upon themselves.

David, the rejected king had to flee for his life, because of Saul's anger, and he hid in the cave of Adullam. "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him" (1 Sam. 22:2). Here is another reminder of the grace of the Lord Jesus Christ, for today, while He is still rejected by Israel and the nations of the world, there is nevertheless a multitude who have "gathered themselves unto Him," because He alone can relieve their distress and pay their great burden of debt toward God.

Concerning the scene in the cave of Adullam, Dr. A. C. Gaebelein, in *The Annotated Bible* (p. 173), writes as follows: "It was a blessed scene foreshadowing Him to Whom all can gather who are in distress, who feel their debt, their sinfulness, their sorrow and their need. And a greater One than David is here. Our Lord rejected, but owned by those who acknowledge their need, has power to meet it all in the riches of His grace. They with their captain, the Lord's

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anointed, were 'outside of the camp.' Such a place there is today for all who know Him, Who is rejected of men and so much dishonored in that which claims and bears His Name. 'Let us go forth therefore unto Him without the camp, bearing His reproach' (Heb. 13:13)."

David "became a captain over them" (1 Sam. 22:2); and Christ is the Captain of our Salvation (Heb. 2:10). David was called faithful (1 Sam. 22:14); so also Christ is faithful "as a son over His own house; Whose house are we" (Heb. 3:5, 6). To Abiathar David said, "Abide thou with me, fear not" (1 Sam. 22:23). To His disciples the Lord Jesus said, "Let not your heart be troubled, neither let it be afraid . . . Abide in Me" (John 14:27; 15:4).

There is one great contrast between David and Christ in *their rejection. Though Saul sought David every day*, yet "God delivered him not into his hand" (1 Sam. 23:14). But the Lord Jesus, "being delivered by the determinate counsel and foreknowledge of God," was taken and crucified (Acts 2:23). God did *not* spare Him, "but delivered Him up for us all" (Rom. 8:32).

Abigail said to David, prophetically, "The soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall He sling out, as out of the middle of a sling" (1 Sam. 23:29). Christ, "after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool" (Heb. 10:12, 13).

David was finally received and anointed as king, first by Judah (2 Sam. 2:4), over whom he reigned seven and a half years (5:5); and then by Israel (5:3), over whom he reigned thirty-three years (5:5). Though the Lord Jesus is still rejected by the world, yet the day is coming when He will return as King to rule over the whole earth (Isa. 11:10-12; Jer. 23:5-8; Zech. 12:10; Phil. 2:9-11). As David began his reign *at the age of thirty years* (2 Sam. 5:4), *so Christ* entered upon His public ministry on earth when He was "about thirty years of age" (Luke 3:23).

"There was long war between the house of Saul and the house of David" (3:1). Since the Garden of Eden there has been enmity between Christ and Satan (Gen. 3:15), which

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will finally cease only when Satan is cast into the lake of fire (Rev. 20:10).

When Abner was urging the elders of Israel to make David their king, he said to them: "For the Lord hath spoken of David, saying, By the hand of My servant David I will save My people Israel out of the hand of the Philistines" (2 Sam. 3:18). And today, when hordes of new enemies have arisen against the Jews, Christ is their only hope, and He will one day deliver them (Isa. 45:17; Acts 26:6, 7; 28:20).

The Israelites, desiring to make David king, said to him, "Behold, we are thy bone and thy flesh" (2 Sam. 5:1). Paul, speaking of Christ and His Church, wrote, "We are members of His body, of His flesh, and of His bones" (Ephes. 5:30).

Probably the most important part of the story of David is found in 2 Samuel 7:8–16, where God's covenant with David is set forth. This is one of the numerous passages where the typical teaching, in which David is seen as a type of Christ, merges with the prophetical teaching, which points forward to "great David's greater Son," the Lord Jesus Christ. Indeed, there are some passages, which will be cited later, where it is hard to distinguish, at a first reading, between those words which apply to David and those which apply to Christ. Dr. Scofield, with his customary clearness, analyzes this covenant in the following footnote in his Reference Bible at this point: "The Davidic Covenant (2 Sam. 7:8-17). This covenant, upon which the glorious kingdom of Christ 'of the seed of David according to the flesh' is to be founded, secures:

(1) A Davidic 'house'; i.e. posterity, family.
(2) A 'throne'; i.e. royal authority.
(3) A kingdom; i.e. sphere of rule.
(4) In perpetuity; 'for ever.'
(5) And this fourfold covenant has but one condition: disobedience in the Davidic family is to be visited with chastisement, but *not* to the abrogation of the covenant (2 Sam. 7:15; Psa. 89: 20-37; Isa. 24:5; 54:3). The chastisement fell; first in the division of the kingdom under Rehoboam, and, finally, in the captivities (2 Kings 25:1-7). Since that time but one King of the Davidic family has been

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crowned at Jerusalem and He was crowned with thorns. But the Davidic Covenant confirmed to David by the oath of Jehovah, and renewed to Mary by the angel Gabriel, is immutable (Psa. 89:30-37), and the Lord God will yet give to that thorn-crowned One 'the throne of His father David' (Luke 1:31-33; Acts 2:29-32; 15:14-17)."

In addition to the important terms of the covenant, it is interesting to note the similarity of certain phrases in it to words spoken much later concerning the Lord Jesus. To David, God said: "I have made thee a great name . . . I will stablish the throne of his kingdom for ever. . . . I will be his father"; and "I will build thee an house" (2 Sam. 7:27). Of Christ, it is written: "God also hath highly exalted Him, and given Him a Name which is above every name" (Phil. 2:9); "God shall give unto Him the throne of His father David" (Luke 1:32); "I will be to Him a Father" (Heb. 1:5); "Christ as a son over His own house; Whose house are we" (Heb. 3:6).

The story of David and Mephibosheth gives us a beautiful picture of salvation by grace. The king asked whether there was anyone left of Saul's family to whom he might show kindness for Jonathan's sake (2 Sam. 9:1). Then he learned of Mephibosheth, who was lame and who lived in Lo-debar, the place of "no pasture" (9:3, 4). David sent for him, brought him to his own house, and encouraged him with these words: "Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually" (vs. 7). Later he added, "He shall eat at my table, as one of the king's sons" (vs. 11).

We, too, were lame and helpless, but God sent His own Son to bring us to Himself (Rom. 5:8). As David desired to help Mephibosheth for Jonathan's sake, so, we read, "God for Christ's sake hath forgiven you" (Ephes. 4:32). "Fear not" is a characteristic word of the Gospel (Matt. 10:31; Luke 12:7, 32). Through faith in Christ we become sons of God (John 1:12), and we are brought from the barren fields of sin to the King's own land, where we may "go in and out and find pasture" (John 10:9). And He does still more for us, for He brings us to His own table, and feeds us con-

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tinually with the Bread and the Water of Life (John 6:51; 4:14; 7:37, 38).

From this point on in the biography of David there are numerous phrases or texts that remind us of his likeness to the Lord Jesus Christ. As the passages in Samuel, Kings, and Chronicles are compared with New Testament texts it becomes still more evident that he was a fitting type of the Messiah Whom the Jews would not receive, the Saviour of all who believe, and the coming King Who will one day rule this world with absolute authority.

David mourned for Absalom, his rebellious son (2 Sam. 13:37). Christ wept over the city of Jerusalem, which would not have Him (Luke 19:41-44). Both wept on Mount Olivet (2 Sam. 15:30; Luke 19:37).

Shimei, a member of the house of Saul, cursed David and reviled him as "thou man of Belial" (2 Sam. 16:7). The Pharisees accused Christ of casting out demons "by Beelzebub the prince of the demons" (Matt. 12:24). When David was cursed by Shimei, Abishai, one of his mighty men (2 Sam. 23:18), asked David's permission to "go over . . . and take off his head" (2 Sam. 16:9). But David would not allow it, and in this he acted as the Lord Jesus did centuries later when He refused to let James and John call down fire from Heaven on the Samaritans (Luke 9:54-56), and when He healed the servant whose ear Peter had cut off (Luke 22:51).

One of the most touching laments in the Bible is the cry wrung from the heart of David when he heard the news of Absalom's death. "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2 Sam. 18:33). He would gladly have died for his rebellious son, but he could not. Yet God's own Son, the Lord Jesus Christ, gave His life for us who were rebels, guilty of a greater sin than Absalom's (Rom. 5:6, 8).

When Absalom was gone the people wanted David back again, and they said to each other, "Now therefore why speak ye not a word of bringing the king back?" (2 Sam. 19:10.) How many ministers of the Gospel have been guilty of the same silence, saying nothing of the return of the King?

As David thought of his return, he sent a message to the

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elders of the house of Judah saying, "Ye are my brethren, ye are my bones and my flesh" (2 Sam. 19:12). Writing to the Church concerning its relationship to Christ, the Apostle Paul said, "We are members of His body, of His flesh, and of His bones" (Ephes. 5:30).

Finally the day came when David again took the throne as king over Judah and Israel (2 Sam. 19:15-22). And the Lord Jesus Christ will one day return to reign in power and righteousness over the nations of this world which have so long rejected Him (Matt. 24:27-30; Rev. 20:4).

After David had nearly lost his life in a battle with the Philistines, his men said to him, "Thou shalt go no more out with us to battle, that thou quench not the light of Israel" (2 Sam. 21:17). All their hopes were centered in him and their words to him are a reminder of the One Who is the Light of the world, and Who promises to the one who follows Him that he "shall not walk in darkness, but shall have the light of life" (John 8:12).

There are many parallels between the twenty-second chapter of 2 Samuel, which is David's song of deliverance, and New Testament passages concerning Christ. Briefly, these may be noted as follows:

"I called . . . and cried" (vs. 7). "He . . . offered up prayers . . . with strong crying" (Heb. 5:7).

"The earth shook and trembled" (vs. 8). "The earth did quake, and the rocks rent" (Matt. 27:51).

"Darkness was under his feet" (vs. 10). "There was darkness over all the land" (Matt. 27:45).

"He brought me forth also" (vs. 20). "Whom God hath raised up" (Acts 2:24).

"I have kept the ways of the Lord" (vs. 22). "I do always those things that please Him" (John 8:29).

"Thou hast kept me to be the head of the heathen" (vs. 44). "I shall give Thee the heathen" (Psa. 2:8).

"Strangers shall submit themselves unto me" (vs. 45). "Thou shalt call a nation that Thou knowest not" (Isa. 55:5; Ephes. 2:11-13).

"Thou also hast lifted me up on high above them that rose up against me" (vs. 49). "Christ sitteth on the right hand of God" (Col. 3:1).

David is called "the anointed of the God of Jacob" (2 Sam. 23:1). In one of the prayer meetings of the Early Church the Christians spoke of "Thy holy child Jesus, *Whom Thou hast anointed*" (*Acts 4:27*).

"The Spirit of the Lord spake by me," wrote David (2 Sam. 23:2). "The word which ye hear is not Mine, but the *Father's*," said Christ (John 14:24).

Shortly before his death David charged his son Solomon, to be strong and to keep the law of God (1 Kings 2:1-9). Just before He went to the Cross the Lord Jesus gave to His disciples that glorious farewell message of grace and truth, speaking of the mansions above, the Comforter Whom He would send, and the Vine and the branches (John 14 to 16).

David was more than a great and good king and an Old Testament type of the Lord Jesus Christ. His death is recorded simply and briefly in two passages. "So David slept with his fathers, and was buried in the city of David" (1 King 2:10). "And he died in a good old age, full of days, riches, and honour" (1 Chron. 29:28). If David were like many other kings in Israel his name would not appear again in the Bible. But such is not the case, and in order to understand God's purposes concerning him we must go back to the covenant recorded in 2 Samuel 7:8-16, and trace through other passages of Scripture the remarkable prophecies relating to his throne.

Three times in the covenant God promises that David's *throne will be forever*. "I will set up thy seed after thee . . . and I will establish the throne of his kingdom for ever. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." Solomon was the son who immediately succeeded David as king, but these words do not find their fulfillment in him. They look forward to Christ, for this covenant is the beginning of the line of prophecy foretelling the future glory of His throne.

The covenant is mentioned again in the Psalm: "I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish for ever, and build up thy throne to all generations. . . . Once have I sworn by My holiness that I will not lie unto David. His seed shall

endure for ever, and his throne as the sun before Me" (89:3, 4, 35, 36). "The Lord hath sworn in truth unto David. . . . Of the fruit of thy body will I set upon thy throne. If thy children will keep My covenant and My testimony that I shall teach them, their children shall also sit upon the throne for evermore" (132:11, 12). In a note on Psalm 2:6 Dr. Scofield gives a list of Messianic Psalms, adding, "It is not questioned that many other Psalms also refer to Christ." Here is his list: Psalms 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 102, 110, 118.

The great passage in Isaiah, giving the five names of the Lord Jesus Christ, also speaks of David's throne. "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth and even for ever" (Isa. 9:6, 7). At this point Dr. Scofield has the following note: "The 'throne of David' is a phrase as definite, historically, as 'throne of the Caesars,' and as little admits of spiritualizing". It is referred to less directly in a later chapter: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. . . . And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious" (Isa. 11:1, 10).

Four other prophets also add their testimony to the eternal character of the covenant that God made with David. "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel. . . . If My covenant be not with day and night, and if I have not appointed the ordinances of Heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. 33:17, 23, 26). "And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it" (Ezek. 34:23, 24). "And they shall

dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children *for ever: and My servant David shall be their prince for ever*" (*Ezek. 37:25*). "In that day will I raise up the tabernacle of David that is fallen . . . and I will build it as in the days of old" (Amos 9:11). "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them" (Zech. 12:8).

At the dawn of the new dispensation David's name was linked with th- of the One Who was to come first in humiliation, and Who *will yet come to reign*. The angel Gabriel said to Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke 1:31-33).

It is significant that when the Apostle James stood before the Church council *in Jerusalem*, and summed up God's purposes for *this* present age, he referred to Old Testament prophecies concerning David. That was a momentous occasion, for among the apostles and elders who came together were Paul and Barnabas, who had just returned from their first missionary journey, during which God had wrought wonders through them among the Gentiles (Acts 15:12); and Peter, whom God had chosen to give the Gospel to the Gentiles who met in Cornelius' home (Acts 10: 15:7). These leaders of the early Church had met to discuss, under the guidance of the Holy Spirit, just what their message and aims should be, and then it was that James said: "Simeon [that is, Peter] 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

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might seek after the Lord, and all the Gentiles, upon whom My Name is called, saith the Lord, Who doeth all these things" (Acts 15:14-17).

Dr. Scofield says of this passage: "Dispensationally this is the most important passage in the New Testament. It gives the divine purpose for this age, and for the beginning of the next. (1) The taking out from among the Gentiles of a people for His name, the distinctive work of the present, or church-age. The church is the *ecclesia*—the 'called-out assembly.' Precisely this has been in progress since Pentecost. The Gospel has never anywhere converted all, but everywhere has called out *some*. (2) 'After this [viz. the outcalling] I will return.' James quotes from Amos 9:11, 12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfilment of the Davidic Covenant (e.g. Isa. 11:1, 10-12; Jer. 23:5-8). (3) 'And will build again the tabernacle of David,' i.e. re-establish the Davidic rule over Israel (2 Sam. 7:8-17; Luke 1:31-33). (4) 'That the residue of men [Israelites] may seek after the Lord' (cf. Zech. 12:7, 8; 13:1, 2). (5) 'And all the Gentiles,' etc. (cf. Micah 4:2; Zech. 8:21, 22). This is also the order of Romans 11:24-27."

Thus God, through His servant James, reminds the early Church, at the outset of this present age of grace, that the time will come when His promises concerning the throne of David will be fulfilled. God's grace and mercy are manifested in a wonderful way in these promises. In that gracious invitation to "every one that thirsteth" to "come, buy wine and milk without money and without price," the Lord says, "Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55:1-3).

As Peter proclaimed the resurrection in his great sermon at Pentecost, he quoted promises made to David and showed that they had their glorious fulfillment in Christ. He declared that "David was both *dead and buried*," but that he "*spake* of the resurrection of Christ"; and that David himself said, "The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool" (Acts 2:29, 31, 34, 35).

When Paul preached in the synagogue at Antioch in

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Pisidia, be referred to "the sure mercies of David." He admitted that David had died and had been buried long since, but he also pointed his hearers to the Lord Jesus Christ, showing that He had risen from the dead, and "that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 34-39).

Chaos reigns in the world today, but "the Scripture cannot be broken" (John 10:35), and "He is faithful that promised" (Heb. 10:23). "We see not yet all things put under Him" (Heb. 2:9), but the day is surely coming, and may not be far distant, when the Lord Jesus Christ will return, first to take His Church to be with Himself (1 Thess. 4:16-18); then to take the throne of David and to establish His righteous reign of a thousand years (Rev. 20:4, 6). Then "out of Zion shall go forth the law, and the word of the Lord out of Jerusalem" (Isa. 2:3). "And it shall be in that day, that living waters shall go out from Jerusalem . . . and the Lord shall be king over all the earth: in that day shall there be one Lord, and His Name one" (Zech. 14:8, 9).

"What communications are these that ye have one with another, as ye walk?" (Luke 24:17).

These words represent all we understand by tender yearnings. There are things in our lives that terminate; it is a universal human experience. Things come to an end and it produces unutterable sadness.

"He is not here." These are the saddest words on earth. Think what such words meant to mothers who have lost their sons in war, to wives who have lost their husbands. Yet in *this* connection they are extraordinarily joyful words—"He is not here, for He is risen." He is not here, in the *ordinary sense of the word—not merely as One Who can* sympathize with sorrow: He *is* here—but as the Risen Lord! If we pour out sympathy upon one who is bereaved, all we do is to make that one more submissive to his grief. The unique thing about Jesus is that He comes to sorrowing men as a complete Saviour from all sorrow.

—*Oswald Chambers, "The Place of Help."*

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Current Events
In the Light of the Bible

By E. Schuyler English

Growing Apostasy. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith . . . speaking lies in hypocrisy" (1 Tim. 4:1, 2). "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them" (2 Pet. 2:1). "Beloved, . . . it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 3, 4).

It appears increasingly evident that apostasy is creeping into the great denominations in a relentless way. Some have already become apostate, officially; others are leaning in that direction. We must call attention here to one of America's largest denominations—the Presbyterian Church in the U. S. A., which has elected as its Moderator for the ensuing year a polished, affable, and popular gentleman, who is, nevertheless, a modernist, namely, Dr. Henry Sloane Coffin, President of the modernist Union Theological Seminary. To be chosen Moderator of the General Assembly of the Presbyterian Church is to receive the highest honor that the denomination can give. The articles of faith of the Presbyterian Church in the U. S. A. are thoroughly orthodox, and there are still many ministers and members of the denomination who are sound in the faith. But they must be in the minority, else how could its delegates elect a man who, if not Unitarian in practice, appears to be Unitarian in faith? Many a staunch believer in Christ, still identified with this denomination, must be hanging his head in shame at this choice of leadership. But look you!—see how few offices in your denomination are occupied by evangelicals. Apostasy

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creeps in unawares, but we need not be unaware of its presence. We are in the latter times when many are departing from the faith and false teachers abound, a time of apostasy which appears to be the prelude to *the* apostasy foreknown and foretold in the Word of God. "Beloved, . . . it is needful . . . (to) exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Contending for the faith means that you be separated *from* unbelievers. What *fellowship* hath *righteousness* with unrighteousness? (2 Cor. 6:14-18).

And Lawlessness. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, without natural affection, truebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, *heady, highminded*, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof" (2 Tim. 3:1-4).

Increasing lawlessness, including many of the characteristics enumerated above, is evident everywhere, and *especially* in our own land. Strikes, race riots, "mugging," "black-marketing," graft, immorality, and crimes of all kinds abound. J. Edgar Hoover, Chief of the Federal Bureau of Investigation, *has gone into print in the matter of youthful* delinquency. The figures which he has presented are shocking. Here are a few examples, showing the rise in lawlessness in the last twelve months. Among boys under twenty, there was a 17 per cent increase in arrests for assault, 26 per cent more arrests for disorderly conduct, 30 per cent more for drunkenness, and 10 per cent more for rape. For girls of the same age group the figures are even more startling: 39 per cent more for drunkenness, 64 per cent increase in arrests for prostitution, 69 per cent more for disorderly conduct, and 124 per cent more for vagrancy. And these figures are in respect only to those apprehended, that is, for advanced cases! Mr. Hoover speaks of this age group as a "lost generation."

What a challenge this is to Christian men and women to make Christ known! Those who know Him in a real way will not be found among such wholesale numbers of evil doers, except in rare instances. For the Lord Jesus Christ not only

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saves the soul, but He empowers the life—and He satisfies. The Christian need not go out to seek some new thrill, which at its best is only froth; for he has the real thing: peace and joy that the world does not know.

Would that we might be used to pluck out some brands from the burning through the message of the sacrifice of Christ for sin. As the age goes on toward the end of its course we may expect to see such lawlessness as described above. But out of this "lost generation" it is to be prayed for that a remnant, a "saved generation," may be won to the Lord Jesus Christ.

Pollyanna in the Pulpit. One of the Sunday morning "features" of the National Broadcasting Company is the "National Radio Pulpit," of which Dr. Ralph W. Sockman is the minister. In a form letter sent out not long ago (and mailed to us by a friend) Dr. Sockman states: "Behind all my radio plans and hopes for the future is an invincible faith that the Christian message of peace on earth and good will among men is an attainable ideal; that there is, in the human race, enough wisdom to establish peace on earth and enough justice to make it a permanent peace."

Now we do not read any such thing in our Bibles, but to the contrary, that while men may say, "Peace and safety," there will be no peace until the Prince of Peace comes. Rather than there being in the human race "enough wisdom to establish *peace on earth*," we find that *in this* "*most* advanced civilization of all history," the age in which we are living, there are the greatest conflict the world has ever known, the most fearful instruments of death that man's wisdom has been able to devise, the greatest crime waves and immorality on a world-wide scale that history has ever seen, and that these things are most evident in the lands which call themselves "Christian." These things are the result of man's *wisdom and justice*. We are reminded of a sentence from Victor Hugo, in describing a freshly constructed guillotine: "One would have known the thing must have been constructed by man, it was so ugly and evil looking."

As long as preachers proclaim the "Pollyanna" principle of peace on earth and good will among men through man's

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wisdom and justice they are beclouding the issue. As to man's wisdom it is written: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? . . . Hath not God made foolish the wisdom of this world?" (1 Cor. 1:19, 20.) It is the preaching of the Cross that is the wisdom of God and the power of God, His power unto salvation to every one that believeth (1 Cor. 1:18; Rom. 1:16). Christ came not to *bring peace, but a sword. But He is coming again to reign;* then, by His power, there will be peace on earth and good will toward men. There can never be that in a Christ-rejecting world, and such is the world in which we live.

General MacArthur and His Bible. Because of the pious tenor of some of the Australian utterances of General Douglas MacArthur, *Newsweek*, suspecting that he might be simply "striving for effect" among a people who have many Christian leaders, asked its Australian correspondent for an analysis of the man. Among the statements received from this correspondent and which speak of the sincerity of the Commander-in-Chief respecting his religious convictions was this: "Although it has hitherto been unpublished, this (his strong convictions about God and prayer) is no new development in General MacArthur's life. His faith is life-long, as is his avowed habit of reading a chapter of the Bible every night, no matter how tough his day has been.

"He has encouraged the local branch of the British and Foreign Bible Society in its distribution of Bibles to the troops. . . . He hopes young Arthur (his son) will follow in his footsteps and will remember him not as going into battle but leading the family prayer."

While we do not agree doctrinally with some of General MacArthur's statements whith we have read from time to time, we thank God that our troops have a leader who acknowledges his dependence upon Him, and who honors and reads His Word.

Another Chiang Embraces Christianity. Captain Chiang Wei-kuo, second son of China's Generalissimo and the escort of Wendell Willkie in the latter's China visit, is reported to

have become a Christian, and to have been baptised by Methodist Bishop Chen. As we have mentioned on more than one occasion, there are many active Christians in the government and leadership of the Chinese Republic, perhaps more than in any other country.

More About Religion in Russia. What is the real truth about the U. S. S. R.'s attitude in regard to religion? Has the Soviet Government tempered its former animosity toward Christianity and religious liberty, as has often been reported? In June the answer was given by the President of the U. S. S. R., Mikhail Kalinin, in an article in *The Agitators' Guidebook*, an organ of Moscow's Communist Party. Said President Kalinin: "We are often told that among our soldiers, especially those of older age, there are believers who wear crosses and recite prayers, whom the younger people ridicule.

"We must remember that we do not persecute anyone for religion. *We believe that religion is a misguiding institution and struggle against it by education.* (Italics ours.)

"But since religion still grips considerable sections of the population . . . we cannot combat it by ridicule. Of course, if some young people find it amusing, that is not so terrible. But we must not allow it to develop into mockery."

And in Germany. Adolf Hitler has known from the very beginning that one of the forces which had to be suppressed in Germany if Nazi neopaganism and its doctrine of oppression was to be ultimately successful is Christianity. From an unusually reliable Scandinavian source comes word that the Christian front is being strengthened of late in spite of intense *Gestapo* spying. Led by Lutheran Bishop Theophil Wurm of Wurttemberg, Christians are protesting loudly the persecution of the Jews, and are backing up their protests by actions. Christian "secret-service" warns the Jews of anti-Semitic threats of action, and from time to time large numbers of Jews have been smuggled out of Germany three steps ahead of the pogroms.

In spite of the drafting of many pastors, religious education is keeping pace and young men are being secretly trained to carry on in the ministry of the Gospel. It is said that now

not a few members of Hitler's Youth Movement insist upon being allowed to attend church on Sundays. The blood of the martyrs has always been the seed of the Church. The Christian faith cannot be stamped out, but the Lord will have His witnesses, come what may. So the very oppression under the Nazi regime is the cause of growing interest in our most holy faith.

The Roman Church Stretches Out Its Hand. The Roman Catholic Church has always been politically ambitious. And today we see it reaching out its hand in that direction with overtures for "Christian representation" at the peace table at war's end. The "Christian representation" sought for is, of course, that the Pope, or his emissary, shall "sit in" on post-war negotiations. The request took on concrete form in June with the announcement by "the Most Reverend" Samuel A. Stritch, Archbishop of Chicago, of the publication of a 900-page anthology containing the peace pronouncements of the last five popes. The editor of this volume is the Rev. Harry C. Koenig, Librarian at St. Mary of the Lake Seminary, Mundelein, Illinois, who declares the aim of the book to be an open demand for Roman Catholic representation and an authoritative voice in any peace settlement. He affirms that the accumulated wisdom over a sixty-five-year period of Popes *Leo XIII*, *Pius X*, *Benedict XV*, *Pius XI* and Pius XII is indispensable for lasting peace, and that without it we shall only see another Versailles Treaty, which, "with all its shortsighted ineptness, can be laid squarely at the doorstep of self-sufficient secular statesmanship."

If the Pope could have a voice in post-war settlement, he would be hailed as the peace-maker. In fact, some would give him the misnomer, "Prince of Peace," which belongs to our Lord Who needs no help from the Pope to establish righteousness and justice. But the consequent prestige that the Roman Church would receive would enlarge its influence and its coffers, and this is what Rome wants, of course. The peace table is the place for political leaders (and God grant that some of them shall be earnest Christians), but it is the Church's duty to make Christ known and not its place to dabble in international politics.

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When Earth Kisses Heaven

By Herbert Lockyer*

"Prayer," said an old Jewish mystic, "is the moment when Heaven and Earth kiss each other." Let us then, seek to understand the true nature of this mystic communion that *all of us are privileged to partake of. The practice of prayer* is indeed one of the highest privileges of our Christian life. Often we sing, "What a privilege to carry everything to God in prayer." But do we endeavor to understand all that is involved in what Robert Burns, the Scottish poet, called "A correspondence fixed with Heaven"?

It is readily admitted that there are many problems in connection with such a theme, too vast for us to consider presently. All that we are endeavoring to do is to state simply one or two aspects of prayer that we must observe if we are to pray effectually.

The Provision of Prayer

The Scriptures abound with evidences of the fact and provision of Prayer. God has condescended to open up a way *into His immediate presence for all who care to avail* themselves of such access. Everywhere we are enjoined to seek, ask, and pray. Alas, however, we are slow to take advantage of this proffered privilege! Jesus never taught His disciples how to preach—but only how to pray. And, truly, it is of greater importance to know how to speak to God than to men. The Bible, as we shall later see, reveals prayer as a refuge in all circumstances. We can pray for all things, whether they concern our bodies, homes, businesses, services, weather, friends or foes.

The question, "Does God answer prayer?" is one of perennial interest. For Bible proof that He does we have only to bear in mind what a searcher has discovered, namely, that out of 667 instances of prayer for specific things, there are 454 answers to such prayer traceable in the Bible. From

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our own experience, we could confirm the Scriptures' conclusive evidence of answered prayer.

The Privilege of Prayer

A full recognition of the privilege of approach to God will save us from all irreverence and unpreparedness as we enter the presence of the most High God. Social barriers keep us from conversing with the noble of the land. Ere Esther could speak to King Ahasuerus she had to wait for the waving of the golden scepter in her direction. How different with ourselves! We have not to wait upon any whim or movement of God nor for the offices of any human intermediary priest. At all times and anywhere His ear is open to our cry. And mere worms of the dust though we be, we yet have the right to enter the holiest of all.

It is necessary at this point to stress the difference between "saying prayers" and "praying." A parrot can be taught to say a prayer—and many prayers are parrotty. Some there are who have repeated the same old prayer for years. But this is not participation in the inestimable privilege of prayer. If we are to prey in such a way as to gain an audience with the King, we must pray with all prayer and supplication in the Spirit.

The Principle of Prayer

Radio is indeed a wonderful discovery, but in order to listen to what others are saying or singing, we must know how to tune in on the dial. Perhaps we are ineffective in our prayer life, simply because of our failure to "tune in" to God aright. What, then, are the principles making prayer operative?

1. *Prayer must be presented in the Name of the Lord Jesus Christ.* "Ask . . . . in My Name." Prayer must be offered "for Christ's sake." This means to say that behind the Name we have the nature and merits of Christ as the basis of our approach to God.

2. *Prayer must be prompted by the Holy Spirit.* As the Spirit of prayer and supplications He is able to guide us aright in our petition. "We know not how to pray as we ought; but the Spirit Himself maketh intercession for us."

It is the Holy Spirit, Who, knowing the mind of God, can help us to fashion our intercessions accordingly.

3. *Prayer must be paired with Faith.* Whatsoever we ask in prayer, believing, we receive. To pray, and not to believe that God will hear and answer according to His will, is simply to talk into air. Coming to God, we must believe that He is, and that He is the Rewarder of all who diligently seek Him. And faith in a prayer-hearing God ever makes a prayer-loving Christian.

4. *Prayer must ascend out of a pure heart.* Prayer and purity are partners. "If we regard iniquity in our hearts the Lord will not hear us."

It is as we live that we pray;
It is the life that prays.

It is not what we try to be when we are praying, but what we are when not praying, that gives power to our prayer-life. Inconsistency of any kind can block the answer to our petitions. Some there are who are indifferent regarding the claims of God upon their lives, yet run to Him in an emergency. To them God is a make-shift in a time of crisis.

5. *Prayer must be pleasing to the Divine mind.* We have scores of unanswered prayers to our credit because we did not ask according to God's will—and yet it is clear enough that He has only promised to help and hear us as we pray along the line of His good and acceptable and perfect will. Often our prayers are only the projections of our own wills and wishes. And to such God can do nothing but turn a deaf ear.

Power of Prayer

Both the Bible and history expound the glorious possibilities of Spirit-inspired prayer. There is no limit to what God is able to do in response to those who know how to storm Heaven.

More things are wrought by prayer
Than this world dreams of.

Prayer has helped to shape the history of the earth. By prayer we touch the Hand that moves the world. With the exercise of prayer we link ourselves on to the Creator of the ends of the earth. The thrilling stories of Abraham, Moses,

Elijah; of Hudson Taylor and George Muller, testify to the lengths God will go to when men are prepared to lay hold of Him and refuse to let Him go until He blesses.

1. *Prayer avails for needs of the body.* Bible prayers encourage us to pray for the sick, and over our own health, food and raiment.

2. *Prayer covers the cares of the home.* Are we cultivating the habit of committing all the trials and troubles of our homes to the Lord? Prayer can straighten out many problems.

3. *Prayer enables us to face business responsibilities.* Many business people would have easier minds if only they could pray more and worry less over their work.

4. *Prayer is necessary to effective Christian service.* No matter what our sphere may be, if seeking to witness for the Lord in His vineyard, our lives can only tell for Him as we tarry long within the unseen.

5. *Prayer is able to remove hindrances.* To focus prayer on all hostile influences is to build one of the mightiest weapons against the enemy, who is responsible for all hostility to the truth and a spiritual witness.

6. *Prayer can change persons, as well as things.* Difficulties and difficult people have a way of being changed as we pray. If circumstances around us seem to be beyond our control, let us calmly wait upon God, Who is able to and does cause the most untoward things to work together for our good.

If it be true that—

Satan trembles when he sees
The weakest saint upon his knees.

—then let us determine to have Spirit-inspired prayer lives. Knowing the power of prayer, the devil strives to weaken and destroy our effort to wait upon the Lord.

Satan chuckles when he sees,
The Christian sleeping on his knees.

Beloved, let us be named among the prayer-warriors, who on their knees have subdued kingdoms. Let us pray for our own sanctity of heart, for the revival of the Church, for the conviction of sin among the lost, for a mighty ingathering of sinners. And as war drums continue to beat, let us pray for

our Rulers, for our Generals, for our Fighting Forces, for our Chaplains, for our Doctors, for the Bereaved, for Prisoners of war, for all those in suspense, and for ourselves that all necessary faith, courage and hope may be ours as we linger amid the shadows.

Pray, always pray; the Holy Spirit pleads
Within thee all thy daily, hourly needs.

Pray, always pray; beneath sin's heaviest load,
Prayer sees the blood from Jesus' side that flowed.

Pray, always pray; though weary, faint and lone;
Prayer nestles by the Father's sheltering throne.

Pray, always pray; amid the world's turmoil,
Prayer keeps the heart at rest, and nerves for toil.

Pray, always pray; if joys that pathway throng,
Prayer strikes the harp, and sings the angels' song.

Pray, always pray; if loved ones pass the veil,
Prayer drinks with them of springs that cannot fail.

All earthly things with earth shall fade away;
Prayer grasps eternity; pray, always pray.

Most Christian lives are, so far as human *eye* can see, barren and unfruitful. May it not well be largely because we are saying within ourselves that if only we had more time or money, or capacity, or gift, we would do great things for God, while God is only asking that what we have shall be *brought to Him to multiply?*

A man once told Mr. Moody that he was asking God for money to care for five thousand orphans; and Mr. Moody said: "Friend, begin with one; you could take care of one, could you not? Well, find that one, and turn your home into an orphanage." Mr. Moody began the great Northfield Seminary in his own home, a plain New England farm house.

It is the old story of Moses protesting his lack of eloquence while all the time he held in his hand the old shepherd's crook which, cast down before God and then taken up again at God's command, became that "rod of God" with which Israel was delivered.

—*C. I. Scofield, "Things New and Old."*

Studies in the Gospel According to Mark

By E. Schuyler English

Chapter X (Verses 13-27)

"And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them" (Mark 10:13-16).

That there were some unlike the Pharisees, not so educated perhaps, but not inimical to the Lord Jesus, is evident, here as elsewhere. For at the conclusion of the discussion regarding divorce, "they (parents, undoubtedly, and in most cases mothers or older sisters) brought young children to Him, that He should touch them." The demeanor of our Lord must have been such as to encourage this desire for His blessing. And there must have been real faith in His Person, as One Whose benediction would have some value in God's sight; for the laying of hands upon a favored child or upon that which was offered in sacrifice to God was ancient custom (Gen. 48:14; Lev. 1:1-4).

Now our Lord's disciples rebuked those that brought these children for His blessing. In their judgment He was far too important, and too busy with weightier matters, to be tired by such requests. Their act was meant to be considerate of His ministry and strength, but it was displeasing to the Lord. He rebuked them. This reproof has in it a rebuke for many of us who are the Lord's, especially those engaged in what is termed "full time Christian service." We become so busy, at times, that we fail to heed the heart-need of those who would hear a word of comfort or encouragement from us. We do not take an interest in their children, or in matters which are of the greatest importance to them, and thus many of our public words and works are lost sight of or derogated.

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It appears that our warm words are the expressions of cold hearts. We have already seen that on another occasion our Lord took a child in His arms to illustrate that the humblest service, done in His Name, is acceptable and well pleasing to God (9:33-37).* And in the instance before us the perfect Example of all that a servant of God should be, the Servant-Son Himself, demonstrated that He practiced what He preached.

"Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God." The word translated *little children* is the same as is rendered *young children* in the preceding verse. It means, simply, *children*, and embraces all within that sphere, from the smallest infants up to the age when it may be said that they are no longer children, but little men and women. "Permit them all to come to Me," our Lord said. "Forbid them not: for of such is the Kingdom of God."

The Kingdom of God, as we have previously determined, † is composed of all those who voluntarily acknowledge the Lord Jesus Christ as the Son of God, the rightful King of kings and Lord of lords. It is an invisible kingdom, and its subjects are Old and New Testament saints now in the glory, believers in Christ who are now living on earth, and even the angels of God. This Kingdom is made up of such as those who were brought to our Lord on this occasion. This has been interpreted variously. Some suggest that our Lord was indicating that so many children die in infancy and before the age of accountability, that the Kingdom is composed of children in the majority. Others hold that the Lord Jesus here indicated that the Kingdom belongs to little children; that is, that all little children everywhere come within this reference. Now it is true that children who die before they reach the age of accountability, that is, in infancy, though born in sin are saved by the blood that was shed on the Cross of Christ. It is also true that children as a whole are far more receptive to the Gospel than adults, and that even after they come to the age where they are able to receive or reject Christ the majority will hear gladly, and heed, if the

*May, 1943, issue, page 763 ff.
†See comments on Mark 4:11 (*Our Hope*, August 1940, page 102).

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way of salvation is presented to them.* But it appears to us that our Lord's meaning is clearly shown by the verse that follows.

"Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." How is it that the child receives the Kingdom of God? *Wholly through the merit of Another*, the Lord Jesus Christ. Wholly by faith, if he is old enough to understand. The child does not seek scientific proof. He hears, and he believes. And it is in such an attitude of childlike trust that every man and woman must believe and receive the gift of God. For it is "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit; which He shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5, 6). Of *such* children and of such as receive the Gospel of salvation in child-like simplicity and trust is the Kingdom of God constituted.

"And He took them up in His arms, put His hands upon them, and blessed them." The Saviour's loving grace embraced them. He was asked to touch them (vs. 13), but He *took them in His arms, and blessed them. Thus He Who is* able does "exceeding abundantly above all that we ask or think" (Eph. 3:20).

"*And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou Me good? There is none good but One, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto Him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, take up thy cross, and follow Me. And he was sad at that saying, and went away grieved: for he had great possessions*" (Mark 10:17-22).

*This is much evidenced today in the splendid work of such organizations as The Child Evangelism Fellowship, etc.

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This is one of the best known accounts in the four Gospels —the record of the diligent and self-righteous young man who, in so far as we know, decided that the cost of following Christ was too great, for "he went away sorrowful" (Matt. 19:22).

The Lord Jesus was about to resume His journey—toward Jerusalem. As He started along the road, "there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?" Whether this one had been a part of the crowd and ran out from it, or whether he came from a distance, we do not know. More likely the latter is the case. From Matthew we learn that he was a young man (19:22), and from Luke that he was a ruler, and very rich (18:18, 23). His question shows the earnestness of the rich young ruler, for he openly, and honestly (so he thought), sought a way to a richer possession than any that he had. "Good Master, what good thing shall I do, that I may have eternal life?" (Matt. 19:16). He had great possessions; he was well regarded by his fellows, no doubt; he had means to help others; he was already living an exemplary life. He gave some consideration to the future, and he wanted to be sure, as he thought, of sharing in eternal blessings. But he made the great mistake of thinking that the eternal inheritance could be earned. He looked upon himself as righteous according to the Law, and he thought he could add to his merit by some good deed that he might perform. So he asked the question.

Our Lord's reply was startling to him. The young man had addressed the Lord Jesus as "Good Teacher," and our Lord wanted him to see what that implied. "Why callest thou Me good? There is none good but One, God." Some of the critics have seized upon this declaration of Christ's as His own admission that He was not Divine, God manifest in the flesh. But it was nothing of the kind. To the contrary, in stating that there is none good but God, and asking why the young man called Him good, our Lord was endeavoring to show His interrogator that he was implying, by the title he used, that the One Whom he addressed was indeed God. The Lord Jesus knows the hearts of men, and here He was rebuking the rich ruler because he made use of a title that he

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did not wholly believe. For had he believed it, certainly he would have acted other than he did in a few moments. It was as if the Lord Jesus said to the young man: "You address Me as 'good'; there is only One Who is good, that is, God. Either, by this title, you acknowledge Me as God, or else you deny in your thinking the expression of your lips. Either I am God, or I am not good—for God alone is good."

Then our Lord went on to demonstrate to the young man that in his apparent sincerity he was not sincere. "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother." There is certain variance in the arrangement of these commandments in the three Synoptics, and not a few have made an issue of this fact, as though it denies the inspiration of Scripture. But the Evangelists wrote down what our Lord said to the young man, and of what difference the order of the commands? They are all there, and we do not think it unlikely that the Spirit led them to vary the arrangement for this reason: had the order been identical in the three accounts there are those who would assume immediately that the commandments were spoken in the position of their importance, and would thus argue that it is more important, for example, to refrain from the act of adultery than from murder, *et retra.*

Again, the command, "Defraud not," troubles some. These words are not found in the Ten Commandments, and on it is suggested that this restriction alludes to the word found in Leviticus 19:13: "Thou shalt not defraud thy neighbour, neither rob him." However, since the Lord Jesus introduced His statement by the words, "Thou knowest *the commandments*," and in view of the fact that the others mentioned are found in the Decalogue, we must assume that "Defraud not," is simply a summarization of the Tenth Commandment.

Observe that all the Commandments that our Lord cited here refer to man's relationship to man. None of them alludes to his relationship to God. And the rich young ruler said (and this time he omitted the word "good" in addressing Christ): "Master, all these have I observed from my youth," that is, from as early as he could remember. Now this does

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not indicate that the young man was wilfully hypocritical. Others of the pious Jews might well have said the same. It was the Apostle Paul who declared concerning himself in his unconverted state: "Touching the righteousness which is in the Law, blameless" (Philip. 3:6). But it was the letter of the Law by which the young man abode, and not its spirit. His thinking and his religion were shallow indeed. All these commands, as to the letter, he had *guarded* (literally) from his youth. But he wanted to do more—some "good thing." Such a desire was reserved, for the most part, for the rich man. He could build a synagogue, perhaps. Or, having no livelihood to seek through employment, he might add to the Law stricter demands, as may be found in the *Talmud*. Certainly it is obvious, from what follows, that this young man had no thought that what would be required of him, to prove that righteousness of which he boasted, would cost him *all* that he held most dear. In other words, his righteousness was nothing but superficiality.

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, take up thy cross, and follow Me." What was it about the young man that the Lord Jesus loved as He beheld him? Was it his personality? Was it his appearance, or his earnestness, or his high standards? Perhaps!—but most of all we have demonstrated here Christ's mercy. It was the love of God, manifested when He gave His only begotten Son that men might have life. For with all his outward righteousness, this rich young ruler was a sinner who needed a Saviour, and it was the love of Calvary which manifested itself in the heart of the Lord Jesus Christ as He beheld this needy soul who did not recognize his need.

"One thing thou lackest . . ." The divine scalpel probed the heart of this young man with perfect precision, to find the sore spot. Does this mean that if the rich ruler had possessed one additional virtue he would have been saved? Had that "virtue" been the recognition of his own unworthiness, and faith in God—yes! But as far as works are concerned, like every man, he lacked *one thing*—the perfect righteousness of God. "There is none righteous, no, *not*

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one . . . For *all* have sinned, and come short of the glory of God" (Rom. 3:10, 23). Now that which our Lord told the young man to do: "Go . . . sell . . . give"; that, in itself, was not the "one thing" that he lacked, but it demonstrated forcibly what that "one thing" was, namely: *that he put self above God.* He was willing to abide by the Law's letter just so long as it did not cost him himself, that is, that which he loved most. His riches were more to him than God was. He would have been willing to give *out of* his riches, but he was not willing to give his riches. Thus, while he guarded the Law in relation to its precepts concerning relationship of man to man, he fell woefully short of its injunction as to man's relationship Godward: "Thou shalt have no other gods before Me" (Exod. 20:3); "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 . . . the first commandment" (Mark 12:30).

"Go . . . *sell* . . . *give* . . . *and thou shalt have* treasure in Heaven: and come, take up thy cross,* and follow Me." The young ruler was asked to exchange earthly treasure for a heavenly inheritance. To do so he needed to dispose of his "great possessions" and to follow the Lord. That would be proof of his desire for eternal life; it would be putting his faith in God and not in earthly riches; it would be the abandonment of his idol for yieldedness to the will of God. It was not what the young man expected, and he judged the cost too great. "And he was sad at that saying, and went away grieved: for he had great possessions." There is no indication in God's Word that the rich young ruler ever changed his mind. Would to God that he did do so. We shall not know until we ourselves are with the Lord.

"And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the Kingdom of God! And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the Kingdom of God! It is easier for a camel to go through

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*The words, "Take up thy cross," are omitted from many of the early mss.

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the eye of a needle, than for a rich man to enter into the Kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible (Mark 10:23-27).

There is no indication here, or in the passage just discussed, that a Christian must, as a general principle, sell all his goods and distribute his wealth in such a way. For the rich young ruler the instruction was a specific command for his specific need. For it is not money that is the root of all evil (though the verse is often thus misquoted), but "the love of money is the root of all evil" (1 Tim. 6:10). The young man loved his money. It came between himself and God; it was the root of his evil.

But how hard it is for men of wealth to enter the Kingdom of God! Why?—because in this world money can buy almost anything. The result is that those that possess it learn to trust in their wealth for all things, eternal things as well as earthly. They are deceived; they suppose that they can, by a few charitable bequests, earn the gratitude of God and His salvation. The rich man is quite often the hardest to win for Christ. That is why there are so few wealthy Christians. The poor man, the outcast, knows he cannot win a heavenly heritage by his financial gifts, and he is happy to hear of the way of salvation, through the One Who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich (2 Cor. 8:9). Eternal wealth is all of grace, the grace of our Lord Jesus Christ.

So strongly did our Lord declare the difficulty of a rich man's entering the Kingdom of God that His disciples were astonished. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of God," said He. All sorts of ingenious excuses have been invented to explain away these words. It is said by some that the *needle* referred to is the arched gateway through which the camel train must pass to enter a guarded city. But it is no such thing. The original word speaks of none other than *a darning needle.* Another has suggested that the Greek *kamelon* (camel) should be *kamilon* (cable), as if a cable would go through the eye of a needle any more than a

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camel. Either would be impossible—*with men.* But our Lord was speaking of a *camel* and the eye of a *darning needle*—"a fine, bold, hieroglyphic, hyperbolical, way of speaking, that need impose upon no one who has a spark of poetry in his soul."* The astonished disciples asked a perfectly normal question: "Who then can be saved?" A camel cannot go through the eye of a needle. It is an utter impossibility. Thus, in simple logic, they thought: "Then no rich man can be saved." But the Lord Jesus settled the question by His answer: "With men it is impossible, but not with God: for with God all things are possible."

Not only the rich man, but any man, any woman, can only be saved by a miracle of God. Whether our trust be in riches of gold or riches of character makes no difference. There is no salvation except through the gift of God. It is all by His grace and because of His mercy. And the miracle is the washing of regeneration, by the Spirit's power, wrought through our faith in the shed blood of Christ on the Cross. It is with difficulty that the righteous are saved (1 Pet. 4:18); "then where shall the ungodly and sinner appear?" With men it is impossible, for those who are born again "are born, not of blood (they cannot inherit it), nor of the will of the flesh (they cannot attain it by their own works or desires), nor of the will of man (no other man can work it out for them), *but of God* (John 1:12, 13). It is impossible with man, but it is possible with God: "for with God all things are possible." Nothing is too hard for Him (Jer. 32:17). He can make the rich man cast aside his faith in riches. He can make the poor man lay aside his trust in poverty. He can, and does, by His Spirit, convict men of sin, of righteousness, and of judgment (John 16:8), and brings them to the place where they confess and appropriate the fact that "there is none other name under Heaven, given among men, whereby we must be saved," except the Name of Christ the Saviour (Acts 4:12).

"What must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31).

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*James Morison, D.D. *op. cit.*, p. 268

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Until you have put your trust in Him, there is "one thing thou lackest." One can be rich, and yet poor; poor, and yet rich. He is rich eternally whose trust is in the Lord.

(To be continued. D. V.)

Question Box

No. 858. In John 3:5, does the word *water* mean *the Word*? Someone said that this refers to water baptism, and that the woman at the well (John 4) was not saved because she was not baptized.

Yet!—the word *water* refers to *the Word of God*. The same use is employed in Titus 3:5 (see also 1 Peter 1:23). To say that water baptism is necessary for salvation is to deny that salvation is entirely by grace through faith, and *not of works* (Eph. 2:8, 9). This teaching is what is called "baptismal regeneration," and it is false doctrine. It would be strange, if water baptism could save, that the Apostle Paul said: "I thank God that I baptised none of you" (1 Cor. 1:14). Baptism is an act of obedience *after* we are saved, as a witness to our identification with Christ in death and resurrection. It is an ordinance, as is the Lord's Supper—*not* to *bring about* salvation, but *because* we are saved.

You ask whether the Samaritan woman at the well was saved. It appears that she believed the Lord Jesus, that He was Messiah. Certainly she witnessed to Him as such. If she believed in Him she was saved. Baptism has nothing to do with it, any more than it had to do with the salvation of the repentant thief on the cross.

No. 859. Does the parable of The Prodigal Son (Luke 15) refer to backslidden Christians or to the lost?

The interpretation of the three parables of Luke 15 can be had by reading the first two verses: "Then drew near unto Him (the Lord Jesus) all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Thus, in the parable of the prodigal son the wayward son represents the publicans and sinners who had departed from the Lord, but who repented of their sins, and gladly heard Him. While the elder son refers to the Pharisees and scribes, who spoke of themselves as he spoke: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." Self-righteous as they were, they thought they needed no repentance, nor did they rejoice at the repentance of the publicans and sinners.

Certainly the teaching of the parable carries over to this age and may be applied as having to do with a "backslidden" Christian, a son of the Father, who repents of his sins and is restored—though we trust that no spiritual (and thus not "backslidden") Christian would react to the other's restoration and forgiveness as the elder son of the parable acted. Further, the parable can be applied (and how graciously, times without number, the Spirit of God has used it thus!) to the lost soul who sees his sin and comes to God, to be forgiven and clothed in the best robe, the righteousness of God in Christ.

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A Message for Each Day

By Frank E. Gaebelein

August 1. "We have sworn unto them by the Lord God of Israel: now therefore we may not touch them" (Josh. 9:19).

Read this interesting chapter and you will see that the Gibeonites deceived Joshua. Naively credulous, he took their wily story at its face value and gave them his oath. Soon enough Joshua and his people were disillusioned. Yet they recognized that they were bound by an oath, and they kept their word. Do you *always* keep your word, whether it is convenient to do so or not? God has, in His Book, some mighty severe things to say about covenant-breakers.

August 2. "But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as He said unto them" (Josh. 13:33).

That statement is worthy of meditation. Of all the tribes Levi was most closely associated with the things of the Lord. For each tribe God had its proper inheritance, but for Levi He had the best of all—Himself. You servants of God, yielded to Him, working hard, and still poor, don't envy your wealthy friends. God has for you the best inheritance of all—Himself; yours is truly the better part.

August 3. "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).

The most foolishly rash man is the willful sinner, though he seldom has the imagination to realize that fact. Under the inescapable eye of the Almighty, he brazenly sins, and prides himself on his seeming immunity from punishment. But the eye of the Lord is not only a seeing eye; it is also an eye that retains an indelible impression of *all* that it sees. What Christian, meditating on these things, can fail to praise God for the cleansing and covering blood? And how can the unbeliever with the least bit of imagination fail to see the hopelessness of his state apart from Christ?

August 4. "Whoso trusteth in the Lord, happy is he" (Prov. 16:20).

All the world is seeking happiness. Here is the infallible prescription for its attainment. As broad as all the earth is the relative pronoun "whoso"; as simple as the alphabet is the prescription; more certain than the law of gravity is its operation. Are you unhappy? Then try this divine remedy of trusting in the Lord.

August 5. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13).

The Lord is teaching about prayer and comparing a human father's supply of bread rather than a stone, a fish rather than a serpent, and an egg rather than a scorpion, with the Heavenly Father's bounty in giving His Spirit. To be sure, every Christian is indwelt with the Holy Spirit at his new birth. But we still need to plead this promise of

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Luke 11:13. We need more of the Spirit. And there are others on whom we would have Him come. There are churches waiting to be revived, sinners needing to be saved, work stagnating for want of quickening power. Yes, we may pray this prayer now. Let us never be so "dispensational" as to lose contact with the precious promises of our Lord Himself.

August 6. "Ye have obeyed from the heart" (Rom. 6:17).

That is the only kind of obedience in which our God is interested. To Abraham Lincoln's proverb about fooling some of the people some of the time, there may be added the *fact* that *you can fool God none* of the time. With Him no sham or pretense is possible. Obedience to His commands for selfish reasons, from pride, or for worldly advancement is not only abhorrent in His sight but also perfectly apparent to *His all-seeing eye. "Ye have obeyed from the heart." What a compliment* the apostle paid the Church at Rome. Do the words fit us today?

August 7. "Always abounding in the work of the Lord" (1 Cor. 15:58).

At the conclusion of his inspired explanation of the resurrection, Paul adds this injunction: "Always abounding in the work of the Lord." Simple logic tells us that following that advice means that there will be no time for the work of men. We are not all called to the pulpit, but we can all preach the Gospel. We can proclaim it by word, by giving our money, by intercessory prayer, by the witness of a consecrated life. *What if one's business is secular in nature? Work done by Christians as unto the Lord is the Lord's work.*

"But," the objection comes, "how can one always pray and at the same time always work?" There is no conflict. Prayer is the greatest work a *Christian can do. And prayer as an attitude of fellowship with* God in which the heart is constantly turned to Him may be maintained at all times.

August 8. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:10).

Another "always." Though this time it refers to something different from prayer or work for God, it yet applies to an equally important principle of spiritual living. The thought is akin to the familiar words in the second chapter of Galatians, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." The path to victory in the Christian life is a constant reckoning on the fact that in Christ the old, sinful nature has been put to death. *Always* realizing this fact *results* in the glorious manifestation of the Christ Who conquered sin, a showing forth of His life in our bodies.

August 9. "The glorious Gospel of the blessed God, which was committed to my trust" (1 Tim. 1:11).

How faithfully Paul administered the spiritual riches God had committed to him! He did not, as did the man with one talent, hide his treasure; but he used it as a true steward of the mysteries of Christ.

We are too prone to forget that every Christian has the same spiritual capital that a Paul or a John, an Augustine or a Luther had. To all believers the same perfect Gospel is committed as a trust. The sad

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thing is that so often this priceless spiritual pearl is kept hidden, locked up in an unproductive heart and life. God make us more like Paul in our stewardship of "the glorious Gospel of the blessed God" which He has committed to our trust.

August 10. "Having loved His own which were in the world, He loved them unto the end" (John 13:1).

The marginal reading tells us that "unto the end" may be translated "to the uttermost." Yes, He loved His own to the uttermost in suffering Gethsemane, the judgment hall, Calvary. Through it all He loved. And now in His exaltation His love continues. Seated at the right hand of God, He yet loves His own with a perfect and everlasting love. Our love for Him may be shamefully feeble, but His love for us is everlastingly strong. We sing "O love that wilt not let me go" and, praised be His Name, we may sing it with absolute confidence.

August 11. "Wash me thoroughly from mine iniquity" (Psa. 51:2).

David realized that the stain of sin had penetrated to the very roots of his being. So he cried, "Wash me thoroughly . . ." Ah, that is what every sinner needs—a thorough cleansing, a complete renovation, through and through. And that is exactly what Christ's blood does; it cleanses the outside of the cup and the inside also. It creates in us a new heart. Praise God for the *thoroughness* of Christ's redeeming work.

August 12. "Who can bring a clean thing out of an unclean?" (Job. 14:4).

Job in his sore distress asked that question. And he answered it correctly with the two words, "Not one." But what man cannot do, God can do. "With God all things are possible." He Who cleansed the leper; can wash away the deepest dye of sin. But He does it only in His way, not man's way. The clean thing can come not of the unclean only through the blood of Christ. Dear friend, can you praise God that you, a sinner "plunged beneath that flood," which is the blood of Christ, have lost all your "guilty stains"?

August 13. "Can any hide himself in secret places that I shall not see him? saith the Lord" (Jer. 23:24).

If only men would put away self-deception and face the terrific implications of God's omniscience, there would be more hardened hearts broken down through the conviction of sin. Nothing escapes the all-seeing eye of the Creator. God is merciful, forbearing, and gracious. But one excuse you cannot present to Him is this, "I didn't think God knew; I didn't know He saw."

August 14. "On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king" (Esther 6:1).

God used the insomnia of a king to exalt the righteous and requite the evil. Thus came to light Mordecai's service in thwarting the conspiracy of Bigthana and Teresh; thus was Mordecai justly honored and the wicked Haman humbled. The divine Name is not mentioned in Esther,

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but how powerfully this book speaks of God's sovereignty. If you would have your faith in the Lord's overruling providences built up, study prayerfully the ancient record of Esther.

August 15. "Not aone thing hath failed of all the good things which the Lord your God spake concerning you" (Josh. 23:14).

This is the considered statement of Joshua at the close of his eventful career of conquest. Joshua had taken God at His word. Therefore Joshua had been victorious. It is an unfailing principle of the Christian life that any one of God's children who, like Joshua, goes in to possess his inheritance will, like Joshua also, be able to testify that God has been *wholly* faithful.

August 16. "Blessed are they that hear the Word of God, and keep it" (Luke 11:28).

No, our Lord did not say, "Blessed are they that hear the Word of God and preach it." Nor did He say, "Blessed are they . . . that teach it." But He did condition the blessing of this beatitude on *keeping* the Word. After all, the most truly effective preacher or teacher is he who dispenses a "kept" Word, kept in his own life. As Chaucer said of his parson in *The Canterbury Tales*, "First he wrought, and afterward he taught."

August 17. "The fashion of this world passeth away" (I Cor. 7:31).

It *is* transitory, the fashion of this world. But with what an effective grip it holds us! How it impedes an out-and-out witness for Christ. Fear of ridicule, apprehension of being called queer, reluctance to run counter to the fashion of this world—these oppose our testimony. Only abandonment to the emancipating Christ can free us from such subtle chains.

August 18. "But the just shall live by his faith" (Hab. 2:4).

The apostle Paul, under the Spirit's guidance, took these words and built upon them the great doctrinal edifice of the Epistle to the Romans. Augustine, Luther, Wesley, and others came into touch with the truth as set forth in Romans, and the world was successively changed.

Has that truth found you? Do you know, beyond a shadow of a doubt, that you are justified by faith in Christ? If you do, you can never be the same person you were before that truth gripped your soul. What a Gospel it is! No wonder Paul exultantly wrote those inspiriting words, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

August 19. "Furthermore the Lord was angry with me for your sakes" (Deut. 4:21).

Here Moses is a type of Christ, but an incomplete type, for he is only a sinful man. God was angry with Moses for Israel's sake and also because Moses had himself sinned. But God was angry with Christ, not because Christ had sin in Him, but because *on* Him was placed the

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sin of the world. Thus Christ suffered the wrath of a holy God for our sakes. There is entirely too little notice in contemporary theology, whether conservative or liberal, of the terribleness of the anger of God against sin. Until we have caught a glimpse of the fierceness of divine wrath and realized that Christ suffered that wrath *for us*, we have yet to take the first step in appreciation of our soul's salvation.

August 20. "We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand" (Deut. 6:21).

Thus can *every* Christian speak. He was once a bondslave in the world, sold unto dreadful servitude of sin. But the same Lord Who delivered Israel from the oppressor and passed by the blood-marked doors in Egypt has delivered him with the mighty hand that raised Christ from the dead.

It is a wholesome thing to remember our former state of being lost in sin, under bondage to the prince of this world. For by contrast our present emancipation through Christ becomes increasingly the occasion that it should be for glory and praise to God.

August 21. "For Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands" (Psa. 92:4).

Victory for the Christian is never a matter of personal credit. In Christ we can triumph gloriously, but we do not triumph in our own strength. The Nebuchadnezzar way of looking at achievement *leads* to the Nebuchadnezzar downfall. "Is not this great Babylon, that I have built?" said the King, and speedily he was driven out of his city. "Is not this a great work which I have accomplished? Is not this a fine career I have *made for myself!*" says the Christian worker, and he steps on perilous ground. There are no self-made men in Christ's service. God can use the weak and the broken, but He has little use for those self-made men who, as someone has said, worship their maker.

August 22. "Their Redeemer is strong; The Lord of hosts is His Name: He shall thoroughly plead their cause" (Jer. 50:34).

These words were originally spoken of Israel. But they show forth the eternal truth of the adequacy of Christ. For He is the Redeemer, the same from age to age. Notice that He is a *strong* Redeemer. No power in Heaven, on earth, or under the earth can defeat Him. Moreover, He is the Advocate, He pleads the believer's cause, He does it *thoroughly*. Oh, the comfort of having the assurance that our Redeemer is representing His people with divine thoroughness before the Throne of Grace!

August 23. "Deliver us from evil" (Matt. 6:13).

The frequent use, or rather misuse, of the Lord's Prayer is fraught with danger. How many have prayed these words, "Deliver us from evil," when such deliverance was the last thing they desired. The human heart naturally loves evil; it cherishes certain sins with a dogged persistency that quite eclipses its adherence to truth. The next time we pray, "Deliver us from evil," let us have in mind all forms of evil, even the most attractive. Remember that "the pure in heart shall see God."

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August 24. "But of the times and the seasons, brethren, ye have no need that I write unto you" (1 Thess. 5:1, 2).

It is too bad that the chapter division comes right here. The preceding paragraph is famous as the classic statement of the imminent return of Christ. But one needs to read it in connection with the beginning of this fifth chapter. Otherwise there is danger of falling into the very error from which the apostle would deliver the Thessalonian Christians—i. e., unwise occupation with the exact time of His appearing. These first century believers knew "perfectly" (verse 2) "that the day of the Lord so cometh as a thief in the night." Just when that day comes, however, no man knows. Such knowledge might be stifling to practical service; it might take away the incentive to a pure life which is the expectation of meeting the Lord at any time.

We are living in apocalyptic days. But let us never fall in the error of allowing these times to throw us off balance to the extent of going beyond Scripture in setting times and seasons for the Lord's return.

August 25. "What does it matter, however?" (Phil. 1:18, Weymouth).

This question, so seemingly casual, speaks volumes about Paul's character. Here he is, a prisoner at Rome. There are some, charitably not named in the Epistle, who take the apostle's enforced inactivity as an occasion to preach "out of envy and contentiousness." Their aim is manifestly to annoy Paul. But he is entirely too big for personalities.

What an example of the large-hearted man who refuses to be embittered! "What does it matter, however?" he exclaims. Whatever the motive, "Christ is preached." And therein Paul rejoices with all his soul.

It takes a big Christian to rise above personalities in the Lord's work. Ministers are not alone in suffering from that smallness of spirit which finds it difficult to rejoice in the testimony of others when congeniality is lacking or methods distasteful. All of us at one time or another meet this difficulty. May we learn from Paul the great-heartedness which rejoices *whenever* and *wherever* Christ is preached.

August 26. "But my God—so great is His wealth of Glory in Christ Jesus—will fully supply every need of yours" (Phil. 4:19, Weymouth).

It was a happy thought which led this translator to set off the center of our verse in such a distinctive manner as to focus attention upon the greatness of the divine resources in Christ. God's wealth is beyond human understanding. But here Paul does wonders toward bringing the eternal resources in some degree within our mental horizon.

How great are God's resources in Christ? This verse gives the wonderful answer that they are great enough *fully* to supply *every* human need. Therefore, nothing, absolutely nothing, can happen to a child of God which is beyond God's power. The depth of our need may seem to us abysmal. But it can and will be wholly met through the glorious *riches which are in Christ Jesus. Is your problem incalculable for you?* Then remember this of your God in Whom you trust: "So great is His wealth of glory in Christ Jesus," *so* great is it, that He "will fully supply every need of yours."

August 27. "Now it came to pass in the days when the

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judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons" (Ruth 1:1).

These words introduce the story of Ruth by setting the scene in a dark and hungry time. "In the days when the judges ruled." That clause means disorder even to the extent of anarchy; a commonplace of Old Testament history is that the times of the judges were the dark ages of Israel. And it was also a hungry time when Ruth lived. "There was famine in the land." Like millions today Ruth and her family were in want of food.

Now there are those who would read Ruth only as a tender idyl, exclaiming over its charming evocation of remote times and customs. It is indeed a beautiful story of long ago. But there is also for us much of practical helpfulness in its picture of need met through quiet obedience and loving fidelity.

August 28. "And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there" (Ruth 1:2).

One of the fascinating by-paths of Scripture is the meaning of proper names. In this respect Ruth is especially rich. Observe, for example, the following meanings of the names of the chief characters in this lovely story. Elimelech means, "My God is King." Naomi, his wife and Ruth's mother-in-law, means "pleasant." Appropriate also is the meaning of the names of the two sons, Mahlon and Chilion—"sick" and "pining." Then we glance in this family picture at the daughters-in-law, Orpah and Ruth (vs. 4). Orpah, who made such loud protestations of her love for Naomi but who turned her back upon her, signifies "the back of the neck." Ruth, the example of devoted fidelity, means "companion" or "friendship." Finally there is Boaz, the type of Kinsman-Redeemer. And his name means, "In him is strength."

One may draw his own conclusions as to the significance of these names. To many who believe the Bible to be the Word of God they are another evidence of the far-seeing wisdom of Him Who can so plan the history of a little family in ancient Judah as to give it an essential part in the ancestry of our Saviour.

August 29. "Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited His people in giving them bread" (Ruth 1:6).

Elimelech had died. Mahlon and Chilion have likewise gone. Naomi is left alone with Orpah and Ruth. Ten years have passed, and the land to which they went for bread is now in need. So Naomi decides to return from heathen Moab to her home in Bethlehem-judah.

Bethlehem! How sacred that name is to every Christian. But not all of us know that it means "house of bread." We shall not judge whether it had been a mistake for Elimelech and Naomi to have left Bethlehem years before to go into a Gentile land. But we may be sure that it is

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always a mistake for the soul to leave the fellowship of Him Who is the Bread of Life in order to seek sustenance in worldly things. At any rate great news now comes to Naomi. "The Lord had visited His people in giving them bread." How wonderfully this was fulfilled in a spiritual sense when, thirteen hundred years later, Jesus, the very Bread from Heaven, was born in that same little town.

August 30. "And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her" (Ruth 1:14).

Two characters are etched in these brief words. Naomi has announced that she is returning to Judah. Her daughters-in-law, natives of Moab, both receive the news with weeping (vs. 9) and unitedly assure Naomi that they will accompany her (vs. 10). But there comes a division. Again the two young women weep. And now their hearts are revealed. For "Orpah kissed her mother-in-law; but Ruth clave unto her."

Better than emotional demonstration is fidelity. Orpah embraced Naomi; Ruth stayed with her. Therefore Orpah is almost forgotten, her sole claim to remembrance being her connection with Ruth. Ruth, however, lives through the ages as the perfect example of loyalty.

So it is with us and our Lord. Outward demonstration, even to the extent of acts of worship, is not enough. The real test of loyalty to Christ is our willingness to cleave to Him wherever He may take us—yes, even to the strange land of trial and persecution.

August 31. "And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me" (Ruth 1:16, 17).

We have quoted these two verses in full, because they are one of the most beautiful utterances ever to fall from human lips. They need to be read aloud in order that their tender rhythm may be appreciated.

We may well take Ruth's words as a model for our soul's relationship to Christ. For we shall be far better Christians if we have more of her fidelity. It is significant that Ruth never once says that she loves Naomi; she just proves it beyond a shadow of doubt by her intense desire to follow her mother-in-law even unto death. After all, one of the truest tests of love is desire to be with the beloved. Would that we had a like intense longing for constant companionship with our Lord Jesus!

"I will come again, and receive you unto Myself" (John 14:3).

So we trust Him 'mid the darkness
Of the night,
Longing for His coming glory,
Sudden, bright.

—*Mahan*

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Book Reviews

By Arthur Forest Wells

The Doctrine of the Holy Spirit. By John F. Walvoord, Th.D., Associate Professor of Theology, Dallas Theological Seminary. *Published by the Dallas Theological Seminary*, Dallas, Texas, 1943; 301 pages. Price $2.50.

This work attempts to supply the need for a suitable textbook on the Doctrine of the Holy Spirit. The author states that it is the outgrowth of his lectures, and that it is written with the aim to examine every important teaching of the Scriptures on this doctrine in order to *fortify* the student against ignorance and misconception concerning it. The work is divided into eight parts, with the following headings: *The Person of the Holy Spirit; The Work of the Holy Spirit* in the Old Testament; The Holy Spirit in Relation to the Person and *Work of Christ; The Holy Spirit in Relation to the Unsaved World;* The Work of the Holy Spirit in Salvation; The Work of the Holy Spirit *in the Believer; The Eschatology of the Holy Spirit; History*—A *Brief* History of the Doctrine of the Holy Spirit. The author has approached *his task according to the best standards of thoroughness and sane* evangelicalism; he manifests a sure understanding of Scripture and a wide knowledge of what others have or have not written on particular divisions of this truth. Owing possibly to the pressure of the necessity to keep this work within the proper limits of printing, and the author's own nearness to it, the language and reasoning of the first chapters are not as smooth as one might wish them to be. But this fault pales into unimportance before the abundance of the true, helpful and interesting material which he has collected and arranged. Many a minister will find his own heart enriched by a perusal of these pages, and his congregation blessed if he preach systematically on the precious things they set forth. We highly recommend this textbook to all earnest students of the Bible who like their knowledge of it to be orderly, comprehensive and devoutly evangelical.

The Sure Word of Prophecy. Edited by John W. Bradbury. Published by Fleming H. Revell Co., New York City; cloth binding, 318 pages. Price $1.75.

This volume is a compilation of 33 addresses given under the auspices of the New York Congress on Prophecy in the Calvary Baptist Church, New York City, November 1-8, 1942. A prefixed Affirmation of the doctrine commonly held among sound Premillennialists prepares the reader for the solid meat which awaits him; and the honored names of the speakers who have been widely known in evangelical circles further assures him that the meal will be a feast. Here is an excellent opportunity to attend a good Bible conference on a wide range of prophetic subjects without the need of giving up the necessary routine of our present busy life. Those who own similar reports of other meetings of like nature will know how to value this fine report.

IS ANY AMONG YOU AFFLICTED?
LET HIM PRAY (Jas. 5:13).

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Editorial Notes

The Work of His Hands

Much is said in the Word of God of the work of His hands. We quote one passage. "Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea all of them shall wax old as a garment, as a vesture Thou shalt change them, and they shall be changed. But Thou art the same, and Thy years shall have no end" (Psa. 102:25-27). This passage is quoted in the 6nt chapter of the Hebrew Epistle and there applied to our Lord Jesus Christ. The Holy Spirit through the pen of the Apostle Paul gives the same testimony—"for by Him were all things created, that are in Heaven and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him" (Col. 1:16). Theologians frequently speak of "the Pauline theology." In reality no such system exists; it is an ecclesiastical invention. What Paul wrote to the Colossians of our blessed Lord is the testimony of the Holy Spirit and not confined at all to Paul's pen. It is sustained by the entire Old Testament which reveals that Jehovah-God, the "I Am," Who appeared on earth, God manifested in the flesh, Whom we know, Whom we worship and adore, created all things. The marvellous heavens and also our globe with its creations are the works of His hands. Such is the witness of the Spirit by the pen of the beloved disciple St. John. All things were made by Him and without Him was not anything made that was made" (John 1:3).

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And this One, being in the form of God, the Almighty One, "made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men," to work out an even greater work than creation, the work of redemption. He Who is very God became very man, yet without sin; He was holy and spotless, for if He was anything less in His humanity He could not have been the all-sufficient Redeemer Who is needed. He lived as the perfect Man. Yet of the greater part of His holy life we know next to nothing. We know He lived mostly in Nazareth but the many legends covering parts of His childhood and early manhood have been rightly rejected as unhistorical and spurious. The sect of the Sadducees spoke of Him in the days of His public ministry as "the Carpenter and the carpenter's Son." They refused to believe in the supernatural character of the works of His hands. The same is done by the modern Sadducees, the modernists, who speak of Him as the "carpenter's Son" and by various other names, but purposely either ignore or deny completely the other works of His hands by which He gave the completest evidence that He is more than "the Son of a carpenter."

A number of years ago, when the modernists tried to contact the different labor movements, fraternizing with them, marching as "clergy men" in their parades, to show their good will, having labor leaders speak in churches, they spoke constantly of our Lord as a carpenter, Who toiled as such, that He had the hardened hands of a carpenter and Who can therefore sympathize with the workingman of today. But what has this to do with our salvation? Nothing whatever! But His most important works done by His hands during the time of His public ministry and so blessedly recorded in the four Gospels are either unmentioned or branded as unauthentic, man's invention, to weave a crown of divine glory to place upon His head. In spite of the undeniable evidences that those "works of His hands" are wholly trustworthy, modern Sadduceeism continues to treat them as human interpolations.

We fully believe the records of those deeds of love and power. His hands touched the eyes of the blind and imme-

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diately sight followed; He touched the ears of the deaf and hearing was restored. He took the daughter of Jairus, who had died, by the hand and commanded her to rise and she arose; so it was with the widow's son at Nain, the touch of His hands ended that funeral. His hands rested in blessing upon the heads of the little children; His hands broke the bread and through His power it fed the thousands. Everywhere as He went about preaching and teaching the truth of God, in words as man never spoke before, He backed all His words by deeds of such power, which was not man's but God's. Surely God had visited His people; Immanuel was with them. And all those miracles, sight for the blind, hearing for the deaf, bread for the hungry, life for the dead—besides being the credentials of His Deity, typify the spiritual needs of man, his redemption needs, and that He is abundantly able to satisfy these needs. Yet, let us understand these works of His hands, the works of love and almighty power, are not in reality the *true redemption works of the Son of God*, which give assurance of sins forgiven, which snap the chains of the most terrible slavery, the slavery of sin, which bring man back to God and assure for him eternal life and eternal glory. *Another work of His hands was needed for that.*

The disciples witnessed the miraculous works of our Lord. They were eye-witnesses of them all. They watched His hands as they restored the lame and the halt, touching the maimed and the crippled, the eyes of the blind, the ears of the deaf and those possessed by demons. His hands touched the vile, unclean leper; but one word and he was cleansed. But there came a day when these wonder-working hands had undergone a change. In each hand there was a mark; *it was the scar* of the nail which the executioner's hammer had driven through those hands of love and power. What a display of the sinfulness of sin when cruel men, energized by Satan's power, nailed the Son of God to Calvary's Cross. But His sacrificial death and all that is involved in it was the only way of redemption. No other way was possible. It is a wonderful paradox. Hands nailed to a Cross cannot work; they are helpless hands. But His hands nailed to the

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Cross nevertheless have worked out our wonderful redemption.

It is written, that after His passion, after His finished work on the Cross, He showed Himself alive by many infallible proofs (Acts 1:3). His pierced hands belong to these proofs. So when He appeared again and again after His passion He showed them His pierced hands, feet and side and always with that precious assurance, "*Peace be unto you.*" By showing His pierced hands He indicates, "In My pierced hands is your blessing, your peace and your power."

There is a somewhat mysterious statement in that great prophetic ode of the Prophet Habakkuk. "*He had horns coming out of His hand, and there was the hiding of His power*" (Hab. 3:4). *Horns out of His hand?* Horns, in Scripture, are the emblems of power. The Hebrew word means "rays," called horns on account of their shape.

In His pierced hands rests the glorious power of redemption, that is the meaning of this poetic statement. Apart from these pierced hands there is no power to redeem. There is the glory of His power, power to save, power to keep, power to overcome. And so when they saw Him for the last time on earth, as He blessed them before His ascension, they beheld His pierced hands, the blessed evidences of the work He had done on the Cross. May the Holy Spirit give us the daily vision of such a Saviour Whose work, and not ours, has wrought our redemption.

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Throughout This Age

Let us look at Him again as He was about to ascend upon high and to take His place at the right hand of God. His hands, with the evidences of His passion, His sacrificial work, accomplished once and for all two things. The first, they give the assurance that the great work is done; and in the second place, that they are hands outstretched in welcome to all who come unto Him. This is the great message for the entire age which began when our Lord left the earth and went back to Him Who had sent Him, for that work He had so perfectly finished. And now His pierced hands invite all to come unto Him and to find in Him the true salvation which saves, the true redemption which redeems

to the uttermost, the peace which passeth all understanding, the hope which will never leave us ashamed.

But does the world—we mean that portion of it which we term "the religious world"—consider this great age-message of the Christ with the pierced hands, does it heed His gracious invitation? That religious world has only the form of godliness, man-made creeds, religious observances; but the real power of salvation is more than ignored, it is rejected (2 Tim. 3:5).

The religious apostasy with which our age closes, the age which began with the descension of the Holy Spirit, after the ascension of the glorified Son of Man, the Christ with the pierced hands, consists not so much in producing a generation of men and women *who are lovers of pleasures more than* lovers of God: It is the out-and-out rejection of the Christ of the Cross. The work of His pierced hands is not wanted, its saving, liberating power is denied, the only message of hope which mankind has is not accepted. It is "*another Christ*," a false Christ and another Gospel, which is not another, which millions begin to follow. What the pierced hands of the Christ, full of grace and truth, have to offer is belittled, ridiculed and increasingly rejected.

And yet these pierced hands offering everlasting life and everlasting glory are still extended, still ready to save, still *ready to welcome* lost men and women, to give unto them the salvation which makes sinners members of the family of God, yea, members of that Church, which is His body, His own fullness Who filleth all in all.

In spite of the terrible things we witness the world over, God-defiance, Christ-rejection and all that goes with it, increase everywhere. The true Christ of God with His message of power and glory in all the "*after war plans*" is never even mentioned, save as the leader Jesus of the *modernistic conception, which classes Him with other human* leaders without power. So today all things rush towards the fast approaching hour when the revealed end of the age will be consummated in the manifestation of the man of sin, the son of perdition. Today in religious and political combinations we witness the same which was so evident in the beginning of our age. The Christ with the pierced hands, the

saving Christ, the supernatural Christ with almighty power, remains for the Jew the stumbling block.

The Jews may accept the Jesus of Christian Science or the Jesus of Unitarianism, but the Christ nailed to a Cross they still refuse. And to the Greek, the Gentile, with his boast of wisdom and increasing scientific knowledge, Christ crucified is still the same "foolishness." And yet those pierced hands are still extended in infinite patience to welcome Jew and Gentile to put their trust in Him.

In the face of these deplorable facts we can be sure that Christendom has reached the days of Laodicea. The true Christ Who died for our sins, the only Saviour Who is able to save, stands *outside* of the door of that which calls itself by His Name. "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 be with Me" (Rev. 3:20). That place outside means more than individual hearts; it means the final religious state of Christendom. Yet, still in infinite patience, He waits and pleads, ready to bless, ready to save with His pierced hands.

But this patience will not last forever. It will undergo a change. St. James, in writing of the last days of our age, these Laodicean days, bearing the prophetic witness of the moral, the economic, the social and religious conditions then prevailing, has told us what will follow when the time has come and Christ stands outside. It is a solemn sentence, alas!—frequently much forgotten by true believers. "*The Judge standeth before the door*" (James 5:9). Laodicea is followed by the beginning of Christ's work as Judge and His pierced hands will be in evidence in every judgment. For the Saints of God, when they appear before His Judgment seat those pierced hands will be then still the great source of their peace and the foundation of their eternal acceptance, for those atoning hands have wiped our sins away and produced an eternal reconciliation. But they have a different meaning for all who refuse their saving and cleansing power. What a horror will then fill all souls which stand before the great white throne, hearing that *final* verdict—"Depart from Me"—when they see the hands of love and power which were nailed to the Cross to save them, which

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they refused! Unsaved reader, think of these things and remember this is the day of salvation, the day of grace. Another day it may mean more than the Judge standing before the door; He may have come.

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His Works of Righteousness and Peace

Great works of Righteousness and Peace remain for His hands to do. It is a beautiful saying, "Righteousness and Peace have kissed each other" (Psa. 85:10). But it is more than poetry; it is a prophecy. But has the world ever seen it? Righteousness and Peace embracing each other? And where shall righteousness come from in a world which lieth in the wicked one, which is steeped in unrighteousness? And peace without resting upon righteousness is impossible; it would be nothing less than an empty claim and hypocrisy. But His blessed hands at work in redemption have secured both. Peace was made in the blood of His Cross because God's righteousness was met and satisfied by Him. The day must therefore come when He Who is both *Jehovah Zdidkenu* (the Lord our righteousness) and *Jehovah Shalom* (the Lord is Peace) will put both Righteousness and Peace into the world to govern all nations. This is seen for the first time in the Bible in Melchisedek, the King of Righteousness and the King of Peace. He is the prophetic type of Him Whose pierced hands will yet govern the world in righteousness and Who will speak peace to the nations. God will some future day put a sceptre into His pierced hands, the sceptre of His world-wide kingdom and tell Him to gird His sword upon His thigh to deal with all His enemies (Psa. 45).

That earthly kingdom of our Lord, which He will govern on that glorious day of His return, will be first the *kingdom of righteousness*. It is typified in David's reign over all Israel, his victorious conquest over all his enemies. And afterward, when all His enemies are made the footstool of His feet, it will become *the kingdom of peace*, typified by Solomon's reign, when wars had ceased, when Israel and Israel's land enjoyed a glorious prosperity and an unbroken peace for forty years. Such will be the establishment of His

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kingdom in this war-torn world. God gives to His Son His own throne to reign and that reign will be a reign of righteousness first; He will rule in righteousness; His hands will deal with His enemies, He will rule in the midst of them (Psa. 45:4-7; Psa. 72; Psa. 110:2). When He returns to claim this blood-bought sceptre of righteousness, the right to rule all the nations, it will be done by a rod of iron. He will break nations, the raging nations He finds gathered in opposition to Him, at His return with this rod of iron; He will dash them in pieces like a potter's vessel (Psa. 2). After His enemies are overcome and overthrown "peace on earth" will follow, for, as Prince of Peace, He will speak peace to the nations. This is God's program to give the world a government of righteousness and of peace. In no other way can the world obtain such a kingdom. It is not from below, but altogether from above. And for this the world is waiting. Righteousness and Peace will never embrace and kiss on this sin-cursed earth, *universal righteousness* and *universal peace* will never be recorded in history, till the day comes on which the Lord Jesus Christ will be enthroned as King of kings and Lord of lords. Alas! How very little interest there is among men in these divine revelations! The great religious world has no use for the men who believe and preach what the Lord has said about the future. To the modernist and his constantly increasing dislike of the supernatural all this is, as one some time ago expressed it, "fanaticism gone to seed," to expect a dead man who lived 2000 years ago to return to this earth and become the leading actor in present conditions. If modernism *were right* such conclusions would appear, at least, partially justified. But from beginning to end this modern, most subtle infidelity is totally wrong. The hands of Him Who created the heavens and the earth, the hands which were nailed to the Cross are the ONLY hands which *can and will govern in righteousness and peace. Glory to God!* He is alive forevermore! Thou remainest! And soon history will confirm it all.

But it is deplorable to see that there is a weakening among those who were once ardently contending for this great hope, they waver and some have fallen prey to an unscriptural Amillennialism. Yet millions of true believers maintain the

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rue attitude in waiting and looking for that blessed hope *and for the appearing of our great God and our Saviour* Jesus Christ (Titus 2:13).

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Cast Down

There is a special promise in the Word of God to those who are "cast down." In the second Epistle to the Corinthians (chap. 7:6) we read, "Nevertheless God, that comforteth those that are cast down, comforteth us by the coming of Titus." There is much in the life of a child of God which casts down, which is discouraging; but for all there is comfort, the comfort of God in the Lord Jesus Christ.

We are cast down often on account of our failures and sins. Here is His comfort: "If any man sin we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). "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). The true spiritual way is to come at once with our failure, with our sin to Him and claim this comfort. The unspiritual way is to say, "We have not sinned," for it is written, "If we say that we have not sinned, we make Him a liar, and His Word is not in us."

We are cast down now and then about the work of the Lord. We bear witness to the Truth, send forth the Gospel, toil on, spend, deny ourselves, and when no results appear and everything seems to be fruitless, we are often discouraged and downhearted. But then He comforts us. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). More than that, He gives us a blessed assurance. "And let us not be weary in well doing, for in due season we shall reap, if we faint not" (Gal. 6:9). "*They that sow in tears shall reap in joy. He that* goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:5, 6).

We are cast down and discouraged sometimes on account of circumstances. But then He gives more grace and by His gracious help we are lifted above the circumstances and

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He comforts our hearts. Such was the case with Paul. "For when we were come into Macedonia our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless *God*, that comforteth those that are cast down, comforted us by the coming of Titus" (2 Cor. 7:5, 6). He comforts our hearts through acts of Providence. Just when we are troubled on every side, He sends some "Titus," some one or something to cheer our hearts. "For He knoweth our frame; He remembereth that we are dust" (Psa. 103:14). "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 make a way of escape, that ye may be able to bear it" (1 Cor. 10:13).

Tribulations of different kinds and sufferings often make us cast down. And again He comforts us. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13). "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). Whatever it may be which casts us down we shall find the comfort we need in Him, the all-sufficient Christ, and in His precious Word.

And when our loved ones leave us, when they pass on to be with the Lord, when we weep our tears of sorrow and bereavement, what blessed comfort He gives then "in that blessed Hope," the coming of the Lord for His Saints, when we shall meet them again and, together with them, be caught up in clouds, to meet the Lord in the air (1 Thess. 4:13-18).

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God Willing

"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell and get gain. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little season, and then vanisheth away. For that ye ought to say, *if the Lord will*, we shall live, and do

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this or that" (James 4:13-15). We read that the Apostle Paul, when he was in Ephesus and they tried to persuade him to tarry longer, "bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, *if God will*" (Acts 18:21). To the Corinthians he wrote also, "But I will come to you shortly, *if the Lord will*" (1 Cor. 4:19). All the godly, like the Apostles, have used the phrase "if the Lord will," or "God willing," and we should use it likewise in all our planning. It is an expression of our submission to Him, and to His will, an acknowledgment of His sovereignty and our dependence upon Him. We are sorry to see it so little mentioned in the vocabulary of many believers, who speak so much of their plans, the work they want to do, the schemes they intend to execute and places they are going to visit. We believe we are most pleasing to our Lord when we constantly use the words "God willing," or "if it pleases the Lord," for we express in this way our dependence on Him without Whom we can do nothing. Many schemes and plans came to naught because they were conceived in self-will and executed in self-confidence; but if we make all dependent on His will and His sanction we may expect His fullest blessing.

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Songs in the Night

When the night of sorrow, affliction and suffering comes to God's children, then God's gracious power to sustain and keep is manifested, and songs of faith and joy are heard when all is dark. It has always been so in the experience of God's Saints. Not only Paul and Silas sang praises unto God when their backs had been lacerated by the Roman scourge and their feet swollen in the cruel stocks, but all saints before them had their songs in the night, in sickness, in losses, in persecution and various trials. It is so still. When night experiences come as they must come in our little lives down here, then it is the time to sing and to rejoice, for He Who is touched with the feeling of our infirmities is near and His special care is His suffering children. What a strange thing it is when Christians are told today that if

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they are sick, afflicted with blindness, suffering from different infirmities, that they are not right with God, that a true believer has no business to be sick.

Afflictions and suffering have produced some wonderful outpourings of soul. John Milton, a true believer, totally blind, wrote in his forty-fifth year a noble sonnet:

When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one talent, which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He, returning, chide,
"Does God exact day-labor, light denied?"
I fondly ask. But Patience, to prevent
That murmur soon replies: "God does not need
Either man's work, or His own gifts; who best
Bear His mild yoke, they serve Him best." His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

Many of the choicest hymns of praise and sacred songs have been born in nights of sorrow and affliction. Hymns which have refreshed the household of faith generation after generation, which never lose their power, are songs of the night.

Paul Gerhardt lived in the XVII Century, a faithful and able preacher of the Gospel. On account of his faithfulness he was forced to resign his position as Pastor of the Nicolai Church in Berlin, Prussia, and had to quit the country. Utterly destitute, he wandered with his little family of small children from place to place. He turned back to his native land, Saxony. The journey performed on foot was long and weary. He bore up manfully and his heart failed him only when he gazed on his wife and children. One night in a little village-inn his wife broke down completely and wept bitterly. Her husband reminded her of the Scriptures and quoted "Trust in the Lord. In all thy ways acknowledge Him, and He shall direct thy paths." He then went out into a little garden, his heart overwhelmed. Suddenly he seized the pen and wrote a wonderful hymn, which belongs to the never dying songs of the Church. It was one of the first hymns the writer as a child committed to memory and which has brought great blessing into his life as it did into thousands of others. We give one verse in translation:

Commit thou all thy griefs and ways into His hands,
To His sure truth and tender care, Who earth and Heaven commands;
Who points the clouds their course, Whom winds and seas obey—
He shall direct thy wandering feet, He shall prepare thy way.

The *closing* stanza is remarkably fine.

Give to the winds thy fears and be thou undismayed;
God hears thy sighs, and counts thy tears—God shall lift up thy head.

Shortly after this hymn of faith and trust had been written a godly duke was used as his deliverer. How blessed it is to trust the Lord at all times and to find that He is the same gracious, loving friend, Who never leaves nor forsakes, Who gives songs in the night. But what will be the songs we *shall sing when the night is gone, when we are* in His presence and see Him face to face! Hallelujah!

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Will There Be a Millennium? When and How?

This is the Editor's new book. Perhaps it is the most needed. There is a flood of literature being produced as to the after-war conditions and what kind of a world we shall have when this global war is ended. This new work of ours gives not man's traditional and man's speculative views, but what God has to say in His Word, the Bible. It ought to help thousands of true Christians who have, up to now, not been giving heed to these things. We are sure, if carefully read, it is bound to deliver many from the unscriptural theories which theologians have named *Postmillennialism* and *Amillennialism*. It is just the testimony needed in these chaotic days. It will establish your own faith in that blessed hope. It will bring light into these darkening days. By all means read it as soon as you can. We expect to give it the widest possible circulation among all Christian believers. To make this possible we have made the price 50 cents postpaid.

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Another Suggestion

Frequently some of our readers ask, "Which of your recent books would you suggest we read that gives the most light upon world conditions?" We suggest our book on *As It was—So Shall It Be*. It is a description of the end of the age before the flood, the days of Noah and our

own age and its fast approaching end. It will help you to study this volume with your Bible alongside. It has 190 pages, printed on an excellent paper, bound in cloth and well worth a place in your library. We can still offer it at One Dollar, postpaid. By October a second edition will probably be printed, but on account of conditions the price will advance to $1.25. Order your copy at once. After our present supply is sold the price has to be increased.

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Bear It in Mind

We have mentioned before that the November issue will be Jubilee Number, commemmorating the fiftieth year of continuous publication of *Our Hope*. During this half century of testimony Dr. Arno C. Gaebelein has been the publisher and editor of the magazine. We shall print a very large edition of the Jubilee Number. We want it to reach as many as possible and we hope that our readers will help us distribute it—by sending for extra copies to pass along to relatives and friends, pastors, missionaries and Christian workers.

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We Wonder!

We would be interested in knowing how many readers of *Our Hope* there may be who have subscribed to the magazine, or have had it in the family or household since its very first issue. Are there any half-century subscribers? If you are one, will you send us your name and address, and a few words as to the magazine's helpfulness to you? We should like to mention you and your comments in our Jubilee Number. Please address the communications to Dr. English at the New York office.

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And The Other Things

It will be in the next issue, October, D.V., that Dr. Frank E. Gaebelein's series on the Minor Prophets will begin. These are being put into writing by request, and we believe that you will gain a new understanding of these much neglected and highly important Old Testament books, which carry messages for these very days.

In the same issue, or in December, another series of articles will begin—entitled "Essential Doctrines of the Christian Church," by Dr. English. We feel that a re-emphasis of the doctrines of our most holy faith are needed at this time, and *Our Hope* is the magazine that should publish them.

So be on the watch for good things to come.

A Promised Announcement

In August we stated that announcement would be forthcoming as to the publication date and price of Associate Editor English's completed book, *Studies in the Gospel according to Mark*. The work should be going to the printer at an early date now. It will be a large volume, for it is one of the most comprehensive writings on the Second Gospel. The estimated pagination is 500, and the price, $3.00. We are making a *special offer to Our Hope subscribers only:* those who send their orders to us *before* publication date will receive a discount; that is, they may have this new work at $2.50. If you have been enjoying these studies in the magazine from month to month, you will want the complete book.

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This Is THE LIFE

This is the title of a new booklet written by E. Schuyler English, and just off the press. In fact, we received our first copy while we were typing the Note above. *This Is THE LIFE* was written especially for the CHRIST FOR AMERICA Campaign, the evangelistic movement referred to in these pages in the May issue. It was prepared primarily for those who are recent converts, but has a message for all young Christians. There are seven short chapters with the following titles: What Is a Christian? What It Means to Be a Christian; Living THE LIFE; Supposing a Christian Does Sin; The Christian's Growth—Bible Reading; The Christian's Privilege—Prayer; The Christian's Duty—Witnessing.

Single copies of this booklet may be had for 10c, postpaid; 12 copies for $1.00; special prices on larger quantities.

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The Radio Ministry

Dr. English expects to renew his broadcasting of the Sunday School Lessons in the autumn, beginning the first Saturday in October. Negotiations are under way at the present time. It may be necessary to make some station changes in order to secure a better hour for the broadcasts. He will appreciate the prayerful interest of *Our Hope* readers regarding this matter, that the Lord will guide and rule in all the arrangements.

Completed details will be announced in October for the benefit of those within the broadcasting radius.

SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

Sept. 12—West Babylon, N. Y.: First Baptist Church.

Whatever dims thy sense of truth
Or stains thy purity,
Though light as breath of summer air,
Count it as sin to thee.

—*Selected.*

The New Great World Crisis

ARNO C. GAEBELEIN, D.D.

XXVI.

The Allied forces have made astonishing gains during the last months. As a result a wave of optimism is sweeping over our land and England as well, predicting a speedy collapse of the Axis as far as Europe is concerned. The opinion seems to be gaining ground that there is a strong possibility that the war, as far as Europe is concerned, may end before January 1st, 1944. In our opinion this is altogether over optimistic. We wish it were true but we cannot see how it can happen, unless God does a mighty miracle. Most military authorties share this opinion and expect that the happy event of the demanded "unconditional surrender" is far from being in sight at this time. It is true the loud-mouthed Mussolini has been silenced. The Italian government gave him a big kick and, at our writing, it is unknown where that kick has landed him. Some say he is under lock and key, in the custody of Italy; others say he tried to escape to Nazi land in order to find shelter under the protecting wings of his friend Hitler-Schickelgruber. Wherever Mussolini is, one thing is sure and that is, he has been stripped of all power and all his air-castles have been smashed into smithereens. We advise those male and female pamphleteers who announced him to be the predicted final Antithrist, the beast of Revelation, the man of sin and the son of perdition, to withdraw their productions and acknowledge their mistake, which they probably will not do. Yet it ought to be a lesson to others who think they should write on Prophecy, *not* to attempt to be prophets themselves, thus avoiding becoming a laughing stock and the devil's tool in darkening the bright rays of the lamp of Prophecy and thus bringing Prophecy into disrepute.

Up to the time we write, though the downfall of Mussolini is an accomplished fact, with no hope of his return left, Italy has not cut loose from Germany. The man whom the goverment has put in his place is evidently a strong friend of Hitler. He has made no reply whatever to the warnings,

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of the Allies. Yet it is a foregone conclusion that he must reach a decision within a few weeks. It seems as far as Italian public opinion is concerned it is now overwhelmingly *anti-Axis*. Great rejoicing was heard almost everywhere when Mussolini's deposition came to pass. The complete elimination of Italy is not far away in spite of Hitler's hysterical attempts to keep it in line. Some observers seem to think that Italy's up-to-date delay is the result of fear that Hitler, in his insane, satanic fury at Italy's action, might sweep down on Italy and destroy some of its war industries, also Italy's fleet, so as to keep all from falling into the hands of the Allies.

Sicily is now in greater part conquered. By the time this issue reaches our readers Messina will be in the hands of the Allies, followed speedily by the invasion of the mainland. The occupation of the leading cities, including Rome, unless Italy has completely surrendered, will become history.

And what about Nazi Germany? It is hard to get the full truth as to what is really happening there. There are rumors upon rumors; are they true or only propaganda? The strongest of late is that Hitler is no longer in power, that he is but a figurehead, that Goering is in control. Also, that Hitler is a wreck physically and mentally. But it may be only propaganda. In the end it does not make much difference. One thing, however, is true beyond the shadow of a doubt, the morale of Germany is crumbling. As it is with a disastrous earthquake, before it comes there are subterranean rumblings, warnings followed in due time by the mighty crash. The mighty crash in Germany is not far away. The German masses begin to realize this. They know the utter hopelessness of their cause; only defeat stares them in the face. One defeat after another. The submarine warfare is lost; the boasted "Luftwaffe" has gone to pieces. Some of their industrial centers are hopelessly in ruins. For all this they can but blame themselves. Hitler and his fellow criminals sowed, a few years ago, the wind by bombing London and other portions of England, and now they are reaping the whirlwind. Oh! what misery, indescribable misery has come upon all their land! And there is much more to follow.

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The destruction of cities like Hamburg, Cologne, the great industrial centers of the Ruhr, and scores of other big cities, Bremen, Essen, Duesseldorf, Krefeld, Manheim, Ludwigshafen, all have suffered alike. As we write a million women and children are leaving their homes in Berlin for fear that the Nazi capital will soon share the fate of Hamburg, as it probably will. No statistics are available as far as the dead and wounded are concerned and the economic losses are beyond any estimate whatever. From the side of the Nazis there has been a very weak attempt at retaliation. From the side of the Allies comes the threat that they have scarcely begun their work of destruction, that this kind of warfare will continue till the unconditional surrender is accepted by Hitler and his criminal clique.

To all this must be added the apparent complete failure of Hitler in his new Russian campaign. In all probability, before this month comes to an end, Kharkov, the great gateway to the Ukraine, will be retaken by the Russians. All along the line the Nazi invaders have been pushed back. Orel is in the possession of Russia. As we stated before in these articles, an invasion of Germany by a clear break of the German line at Smolensk will probably come. The knockout blow for the Nazis may come from the Soviets. They may bring Germany to her knees. And here comes the great *worry*, the great *problem* for the Allied leaders. They must acknowledge that without Russia's astonishing sacrifices the war at this time would have been in an entirely different state. Yet it is equally true, without the tremendous help given by the United States and England, the Soviets could never have held out but would have been fully defeated. But now it is no longer a secret that the relations between the Allies are somewhat strained. Stalin is discontented and is even suspicious of America's and England's motives. Invitations to meet with President Roosevelt and Prime Minister Churchill have been refused by him. Stalin demands the creation of a new front in France; its delay has annoyed him. It has also come to light that in many things Stalin is going ahead without taking the other Allies into his confidence. And still more—Moscow set up recently without consulting, or even informing London or Washington its

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own "Free Germany Committee." She has gone ahead and created a provisional postwar government for Germany, thus assuming the role of the final conqueror of Germany. See Current Events in this issue for the demands of this committee. As William L. Shirer put it in his valuable comments—"Messrs. Hull and Eden learned of it only from their respective morning papers." All efforts made to draw out Stalin to divulge his plans up to the day we write this, have failed. And those plans for a provisional after the war German government do not at all fit in with the British-American plans. *What price will Russia yet demand for her victorious part in the war?* It is a dark cloud which overhangs the cause of the Allied Nations. *Still darker is the cloud of* Russia's almost *amiable* neutrality with Japan. Imagine what it would mean to the other Allies if there would be a separate peace made between Russia and Germany and helpless Germany be forced to fall in complete line with the Russian plans, accept the proposed Soviet-postwar plans. What it would mean if Japan would become an ally of Russia and the future combination would read *Russia (leader)—Germany, and her conquered territories* and Japan! But it is not out of the range of possibility, much so especially in the light of Bible prophecy (Ezek. 38, 39). As for the Pacific, there too great victories have been on the side of the Allies. That means on our own American side. Japan's proud navy has suffered great defeats; equally so her merchant fleet and the worst of all, while Germany is still able to some extent to replace her lost ships and aircrafts, *Japan is unable to do so. It may* take several years, but Japan is doomed.

On our own internal conditions we have nothing to say, but may do so later. Let us as Christian believers remember that though the outlook is still dark, and will continue to be so, God Himself will be in the end the mighty victor and accomplish His eternal purposes. "Fear not!" is His assuring message to His little flock. Soon that promised better world will come. Read our latest book just off the press of when and how it will all come. It will give you the courage of faith and the mighty vision of hope.

(*To be continued, D. V.*)

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Divine Priorities

By Harry A. Ironside*

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33).

We hear much these days about priorities. A few months ago the word was rarely used. To many it was comparatively unknown. The war has brought several new words which formerly had no particular appeal into common usage. It was so in connection with the last war. I recall very well being a witness in a law suit involving a will which was protested by the other side as a forgery. It was supposed to be an instrument conveying all the property of one brother to another. The widow had a will dated a few days earlier and her brother-in-law was endeavoring to take everything from her.

When he was asked to explain the circumstances under which the testament which he offered for probate had come to him, he declared that on a given date in the year 1912 his brother had come into his office and handed him the will, saying, "I have already given another will to my wife in order to keep her in good humor, but that was just a bit of camouflage. I am leaving everything to you" The widow's lawyer questioned him very definitely, inquiring, "Are you giving us the exact words used by your brother, or are you simply giving us the gist of them as you understood them?" He answered, "I am telling you exactly what my brother said. He told me that the first will was only a bit of camouflage and that all was to come to me." Again the defendant's lawyer inquired, "Is there any word in your testimony that you would like to change?" Rather angrily, the other replied, "No, sir; I have told you exactly what my brother said." Then, after a moment's silence, the attorney for the widow inquired, "Was your brother in the habit of using the word *camouflage* in 1912?" The effect upon everyone in the courtroom, including the probate judge, was electric. Everybody realized that the man had

*Dr. Ironside is the beloved pastor of the Moody Memorial Church, Chicago, and author of many expository volumes. We are grateful for another of his splendid messages.

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been trapped, for no one in the United States was in the habit of using the word *camouflage* before the World War which began in 1914. The case was soon decided in favor of the widow.

Likewise the word *priorities* is a new one to most of our vocabularies. We have to recognize the rights of the government to every article of importance needed in the army or the navy in order successfully to combat our foes, and most of us accept these conditions cheerfully and recognize the fact that if we are going to win, we must not rebel against priorities. It is an all-out war. If we lose it, civilization as we have known it will be destroyed. If we win, and we feel that we must win, then we hope to conserve the best of our civilization and go on to better things.

However, we may also speak of divine priorities, for just as in regard to many of the things which we have thought essential to our happiness in days gone by, we recognize governmental priorities, so we need to realize that in all things our first duty and responsibility are to God Himself. The Old Testament prophets were constantly stressing the law of divine priorities. I wonder what the Shunammite woman thought when Elijah the prophet applied to her for room and board. She explained that her little store of food was almost gone; there was but a small quantity of meal in the bottom of the barrel and a little oil to mix with it. She was going to do a last baking for herself and her son and then there would be nothing left; but Elijah, the man of God, said, "Make me a cake first." One could imagine her exclaiming, "What, make you a cake first! You a stranger, when I and my son have so little left!" And the answer might well have been, "Yes, it is a question of priorities. Henceforth you are to run a boarding house for God. Put God first and He will look after you and your needs." So off she went and did as she was bidden, and lo, she had more than enough as long as the famine lasted and the prophet remained as her guest. She gave God the first place, and He in turn honored her faith and saw that she did not come to want. He will never be anyone's debtor. It is just a picture of what He will do for all of us when we

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give Him the first place in our lives; in other words, when we recognize the importance of divine priorities.

Our Lord Jesus insisted on this again and again. We, too, often fail to put first things first, to recognize the importance of honoring God above everything else. We fuss with one another and we allow all kinds of trivial things to come in to destroy our fellowship with one another. We take offence and bear grudges and then wonder why our prayers are not answered and why we miss the blessing of God in our lives. The Lord Jesus said, "If you come to the altar and remember your brother has aught against you, first go and be reconciled to thy brother, then come and offer thy gift." That is the law of divine priorities. First get right with men in order that you may be right with God.

Again, in the matter of judging our brother, we are told in the Word of God to judge ourselves, and we are warned against judging others, yet we generally reverse this. We are so busy judging others that we do not have time to judge ourselves. The Lord Jesus said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye" (Matt. 7:1-3)? The verse might be rendered, "Why beholdest thou the splinter that is in thy brother's eye, but considerest not the log that is in thine own eye?" When we get before the mirror of God's Word, we can see clearly to get the log out of our own eye, and then we may decide that after all there was no splinter at all in our brother's eye. The fault was entirely with us.

Sometimes we hear preachers criticising the efforts of others; church workers, Sunday school workers, Gospel singers belittle those engaged in similar services. They can see no value in what others are attempting to do for Christ. No wonder there is so little blessing in their own ministry. If we have the glory of our blessed Lord before us, we shall not be judging and finding fault with those who are preferred before us, but we shall rather obey the word that says, "In honor, preferring one another." Christ must have

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the priority in our lives if we are to be vessels unto honor, sanctified and meet for the Master's use.

Paul was overjoyed concerning the churches of Macedonia when he sought to raise funds for ministering to the famine-stricken believers in Judaea. He says, "They first gave their own selves to the Lord and unto us by the will of God." There you have the recognition of divine priorities. These Macedonian believers said, as it were, "All we have and are, belongs to Christ, and therefore to you as His representative. Now tell us what to do, and we will gladly obey." If the people of the United States are willing to do without many things in order to win this war, surely we as Christians should be more than willing to let God have His way in our lives in order that we may get the Gospel out to a lost world.

Remember, too, the word of the Apostle Paul in regard to Christian young people. Many such are serving the Lord faithfully and endeavoring to do His will, but, sad to say, there are many others who do not give God His rightful place in their lives, and yet they make a great profession. The Word says, "Let them first learn to show piety at home" (1 Tim. 5:4). Some can be very pious at church but very thoughtless at home. Some are very pleasant when out in company, but they can be very unpleasant in the bosoms of their own families where, above all places, they should be shining for Christ. I know it is true that often the home is the place where we seem to get the fur rubbed the wrong way. When one young girl said to an evangelist, "I find it so hard to live for God at home: they always rub the fur the wrong way"; he answered, "Well, my dear young sister, why not turn around?" That is, just give way and do not fight back, and you will be surprised to find how easy it is to get along.

Christianity is not just repeating John 3:16 or Acts 16:31; it is yielding the heart and the life to Christ. "For the time is come when 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" (1 Peter 4:17)? We are called to a life of devotedness. "Seek ye first the kingdom of God." Recognize the divine priorities.

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What is the real trouble in our country today? Is it not just this? We have not given God His rightful place in our national life, and so His chastening rod is upon us. We have put money-making and pleasure-seeking first. We have said, "I want to lead my own life," and the result has been ruin and disaster. Oh, for a national return to God and His Word, a recognition of the divine priorities in order that *He may come in and grant us victory in His own way* and time.

Put first things first in your life. Give God the priority in your home, in connection with your talents, your service, everything that occupies you. If you thus seek Him first, He guarantees to stand back of you and never let you fail. Recognize the divine priorities, and you will enter into a life of blessing such as you have never known before.

A CHINESE STOWAWAY

Sometime in the last century a poor and friendless Chinese boy in one of the seaport cities of China smuggled himself on board an American brig and stowed himself away. After the ship had sailed, he had to steal out of his hiding-place and dispute with the rats about any piece of food that had been left. One night, however, a sailor caught him and dragged him before the captain. In those days there was a chance of his being at once thrown overboard. But the captain was a Christian man and spared his life.

Upon arrival in Baltimore, the captain handed him over to his minister, who in turn placed him in a humble home, but at the same time the best Christian home he knew. The [illegible] sent to school, where he showed unusual intelligence, and was later assisted in getting a college education. He then returned to China to be of service there. He married, and his wife became, like himself, a Christian. He had three daughters, of whom one became the wife of Dr. Sun Yat-sen, creator of the Chinese Republic; another the wife of Chiang Kai-shek, now Generalissimo of China; and the third the wife of China's present Finance Minister.

—From *China's Millions*

Be thou an example of the believers (1 Tim. 4:12)

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Joseph, A Type of Christ

By Robert R. Fritsch*

The first mention of Joseph is in connection with his birth (Gen. 30:24). He was so named by his mother Rachel, who had been barren but had now been remembered by the Lord in the birth of her first son, with the hope that the Lord would add to her another. The name Joseph means "adding," also translated by the word "increase" in Psalm 115:14. Jesus is spoken of as the First-born, or First-begotten, with the expectation that there should be many brethren of His (Rom. 8:29). In Acts 2:41, 47; 5:14 and 11:24 we read that there were *added* unto the Lord large numbers of believers. In this way the number of the brethren increased. In the four verses cited, the verb for "added" in the Hebrew translation of the New Testament is *iosaph*, from which *Joseph* is derived.

In Genesis 33:2 we again read of Joseph, this time in the company of his parents while on a journey, even as in Luke 2:41-51 Jesus, at the age of twelve, accompanied His parents to Jerusalem and returned with them to Nazareth, where He grew up, subject unto them.

The dramatic and fascinating story of Joseph's career begins with Genesis 37, where we read of him at the age of seventeen, a shepherd lad, as the beloved son of his father, as Jesus was proclaimed the beloved Son of His Father immediately after His baptism in the Jordan. Joseph's father indicated his special affection for the son of Rachel, his first love and favorite wife, by having a specially fine coat made for him, which was before long to be steeped in blood. But later he was to wear a royal robe (41:42) when he should be seated at the right hand of Pharaoh. Thus do we see the One coming from Bozrah, clothed in bloody garments (Isa. 63:1-3) arrayed in royal apparel, as John sees Him in Revelation 1:13.

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Two verbs indicate the reaction of Joseph's brethren as they, with jealous eyes, beheld the love of the father bestowed on his beloved son. In Genesis 37:4 we are told that they hated him; in verse 5, that they hated him yet the more because of a dream which he related to them with its implied interpretation (verse 8). After the recital of a second dream they envied him, we are told (verse 11). Thus early, also, after the manifestation of Jesus to Israel, did they hate Him without a cause (John 15:25; see Psa. 35:19), and for envy did they deliver Him into the hands of His enemies. Truly He came unto His own and His own received Him not.

The story of Joseph, if viewed as a drama, develops in relation to three sets of two dreams each. One set is dreamed by Joseph himself (Gen. 37), the second by a butler and a baker in a prison (chap. 40) and the third by Pharaoh, King of Egypt (chap. 41).

The first dream of Joseph concerned a sheaf of grain standing upright, which was his, before which the sheaves of his brethren made obeisance. Their answer to this was a question, namely, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" In John 19:15 the chief priests declare, "We have no king but Caesar," an echo of the messages of the citizens in one of Jesus' parables concerning Himself (Luke 19:14—"We will not have this man to reign over us").

The second dream of Joseph represented the sun, moon and eleven stars making obeisance to him. Telling the dream to his father and brethren, his father rebuked him, saying, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" The whole significance of the Joseph story, of course, lies in the fact that the answer to this question is "Yes," even as Israel, who as a nation rejected their Messiah, will some day acknowledge Him.

There is an interesting phrase in Genesis 37:11 which states that Joseph's father observed the saying. He realizes that there is something uncanny about this wonder child. He has faith to believe that the future will explain the mystery. How like the statement in Luke 2:19, "But

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Mary kept all these things, and pondered them in her heart." She wondered and pondered! Some time she will understand!

Why were there two dreams? No doubt (as in Gen. 41:32) it was doubled, because the thing is prepared of God, and God will shortly bring it to pass. But there may be another reason. As in Philippians 2:10, celestial as well as terrestrial beings are to bow the knee at the Name of Jesus, so here the sun, moon and stars in the sky may refer to the former, and the sheaves in the field may indicate the latter group of worshipers.

The passage in Philippians 2 just referred to is not only a remarkable outline of the experiences of Jesus, Who left the glory which He had with the Father to become a willing Servant, obedient even unto death, and for that reason to be highly exalted with a Name above every name, before Whom every knee was to bow, but on the human level it is the outline of Joseph's experiences as a type of Christ, involving the "sufferings and the glory," the "humiliation and the exaltation," the narration of which reveals a series of remarkable parallelisms in the careers of Joseph and Jesus.

In Genesis 37:12 Joseph's father asked him to visit his brethren who were feeding their flock in Shechem, far to the north. Although well aware of their hatred for him, he did not refuse any more than Jesus refused to answer the call of His Father when, in Psalm 40:7, 8, He says, "Lo, I come. I delight to do Thy will." Going to Shechem Joseph did not find them, but was told by a man that they had gone still farther north, to Dothan. Since he had started out to seek his brethren, even as Jesus was to come to seek those in whom the Father was interested, he continued his journey and overtook them at Dothan. But they saw him afar off and began to conspire against him, even as the husbandmen in the parable of the Householder and His Son conspired to slay the son and heir. Cynically they referred to him as "this dreamer," saying that they would see to it as to what should become of his dreams, evidently not realizing that God would and will carry out His plan in spite of man's plottings.

Reuben, the first born son of Jacob, and for that reason responsible for the welfare of Joseph in the absence of the

father, had him placed into an empty reservoir, hoping to deliver him secretly and send him back home. Thus, too, were there friends to intercede for Jesus before the council of His enemies, as Nicodemus in John 7:51. Before Joseph was cast into the reservoir, they stripped him out of his coat. So in Psalm 22:18, a thousand years before the event, the Psalmist, speaking concerning Jesus in the so-called Psalm of the Cross, declared that they would part Jesus' garments among them and cast lots upon His vesture—fulfilled according to John 19:24.

As Joseph's brethren were emplacently sitting and eating their bread, heedless of the suffering of their brother, a company of merchantmen was observed moving along the old caravan road leading from Transjordania to Egypt, carrying into that country ointments, spicery, and perfumery which the nobility were wont to buy and traces of which have been discovered in alabaster vases and jars in the tombs of the kings.

It was Judah who proposed that the life of Joseph be spared—that he be sold to the Ishmaelites or Midianites who composed the caravan. His brethren agreed, whereupon a price of twenty pieces of silver was accepted for him. Strange, is it not, that it was a Judah (*Judas* being the Greek form) that sold Jesus for thirty pieces of silver to the priests who in turn turned Him over into the hands of the Romans. Thus did his brethren think that they had gotten rid of Joseph! Thus did the leaders of the Jews hope to do away with Jesus!

After the rejection of Jesus by His own, the Jews were dispersed throughout the Gentile world, and as a nation they have nothing to do with Jesus. So in Genesis 38 the name of Joseph is not mentioned, while Judah (whence the name Jew) is living in close association with the Gentiles, the Canaanites. At the end of the chapter, two sons are born to Judah, one named Pharez, who may represent those who have "broken" away from God as unbelievers, and the second, named Zarah, who represents the "dawn" of a glorious day, when a godly remnant shall be saved by the blood of their Redeemer, indicated by the scarlet thread on the hand of

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Zarah, the same figure of the scarlet thread by which Rahab was saved in *Joshua 2:18.*

In Genesis 39 we see Joseph still living. Indeed, he *must* some day have a reckoning with his brethren. The merchantmen had sold him as a slave to Potiphar in Egypt, an officer of Pharaoh, captain of the guard. Trustworthy and dependable, even as Daniel later in Babylon, he was well spoken of by his master, having found *grace* in his sight. This statement is immediately followed by his temptation to yield to the lust of the flesh. But having God always before *him* (verse 9) he stood the test and thus did not have to pass through the agony which was David's (Psa. 51), who yielded to a similar temptation. Jesus, too, was declared by His Father to be well-pleasing to Him, immediately after which *statement from Heaven He was tempted of Satan to yield* to the demands of His appetite, to make bread out of stone and to eat. But He, too, always had God before Him, hence He overcame the tempter by declaring that man does not *live by bread only, but by every word that proceedeth out* of the mouth of God.

Persecuted for righteousness' sake, Joseph was cast into prison as the result of a false charge brought against him. But he opened not his mouth by way of complaint. Here we see him in the lowest point of his humiliation—apparently without any hope, as there was no *habeas corpus* in Egypt, and the life of an alien was cheap. But the Lord has ways and means beyond the thoughts of man.

Jesus was put to death because of false witnesses who testified against Him. Neither did He open His mouth to contradict them. Hurried to His execution, He was put into a grave, its stone at the door sealed, and a guard of Roman soldiers surrounding it. Here, too, was *the lowest stage of* His humiliation, apparently without hope—even His disciples were hopeless (Luke 24:21). But God would not allow His body to see corruption, nor His soul to remain in Hades.

Joseph, because of his noble character and his position, was made assistant to the jail warden. On an ordinary day, the chief of the butlers of the King of Egypt and the chief of his bakers, were arrested by Pharaoh and put into the *prison in which Joseph was.* These prisoners were placed in

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care of Joseph. And thus the providence of God in Joseph's behalf was beginning to work.

At this point we come to the second set of two dreams, one of the butler, the other dreamed by the baker. Early one morning Joseph, on making his rounds, noticed the sad look on the face of each of these prisoners. Upon inquiring as to the reason for their depression, they related to him their dreams. By the wisdom of God which Joseph freely acknowledged he interpreted their dreams, telling the butler that he would be restored to his position in three days and, by way of contrast, telling the baker that in three days he would be executed. All this came to pass. Joseph had asked the butler to speak a good word to Pharaoh in his behalf, as he was quite innocent of any crime. But the butler forgot Joseph—and well that he did, for Joseph, had he been freed, would likely have risen no higher than a workman in the brickyards of Egypt. God had something better in store for him than that, for God would bring him out of his prison to the throne. Jesus, too, had prayed that He might be saved out of death—and He was heard on the morning of His glorious resurrection and shortly afterward ascended to His Father's throne.

As Joseph in his humiliation was associated with two prisoners, one of whom was spared, the other put to death, so Jesus in the hour of His humiliation on the Cross was numbered with the two transgressors whom we speak of as robbers, one of whom was saved, the other lost!

Joseph spent two years in prison, still conscious of the fact that God was with him, as stated thrice in Genesis 39. One night Pharaoh had two dreams which distressed him very much. He summoned all the so-called wise men to him, urgently requiring of them an interpretation of the dreams. But no one could venture a suggestion. In the fulness of God's time for Joseph, the butler reminded Pharaoh of his experience in prison, how that Joseph had correctly interpreted his dream and that of the baker. Joseph was at once summoned into the presence of Pharaoh, who told him his dreams. Joseph, disavowing his own ability, but giving the credit to his God, explained that the fat kine and full ears of grain meant seven years of plenty in the land, and

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that the lean kine eating up the fat kine and the blasted ears devouring the full ears meant seven years of famine. He then suggested that Pharaoh appoint a food dictator who should store up the food of the prosperous years against the period of famine. At once Pharaoh, accepting the suggestion, appointed Joseph to the position and gave him all the honors pertaining to the one next to himself in the throne, with full authority to gather and then to dispense the grain. So to Jesus on His exaltation to His Father's throne is given *all* power, as He Himself declares.

Upon Joseph's exaltation he was given a new name, and a Gentile bride (41:45). As revealer of secrets he typifies our Lord who by His Spirit reveals things to come (John 16:13) particularly to His Bride, His Church, who dwells in the secret of His presence. Interesting it is to note that immediately after His ascension and exaltation (Acts 1), having been given a Name which is above every name, His Bride, the Church, comes into view (Acts 2).

Joseph, as he took up his new position, was thirty years of age (41:46); so also David (2 Sam. 5:4) and Jesus, the Son of David (Luke 3:23).

Two sons were born to Joseph by his Gentile wife; Manasseh, *meaning "to forget," and Ephraim, meaning "fruitful."* Thus in the fulness of his joy, he forgot his past sorrows. Likewise Jesus, Who for the joy set before Him, forgot the pain and endured the death of the Cross, and with each new soul born into His Kingdom of grace and glory, there is added joy in His own heart and in the presence of the angels.

The famine period now began, affecting all lands, but in all the land of Egypt there was bread—bread in Egypt, because Joseph was there. It is equally true today, that, where Jesus is known, there is abundance of the Bread of Life; in all other lands, spiritual famine.

The Egyptians, because of the famine conditions, appealed to Pharaoh for bread. But he had appointed Joseph in charge of the stores of grain, so he had to tell them, "Go to Joseph; what he saith to you, do." Here we have the exact words of Mary at the wedding-feast of Cana. When the wine had run out, they appealed to Mary, but she said to them, "Go to Jesus, and what He saith to you, do." All

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this teaches us that there is no name under Heaveo given among men whereby we can be saved apart from the Name of Jesus. Asking the Father in His Name, we receive all needful things.

Now we find that representatives from all countries came into Egypt to Joseph to buy grain. This opened the way for the recital of the experiences of Joseph's brethren who arrived in Egypt, but without Benjamio. They did not recognize Joseph, although he knew them, at the same time recalling the incident of his dreams some years ago and the reaction of his brethren to the interpretations thereof. But he would not make himself known to them before he was assured that they had undergone a change of heart. To this end, after inquiring about their father and any other children who might be at home with him in Canaan, he demanded that, if they should return for more grain, they bring Benjamin along. He even detained Simeon as a hostage to make certain that Benjamin be brought with them. At this point their guilty consciences were stirred, they recalled their wrong done to Joseph. Reuben even suggested that his blood was being required, thus bringing to our attention the cry of the mob at the trial of Jesus: "His blood be on us and on our children." Hereupon we find Joseph weeping, a note which is repeated several times, just as we read of Jesus, in the Gospels and in Hebrews weeping, three different times.

Joseph then filled their sacks with grain and restored every man's money into his sack, indicating, shall we say, that what Jesus gives us is without money or price.

But Joseph's brethren had to come again, for the famine continued. With much difficulty Jacob was persuaded to permit his son Benjamin to accompany his brethren. Both Reuben *and* Judah *guaranteed his safe return*, whereupon they all set out and arrived in Egypt a second time to meet their once despised brother, with a goodly present for him and double money in their hand. Stephen (Acts 7) emphasizes this *second* time that they met him, no doubt pointing to the fact that the Jews will acknowledge their Messiah when they see Him a *second* time, as they did not at His first coming to His own.

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Joseph, upon seeing Benjamin, gave orders that a dinner should be prepared for his brethren, a dinner for the very men who had once plotted his death. Here one is led to think of the Lord's table, ordained by Jesus for redeemed ones of the sinful human race which once nailed Him to the Cross. What grace is here manifested!

Before they ate, Simeon was released to them, the return of the money into their sacks on their first visit was explained to them by the steward, and thus their fear was allayed. When Joseph appeared, they offered him their present and made obeisance before him. How wonderfully was the prophecy implied in Joseph's dreams fulfilled! What a wonderful day that will be when the Jews shall acknowledge their Messiah, and every knee shall bow and every tongue confess that He is Lord!

At this meal Joseph ordered five times more for Benjamin to eat than for the others. This was not so much because Benjamin was his only full brother, but rather as a test for his brethren, for he no doubt observed their reactions, seeking to learn whether envy and jealousy still abode in their hearts.

Now came the morning for their departure. Their grain and their money were placed in their sacks by the steward at Joseph's command. He also ordered his silver cup to be put into Benjamin's sack. As soon as the morning was light, they were on their way, but were soon surprised by the steward who overtook them, charging them with having stolen the silver cup and demanding an inspection of their baggage. According to Joseph's plan, the cup having been discovered in the sack of Benjamin, they were brought back to the city, whereupon Joseph ordered them to return home, leaving Benjamin in his keeping. This they, of course, refused to do. By this device Joseph hoped to learn whether they had any feeling for their father, which they certainly did not have when they showed him Joseph's blood-stained *coat some years before.*

Thus was afforded the opportunity for Judah to make his touching plea in behalf of Benjamin and of the father as well. Surely there is indicated a change of heart here on the part of Judah and his brethren, the one condition necessary

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for Joseph to be able and willing to make himself known to them. This is the significance of the word "then" as the first word of chapter forty-five. We have come to the climax of the drama. Joseph dismissed every one from his audience chamber except his brethren, with whom he would now have some personal dealings, but the Egyptians and the house of Pharaoh heard him as he wept aloud under the emotional stress and strain of the situation. Thus Jesus will some day have personal dealings with His people, the Jews, when they shall manifest a change of heart—and the Gentile world will hear about it, will see it and be blest in consequence of their reconciliation.

As but one word is ofttimes necessary to resolve the complicated plot of a drama, so the magic word *Joseph* came as a shock to his brethren, causing to pass before their eyes, as it were, their past conduct in relation to their brother, even as it is said that the panorama of a whole lifetime passes before the vision of a drowning man. They must have thought that this was their last hour. Once Joseph was in their power; now they were in his. But after their fear, note their astonishment upon hearing the kindness of this strange man, their brother, as he said, "Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life; to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God." Here is the philosophy of the Cross, an expression of the worst that human hate and sin can do and at the same time of best that God's love can do, a combination of man's free will and the divine sovereignty of God. Here is the anticipation of the prayer of Jesus on the Cross: "Father, forgive them, for they know not what they do." Truly God can and does make the wrath of men to praise Him and to work out His eternal purposes.

Joseph now bade his brethren to return home in order to invite their father with the whole family to come to reside in Goshen in the fertile delta of lower Egypt. They were to tell his father of all his glory in Egypt, for the period of his suffering was now over. He kissed them as a token of reconciliation, and after that his brethren talked with him, for

fellowship and communion were now restored. Bringing wagons along up out of Egypt to convey the family to Gothen, the spirit of the aged father was revived as he saw the wagons. This word *revived*, in the *Septuagint*, is the same verb used by Paul in exhorting Timothy to stir up the gift of God in him, the figure being that of dying embers on a hearth flaring up again when stirred to burn anew.

We are told that seventy souls left Canaan and arrived in Egypt, probably omitting the names of most of the women in the company. Stephen said there were seventy-five. He got this figure from the *Septuagint*, where five grandsons of Joseph are mentioned in addition to the names appearing in the Hebrew text. When Jacob arrived, he was overcome with emotion, exclaiming, "Now let me die, since I have seen thy face." How vividly this recalls to mind the words of Simeon, "Lord, now lettest thou Thy servant depart in peace, for mine eyes have seen Thy salvation!" With what joy Joseph, on his part, exclaimed, "My brethren are come unto me," as he arranged to present them, as well as his father, to Pharaoh, a scene which points us forward to the time when Jesus shall present us faultless before His Father as the trophies of His grace, redeemed from out of a sinful race which crucified Him—and He not ashamed to call us brethren.

A solemn scene, this, as Jacob, a peasant from the land of Canaan, blessed Pharaoh, representative of the greatest empire of that time. What had Jacob wherewith to bless Pharaoh, who, on his part, had all the glory that this world could afford? Surely, this is a miniature of a greater picture —a prophecy of that day when the Seed of Abraham shall be a blessing to the Gentile nations of the earth.

Perhaps the most significant sentence of the whole Joseph story is found in Genesis 47:25, where the brethren of Joseph made this confession: "Thou hast saved our lives!" Contrast this with their attitude towards him at the mere suggestion of his ruling over them. Truly, Joseph is a type of Jesus, Whose very Name means Saviour. What a glorious day when His people shall look upon Him and acknowledge Him as such! It is of this that the Angel spoke when he said: "Thou shalt call His Name Jesus, for He shall save His people from their sins."

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Current Events

In the Light of the Bible

By E. Schuyler English

Shrunken Caesar. Exit the once colorful but long discredited dictator, *Benito Mussolini, on the heels of the total* collapse of his boasted Revived Roman Empire. With his going we may expect to see soon Italy's withdrawal from the war. With his political demise is bursted forever the prophetic bubble in the minds of some that Mussolini would be the head of the Revived Roman Empire of the Scriptures, the Beast out of the sea. For Benito the Braggadocio had feet of clay. In this respect, at least, he resembled Nebu*chadnezzar's Dream-Image.*

It is unfair to say that Mussolini never did anything for Italy. He took the country in hand at a time when Italy was in the throes of revolution, corruption, poverty and starvation and made her a self-respecting, cleanly, industrious and honored nation. We must give the devil his due, and Benito this much credit. But then, like all his predecessors of many lands and many centuries, his power went *to his head, and beginning specifically with Ethiopia and* closing primarily with the dagger that he thrust in France's back, he took his people with him in his downward plunge until now sure defeat stares them in the face unless they come to terms with the United Nations. Even then the empire is lost, national prestige is lost, and many sons and many homes and historical sites are lost with them. Mussolini's fall is the end of an era, it is the failure of fascism. *Il Duce was the father of fascist dictatorship, and his climac*tic collapse is the forerunner, in all likelihood, of the failure of Fascist-Nazi philosophy.

Does this mean that the looked-for revival of the Roman Empire will not take place? Is the Bible wrong? Does Mussolini's fall indicate that the day of dictators is over forever? No! The Roman Empire will surely be revived, and at its head will be another beast. It was simply not *God's time for His prophetic fulfilment. This does not* mean that our Lord's coming for His Church may not be tomorrow—yes, even today. For the empire need not be

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formed until the Church is taken. And at that, it could be established at any time; for as we read about its head in Revelation 17, we see that the federation of states is a federation by agreement rather than by the sword. That is why we so often refer to programs for world-federation in various forms. "One World" is today's slogan. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast" (Rev. 17:12, 13).

Every promise of God's Word is true, every prophecy sure. Not one word, nor jot nor tittle shall fail, but all shall come to pass. Keep your eyes upon the Book and not on circumstances. Keep looking up, for the coming of the Lord draweth nigh.

And in the North. There is another political alliance of the "last days," that between Russia and Germany. Its development is not easier to discern today than the ten-power Roman federation. There is, however, an interesting movement going on in the U.S.S.R. just now which is worthy of passing comment in the light of Bible prophecy. It is called "The National Committee of Free Germany in Moscow," and its membership is composed currently of German war prisoners in Russia. Among them are well-known Communistic writers, intellectuals, former Reithstag deputies, middle class soldiers and some aristocrats, as, for example, Count Heinrich von Einsiedel, great-grandson of Germany's former "Iron Chancellor," Otto von Bismarck.

That this movement, which calls upon the German Army to revolt against Hitler and the whole Nazi regime, is being fostered by the Russians as a propaganda measure for Hitler's ultimate defeat goes without saying. Russian flyers are dropping leaflets regarding the "National Committee," together with its Manifesto, over German lines. But is this movement an authentic declaration of post-war Russian policy? That is the question—and if the answer is affirmative, the Manifesto is a momentous diplomatic document. It indicates that Russia is willing to make peace with Germany on Russia's terms, Washington, London, and Chunking

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notwithstanding. "And why not?" Stalin might ask. "I am not being consulted about peace terms with Italy."

But this Manifesto looks beyond peace terms to post-war government. It is true that the *Comminterm* (International) *has been dissolved (See "Current Events," July issue)*, but Russia would certainly offer no objection to a Communist post-war Germany. What better "Good Neighbor Policy" could she have on the east?

We have not space to publish in full the Manifesto of the National Committee of Free Germany in Russia. Here are a few of its salient points:

(1) Freedom from occupation by Allied forces;

(2) Preservation of Germany as a political unit;

(3) Preservation of Germany as an Armed power;

(4) Punishment, after trial only, of the instigators of the war, and their ringleaders and accomplices, with amnesty for all others, including Hitler adherents, who will renounce him in good time and join the Free Germany movement;

(5) A new Germany which will be a democratic-capitalistic state, wherein property, political rights, freedom of speech and religious convictions will be protected.

It is not a Communist Manifesto, you see, but its ringleaders are Communists in the majority. Time alone will tell whether the "National Committee" is other than a propaganda scheme. Hundreds of thousands of copies of the Manifesto are falling within the reach of German hands. This will not make the pathway of Hitler any easier, for the demand is: Abandon Hitler and Save Germany.

P[illegible]r Palestine. While the Zionists are denouncing the announcement, it seems very clear from the reports of *New York Times* correspondent C. L. Sulzberger that post-war Palestine may be the scene of further bloodshed. Mr. Sulzberger writes from Cairo: "The turbulent question of Palestine and the rival interests in that Holy Land of Jews and Arabs is becoming of paramount importance to the United Nations, *who must now face the problem of the initial* application of the Atlantic Charter, or at least discuss how this can be done."

It is said that both factions in the Near East, Jews and

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Arabs, are silently preparing for any potentialities. The latter are reported to have purchased and hidden 80,000 rifles and large supplies of ammunition, including mortars and hand grenades, mostly from the Vichy French upon their departure from Syria. The Jews, too, for safety's sake, have acquired arms in some way—about 30,000 rifles and some 2,000 larger weapons, with necessary ammunition. Further, after the war there will be approximately 20,000 Jewish young men returning to the Land from service with various Allied forces.

Both races are acting in great secrecy. The Arabs are planning, so the grapevine says, to conduct an offensive operation. There are two schools of thought among the Jews —the Socialist party is for defensive use of the weapons only, to be ready if attacked; the Revisionists are talking of taking the offensive first.

To be fore-warned is to be fore-armed. If Mr. Sulzberger and others know already of the political dynamite that is hidden in Palestine, then the leaders of the United Nations know about it, too. They can keep matters under control by leaving armed forces on guard. But for how long? Palestine will go back to the Jews one day, whether the Arabs like it or not. But the land that has seen the spilling of blood for centuries upon centuries may see yet more carnage, until Christ comes to reign.

"First Cast Out the Beam Out of Thine Own Eye." In time of war we are inclined to magnify the sins of our enemies and look with pride upon our own righteousness, so-called. "There is nothing good in Germany! There is nothing good in Italy! There is nothing good in Japan!" "All Russians are wonderful! All Chinese are wonderful! All Englishmen are wonderful! All Americans are superwonderful!" That is propaganda.

But while we are exclaiming about the evils of enemy governments and ideologies we need to examine our own household. We have commented only recently upon the immoralities of the younger generation, the sinister potentialities of strikes among war workers, *etc.*, *etc.* And now something else comes to our attention. It is the shocking

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and unbelievable immorality and drunkenness going on in our nation's capital. With the nation at war, Washington is on a continual spree, so that it has been called by some: "Babylon-on-the-Potomac."

Here is the comment of one man only, Methodist Bishop Edwin Holt Hughes:

"Washington is leading the American booze parade.

"The capital is head over heels in indulgence, and all that goes with it. . . . Drinking and drunkenness and . . . are fearful.

"Washington likes to blame it on visitors. Most of the city is composed of outsiders these days, but it is strange that those who flock to Washington just happen to be people of extraordinary alcoholic capacity and desire."

This is but one of many such reports that have come to our ears. We wonder at God's continued grace and blessing upon this wonderful land of ours. We wonder that He gives us victory in battle. How America needs Christ! How it needs a great revival!

S.S. Billy Sunday. In July, at Wilmington, California, a newly built merchant ship was christened, "S.S. Billy Sunday," in honor of the evangelist of a decade ago. "Billy" was a bombastic foe of liquor, but the ship was sent down the ways with all the usual trimmings, the bottle of champagne included. Somehow we think Mr. Sunday would rather have had no "honor" done him than to have had a bottle of alcoholic liquor broken over the bow of a ship bearing his name.

Bible Rationing. We have noted from time to time the amazement of the publishing world at the phenomenal sale of two books: in fiction, Lloyd C. Douglas' *The Robe* (300,000 copies); and Wendell Willkie's non-fictional *One World* (1,500,000 copies). Lost sight of, apparently, are the tremendous sales of the all-time best-seller, *The Bible*. The American Bible Society *alone* reports *a distribution of* 8,000,000 *in one year*, 1942. Add to this the sales through other publishers, and you get some idea as to how God's Word is propagated. In fact, the demand is so great that it

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appears as if Bible paper will be rationed to the publishers, and an informal rationing may affect the public.

If only all the Bibles that are purchased were read faithfully! It is the only book with an eternal message, the only book which can give peace to the troubled heart. It is the Book of books—"the story of man's complete ruin in sin and God's perfect remedy in Christ."

All Present and Accounted For. The war is not won by the Allies, but the tide seems to have turned. And so it is that the last of the four leaders of the United Nations has given voice to his program for peace.

Two years ago Franklin D. Roosevelt and Winston Churchill united in expressing their post-war aims in the Atlantic Charter, calling for: (1) no Anglo-American aggrandizement; (2) self-determination of national boundaries; (3) self-determination of governments; (4) free trade; (5) international social security; (6) freedom from want and fear; (7) freedom of the seas; and (8) outlawing of force.

Then, in November, 1942, Joseph Stalin made his clearest statement to the present time in a "program of action of the Anglo-Russian-American coalition," setting forth the post-war aims of: (1) abolition of racial exclusiveness; (2) equality of nations and integrity of territories; (3) liberation of enslaved nations and the restoration of their sovereign rights; (4) the right of every nation to self-government; (5) economic aid to suffering nations; (6) restoration of democratic liberties; and (7) destruction of the Hitler regime.

Now Chiang Kai-shek has made his pronouncement of post-war policy, shorter than the Roosevelt-Churchill eight points and the Stalin seven points. Here are the Generalissimo's four: (1) no conclusion to this war by "negotiated peace"; (2) the emancipation of entire mankind; (3) joint international machinery for the winning of peace after its accomplishment; and (4) the safeguard of international justice and collective security by a world court with power to enforce its decisions.

All these plans are very good. An incorporation of all the points in them would seem almost perfect—*but they won't*

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work. Why? Because of sin. Selfishness, greed, lust for power, and the rest of the catalogue of that which lies in men's hearts will not die with the fall of Hitler and Tojo. God gave man a perfect Law, but man sinned because he is a sinner. And however perfect the peace plan, it cannot work until the Prince of Peace shall come. He alone gives peace today. He alone can bring peace to this sin-cursed world.

A Challenging Question

"Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent" (2 Sam. 19:8).

Absalom's rebellion having been crushed, there was an inevitable reaction on the part of the people. Their hearts turned again to their true sovereign. They remembered how he had saved them from their enemies, and how they had basely deserted him. Perhaps a sense of shame stole over them as they recalled the years of peace, prosperity, and security that they had enjoyed under David's strong government. So a longing was stirred in their hearts to bring back their rightful king, but very few at first were found to speak about it. They had to incite each other to do so. The day is at hand when our absent King will return in Person to this earth to take His power, and reign, for "His coming is as certain as the dawn." But in the Church generally the truth of His personal return is either explained away or openly denied. Once again, in this tragic hour, the world's leaders are making the old mistake of talking about a new world-order, and planning the building of a new scheme of things, with never a reference to the coming King. One of the most challenging questions of the hour is, "Why speak ye not a word of bringing the King back?" How are we answering it?

—*Selected.*

"And there was very great gladness" (Neh. 8:17).

Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of Thy great love
Through my whole being shine.

—*Lavater.*

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What Are the "Essentials"?*

By Wendell P. Loveless†

It is written that "man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God" (Matt. 4:4). "For no word from God shall be void of power" (Luke 1:37, R.V.).

Surely these are days of great confusion in every field; economic, scientific, scholastic, political, and spiritual; and perhaps this confusion is nowhere more obvious than in the last mentioned field.

Throughout the centuries of the Church, since that memorable occasion when the Lord Jesus rebuked the Pharisees by telling them that they were "making void the Word of God by their tradition" (Mark 7:13, R.V.), there has been much superficiality and confusion of thought concerning spiritual things as a result of the "traditions of men" in various forms. The most universal have been the various theological systems which have had a tendency to overemphasize the truth, or phase of truth, this emphasis often having been at the expense of other truths, or phases of truth.

One sees, therefore, in Christendom, great religious organizations standing for some specific truth or ecclesiastical ideal which each regards as "essential." Not only is this evident in our great religious systems, but the result of this trend is felt in our thinking as individual Christians to a greater extent than most of us realize. We are creatures of habit, and the enthusiasm with which we played "follow the leader" in childhood days has been retained by many to a marked degree, so that we are still playing that game, as it were, in our ecclesiastical lives.

It is not uncommon to hear a remark such as this: "I can

* The Editors had planned to begin a series of articles on "The Essential Doctrines of the Christian Faith," by E. Schuyler English, in this issue. But the timely receipt of this article by Wendell Loveless suggested its publication as an introduction to the studies to come.

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enjoy happy fellowship with any Christian or body of Christians who *hold the 'essentials' of our faith. I don't* care what else a man believes, if he but believes the 'essentials.'" Questioned as to what is meant by "essentials," the reply would doubtless be, "I hold that the blood of Christ, shed for the remission of sins, is the one great essential of our faith, and I believe that we should receive into fellowship all who believe this truth."

I am sure that almost every one who reads these pages has heard some such remark, and it is a sad commentary upon the looseness and carelessness of our spiritual thinking that so many are found who treat the whole Word of God with such indifference and contempt.

Is it not most thoughtless, to say the least, to hold that truth, or those truths, as "essential" which deal with the salvation of our souls from the Lake of Fire, and regard to all other truths which God the Holy Spirit has as clearly revealed in Scripture as non-essential? Can one who assumes this attitude be said to handle the Word of Truth aright? (see 2 Tim. 2:15). Dare we, in anticipation of the Judgment Seat of Christ (2 Cor. 5:10) establish our *own standards of* the importance of God-given truth? Is it not written, "all Scripture is God-breathed" (2 Tim. 3:16)?

There are some Christians and Christian organizations that believe and preach "the shed blood of the Lamb of God, Who taketh away the sin of the world," and yet feel that the Second Coming of Jesus Christ is a non-essential subject, and controversial—one to be avoided generally, if not entirely relegated to the list of mooted questions in our spiritual circles. The Holy Ghost has recorded in Acts 1:11, ". . . this same Jesus, Who is taken up from you into Heaven, shall so *come in like manner as ye have seen Him go into Heaven.*" Why is not that truth just as "essential" as any other? It is clearly revealed. It is definitely stated. It cannot be misinterpreted.

Some who hold the truth of the "shed blood of Christ" as an absolute "essential" look askance upon the truth of the eternal conscious punishment of the wicked in the Lake of Fire. They "cannot bring themselves to believe that awful doctrine," they say, and so classify it as "a non-essential,"

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one not to be mentioned publicly. Listen to the words of the Lord Jesus as recorded in Matthew 25:46, "And these shall go away into everlasting punishment," and in Mark 9:45-46, ". . . the fire that never shall be quenched, where *their* worm dieth not, and the fire is not quenched." Why is not that truth just as "essential" to believe as any other? It is clearly revealed. It is unmistakable in its language.

Others there are who claim that the "shed blood of Christ" is truly "essential," yet they feel that all of this controversy over the "Virgin Birth" is to be regretted, and express their conviction that "it is a non-essential anyway." This, in spite of the clear statements of Scripture to the effect that our blessed Lord, in taking upon Him "the form of a servant" (Phil. 2:7) chose to be born of a virgin (Isa. 7:14; Matt. 1:23; Luke 1:27). Why is not that truth as much of an "essential" as any other truth? It is clearly and unequivocally stated.

Still others of God's dear saints, who would contend earnestly for the "shed blood" as an "essential," and who would have no fellowship with those who deny it, nevertheless ignore, and in many cases (sad to relate) openly and bitterly oppose, the blessed truth of the "security of the believer." What did the Lord Jesus mean when He said "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, and no one shall snatch them out of my hand. My Father, Who hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are One" (John 10:27-30 R.V.)? Surely nothing could be plainer than that. Its meaning is unmistakable. Popular theology has done much to obscure and deny this blessed truth, but still it stands, an absolute "essential" because definitely revealed by God in His Holy Word. Remove this blessed truth from the Gospel, and the result is "another Gospel which is not another" (Gal. 1:6-7).

It is important, therefore, to "check up" occasionally, to determine whether we are the victims of Satan's wiles, for he is active these days, *realizing that his time is short.* He is using his deceits and counterfeits in order to defeat the Word and work of God. One of Satan's important methods

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is "blinding the mind" (2 Cor. 4:4). Let us, as children of the day, be on our guard against the enemy, and let us declare, in love *all* the counsel of God (Acts 20:27).

Every truth that God has clearly revealed in His Word is "essential."

MEDITATION

See! in agony He suffers,
Every help to Him denied!
Terrible this human anguish! . . .
Soul of mine, be horrified! (Lam. 1:12).

Crucified in shame and torture,
With a thief on either side!
Sinless, yet denied all mercy! . . .
Soul of mine, be mystified! (Matt. 27:23, 38).

Can it mean that blood so precious
From His feet, His hands, His side
Is for me? For my redemption? . . .
Soul of mine, be justified! (Rom. 5:9).

For my sin is that the cleansing,
From impurity and pride,
May I thus be clean and holy? . . .
Soul of mine, be purified! (1 John 1:7).

Through His Cross and Resurrection,
By their power to me applied,
May my life take on His beauty? . . .
Soul of mine, be sanctified! (Heb. 9:14).

Will He grant to me hereafter
That with Him I may abide?
Yes, His Cross has paid the ransom, . . .
Soul of mine, be glorified! (John 17:22).

By His suffering and His triumph,
Heaven's gates are opened wide! . . .
Soul of mine, through endless ages,
Be forever satisfied! (Psalm 17:15).

—*W. H. Farrar.*

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Studies in the Gospel According to Mark

By E. Schuyler English

Chapter X (Verses 28-40)

"Then Peter began to say unto Him, Lo, we have left all, and have followed Thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first" (Mark 10:28-31).

The cost of following the Lord Jesus was too much in the estimation of the rich young ruler, but the Twelve had not found it so. So Simon Peter *began* to say to the Lord: "Lo, we have left all, and have followed Thee." Matthew informs us that Peter added these words: "What shall we have therefore?" (19:27). Were it not for this final question we might suppose that Peter was just giving a testimony for the whole band. But the interrogation indicates how easily the flesh can enter into our service for the Lord.

The word *began* might indicate two things: either that Peter kept reiterating that which is recorded here; or, that he had hardly finished when the Lord Jesus answered. The latter case is more likely to be the fact, for the narrative continues in such a fashion as to signify that our Lord's reply was immediate. "Lord, we are not like this young man who just departed. Look! we have left all—our homes, our loved ones, our livelihood—to follow Thee. What will our reward be?"

No rebuke fell from the lips of Christ. He knew that their allegiance to Him, blessed as it was even then and with the promise of richer blessing in later years and throughout all eternity, was not made without great temporal sacrifice on the part of His companions. He was aware of personal inconveniences which they had to endure. He knew that

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they had burned their bridges behind them because of their faith in Him, and that not the least of their hardships was the disdain and ridicule which they were obliged to suffer from members of their families and friends who did not believe in Him. Thus, instead of reproof for Peter's self-interest our Lord was pleased to speak words of encouragement.

"Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, But he shall receive an hundredfold now in this time . . . with persecutions; and in the world to come eternal life." The ancient manuscripts do not all agree as to the sequence of the words *father* and *mother;* further, the word *wife* does not appear in the majority of them. It is of little importance, for it is apparent that the list is representative. Certainly it was not intended to include *in itself* every relationship or circumstance, but to *signify* all of them. For example, the word *lands* means, literally, *fields*. Are we to suppose, then, that only the man who left his field for Christ's sake was to be the recipient of the promised blessing, and not the man who left his fishing boat? Of course not. Here the Lord Jesus told out an illustrative summary of sacrifices for His Name's sake.

Observe that our Lord said that he who abandons these things *for His sake and for the sake of the Gospel* will receive the blessing. This does not speak of *earning* eternal life. If that were the purpose of the sacrifice, then it would not be done for Christ's sake or the Gospel's sake, but for self. But when a man does these things for Christ's sake, then Christ rewards with blessings now and in eternity. It is evident, by the very service one renders for the sake of the Lord, that one believes in Him for Who He is; else, why leave all to follow Him? One does not follow another unless he believes in him and trusts his word.

Another thing that we should note here is that the Lord Jesus identifies Himself with the Gospel, and the Gospel with Himself. Faith in Christ, identification with Him, following Him at whatever the cost—these were not to cease with the conclusion of His earthly life and ministry. They

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were and are to continue after He was taken away, for His Gospel is the power of God unto salvation as He Himself is that power of God. *Any* sacrifice made for the proclamation of the Gospel is a service for Christ's sake.

To those who, for His sake and the Gospel's, leave houses and brethren, *et cetera*, the Lord Jesus says: "Verily I say unto you," that is, "*I solemnly assure you* . . . he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." The promises of God, and thus the promises of the Servant-Son, our Lord Jesus Christ, are just as sure of fulfilment as the surety of their utterance. Therefore we can know that this "hundredfold promise" must and will take place for those who meet the conditions. Someone may question this, saying: "I know of missionaries who have left houses and families, but they certainly do not have a hundred houses today." First, let us observe that here again we have figurative language. The word *hundredfold* was not used to express, *of necessity*, an exact number, but a large number. For example, in the Parable of the Sower, our Lord said that the seed that fell on good ground *yielded* fruit and brought forth, "some thirty, and some sixty, and some an hundred" (4:8, 20). Obviously, He was not declaring that the increase of the seed sown in fertile soil would be exactly in the proportions mentioned. Instead of thirty, the figure might be twenty-eight in one instance, and thirty-five in another, and so on. He was merely speaking illustratively: that there would always be an increase in such circumstances, sometimes to a greater degree than others, but *always a large fruition*. And this is the significance of the word *hundredfold* in the case before us. He who forsakes anything for Christ's sake, and for the sake of the Gospel, will be recipient of great increase not only in the eternal state, though surely there, but in this life as well. Job experienced such an "hundredfold blessing" as a reward for his faith in God—not in literal figures, for his cattle were *simply doubled*, while he was given again the number of children that he lost (cf. Job 1:2, 3 and 42:12, 13). But in effect his was a fulfilment of this promise even before it was made.

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That which was promised by the Lord was a "hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, with persecutions, and in the world to come eternal life." Notice, first of all, the omissions. Whether the word *wife* does or does not appear in verse 29 in some of the early manuscripts, the word *wives* in verse 30 is nowhere evident. It was Julian the Apostate who scoffed at this promise, suggesting that by it the Christian was permitted "the pleasure of polygamy"; but our Lord never uttered the word. Observe, too, that the word *fathers* is not found among the compensations. Again the wisdom of the Lord is impressed upon us. God is our Father, and no excuse is available through this utterance for the believer to apply the title "father" to any ecclesiastical potentate.

But the houses and brethren and sisters, and mothers, and children—does [illegible] have the promise of these? Well, look into your own experience. If you have forsaken possessions or loved ones for Christ's sake, and the Gospel's, have you not found that there are a hundred homes open to you, and a hundred men and women who are closer to you than your brothers and sisters, a hundred women who will minister to your needs as a mother would wait upon you, a hundred devoted spiritual children, a hundred who are blessed with this world's goods who are ready to share with you? If we may use a personal reference, we recall well our own experience when, dedicating our life to the Lord, we lost many friends, whom we had counted very dear indeed, who turned from us when we "got religion." But God would not be our debtor, and in place of a handful of friends of the world He has given us an innumerable host of them among the saints, dearer far than those whose affection we formerly cherished so much. All these are promised "in this time . . . and in the world to come eternal life."

But let us not forget one phrase which did not come into our Lord's promise without meaning, or to be overlooked. With these gracious promises there is another—a gracious promise also—and it is this: "with persecutions." Yes, the child of God who forsakes the things of earth for Christ's sake, and the Gospel's, will know persecutions. It is bound

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to be so. The world that crucified Chr... going to honor His devoted servants. The Lord Jesus said to His disciples, on the night of His betrayal: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). *Peace* is a condition that *may* be ours, in Christ and His overcoming power; *tribulation* is a circumstance which *is surely* ours. You cannot avoid it, if you live for Christ, and the man or woman who does not suffer persecution of some sort should take stock to see wherein he or she is not forsaking the world and its attractions for Christ's sake, and that of the Gospel. It may not be martyrdom or imprisonment; in fact, in all probability it will not be. But it will be something—hatred, or scorn, or loneliness, or impoverishment, or another trying circumstance. Yet it is the Lord's gracious provision, in order that we shall grow into the knowledge of Himself and unto a perfect man through fellowship in His sufferings. Thus the Apostle Paul could glory in tribulations, inasmuch as "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed" (Rom. 5:3, 4).

"But many that are first shall be last; and the last first." Our Lord used this expression more than once, we know. It is found in the parallel accounts (Matt. 19:30; Luke 18:30), but it is also seen elsewhere (Matt. 20:16). It is an axiom of eternal issues. "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). There are many today who have, for Christ's sake, taken the lower place. Who knows what sacrifices they have made!—only the Lord. But in the ages to come they will be found in the higher place, above that of many others who in this time receive the praise of fellow-saints. At a Bible conference a gifted teacher stands on the platform and expounds God's Word, and he is the cynosure of all eyes. His autograph is requested, his recognition solicited, his friendship sought. It may be that he is a very godly and humble man, and unspoiled by the praise of the throng. And he may not be. God knows the heart; and He knows, too, the heart of that

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mild-mannered little man who [illegible]noticed in the congregation day after day, and the heart of that woman who stays home and performs the tasks of drudgery, faithfully and unto the Lord. In the city of glory it will not always be those whom we have considered the noblest who will have the highest place, "but many that are first shall be last; and the last first." Here was another reminder of that which our Lord had told the Twelve on a previous occasion, as they disputed among themselves who should be greatest. Then, you will recall, He spoke a kindred spiritual truism: "If any man desire to be first, the same shall be the last, and servant of all" (9:35). He Who alone is Pre-eminent was on earth the servant of all, the Servant-Son Who was obedient even unto death.

"*And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the Twelve, and began to tell them what things should happen unto Him, saying, Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again*" (Mark 10:32-34).

We have a very good example here of why Mark's Gospel is referred to as a "running narrative." In verse 17 we read: "And when He was gone forth into the way . . ."—and at that moment we found the rich young ruler approaching our Lord. That incident being past, and the conversation pertaining to it, we find Mark carrying on, as it were, with this statement at the beginning of verse 32: "And they were in the way going up to Jerusalem: and Jesus went before them . . .". On the former occasion He was ready to start on the journey; here He was actually beginning it.

The stedfast purpose of the Lord Jesus in setting His face toward Jerusalem can be read "between the lines," if not in the words themselves: "and Jesus went before them: and they were amazed; and as they followed, they were afraid." As our blessed Lord marched forth toward the

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citadel of Jewish worship which, at the same time, was the seat of His most relentless enemies, "they (the twelve disciples) were amazed," that is, they were *astonished* (it is the same word), as they had been at His pronouncement concerning the difficulty of having riches and entering the Kingdom of God. What an amazing thing for Him to do, to set forth to certain arrest, perhaps death! In addition to the apostles there were others following, and these, observing His purpose, and following at a greater distance, "were afraid." For themselves?—no, for they did not need to follow Him. For Him?—again it would appear to be "no," for they could not foresee the future events with any certainty. We are inclined to think that this fear was *because of* Him; they were awe-stricken at the majestic purpose and bearing which they saw upon Him. Our Lord Jesus Christ, aware that His hour was about to come, did not shrink from it, but deliberately went forward to meet it. The prophetic clock was about to strike, that hour determined in the counsels of the Godhead in eternity, and He Who was its central figure, its sublime fulfilment, must have borne upon His countenance a radiant testimony to His Deity. So His followers were struck with astonishment and awe—at His fearlessness and majestic purpose.

"And He took again the Twelve, and began to tell them what things should happen unto Him, saying . . ." The Lord Jesus called the apostles about Him, away from the other followers, it appears. Henceforth He was not to call them servants, but friends (John 15:15), and He Who did not hide from His friend, Abraham, that which He was to do (Gen. 18:17; cf. Jas. 2:23), would not hide it from those who had forsaken all for His sake. So it was that here "He began to tell them what things should happen unto *Him*." But He had told them before! Yes, on two occasions at least (8:31; 9:31), in fact, at the former it is said: "And He *began* to teach them, that the Son of Man must suffer many things . . ." But it is clear from subsequent events that the Twelve did not understand all that our Lord sought to reveal to them, and it was needful, because of that which was to come, that His suffering should be impressed upon them. The word *began* in the present instance refers, it

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appears, to the fact that on this upward journey He began telling them these things, and that He continued to do so along the way. What was it that He said to them?

"Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again." How minutely the Lord Jesus predicted His passion can be verified by comparing His three revelations about His sufferings to His disciples with the record of them in Mark 14-16. His rejection by Israel is foretold in 8:31; His betrayal (delivery) in 9:31 and here; His sufferings to 8:31; His betrayal to Jewish authorities, and His delivery by them (because they could not legally inflict the death sentence) to the Gentiles, here; His subjection to mockery (cf. 15:20), scourging (cf. 15:15), and being spit upon (cf. 15:19) are also prophesied in this passage; while His cruel death (referred to as *crucifixion* in Matthew's parallel account, 20:17-19) and His resurrection are predicted in all three passages.

It is difficult to conceive how our Lord's disciples failed to comprehend that which He sought to teach them concerning His rejection, death and resurrection. But then we are looking at history, while to them it was prophecy, and Luke tells us that "they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken" (18:34). It is all so clear now, but it was mysterious then. Perhaps the Twelve thought that our Lord's language was figurative. Certainly they were under the misapprehension that whatever it was that He was foretelling it would result in the immediate establishment of His Kingdom. That they did not take it to heart is clear. No sympathetic expressions ever came from their lips. No concern for the Lord Jesus and what He must suffer ever burdened them. The first time He told them of His suffering and rejection, Simon Peter rebuked Him. The second time, they disputed among themselves which of them should be the greatest. On the third occasion, as we shall see, two of His disciples sought a favor of

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Him. It is the sign of man's frailty that he seeks to change a subject when it is unpleasant, and of his selfishness that he looks to his own ends at the trial of another. But the Son of Man, the eternal Son, the Servant-Son, was not to be deterred by any circumstance from fulfilling His ministry of suffering, that we might have life, life that is empowered by the Holy Spirit against such weakness and selfishness.

"*And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared*" (Mark 10:35-40).

Again we are shocked to see human frailty and self-centered interest arising at such a time as this, a fact already alluded to above. Did you ever stop to think that the three most privileged disciples of Christ are the very three who seem to have sought to stand in His way when He spoke of His suffering and death? It was Peter who spoke with the voice of Satan upon a previous occasion: "Be it far from Thee, Lord" (Matt. 16:22). And here the other two of the inner circle, James and John, hearing of our Lord's coming passion looked for their own enthronement, or rather, the hope of it, and for Him, the Crown without the Cross. That this title was devoted to the Lord Jesus no one can doubt, and thus we may realize that while there was grave weakness in their requests, beneath it all was their affection for Him and a great faith—they believed that His Kingdom would come, and that they would have a part in it, as He had promised (Matt. 19:28). That our Lord penetrated the hearts of these three and saw there how keen they should be as His instruments in a later day is an earnest

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to every child of God who, though frail and dull, can yet be used in His service through the power of the indwelling Spirit.

Matthew tells us that the mother of James and John, Salome, was with the two brothers and proffered the request with them (Matt. 20:20 ff.). Whether she was among those who were following the Lord Jesus along the way from Peraea, or whether she joined the company just before it came to Jericho, we are not told, and it is of little importance. At least she was there. Mark records that Zebedee's two sons asked the favor; Matthew, that Salome came to the Lord with her two sons and that they desired "a certain thing of Him," the actual words being spoken by the mother. We need not be troubled about this. James and John certainly assented in the request, so much so that it was as if their words were in their mother's mouth; in fact, it appears that they put her up to a business of which they were a little bit ashamed! After the opening petition both evangelists agree that it was the sons who were addressed and who answered the Lord, and as this is an exposition of Mark's Gospel, we shall confine ourselves to his account for the most part.

"And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do *for us whatsoever we shall desire*. . . . *Grant unto us that* we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." Two things are evident immediately: self-interest and faith. The first part of the petition reminds us of the origin of sin in the heart of Satan, expressed in his wilful desire in ages past: "*I will* ascend into Heaven, *I will* exalt my throne above the stars of God. . . . *I will* be like the most high" (Isa. 14:12-14). "Master, *we would* that Thou shouldest do *for us whatsoever we shall desire*." How ingloriously different than the heart of Christ: "Not *My* will, but *Thine* be *done*" (Luke 22:42)! In answer to the solicitation of the two brothers our Lord asked them a question. He knew what was in their hearts and what it was that they sought. But as upon other occasions (see, e.g. 5:30) He put the question to His petitioners in order that they might learn something, and not for His own knowledge.

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It might be that by the very framing of their request they would be put to shame! But, no! It comes: "Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." They believed that glory was to be *His* instead of humiliation. They believed that in that glory He would reign, and that they, the Twelve, would sit upon twelve thrones and rule Israel. They thought that all this was bound up in His allusions to suffering and resurrection, and they wanted to have the chief thrones for themselves. There was, in their request, a commendable desire to be very near to their Lord. But, even at its best, the petition was self-seeking. What of their friend and companion of years, Simon? What of his brother, Andrew? There was no thought of them in this request, and assuredly *not a moment's consideration* of the Servant-Son and His suffering. It was a shocking request, especially because it came from these two. But the grace of our Lord Jesus Christ was beautifully demonstrated by His reply. No censure was in it. Instead, He endeavored to show them how great was their desire.

"Ye know not what ye ask: can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with?" How little did they realize what they were asking! They were thinking of His *glory*, and of sharing that. Would they have asked to be on His right hand and on His left hand in the place of the two thieves of Golgotha, we wonder? But we do not need to wonder—they would not wilfully have asked it, we can be sure, for that would not have been "whatsoever we shall desire." "Can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with?" It is not necessary that we distinguish wholly between the one metaphor and the other. Both spoke of His suffering and death. Yet let us examine them for a moment.

The *cup*, in Scripture, is a figure to denote the lot of him who partakes of it. Said the Psalmist: "My cup runneth over" (Psa. 23:5), signifying the overflowing fulness of his blessings. Again, the Word of the Lord came to His people through the Prophet Isaiah, saying: "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord

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the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out" (Isa. 51:17). In this instance the cup is indicative of the suffering which has been Israel's lot because of her disobedience.

So then, in speaking of the cup which He was to drink, our Lord was referring to His own suffering. Particularly this cup, while embracing His death, had to do with His enforced separation from the Father, because He was to be made sin for us. This was His greatest suffering.

We believe that the *baptism* to which our Lord referred here is a figure specifically of His crucifixion, His dying. For it is death that the word symbolizes when the believer's identification with Christ is alluded to in Romans 6:3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" There are deeper, fuller implications in the questions that our Lord put to James and John, which we shall never fathom wholly. But they referred to His suffering of soul (the cup) and His bodily suffering (the baptism) we know, and it was of such that He interrogated His two disciples. "Can ye drink of the cup that I drink of?" Can you bear the anguish of soul that is My lot? Is it that for which you ask? "Can you be baptized with the baptism that I am baptized with?" Are you able to undergo the shame and suffering of the Cross? Would you ask to be on My right hand, and on My left hand, if it should mean that you would hang *there*?

"And they said unto Him, we can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared." We do not question for an instant the sincerity of the answer: "We can." Self-assurance, such as Simon Peter displayed later on, was theirs, but not self-knowledge. They thought that they were able to drink of the Lord's cup and undergo His baptism, but we learn that in the hour of anguish "all forsook Him, and fled" (14:50). But suppose we do not dwell upon that, lest our own hearts condemn us. Enough that the two loved the Lord Jesus

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dearly, even though that love was limited in action by the weakness of the flesh.

"Ye shall indeed . . ." Yes, one day they would be able, after the coming of the Comforter to dwell within their hearts. The risen Christ, the ascended Lord, the indwelling Spirit—herein was their strength. Then James would taste the cup and go down into the baptism, the first apostolic martyr (Acts 12:2). Then John would suffer exile and loneliness for Christ's sake. But until His owe sacrifice they were unable to share with Him His passion. And as for sitting on His right hand, and on His left, it was not to be given in answer to request, but as a reward, apparently. At least it was not to be won by self-seeking.

It "is not Mine to give; but it shall be given to them for whom it is prepared." Matthew adds the words "of My Father" (20:23). Because of this there are those who would impugn the Son's equality with the Father, if not His very Deity. But why? The Father will give the honor of bestowing those positions of trust and glory to the Son, Who is the bestower of rewards; while the Son will confer those honors upon none except those whom the Father wills and approves. And in the foreknowledge of God these places are already prepared. Our Lord was not saying that James and John would not receive the places they desired; neither was He saying that they would receive them. He was declaring, rather, that divine favors are won by His grace, and sometimes by grace as rewards, but never through self-exaltation. "Many that are first shall be last; and the last shall be first."

(*To be continued, D. V.*)

We ought to have no misgivings as to whether the Holy Ghost dwells in us. We are "the temple of the Holy Ghost" (1 Cor. 3:16). When we have a love for the Word of God, and gladly hear, talk, write, and think of Christ, we are to know that this inclination inward Christ is the gift and work of the Holy Ghost. Where you come across contempt for the Word of God, there is the devil. . . . Wherever you find a love for the Word, thank God for the Holy Spirit Who infuses this love into the hearts of men. We never come by this love naturally, neither can it be enforced by laws. It is the gift of the Holy Spirit.

—Martin Luther: *A Commentary on Galatians*, tr. Graebner

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Question Box

No. 860. May the earnest Christian be confident that his definite, persevering prayer for the salvation of an unsaved person will be granted, or may predestination render that prayer unavailing?

1 John 5:14, 15 reads: "This is the confidence that we have in Him, that, *if we ask any thing according to His will, He heareth us: and if* we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Is the asking for the salvation of a soul according to His will? 2 Peter 3:9 tells us that the Lord is "not willing that any should perish." So we can ask, and have confidence that He will hear. He does not promise that we shall *see* the results, but that "we know that we have the petitions that we desired of Him."

Predestination does not enter into the matter. God has predestinated those who *are chosen in Christ* unto the place of sons, and to the praise of His glory (Eph. 1:5, 11, 12). His grace in choosing us is a mystery beyond the ken of human intellect.

No. 861. Does the Holy Spirit work in (not dwell in) the unbeliever? If He does not, how is the unbeliever convicted of his sin and turned to the way of salvation?

The Holy Spirit only dwells within the Body of Christ. We who are the Lord's are His temple (1 Cor. 3:16; 6:19). The Spirit uses the Word to convict men of sin. If you wish to say that He "works in" the unbeliever (though "works upon" might be better), there is no harm in it, *for He employs a sword to penetrate the heart:* "The *Word* of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

No. 862. Was John the Baptist Elijah's spirit come back to earth? A preacher said recently that all men had died or must die—thus Elijah died when John the Baptist was beheaded.

Not John came "in the spirit and power of Elijah" (Luke 1:17)—a prophet who ministered as Elijah had ministered, and, if the people would have received it, he was the "Elijah" promised "before the coming of the great and dreadful day of the Lord" (Mal. 4:5, 6). This does not of necessity mean Elijah himself, but one who ministers in like power, as indicated by our Lord (Matt. 11:13, 14). To argue that all men have died or must die physically, and that thus Elijah (or Enoch) must come back to earth and suffer death, is fallacious. There will be, when the Lord comes for His Church at the time of the Rapture, a whole living generation (thousands upon thousands) of believers who will not die physically.

No. 863. What interpretation should we give to Christ's injunction in Luke 10:7: "Go not from house to house"?

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Does this apply to Mormons, Russelites, and other sects that go from house to house leaving literature?

Certainly not. The context of Luke 10 is very clear. Our Lord was instructing the Seventy whom He was sending forth to preach the Gospel of the Kingdom. In verses 5-7 He told them that they were to remain, while in any town, in the house that first offered hospitality to them, *and not offend by going from house to house until they found* a home that suited them in every way. The Apostle Paul ministered to the Ephesians both publicly, "and from house to house" (Acts 20:20). It would be a wonderful thing if more true Christians had the zeal to proclaim the Gospel of salvation in Christ that the Mormons, Russelites, etc., display to preach their false doctrine.

No. 864. Did God create sin? Justification for this question was implied by reference to John 1:3.

No, God did not create sin. It is true that Isaiah 45:7 states: "I . . . created evil." But the word *evil* is not *sin*; it is a Hebrew word variously translated *sorrow, adversity*, etc., and these are the fruits of sin, but not sin. Sin came into the world through God's permission, however; for in creating His creatures—the angels and mankind—with free will, He thus allowed His creatures to choose to obey or disobey. Thus, when Lucifer (Satan) said, "I will," (Isa. 14:13, 14), he opposed his own will against the will of God.

John 1:3 states that by the Word (our Lord Jesus Christ) all things were made (created), "and without Him was not any thing made that was made." But *sin* was not created; it came as a result of that which was created. For example, God *did not create* whiskey or opium, though they exist. He *did*, however, create the rye and the poppy, and man, through free will, made use of three creations to produce that which may destroy.

The one outstanding piece of literature that has come down to us from ancient Egypt is "The Book of the Dead." Their mighty kings are written in "The Book of the Dead." But God's blessed Book speaks of a *Book of Life. Is your name* in it?

—*H. A. Ironside.*

LINES WRITTEN IN A BIBLE

Read it, believe it, live it, and love it!
Give not the world an abiding above it.
God, in eternal wisdom, has penned it;
Nothing of man can ever amend it.
Search and discover the joy-giving story
Of comfort and hope in Christ and His glory:
Read of the Cross, and the love that produced it;
Tell it again to the ones that refused it.
Christ is the theme of it;
Salvation the anthem of it;
Deep is the truth of it;
Life is the fruit of it.
Down through the centuries man's meditation
Finds in the witness of His Revelation.

—*Bert Sandberg*

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A Message for Each Day

By Frank E. Gaebelein

September 1. "So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest" (Ruth 1:22).

"And they came to Beth-lehem in the beginning of barley harvest." Actually Naomi returned to her home dejected. When her friends greeted her, she insisted that her name be changed from Naomi (pleasant) to Mara (bitter) (vs. 20). And she went on to speak of the fact that the Lord had brought her home empty. But Naomi was wrong. She had Ruth with her, although in her melancholy she did not recognize the blessing that was to come through this faithful daughter of an alien people.

"They came to Beth-lehem in the beginning of barley harvest." This was a token of the harvest of blessing in store for them. So these events of the dim past picture our Lord's gracious intention toward those today who are cleaving to Him with loyalty akin to Ruth's.

September 2. "And Ruth the Moabitess said unto Naomi, let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter" (Ruth 2:2).

As the story unfolds, its inner meaning grows clearer. We meet in this verse its very keynote in one word. Ruth uses that word in its ancient oriental sense; nevertheless, it is significant that "grace" is upon her lips. Not only that, but her experience is one of the most perfect illustrations of the Christian meaning of grace in all Old Testament history. With this in mind let us take note of one or two things.

Here as elsewhere Ruth is spoken of as "Ruth the Moabitess" (cf. 1:22; 2:21; 3:5; 3:10). Surely the author wants to impress upon the reader the fact of her nationality. Why? Well, turn to Deuteronomy 23:3 and read the sweeping prohibition against the entrance of a Moabite into the congregation of the Lord even to their tenth generation. Ruth, therefore, belonged to a proscribed people; a representative of the hated Gentiles, she was an alien with no claim upon the blessings promised His ancient people. But she was blessed in spite of her origin. Such is God's grace—wider than any national restrictions; greater by far than human merit.

September 3. "And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee" (Ruth 2:4).

If Ruth stands for the Gentile recipients of God's grace, surely Boaz typifies the Lord Jesus in His redeeming relationship with His people. Pausing to recall the meanings of the names in this verse will help us realize this. Boaz signifies "In Him is strength." Beth-lehem means "House of Bread." But there is more than this to remind us of the

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Lord Who was born in Bethlehem. As Ruth, gleaning in the field (vs. 3) came upon Boaz's portion, he spoke these words to the reapers, "The Lord be with you." Yes, that was a common mode of address in those olden times. Yet we of a latter day are reminded by it of one of our Lord's greatest Old Testament names, "Immanuel," which means "God with us." Our strength is indeed in Him Who came from Bethlehem. He is our "Immanuel," for has He not said, "I will never leave thee nor forsake thee." (Heb. 13:5)!

September 4. "Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?" (Ruth 2:5).

Here Boaz begins to take the initiative in behalf of Ruth. It is necessary at this point to read not only this but the four following verses as well, wherein the servants make plain to Boaz that Ruth is "the Moabitish damsel that came back with Naomi." Here also Boaz calls Ruth "my daughter," urging her to glean in his field, promising her protection and telling her to quench her thirst. So Christ acts in our behalf. He meets our hunger, quenches our thirst, and gives us His own protection.

But observe especially Boaz's question. "Whose damsel is this?" Likewise our Lord is speaking today. Happy is everyone who can reply out of a personal experience of His grace, "I am Thine, O Christ."

September 5. "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" (Ruth 2:10).

Behold in this verse a living representation of the only attitude becoming to grace. In character Ruth was preëminent for her fidelity. But she, who might have gloried in her virtue, makes no mention of her own goodness. Rather is her response to Boaz's favor the very image of humility. For Ruth realized her condition. She knew that she was by birth an alien Moabitess, and when the kindness of Boaz was displayed toward her, she gladly bowed herself in humility.

All too rare is a similar attitude among Christians. One would almost wonder as to the reality of the salvation of many who accept with such seeming pride the wonderful grace of the Lord Jesus.

September 6. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:12).

Boaz discerned in Ruth far more than mere desire for food. He saw in the faithful daughter-in-law one whose promise to cleave unto Naomi, even to the extent of making Naomi's God her own, was no empty thing. Though God was using Boaz to reward Ruth, these noble words make clear that the Lord was the real source of her blessing.

How this old story illuminates the words of the Lord Jesus when He said "there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting!" (Luke 18:29) Ruth, indeed, left all. She left it to follow not only Naomi but the Lord God of Israel under Whose wings she fully trusted. And the book which bears her name is a perpetual

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memorial of the faithfulness of God in honoring her trust. He never changes; He Who out of the riches of His grace rewarded Ruth will not fail to bless us who abide under "the shadow of the Almighty" by faith.

September 7. "And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not" (*Ruth 2:15, 16*).

We have already pointed out the centrality of grace in this story. Now we see grace beautifully displayed in the phrase, "handfuls of purpose," which has travelled far beyond the little book in which it occurs. Very eloquently it speaks of the Lord's care for His own! For God is doing for us exactly what He did for Ruth through Boaz and his gleaners. The handfuls of blessing which He lets fall along life's pathway are never haphazard; every blessing God gives His children is a planned blessing. *His handfuls of favor are always, as in Ruth's case,* "handfuls of purpose."

Of course, Ruth might have missed these handfuls simply by failing to be in the field to pick them up. Likewise is it possible for us to miss many a blessing God has purposed for us. For example, if we are not gleaning daily in the paths of regular worship and systematic Bible reading, we shall surely miss many a handful of purpose and blessing with which God would have us nourish our souls.

September 8. "And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen" (Ruth 2:20).

If Boaz is a type of the Lord Jesus in relation to His people, then His relationship to Ruth and Naomi is significant. Said Naomi to Boaz, "The man is near of kin unto us, one of our next kinsmen." And every Christian may say of His Lord, "He is near of kin to me; in *His humanity He is* related to me in the very bonds of flesh and blood."

Surely no mystery is more unfathomable than that of our Lord's true humanity. He Who is equal with God took upon Him human form and became "near of kin unto us," so that we sinners whom He has redeemed may say of Him, "*He* is our next kinsman." And because Christ is our near kinsman, we are assured of His understanding. He is "touched with the feeling of our infirmities." He knows our every weakness. "What a friend we have in Jesus, all our sins and griefs to bear!"

September 9. "And he said, Who art thou? And she answered, I am Ruth thine handmaid; spread therefore thy skirt over thine handmaid; for thou art a near kinsman" (Ruth 3:9).

This third chapter relates the action of Ruth in placing herself unreservedly under the protection of her kinsman, Boaz. The story is told with a simplicity and purity which the modern mind is almost disqualified from apprehending. The picture is one of chivalrous protection of the weak. The chapter should be read as a whole, with a true regard for the ancient customs it enshrines.

Let us look particularly at this little conversation between Boaz and

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Ruth. She has taken her place at his feet. And when he realizes that some one is there, he asks the question, "Who art thou?" Note her answer: "I am Ruth thine handmaid." Whereupon she asks his protection. Christ asks us, "Who art thou?" Oh, that we might answer by acknowledging that we are His servants! We, too, claim His protection. As we do so, let us be sure that pride is humbled and that we are at His feet, determined before all else to render Him full and faithful service.

September 10. "Then she said, Sit still my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day" (Ruth 3:18).

Naomi is quite right in what she says to Ruth at this point in the story. The final chapter of the book is a living demonstration of the fact that Boaz would "not be in rest, until he . . . finished the thing." *Once the kinsman undertook to fulfil his obligation toward the alien* kinswoman, he did not stop until he had carried the thing completely through. But this is only a human illustration of what Christ does. Paul tells us "that He that hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). And we read in Hebrews that He is able to save us "to the uttermost" (Heb. 7:25). Yes, when Christ undertakes the salvation of an individual, He Who purchased that soul through the blood of the Cross may be trusted to bring it safely unto everlasting life.

September 11. "Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife . . . And Naomi took the child . . . and the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed; he is the father of Jesse, the father of David" (Ruth 4:10, 16, 17).

God does not deal only with important people. In the world's eyes, the history of Ruth may be but an obscure incident in the life of a minor people. But in God's sight Ruth and those clustered about her are of far more importance than the rulers of the Hittite or Assyrian empires. For Ruth was not only befriended by her kinsman-redeemer, Boaz; she was married to him. Of that union was born Obed, the grandfather of David. The everlasting significance of Ruth is *fidelity* and God's grace toward her is seen in the fifth verse of the first chapter of Matthew, where she finds her place in the genealogy of our Lord Jesus Christ. How wonderful that this Moabitish damsel, a Gentile, becomes a vital link in the ancestry of our Saviour! As we close this little book, so quiet in atmosphere and tender in appeal, we may well exclaim in the words of the old hymn:

"Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sin."

September 12. "The testimony of Christ was confirmed in you" (1 Cor. 1:6).

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You may or may not belong to a denomination that practices confirmation. But if you are a believer in Christ there is a kind of confirmation that applies to you. Paul expresses it in these simple words to the Corinthians: "The testimony of Christ was confirmed in you." What did he mean? Simply this: The Gospel had a living and breathing confirmation in the church at Corinth. We of a latter day should do well, when the subtle mood of criticism of fellow-believers comes upon us, to ask ourselves just one question: "Is the testimony of Christ now being confirmed in me?"

September 13. "Jesus also being baptized, and praying, the Heaven was opened" (Luke 3:21).

Behind this sacred scene of our Lord's baptism with its teaching of the sinless One's perfect obedience and submission there lie some secondary lessons of an intensely practical nature. Here is one of them. The heavens were opened, God was revealed, the Holy Spirit came down upon Christ. When? Luke alone of all the evangelists tells us in the words, "and praying." These momentous things happened to the Lord Jesus as He was praying.

Christian, do you feel far from God? Are there times when Heaven itself seems to be shut against you? Then keep close to God in prayer. For it is at the time of prayer that the heavens are open to God's children. Remember that real prayer is also communion. And communion is fellowship. It is not a one-way process, but we speak to God and He speaks to us.

September 14. "And Simon answering said unto Him, Master we have toiled all the night, and have taken nothing . . ." (Luke 5:5).

The word "Master" is frequently found in the Gospels. Here, however, Luke uses a very special Greek word. Though the English translators it by the common title, "Master," the original word in this instance means "one who stands over," and could well have been used for the Captain of a ship. So Peter acknowledged Christ as the Captain, the Master of his ship. And when he did so and was obedient to the divine Captain's command, what a blessing came to him! Some one has well pointed out that at a certain moment of life, often long after we have become disciples, the Captain comes aboard and takes control. Have you asked Christ, your Captain and Master, to come aboard and take complete control of the vessel of your life?

September 15. "Fear not; from henceforth thou shalt catch men" (Luke 5:10).

The Greek word for "catch" in this verse means literally "to take alive." The fisherman kills his catch; the Lord and His helpers in the great work of fishing for men take the catch alive and bring them into the more abundant life. Surely the most glorious occupation in the world is that to which Peter was called, fishing for men. Have you participated in that occupation in some way at least once this past week? The answer to that question will tell you much as to the reality of your devotion to your Lord.

September 16. "And He withdrew Himself into the wilderness, and prayed" (Luke 5:16).

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Luke lays more emphasis upon Christ's prayer-life than any of the other Gospels. Here is a case in point. And how it rebukes us. If our Lord, perfect and sinless as He was, felt the need of constant prayer-communion with the Father, what of us sinful creatures? If He found it necessary to rise before it was day to be alone with God, how spiritually slothful are we in finding just a few meagre moments to be alone with our Father.

September 17. "And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them" (Luke 5:29).

This act upon the part of Levi (Matthew) took place immediately after he had followed the Lord Jesus. He went home and arranged a great social gathering for a very particular purpose; he wanted to introduce his friends to Jesus. Christian friend, have you ever done that? Have you ever used your home for the purpose of introducing to your Lord those who are strangers to Him? Rightly considered, that should be the function of every Christian home. The Lord's presence and spirit should be so apparent in it and its occupants as to introduce those who come there to Jesus.

September 18. "No man having drunk old wine straightway *desireth new: for he saith, the old is better*" (Luke 5:39).

Our Lord here reveals one of the hindrances to effective Christian living. The contrast is between the law and grace. The old wine is the law or, generally speaking, the old way of life. And, as this striking sentence points out, man is reluctant to leave the old. He does not want to change to the new wine, but clings to the old. So the Jewish Christians found it hard to give up living by law, though they were saved by grace. So also we today cling to the old life with its doubtful practices and guilty pleasures, when all the time the Lord Jesus is *offering us the new wine of a closer walk with Him.*

September 19. "Give ye them to eat" (Luke 9:13).

It was a staggering command that Christ gave His disciples. There was the multitude, 5,000 men besides the women and children, and the disciples had only the few loaves and fishes. But Christ took charge and fed the thousands. Therefore, this wonderful miracle teaches once and for all the great lesson of effective service which is this: that human inadequacy plus Christ equals perfect adequacy.

September 20. "But whom say ye that I am?" (Luke 9:20).

The Lord Jesus had just asked the twelve whom the people thought Him. John the Baptist, Elijah, one of the old prophets risen again—thus came the answer. Then Jesus put another question to His followers: "But whom say *ye* that I am?"

That is still the question. It is by no means unimportant whom men in general think He is. But the absolutely vital thing for you as an individual is just this: Whom do you say Christ is? Upon the answer of your mind and heart and will to that question depends your daily victory as well as eternal salvation. Yes, it is a personal question. Let us not hesitate, as God leads, to ask it with all urgency, even as Christ pressed it upon His disciples long ago.

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September 21. "I will follow Thee whithersoever Thou goest. And Jesus said unto him . . ." (Luke 9:57, 58).

"Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay *His* head." So Christ spoke to this man, the first of three potential disciples who are described at the close of this great ninth chapter of Luke. What was the matter with this man? One thing was the matter with him; he had no adequate conception *of the fact that following Christ might entail the loss of all earthly* possessions. He did not realise that Christ, though infinitely rich in His own right, voluntarily became poor in order that the poor might share His infinite riches. His was a very superficial view of Christian discipleship, and so the Lord Jesus brought him face to face with the cost. Let us not make his mistake, that of thinking the Christian life too easy.

September 22. "And He said to another, Follow Me. But he said . . ." (Luke 9:59).

"Lord, suffer me first to go and bury my father." It was an excellent excuse, yet, with a bluntness that has seemed to some almost unfeeling, Christ said that it would not do. "Let the *dead* bury their dead: but go thou and preach the Kingdom of God."

Now, this man had actually been called by Christ. But he had yet one great thing to learn. He had to learn the lesson of the supreme urgency of divine business. Nothing, not even the funeral of his father, was important enough to stand in the way of obedience to that primary obligation of preaching.

Need we express the application? Many of us are like this man. Our sense of values needs adjustment until we come to the point of putting obedience to Christ before *anything*.

September 23. "And another also said, Lord, I will follow Thee, but . . ." (Luke 9:61).

"But, let me first go bid them farewell, which are at home at my house." This third man really wanted to follow Christ, but . . . Ah, that "but" is a very tragic word when it expresses the fact that *there is something in the life which holds one back from complete* obedience to the Lord. Have you ever said, "Yes, Lord, I will follow Thee, anywhere, everywhere, but . . . ?" And then have you set up your own conditions of discipleship? Well, if you have, remember that God will never bless you to the full until you haul down that rebellious "but" in your life and run up your flag of surrender to Christ.

September 24. "And God remembered Noah, and every living thing, and all the cattle that was with him in the ark" (Gen. 8:1).

Let this sentence remind us today of the blessed fact that in the Lord Jesus Christ we are absolutely safe. The foundations of the deep were broken up, the earth was deluged, but Noah and all with him were safe in that terrible time of judgment. These are dark days. The breaking up of all things seems near; judgment looms. Thank God, O Christian, that in the Lord Jesus you are safe. No one, nothing, shall ever pluck you out of His own hand.

September 25. "Denying ungodliness and worldly lusts . . ." (Titus 2:12).

The unbeliever is not the only one who denies something; the believer must deny, too, but his denial is just the opposite of that of the unbeliever. The Christian is called upon to deny all that the enemy of the soul offers—namely, ungodliness and worldly lusts. Affirmatively, he must deny himself. That is the Christian way of life. For self is the throne from which ungodliness and worldly lusts operate.

September 26. "Looking for that blessed hope . . ." (Titus 2:13).

Here is the secret of the successful denial of ungodliness and worldly lusts. It lies not in the first instance in effort but in looking. Looking for what? "That blessed hope," Paul tells us, and then proceeds to define it as "the glorious appearing of the great God and our Saviour Jesus Christ." Are we doing that, are we "looking for that blessed hope" daily? Oh, let us remember John's words: "Every man that hath this hope in Him purifieth himself even as He is pure" (1 John 3:3).

September 27. "Who gave Himself for us that He might redeem us from all iniquity" (Titus 2:14).

Thus Christ Himself is the remedy for ungodliness and worldly lusts. Thus He is sufficient to "adorn the doctrine of God our Saviour in all things." For His salvation is an *absolutely complete* redemption from *all* iniquity. His work is finished; it is our part only to appropriate it in faith. What a blessed day this can be for all Christians who read these words, if, regardless of their circumstances and trials, they will but reckon upon the perfect redemption of Christ!

September 28. "Now to Him that is able to do . . ." (Ephes. 3:20).

Have you ever realized that God is the only One Who is really *able to do*! Yes, He has done all things well in His creative work. All that exists, even the great universe about us, bears witness to His power. Again, He has done a perfect work in revealing and giving to men His Holy Word, which is forever "settled in Heaven." And, finally, God has produced His masterpiece in the redemption of lost sinners. "We are His workmanship (*masterpiece*), *created in Christ Jesus unto* good works" (Ephes. 2:10). That is the greatest expression of God's ability to do. Praise Him Who *is* able to do!

September 29. "Exceeding abundantly above all that we ask or think" (Ephes. 3:20).

That is what our God is able to do for us! His bountiful generosity far exceeds *our feeble prayers*. *Can you not already*, Christian friend, look back and see how at one time or another He has done for you much, much more than you dared ask or even think? But when we are in the house of many mansions where there is no night and yet no sun, for the Lord God gives the light, then we shall really begin to see just how much the Father's bounty goes beyond our expectations.

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September 30. "According to the power that worketh in us" (Ephes. 3:20).

Do you know what that "power that worketh in us" is? Paul explains it earlier in this Ephesian Epistle (1:19, 20): "The exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead . . ." Think of it! That power, even the Spirit of God Who brought about the stupendous miracle of the resurrection of Christ, is working in us. Oh, that we might give Him free course, for we are living among men and women who are dead in trespasses and sins, and it needs God's mighty power manifested through His Spirit-filled witnesses to quicken them into life eternal.

Book Reviews

By Arthur Forest Wells

The Great Parenthesis, by H. A. Ironside, Litt.D. Zondervan Publishing House, Grand Rapids. 131 pages, cloth binding. Price $1.25.

Anything written by the beloved pastor of the Moody Memorial Church is worthy of the attention of Bible-loving Christians. This volume, which contains timely messages on the interval between the sixty-ninth and seventieth "weeks" of Daniel's ninth chapter prophecy, merits this appraisal. Its eleven chapters bear the following headings: "Introduction," "The Great Prophecy of the Seventy Weeks," "The Acceptable Year of the Lord," "Further Instances of the Hidden Interval," "Our Lord's Great Prophecy," "The First Church Council," "The Parenthetical Period in Israel's Ecclesiastical Year," "The Mystery of the Olive Tree," "The Revelation of the One Body," "The Mystery of Lawlessness and the Revelation of the Man of Sin," "The End of the Parenthesis." The author states that these are enlargements of various of his conference lectures; and he sends them forth with the fervent conviction that failure to understand the parenthesis between the Messiah's rejection and return accounts for many unscriptural prophetic teachings.

Footprints of God, by Arthur I. Brown, M.D., F.R.G.S. Fundamental Truth Publishers, Findlay, Ohio. 246 pages, cloth binding. Price, $1.50.

This is an interesting inferential proof of the existence, love, wisdom, and power of God. The author has brought together a mass of scientific facts about matter, life, the starry universe, earth and life conditions, water and air, plant life, animal life, and the human body, to demonstrate the folly of atheism and argue for the sweet reasonableness of believing in God. The book is well and helpfully written in language easily understood. Any one with any appreciation of scientific facts will enjoy reading it. It is a fine thing to put into the hands of our young would-be atheists. The "Foreword" is written by Charles M. A. Stine, Ph.D., Sc.D., LL.D., Vice-President, E. I. du Pont de Nemours & Co.

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The Art of Preaching. By Arthur Allen. Published by the Philosophical Library, New York; 93 pages, cloth binding. Price $1.75.

This is a delightful little publication on what the seminaries call "Practical Theology." Aside from a few regrettable non-conservative expressions about the nature and creed of Scripture, the author manifests a fine culture, reverence and emphasis on essentials throughout. The price of the book seems high for its size; but one almost forgets that as one reads the pregnant and beautiful language of this dignified common sense about the obvious things of which the minister may need continually to remind and refresh himself.

The Alphabet of Christian Experience. By John J. Van Gorder, *D.D. Published by Fundamental Truth* Publishers, Findlay, O.; cloth binding, 160 pages. Price $1.00.

Three 26 chapters are the gist of the author's Bible conference messages on the wilderness journeyings and encampments of the children of Israel, and the application of their spiritual significance to the Church. Although the writer claims no originality for these messages, we compliment him on his fine arranging of this material and the practical value of his many easily understood homespun applications. We believe that those who rejoice in the study of Biblical typology will want to have this book along with their Scofield Reference Bible. This is a good textbook for Bible classes and prayer meetings.

Comments on Here and Hereafter, by Bob Jones, D.D., LL.D. Loizeaux Brothers, New York. 188 pages, cloth binding. Price, $1.00.

A collection of many paragraphs, grouped in twelve unnamed chapters, taken in whole or in part—according to the introduction—from the columns of *The Fellowship News* and other syndicated articles by the author. This accounts for some of the unrelatedness of the material. The language breathes the spirit of an evangelist who knows how to hold the attention of even simple people. Friends of the author will be glad to have a copy of this book, and we believe it will serve an evangelistic purpose in homes where there is little interest or ability to endure lengthy religious discussions. A snack of refreshment also awaits the tired saint who delights now and then in a newsy conversational paragraph of a Southern pulpiteer.

BY E. SCHUYLER ENGLISH

An Examination of the Doctrine of Jehovah's Witnesses, by Lehman Strauss. Published by Loizeaux Brothers, New York City. Paper covers, 47 pages. Price 15 cents.

We are living in days which resemble the end of the age in many ways, and one of these is the rise in influence of many strange cults and the fact that multitudes are led astray by their teachings. One of the most

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powerful cults of the mid-twentieth century is that called Jehovah's Witnesses. Mr. Strauss has not sought, in this pamphlet, to give us a comprehensive analysis of the teachings of the "Witnesses," but rather, he has selected five cardinal doctrines of their faith—namely, their denials of the Deity of our Lord, the Atonement, the Deity and Personality of the Holy Spirit, the Fact of the Trinity, and the Eternal Punishment of the Lost—and has proved by the Scriptures the utter falsity of such teachings, which are nothing less than "damnable heresies" and the "doctrines of demons." It is a privilege to commend this brochure.

This Is the Victory, by Lehman Strauss. Published by Loizeaux Brothers, New York City. Paper covers, 68 pages. Price 25 cents.

An excellent summary of the temptations which face the Christian through the blandishments of the world, the flesh and the devil, and the presentation of the Way of Victory, by the Blood of the Lamb and the Word of God. This is a fine little book to put into the hands of young people.

WHAT AILS YOU?

An old Scotch woman, of whom I heard when I was a boy, could not do much work for the Lord Jesus, but there were always after-meetings in the church, and when the sermon had been preached, there would be singing, and the folk would go about "fishing," as they called it, speaking to this one and that one, *trying to bring them to Christ*. She would watch for folks who were hardening their hearts against the Gospel, and she had only one question, "What ails you at Jesus?" That is, "What have you got against Jesus?" That is a serious question: "What ails *you* at Jesus?" What have you got against Him that you won't trust Him? He never did you anything but good, and yet you spurn Him, and turn from His love and grace and refuse His love and mercy.

Oh, my friend, won't you love Him forever?
So gracious and tender is He!
Won't you fall at His feet and adore Him,
This Stranger of Galilee!

Come with all your sorrows, come with all your sins. He says, "Him that cometh unto Me I will in no wise cast out."

—H. A. Ironside: *Things Seen and Heard in Bible Lands*

We should be to the praise of His glory (Eph. 1:12).

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Editorial Notes

The Praying Christ

This is a most blessed theme, our Saviour Lord and prayer. Like everything else in His life this also is inexhaustible. Prayer is a spiritual exercise which had a beginning and which some day will have an end. It is different with praise and worship, which as far as duration is concerned is unending, eternal. Prayer—asking of God, turoing to Him for help, trusting in Him, looking for our physical and spiritual needs—had a definite start. It did not begin when man, as the innocent offspring of God, enjoyed for a brief season the fellowship of God, Who had provided so abundantly for all his needs, but it was after man's fall, when the first Adam had left the presence of God, alienated from His Maker, when he had become a sinner with the sinner's needs pressing upon him and realized. Accordiog to the Word of God this realization of the need of prayer took place when Enos was born. Enos was the son of Seth, who replaced Abel, to continue the line of the woman's seed, the godly. And Enos means *Frail*; then, evidently when man more deeply felt sin's plight and corruption, they called upon the Name of the Lord (Gen. 4:26). Many years ago the Editor was in the home of a Christian family. Both, the husband and wife, declared that it was wrong to teach their children to pray, as long as they had not had a true Christiao experience and were oot saved, for God would not hear the prayers of an unsaved person; this is a statement which is not altogether true. We told these parents that they were wrong. The first thing a child should he taught is prayer.

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Prayer is the expression of man's dependence upon God, both as Creator and Redeemer. The sooner this dependence expressed by prayer is impressed upon the mind and heart of children the better it is.

But let us now think of our Lord, Who in Scripture is called the Second Man, the Only Begotten of the Father, Who in His holy incarnation became the last Adam. As such He took the place of the creature with the creature's need apart from one thing—sin, which He, the Holy One, knew not, hence He had no need to pray for sin's forgiveness nor for deliverance from its power. Yet prayer was prominent throughout His sinless life amongst men. That the Holy Son of God, the Almighty, for Whom there is nothing too hard, should use prayer as He did, is a part of His humiliation.

His godly Virgin-mother, Mary of Nazareth, herself so devout, knowing the secret of His being and His birth, made Him not only the object of her prayers, but taught Him to pray, though He needed it not as the incarnate Son of God. As such, even before Mary could press Him to her loving bosom, the Child born and the Son given, He knew of prayer and made use of it. How do we know? The twenty-second Psalm gives us the information. This great prophetic Psalm is throughout Messianic. In it we hear His voice from beginning to end. We hear Him speaking from His mother's womb, expressing His trust in God, till finally that life of trust on earth ended for Him when His holy head bowed on the Cross and His holy lips shouted the shout of Victory—"It is finished."

All is a deep mystery. David was used to pen this great prophecy, yet it never could be David's experience. It was not David who spoke of prenatal days of hope and trust, as we learn from this Psalm. "But Thou art He that took Me out of the womb, Thou didst make Me hope when I was upon My mother's breast. I was cast upon Thee from the womb; Thou art My God from My mother's belly" (Psa. 22:9,10). It is His voice declaring even before incarnation the life He came to live. It all is a great mystery. But He was conscious from the earliest days of His humanity as to His Person and the work He had come to do. As the twelve-

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year-old youth He evidenced in His clear self-witness that such was the case. We can rest assured if it had pleased the Holy Spirit to give us the full story of His life He would have recorded how the boy, as He was then called by men, Jesus of Nazareth, was much given to the reading of the Bible, His own Word, the Old Testament. He would have told us of the prominent place He gave to prayer, that He walked in faith, utterly yielded to the will of His Father, never failing in His life of trust and dependence. What He did according to the Gospel records, He must have done throughout His early life. He went to solitary places, to the mountains, into the desert places, to the seashore and there He poured out His heart in prayer; there He held a blessed communion with the Father, in preparation for the great work He had come to do.

We are convinced in His prayers our Lord made much use of the Book of Psalms. There are not many Psalms which do not contain something about the exercises and emotions of His holy soul while He walked among men. The Holy Spirit has given us many glimpses in the Psalms of His inner sufferings, of His loneliness and especially of His trust in God, Whose will He had come to do. The holy submission of which we read in so many of the Davidic and also the Asaph Psalms found in His earthly experience a complete, a perfect fulfillment. Here is a mine but little explored by Bible-searching Christians. Read the Psalms with this in mind, that here you have the Prayer Book of our Lord while He was among men, walking in holiness, suffering in Himself, suffering from His enemies, yet always obedient, never a doubt, never a complaint. Through the Prayers of the Psalms we learn not only how He prayed, how He trusted, how He walked in faith, but how we also, as His children, should walk and pray and trust. Not everything of course in the Psalm-prayers could be applied to our Lord. That the Psalms of prayer, of faith, of trust held a prominent place in the life of our Lord may be learned from the fact that He used this Book more than any other portion of the Old Testament. The prayer of Gethsemane and the prayer expressions of the Cross, are all found in the Psalms.

Let us remember, what is so often forgotten by us,

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His followers, that we are called to walk even as He walked, that we are called *to follow in His steps*. A life of prayer, a life of dependence on God, His God and our God, His Father and our Father, a life of obedience are the leading characteristics of a true believer. Without it no child of God can know, especially in these awful days, true joy and peace. "Thou wilt keep Him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee" (Isa. 26:3).

We must not forget the blessed words our Lord spoke in His earthly ministry about prayer. Read the four Gospels some day and note the different utterances of our Lord about prayer and the promises He gave about believing prayer, prayer in His Name, united prayer, and the gracious assurance that it would be heard and answered. Millions in the past have discovered all these promises true and millions of true believers living today find that "He abideth faithful."

And finally we mention His last prayer which He prayed in the shadow of the Cross, before He left the upper room with His disciples, singing the Hallel of Passover, a series of Psalms, to go to Gethsemane. The beloved disciple gives us the record *of this prayer (John 17)*. The eleven disciples heard Him pray when He lifted His eyes to Heaven and said, "Father"! The words which follow, the petitions and words He spoke in the presence of His Father are so wonderfully deep that the human mind, even under the enlightening guidance and power of the Holy Spirit is unable to fathom them. As we have shown in our commentary on John's Gospel, the prayer has been rightly termed His high-priestly prayer, the prayer for His own, who have accepted Him as Saviour and Lord, and covers all their spiritual need. All that redemption is and means is mentioned by Him. The Christian's salvation, sanctification, preservation and future glorification are blessedly mentioned by Him. And this precious prayer is continued by Him in the Father's presence in glory; it never ceases as long as His own, the members of His body, are in the world. But we *must drink deeper* at this fountain of comfort for the strengthening of our faith, that in Glory now He is the praying Christ.

He Ever Liveth to Make Intercession For Them

During the first World War and at its close certain statements were made by different preathers about our American soldiers who lost their lives on the battlefields, which, in the light of the Bible, are wholly untrue. It was said that because these brave young men had given their lives in a righteous cause and had died to make the world a better place to live in, they had gone right straight to Heaven. Not a word was said of Him Who gave the one sacrifice which alone gives a lost sinner eternal life and makes of him an heir of everlasting glory, the sacrifice of the Lord Jesus Christ, the Lamb of God Who died for our sins. The most heroic deeds, the most frightful sufferings in any human cause whatever can never change a lost sinner into a child of God, forgiven, cleansed and accepted.

The second statement which we heard was as to the thousands of young men who had died for their country. What is their occupation in Heaven? It was answered by a widely known religious leader in these words—"they are praying in Heaven for us down here." This is equally false. It sounds nice, but where in the Bible is there even a hint given that departed ones are intercessors in Heaven? Where in the entire New Testament does the Holy Spirit teach that those who have died in the Lord, now absent from the body and present with the Lord, are praying in Heaven for those on earth? Nor is there a verse in the Scriptures that we on earth should pray for the dead. These beliefs are the inventions of ecclesiastical councils of the past. The Word of God teaches us differently. We do not need the prayers of the blessed Virgin mother of our Lord, nor the prayers of the holy Apostles, the martyrs and the thousands of others who throughout the centuries of the past, have been canonized Saints and lifted into Sainthood by ecclesiastical laws unauthorized by the Word of God. Why do we not need such prayers of a multitude of departed Saints, now glorified in Heaven? Because there is only One intercessor, One Who is all-sufficient, all-worthy, ever-living, never-failing, all-knowing and all-mighty in Heaven—the Lord Jesus Christ. This honor and glory belongs to Him exclusively. There is no other priest, no other high-priest, no other intercessor

needed but He and He alone. This blessed truth is especially unfolded in the Epistle to the Hebrews. It was hard for those believing Hebrews in the beginning of this age to realize how completely all their types in the God-given Levitical code as to sacrifices and the priesthood had found their fulfilment in Christ Jesus, our Lord.

The high-priestly functions of our Lord, as the representative of God's people in the presence of God, were foreshadowed in Israel's high-priest. In the exercise of His holy office he wore a peculiar dress. He carried upon his bosom a breastplate which consisted of twelve polished stones. These stones had engraven certain names. He also had upon his shoulders two stones which bore the same names. Whose names? The names of the twelve tribes of Israel. And so our Lord is not the high-priest of the world; He is mediator between God and man, but His high-priestly intercession concerns only His own, those who have accepted Him as their Saviour, who have become His sheep, whom He knows by name. This fact He stated in His high-priestly prayer when He said to the Father—"I pray for them, I pray not for the world, but for them which Thou hast given Me; for they are Thine" (John 17:9). Therefore, we read in Hebrews that the ministry of His priesthood in glory is the ministry of intercession for those who belong to Him. "He ever liveth to make intercession for *them*" (Heb. 7:25). "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God *for us*" (Heb. 9:24). He carries the names of His own upon His bosom, which means His loving heart; and also upon His shoulders, which denote His strength and His power. That should give us a sense of supreme security. It should deliver us from all fear, no matter what it is. It should deliver us from the fear with which so many children of God struggle as to their preservation and security, their keeping for eternal glory. Not we, but HE, mighty in love and mighty in power, is our keeper. It should deliver us from the fears of our little lives down here and give us strength *in every* trial, victory *in every* conflict, comfort and peace in every sorrow. His love and His power are for us and with us; He ever liveth, He knoweth

all things; His watchful, loving eye never loseth sight of us. Why, then, should we fear! Fear begins as soon as we reckon with circumstances, with earthly, temporal conditions and forget the mighty Keeper, the unceasing Intercessor at the right hand of God Whose love passeth knowledge, Whose power is unlimited.

True it is, without prayer no true Christian can live the right kind of spiritual life nor enjoy true fellowship with God. What right breathing is for the health of our physical body that right praying is for the new life, the life we have in Christ. But we must not forget Him with Whom we are one spirit and His great prayer activity as our intercessor. The prayers we pray for ourselves, as well as for others, frequently remain unanswered, yea often a far different answer comes, and that we requested might not happen, happens. How can it all be explained? In such experiences it is well not to doubt but to say "it must all be according to His will; He knows best; He prayed and interceded and what has come is an answer of *His* infallible, all-wise prayers." And what He prays for us, what He permits in our lives contrary to our desires and expectation, can never be evil, can never hurt us. Look upon your unanswered prayers in this light and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

Reading, as the Editor does daily, the Psalms every morning and every night, we were much impressed with a verse we had read so many times before. It is found at the close of the fortieth Psalm.

"*But I am poor and needy.*" Such we are in ourselves. This is our right attitude, confessing thus our spiritual poverty and spiritual need, that we have nothing in ourselves, we stand in need of everything which is truly essential to an overcoming, happy Christian life. It is the opposite from the prevailing Laodicean spirit which refuses to confess to spiritual poverty and need, but boasts—"I am rich, and increased with goods, and have need of nothing" (Rev. 3:17). Such a boasting is an abomination to the Lord, Who always delights in that which is humble and lowly.

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But we have not finished quoting the verse in the Psalm. The Spirit of the Lord put another sentence to David's confession—"*Yet the Lord thinketh upon Me.*" And here we are bidden to look up and remember Him as our interceding high-priest. The Lord thinketh upon me! He is able to supply all our spiritual needs. His own riches end our poverty—"for ye know the grace of our Lord Jesus Christ—that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9). We may be out of touch with Him; He is never out of touch with us. As we frequently sing in a hymn, "Moment by moment He thinks of His own." Looking to ourselves we find nothing but spiritual want, spiritual need, no strength, no power in ourselves. Looking to Him, Who ever liveth, we can shout triumphantly as Paul did, "I can do all things through Christ Who strengtheneth me." And how we need in these days to cling to Him Who is able to save us to the uttermost and to see Him by faith as our interceding Lord.

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Unanswered and Unprayed Prayers

There is a prayer which our Lord prayed, a petition we find in the seventeenth chapter of John's Gospel which up to the present time is not yet answered. "Father, I will that they also, whom Thou hast given to Me, be with Me where I am; that they may behold *My glory, which Thou hast given Me; for Thou lovedest Me* before the foundation of the world" (John 17:24).

This petition is remarkable because it is the only time, according to the four Gospel records, that our Lord used in the presence of the Father the two words "I will." We know, of course, that when a believer dies the believer's disembodied part goes at once into the presence of the Lord; there is no such thing as "soul-sleep." But while the departed ones are in His glorious presence, they do not yet behold the full glory of the Lord, nor are they fully changed into the same image, that He might be the First-begotten of many brethren. Not yet has His loving heart's desire come to pass, "the glory Thou hast given Me I have given them." That is still in the future and so is the gathering of all the redeemed

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in the presence of His glory, to behold that Glory and to participate in it.

It is written in Isaiah—"He shall see of the travail of His soul and shall be satisfied" (Isa. 53:11). But the travail of His soul He still awaits in Heaven. It will be given to Him in that coming day when 1 Thessalonians 4:16-18 comes to pass. But when will that be? As soon as God's purpose in our age is accomplished. That purpose is not the conversion of the whole world, but the gathering of that elect body from Jews and Gentiles, which is the Church, not as generally used by the world, but that body which consists of all who are truly born of the Spirit and added by the same Spirit as a member to that elect body. According to Scripture that Church is the Body of Christ, the Bride of Christ, the New Man, the Habitation of God by the Spirit and the Temple of the Holy Spirit. Some day, which cannot be far away, this purpose will be reached; the true Church will be complete as to its elect membership. It is then when His prayer will be answered. At His Father's word He will arise from the place of honor and glory, at the right hand of God. He will descend as He once ascended. He will make His halt at a God-appointed place in the air where He will receive the travail of His soul, the Saints of God raised from the dead, all transformed into the image of Himself, with bodies like unto His own glorious body; and all the living members of that true Church on earth will be suddenly changed, changed in a moment, in the twinking of an eye, changed as the risen ones are changed, all seeing Him as He is.

It is then He will receive the answer to His great prayer. It is then the Father will give unto Him His heart's desire. What a day it will be when His "I will" is granted unto Him! How great will be His Joy and His Victory! And what a day it will be for us individually when we see Him as He is and be like Him! What a day it will be for the Church collectively, when the body will be united to the Head and the bride be joined to the Bridegroom! For this we wait. Even so, Come, Lord Jesus! This is our prayer, the prayer heard the world over.

Then, after that, comes *His unprayed prayer.* It is a

prayer which His Father commands Him to pray. It is found in the Second Psalm.

"*Ask of Me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth, for Thy possession*" (Psa. 2:8). The entire age, our age, is described in this wonder Psalm as an age of rebellion against God and against Christ. It is a revolt of Jews and Gentiles. The age cannot be anything else for it is an age which lieth in the wicked one, Satan controlled. God is silent as He is silent today. He will not keep silence forever and when He speaks the God of Love, Who has waited so patiently in infinite Love, slow to anger, will begin to speak in *wrath. How terrible will be that wrath! What will it mean, the outpouring of His wrath and sore displeasure?* His patience is ended and has given way to wrath and, lest we forget, it will be *the wrath of the Lamb, the roaring of the Lion of the tribe of Judah.* His Son Whom He sent that the world might be saved by Him, His Son Whom the world, Jews and Gentiles, reject is now sent forth by God once more. He is to receive nations for His inheritance and the uttermost parts of the earth for Himself. But His pierced hands carry a sword. He comes to execute judgments terrible throughout. The judgments of the Lord will then fall upon the nations; wrath upon wrath will be their lot till the day comes when "mercy will be remembered in wrath" (Hab. 3:2). Such will be *the final end of our age. This is what awaits* the deluded world with all its false hopes. But one fact is sure—our Lord is not going to pray this prayer, nor will wrath be poured out, nor the ungodly demon-possessed nations broken to pieces as long as His own are not gathered in His presence and His unanswered prayer has not found its answer in the fulfillment of 1 Thessalonians 4:16-18.

And so the world waits for the time when His prayer will be answered in glory and for the time when He will ask for His inheritance. Thus we have learned how closely prayer is associated with the work of our Lord, on earth, in glory and in the future. Happy are we if we fully believe all and let its comfort and power enrich our lives till we meet Him face to face.

All My Springs Are in Thee

"All my springs are in Thee" (Psa. 87:7). The earthly Zion in its future glory, when the Lord has come and Israel is restored, is in view in this Psalm. Then "the singers as well as the players on instruments shall say—all my springs are in Thee." While this is not yet come, God's children know now the blessed truth expressed in these words. In Him, in the Lord Jesus Christ, are all our springs. All we have is in Christ; all we are is through Him and all we shall be will be in Him, through Him and with Him. And therefore we rejoice and can sing, "All my springs are in Thee." In whom? In Him "Who loved me and gave Himself for me." In Him Who is raised from the dead and seated at God's right hand in the highest glory, far above all principality, and power, and might, and dominion, and every name that is named. In Him Who has all power in Heaven and on earth. In Him, in Whom the fullness of the Godhead dwelleth bodily. In Him under whose feet all things are yet to be put and Who will ere long be crowned King of kings and Lord of lords. In such a One, wonderful, almighty, omniscient, all-loving and all-glorious, are all our springs. To know Him means a never failing and a never ending supply of all we need in time and in eternity. Apart from Him there is nothing but death.

"All my springs are in Thee." He is our Saviour, Who bore our sins on the shameful cross, by whose precious blood, the blood as of a lamb without blemish and without spot, we are redeemed. He paid the price of our redemption and set us free. Having believed on Him as our Saviour and being redeemed, He is our Lord Whose we are; we are His servants. He is also our Shepherd, Who careth for us His sheep for whom He laid down His life. He is our Life as well as our Food. He is our Priest and our Advocate. He is our Peace, our Pattern and our Hope. He is all in all. And He is altogether lovely. In Him we find all. His fullness can never be exhausted. He is the fountain of living waters, and all other things in this poor world are but broken cisterns that hold no water.

And do we really find in Him and in Him only, all our springs? Or are you, dear reader, still going to broken

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cisterns? Do you find in Him more and more your joy and delight? Is He all your comfort, your strength and your hope? Do you realize your complete need of Him as never before? Are you living in greater dependence on Him and is your heart more longing for Him, more devoted to Him? These are searching questions. Oh! that we might learn that it is just Himself we need, in Whom are all our springs. What would we do without Him? Such is the cry of the soul which leans hard upon Him. What a comfort He is in conflict; what a help in present day difficulties and perplexities! And what a sustainer in sorrow! Oh! the springs of joy, peace and hope which flow forth from His blessed personl To Him we cling closer, our souls love and desire. Yet a little while, very little while, and we shall know as we never knew before that all our springs are in Him.

"Take thou our hearts, and let them be
Forever closed to all but Thee;
Thy willing servants, let us rest
The seal of love forever there.

"How blest are they who still abide
Close sheltered at Thy loving side;
Who life and strength from Thee receive,
And with Thee move and in Thee live."

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The Tragedy of a Soul

How little one hears today of the once world-famous President of the United States, *Woodrow Wilson*, the President during the first World War! When living it was said that he would go down in history as one of our greatest men, next to George Washington and Abraham Lincoln. Alas! "*Sic transit Gloria Mundi*"—thus passes the glory of the world—hardly a generation later he has become eligible to become a member of the society of "Forgotten Men." And he had a very brilliant daughter widely known and honored, much in the limelight of those days, *Miss Margaret Woodrow Wilson*. After her father's death she dropped out and soon her name was no longer mentioned but forgotten.

Over a year ago it became known that for a number of years this once so highly exalted young lady has been living

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in India, having become a disciple of one of the many demon-possessed mystics of East India, one Aurobindo, who gave her the Sanskrit name *Dishta*. This metaphysical humbug, whom she follows in deep devotion, aims in his philosophy at the discovery of the divine self in every human being. There she lives, secluded, studying, meditating, led on and on in mysticism till some day, without ever having known true rest and peace in this world, she will find, when it is too late, that she but followed one of the swamp lights of occultism *into deeper darkness*.

Poor soul! She rejects Him, Who is the Light of the world! She did not accept His gracious invitation, "Come unto Me all ye that labor and are heavily laden and I will give you rest. Take My yoke upon you, learn of Me for I am meek and lowly in heart and ye shall find rest onto your souls." *It is said that there are thousands upon thousands of such* silly women throughout India seeking and cultivating that *divine self* which does not exist, the divine self which is still the Devil's master-lie, the lie which keeps away from the only place where the human soul can find rest and peace —*the Cross of Christ*; the lie which is the trail to eternal perdition, which leads into the outer darkness.

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Thank you and THANK YOU:

For two months the Editor has received scores upon scores of letters, both at the office and at his home address, 229 East Sidney Avenue, Mount Vernon, N. Y. These letters filled with the most kind and loving expressions have brought much cheer to the Editor and are highly appreciated. They were written by young and old, from those we have known personally for many years, from many whom we have never met face to face. Some have been readers of *Our Hope* for twenty, thirty and more years; others but recent subscribers. They came from many states East and West, North, South and from Canada.

Each writer speaks of the great blessing received through the testimony given in our pages. Some were led to know Christ and His salvation through the reading of some of our editorials; others were delivered from error systems and

unscriptoral doctrines and a still larger number received through this monthly testimony the knowledge of "that Blessed Hope" and the right conception as to the predicted end of the age and its nearness. "How can we ever get along without *Our Hope*? We prize it next to the Bible! It is read as soon as it arrives, from cover to cover"—are some of the expressions used by our friends. What pleased us much is the fact that nearly all these communications give our Lord the praise and the glory. This is our own feeling in view of all these blessings—*Not I, but Christ.* So let us thank Him Who still breaks the bread of life and Who gives to the household of faith, the meat in due season.

Thank you again and again for your words of love and kindness and thank you for your daily prayers. We need these much having now stepped into our eighty-third year. One thing we regret, that we are not able to answer each letter in a personal way. We would love to do that but it is a physical impossibility—but rest assured your prayer requests have been carried out and may our Lord bless you all. We also thank those of our readers who have sent in new subscriptions to the magazine. Up to now a little over 500. I am sure the Lord will bless and help these new readers.

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An Important Announcement

We are now facing serious difficulties in our little publication business. We have faced similar conditions during the half of a century we have sent forth *Our Hope* and we know from past experiences that our Lord answers prayer. Our printer has notified us of a very substantial increase in the price of the monthly issues of *Our Hope*. The same is true in connection with the publications of quite a number of our books, especially the Annotated Bible volumes. Paper prices are steadily increasing; good binding cloth is becoming more expensive, printers and binders demand higher wages.

As far as *Our Hope* is concerned our readers know we have not a cent of income from advertisements. Though some have suggested this as a good way out of the difficulty we have refused and shall continue to look to the Lord as

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we have done for fifty years to sustain us in this work for Him. It has been suggested that we increase the price of *Our Hope*. What do you think? Others have mentioned publishing the monthly issues in a smaller form with less pages. We have made no decision but continue in prayer; He knows a way. The silver and the gold is still His and the *all things* for which our Lord tells us to pray include this need also. We have had already evidences of His gracious guidance in this matter.

As usual, we offer again certain book combinations available during the last three months of this year. You will notice at once they are not as liberal as usual. And before the year ends, if some of our stock becomes exhausted we may even be forced to increase the price of some of our books.

Yet the Editors are conscious that the work we are doing has His approval, that the message we give is needed, more than that, it is the most vital message in the closing days of our age. The open-door for such a ministry still remains open and He will keep it open till our ministry, as given now, is no longer needed. Pray then with us that all need be supplied! Pray with us that we may be guided aright! Pray with us that *Our Hope* may continue to bring a mighty blessing everywhere, both in the Gospel of our salvation and in feeding the flock of God. Our prayers will be answered.

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Man's Many Programs and God's Program

Newspapers, Magazines, different Forums, Radio speakers throughout the country seem to be much concerned about the after-the-war world conditions and the readjustments which will have to be made. Program after program is suggested. Some are very optimistic. Others are just as pessimistic and sense even a third world war which they fear will wipe out what is left of our present civilization. How strange it is that while all Christendom plans for better things, expecting a better world, that God's program as revealed in His Word is not even listened to or considered by the overwhelming majority of professing Christians. Yet God has His program and has given throughout the Bible the full information as to what it is and when it will be fully executed.

The Editor's new work on *The Millennium* gives this program in a scriptural way. It is written in a simple yet fascinating style. Knowing that large books are in these days seldom read from cover to cover (except the books of fiction) we have condensed our new work to less than 100 pages. We feel it has a mission under God, Who gave the strength to write it and much liberty in writing it, and who will use it

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mightily and will lead thousands away from man-made programs to the one program which cannot and will not fail.

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Scofield Bible

All who have and use the Scofield Reference Bible should also read the fascinating story of how it came to be. The Editor was intimately connected with its production. In fact he is the only surviving Associate Editor of the original group.

This story, which appeared in a series of articles over a year ago in the *Moody Monthly*, is illustrated and now published in this little volume, 50¢ postpaid. For sometime to come some styles of the Reference Bible will be difficult to get but we hope it will soon be overcome. We hope to give to all who order it in the future the same discount as we did in the past. Send in your advance orders.

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We Have Again Special Offers

The special offers, as they appear again with this issue, will be filled as long as we are able to do so. Be sure and write us about your wishes in combination offers and we will do our very best to help you. As to *The Annotated Bible in Nine Volumes*, we are obliged to withdraw all previous offers. We must charge 25¢ more per volume, or $20 per set, instead of $18, if ordered through a book dealer. But we shall furnish the complete set to our readers who order direct from us for $15. In other words, we give you a good part of the trade discount. *But order very soon.* Our supply is not very large. Reprints in new editions will in all probability cost more.

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It will be a great help if you assist us in circulating the NOVEMBER Golden Jubilee issue of OUR HOPE far and wide.

Also, keep at it sending in new subscriptions to STRICTLY new subscribers at the dollar rate for the first year. It costs us now a good deal more than that. But we need hundreds of new readers everywhere. Thank you!

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Christ for America

The initial evangelistic campaign of the "Christ for America" movement, referred to in these pages on several occasions, will open in the Philadelphia area on October 4th, D.V. Meetings are scheduled for four different sections—one week each (every evening) in Chester, Willow Grove, Camden, N. J., and Philadelphia. At noon each day for the full four weeks there will be a service at Town Hall, Philadelphia, and these programs will be broadcast. Especial effort is being made to bring business men and women to the noon gatherings. The evangelist will be the Hebrew Christian, Hyman Appelman, whose ministry was used in Philadelphia a year and a half ago in the winning of great numbers to Christ. The chairman is the Director of "Christ for America," our friend and brother, Horace F. Dean. We urge our readers to remember these meetings prayerfully, and the campaigns which will follow month by month in some of the larger cities of our land.

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Stony Brook School

The Stony Brook School for boys, of which Dr. Frank E. Gaebelein is Headmaster, has just opened for its twenty-second year, with a large enrollment. More important than ever before, it seems to us, is the service of a school like Stony Brook, which, though never neglecting the educational curriculum, caters also to the spiritual needs of its students. "Character before Career" has been Stony Brook's motto since its inception. Most gratifying are the letters which the Headmaster receives from time to time from graduates of the School, in business, in Christian service, on mission fields, and in the armed forces all over the world, telling him how much the emphasis of the Word of God at Stony Brook has meant and now means to them. *Stony Brook School is a worthy Christian enterprise. Your prayers* for its continued testimony to Christ are entreated. Your gifts toward this work (toward scholarships for children of missionaries) will be greatly appreciated.

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Jubilee Issue

Our great JUBILEE ISSUE, celebrating a half century of ministry, is to come out next month, November. You will be looking forward to this special number of *Our Hope*. We long to get it into the hands of thousands of new readers and with that in mind we are planning a very large printing of the issue. This is a fine opportunity for getting Christian literature into the hands of taught and untaught Christians, and to others who need to know Christ and the Word of God. Gifts sent to us for this purpose will be used wisely, we assure you. Then, too, *there may be some friends or acquaintances to whom you would* send a subscription to the magazine. Remember, there is a special price for initial subscriptions—$1.00 a year. Send us some, please, to begin with the November JUBILEE ISSUE. The December number, by the way, will be our annual PROPHETIC ISSUE.

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Studies in Mark

Dr. English's *Studies in the Gospel According to Mark*, announced in the last issue, will be ready *on or about November first. The work will* comprise more than 500 pages, and is to sell for $3.00. But our offer to *Our Hope* subscribers still holds—for all orders received before the publication date we will allow the special price of $2.50. You will want this complete exposition of Mark's Gospel in your library. Sunday School teachers should take note of the fact that the International Lessons will be in Mark during the first quarter of 1944.

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Radio Ministry

Our brother, E. Schuyler English, resumes his radio ministry on the first Saturday of October. The station and time are changed this season. The program may be heard over Station WFEN, Philadelphia (around 95 on your dial) every Saturday, at 8:30 P.M. Other stations may be added at a later date, and announcement will be made in *Our Hope*, should this be the case. Pray for Dr. English and those who participate with him in this ministry.

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To Readers in Boston and Vicinity

We have been told that Radio Station WPEN, Philadelphia, is heard very clearly in the vicinity of Boston, Massachusetts. So we suggest that our readers of the Boston area tune in on that station on Saturday evenings at 8:30 and hear Dr. English's program, as announced in the paragraph above.

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A Proper Acknowledgment

In publishing Dr. Robert R. Fritsch's article, "Joseph, A Type of Christ," in our September issue, we were not cognizant of the fact that it had already appeared in another magazine, *Revelation*, in June of this year. Dr. Fritsch had given us his manuscript for use in the proposed *Encyclopedia Profetica*, but later received permission from the Editor to offer it to another religious journal for immediate use. Of this our associate was not aware when he planned our September number. As *Revelation's* contributions are purchased and copyrighted, we should not have made use of this article without the permission of its Editor, and proper acknowledgment. We acknowledge our mistake herewith, and apologize to the publishers of *Revelation*.

SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

Oct. 17—Philadelphia, Pa.: Tioga Presbyterian Church, 16th and Tioga Streets. 11 A.M. and 8 P.M.

Oct. 20—Philadelphia, Pa.: Church of the Atonement, Germantown. Opening sermon at Sixty-third Council of New York and Philadelphia Synod of the Reformed Episcopal Church.

Dr. E. Schuyler English:

Oct. 2, 9, 16, 23, 30—Radio: Philadelphia, Pa., Station WPEN (950 Kc.): 8:30 to 9:00 P.M. (every Saturday night).

Oct. 6—Trenton, N. J.: Second Presbyterian Church. 8 P.M.

Oct. 21—Wilmington, Del.: Faith Theological Seminary. 11 A.M.

Over There

By C. A. Lutzbarow

In My Father's house are many mansions (John 14:2)

As we watch the verdant beauty
Of the budding trees each spring
Turn to all the shades of color
Autumn never fails to bring;
As we see the constant snow-cap
On the lofty mountain range,
We can know that God is faithful
And His purpose does not change.

Though we see the devastation
That a world-wide war has made,
All man's sickness and failure
Leave us calm and unafraid,
For the One Who came from glory
To redeem us from despair
Has a house of many mansions
Waiting for us over there.

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The New Great World Crisis

By Arno C. Gaebelein, D.D.

XXVII

The writer's last trip to Europe was made during the summer and fall of 1937. It covered parts of Germany, Austria and Czechoslovakia. We noticed when our first breakfast in Germany was served the eggs ordered boiled in the shell were stamped "*Denmark.*" The waiter informed us that the great majority of eggs consumed in the Nazi-Reich, millions of dozen daily, were furnished by the little kingdom of Denmark, north of Germany. Such was the case with other foodstuffs, including various meats. All came from Denmark. As one Nazi expressed it, "How could we ever get along without Denmark!"

Since the second World War was so ruthlessly started by Hitler, the lot of Denmark has become more and more intolerable. Instead of legal commercial transactions, that which amounted to an out and out confiscation took place. Peaceful, defenseless Denmark suffered under the autocratic, cruel heel of the Nazis. And now a few weeks ago a revolt came. The Danes arose against their tormentors. It was nothing less than a Hitler-made revolution. What he did to other small countries was done to the Danes. The revolt was not successful, that is up to date. Hundreds of Danish citizens were machine-gunned. The Hitler-made uprising was downed and then proclaimed as a major victory, when the correct name for it ought to be "a major crime," for that it is. And now Denmark also is a complete victim of Nazism.

One more Scandinavian country is to be "conquered"(?)—*Sweden.* Hitler has tried already to find a way to stir up Sweden to a revolution. The Swedes have been very patient; yet they have vigorously protested against different acts of the Nazis, such as the destruction of small fishing boats. How long will Sweden stand it?

But it seems there is no question that the war is heading for its final stage and its victorious end. An allied victory is no longer a possibility, it is a certainty beyond the shadow.

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of a doubt. How soon it will come is, of course, a different matter. Some of the allied leaders are right in warning not to be over-optimistic, as they realize that while the Nazi morale is beginning to weaken they are still strong in their belief that a partial Axis victory might yet be won. It is the biggest delusion which is upheld by the Nazi communiques published from time to time. According to this propaganda, things still look rosy for the cause of Hitler. These communiques never report anything about the collapse of the U-boat campaign, nor do they say anything of the Axis having lost the supremacy in the air. No Nazi communique gives a report of the terrific manpower losses. They lie about the losses sustained by the allied nations, how much the allied nations lost in tanks, etc.; their own losses are hushed up. The evacuation of Sicily was according to the Nazi communique "a strategic masterpiece." All the great achievements of the onrushing allied forces were "according to our carefully planned military tactics," etc. Never an acknowledgment of major defeat. Their plans, and not the plans of the allied nations, are succeeding. Thus a nation is kept in a dreamland of delusion. But one asks rightfully—*How is this possible?*

The evidences of a coming allied crushing victory and a total defeat of the Axis are multiplying week after week. These evidences cannot be denied. We mean the frightful bombing expeditions of our air forces, which have almost pulverized some of the great Nazi centers such as Hamburg and Cologne, and which are at it now in plunging the Nazi capital, Berlin, into the same abyss of destruction. It was but yesterday when Goering assured the German people that no enemy bomb would ever be dropped on German soil. A short time after Hitler started to "Blitz-Bomb" London out of existence. The horrors which London and other cities of England suffered are fresh in our minds. What a frightful sowing. Did these men and their associates think it would terminate with that? It is written in the Word of God as an unchangeable law—"whatsoever a man soweth that he shall also reap" (Gal. 6:7). It is perfectly scriptural, backed up by sacred history, to apply this law to nations. "Whatsoever a nation soweth that it also shall reap." In the

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destructions of the great German cities of the Ruhr district, and in the destruction of Hamburg, Cologne, Mannheim, Bremen, Berlin, Munich, Nuremberg, and many others, the Nazis received the harvest of what they themselves sowed. The end is not yet.

As Christians, our hearts are overwhelmed with deepest sorrow when we think of the terrible sufferings which are connected with this cruel, vicious war. We think of the wanton destruction of properties which took centuries to build, representing a cost we cannot even estimate. And now all has gone and is going up in smoke. Centuries before Christ one of God's prophets, Habakkuk, made a prediction. He saw the great goal of God's future redemption. What is it? "*The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*"

But there is a prelude to this. It is preceded by judgments. "Woe to him that buildeth a town with blood, and establisheth a city with iniquity! Behold, is it not of the Lord of hosts that the people shall labour in (or—for) the very fire, and the people weary themselves for very vanity?" (Hab. 2:12-14). While the final judgments upon this God-less and Christ-rejecting age are not yet here, but still to come, what we are witnessing in our days may constitute from God's side a warning and an appeal to repent.

But what is all the destruction of material things in comparison with the wholesale destruction of human lives and human sufferings? We think of the sufferings of women and children. We think of the thousands, tens of thousands, hundreds of thousands who suffered an untimely death. We think of the terrible sufferings of the Jews throughout Europe. It is now a fact that more than two million Jews have been slaughtered in this four-year-old war. We say it again—all these sufferings and these terrible devastations it is our lot to hear about, move the Christian believer to deep sympathy, and millions of prayers are now made that our all-wise God, *Whose oft mysterious ways are beyond* our ken, may soon end it.

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An Interruption

We halt a moment. The radio just announced a significant turn of the tide. The good news is being flashed from one end of the earth to the other—*Italy has given up. The Italian government has accepted the terms of the allied nations,* "*UNCONDITIONAL SURRENDER.*" The first break in the Axis has come. Italy has saved itself as well as millions of lives. What will Mussolini say? How does he feel in his prison under the guard of the Italian government?

What the full reaction of Italy's decision will be among other nations is hard to say. No German, Hitler-dictated propaganda can keep this great news from the mass of the German people. Perhaps this, too, was according to Hitler's schedule and according to the "German High Command." But we venture to say every one of the Hitler-stolen countries will show, now, their teeth. Hitler had King Boris II of Bulgaria murdered in cold blood because he feared King Boris would drop out of the Axis, as his father did in the first World War. Great things are now to come. Japan sees the handwriting on the wall. The yellow imps are hard pressed on all sides.

A word about Russia. The victories of the Soviet troops are astonishing. They have fought nobly with sacrifices which are as great as the sacrifices of any nation engaged in this war, with the exception of the Nazis which are forced to gamble with their manpower. We mentioned in our last article that there were fears that Russia might make a separate peace with Germany. Since then it has come to light that 50% of these fears have no foundation whatever and the other 50% are traceable to German propaganda and the few United States isolationists who are left. One of the very best weekly magazines which can be trusted as most reliable is, *"*"*The United States News.*" This issue dated September 3, answers the question, "*Might Russia make a separate peace?*", as follows:

"Officials of this country and Britain never have seen the basis for a deal between Russia and Germany after war started. The reasons are two: First, the Russians cannot trust anybody now in power in Germany, and the Germans do not trust the Russians. Second: Russian suffering and hatred now are so deep that a deal is out of the question."

* *United States News*, 2207 M Street N. W., Washington 7, D. C.

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The other question as to Russia's attitude towards Japan and why Russia does not help the United States in her fight in the Pacific, the *News* gives the following reason:

"The answer to this question is that Russia, above all else at this time, wants to avoid a war on two far-extended fronts. This country could not come to Russia's aid in any effective way on land or sea at this juncture. Once Germany is defeated, however, the Russians will have every incentive to turn back to their neighbor in the Far East."

Certain points will have to be cleared up and that is why President Roosevelt and Prime Minister Churchill have now invited Stalin to a three-power conference before the year is out. It would take many pages to tabulate the continued victories of the Soviet forces. Swiftly they have conquered and regained vast portions of their lost provinces. In previous articles we mentioned our opinion that ultimately Russia would break through the German lines at Smolensk and participate in an invasion of Germany, unless Germany follows Italy's noble example.

Our readers will remember that several times we have stated in these monthly articles that Bolshevism has undergone significant revisions and that the Communism as it used to be is no longer in existence. In other words there have been most radical changes. They used to publish an anti-God, Anti-Christ, anti-Church and anti-religion newspaper. Its slogan was that at a certain time there would be no more church or religious buildings standing in Russia. But suddenly just a few years ago the publication of this newspaper ceased. The reason given was the shortage of paper. It has now come to light that this anti-God and anti-Church program was stopped by Stalin. But here is far more evidence of such a change for the better.

Stalin has informed the leaders of the Russian Greek Orthodox Church that there are no objections against the re-establishment of the Holy Synod. This means nothing less than the reinstatement in the Soviet Union of the Greek Orthodox Church. And let us here remind ourselves that the Greek Orthodox Church is in doctrine and practice superior to the Roman Catholic Church. The Greek Orthodox do not recognize the Pope, their priests reject celibacy and there is a good deal of the truth taught, nor is the Bible

a forbidden book as it is still the case in certain Roman Catholic countries.

Moscow announced recently that Stalin gave a reception to church representatives, at which he was informed by them that the Orthodox Church intends to call together soon a council of bishops to elect a patriarch of Moscow and of all Russia, to constitute a Holy Synod, the same as existed before the Bolshevik revolution. Stalin has not only endorsed all this but gave full assurance that the government would raise no objections whatever. Molotov, associate of Stalin, backs all this. It is now a fact that Sovietism has dropped its former antagonism against religion and the Church. One of the outstanding slogans of Lenin was: "Religion is the opiate of the people," is no longer quoted. Full religious liberty is gradually coming into Sovietism. *Let us hope that such may be the case.*

As to the Pacific situation there seems to be a constant improvement. Japan begins to realize that she will not be able to hold the vast territories over which she gained control after the crime of Pearl Harbor. That is where she sowed the wind, and now the reckoning day, with the whirlwind as the harvest, comes nearer and nearer. What effect the Italian surrender will have on them remains to be seen.

There are many indications in all these events that an unseen hand moves and directs. *God can never be defeated.* He will gain the great victory in His own way and own time. Faith looks to Him and the sure execution of all His eternity-planned purposes. "Be still, and know that I am God, I will be exalted among the nations, I will be exalted in the earth." Shout it out even now in faith, the shout of triumph and victory—"*The Lord of Hosts is with us; the God of Jacob is our refuge.*" Amen. Child of God! As never before—feed on His Word! Absorb daily His revelations as to the future! Think His own thoughts over with Him! Pray much, pray still more! The sands of time are sinking, the dawn of Heaven draws near!

But as we conclude this article the news has come that with Hitler's help Mussolini has escaped from his prison. Some think it might be propaganda and even if it is so, his freedom will not last long.

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The Prophecy of Obadiah*

By Frank E. Gaebelein

The prophecy of Obadiah enjoys the distinction of being the shortest of Old Testament books. This fact, while stamping it as unique, tends also to obscure its value. Many a reader has almost unconsciously inferred that such a tiny prophecy must be unimportant. Consider, for example, these words of a well-known theological professor: "Brevity is not always the soul of wit, for Obadiah is the shortest of Old Testament prophets, yet he has left no sentence which is cherished."† But the folly of such an estimate is plain. Since when has brevity been synonymous with insignificance? In the general business of life it is the brief messages that are most emphatic. One has only to think of telegraphic directness or military urgency to realize the power of conciseness. When vital issues are at stake, words are not wasted.

Moreover, Obadiah is in the Bible. And, according to the Apostle Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for enrrection, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Obadiah is part of Scripture; no scholar would question its canonicity. Obscure though it be, this little book is "profitable" for certain clear reasons. It is not our part to criticize its brevity or, because of its small compass, to ignore its message. Rather is ours the obligation to search this page of prophecy with a humble readiness to receive the burning message it proclaims.

The Author. If the book Obadiah wrote is brief, our knowledge of its author is even slighter. The Old Testament

*This begins a series of articles by Dr. Frank E. Gaebelein on the Minor Prophets. The article will include introductions to each prophet treated, followed by verse by verse expositions of the text. D.V., the series will be continued in *Our Hope* from month to month.

†"The English Bible As Literature," Charles Allen Dinsmore, p. 236. Better is the comment of Isidore: "Among all the prophets, he (Obadiah) is the briefest in number of words; in mystery he is their equal" Quoted by G. Campbell Morgan in "Living Messages of the Books of the Bible," Vol. I, Chapter on Obadiah.

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mentions no fewer than twelve other men bearing the same name as the prophet. Indeed "Obadiah" was a name very common in ancient Israel. None of these twelve, however, is to be identified with the writer of the prophecy. The plain fact is that we know absolutely nothing of this prophet beyond the meaning of his name, which is "servant of Jehovah." Yet there is a lesson in this fact of the prophet's almost complete obscurity. After all, if a man is to be remembered for one thing only, what more worthy ground of remembrance can there be than that he was a servant of *Jehovah? Better by far to be recalled thus than to be honored for achievements the world calls great.*

The Date. Passing now from the prophet's identity, we turn to another introductory consideration, that of the date of the book. At once we face a difficult problem. Authorities disagree as to the time when *Obadiah was written. As is* generally the case, most conservatives contend for an early date, while the more radical critics advocate a later date for the book.*

It is our belief that Obadiah is of early date, so early, in fact, as to entitle his book to the distinction of being the oldest of the prophetic writings. This conclusion rests upon certain grounds derived from internal evidence—i. e., the language and contents of the book itself—in relation to history and other Old Testament writings. First of all, *therefore, we must pause to review the contents of the* prophecy. This may be briefly done, for Obadiah has but theme, the denunciation of judgment upon Edom, the descendants of Esau. In verses 1–9 he tells in vividly descriptive words what will happen to Edom; in verses 10–14 he explains just why this judgment is coming; in the closing passage (vss. 15–21) he looks forward to the future kingdom. Now, of these three sections, it is upon the interpretation of the middle one that the dating of the book largely hinges.

*Thus there are some who would date the book as early as 900 B.C., while others place it at about 300 B.C. It is only fair, however, to point out that not all conservatives date the book early. Dr. Graham Scroggie, for instance, places it at the time of Nebuchadnezzar (c. 587 B.C.).

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For these verses (10–14)* are a circumstantial description of a calamity which befell Jerusalem and in which the Edomites had a part.

History records four occasions in Old Testament times† when Jerusalem was taken. Of these, two only meet the conditions of Obadiah 10–14. They are the sack of Jerusalem in the reign of Jehoram, and its capture by the Chaldeans in 587 B. C. While a good case may be made for the identification of each of these two with the events described in verses 10–14 of the prophet, the capture by the Chaldeans most nearly fits the picture, though there are not wanting reputable scholars who claim that the earlier capture in the time of Jehoram accords best with the requirements.

Let us grant, however, that the Chaldean invasion in 587 B. C. is the one described in the second section of Obadiah. Are we then required to join in the deduction that the book must have been written after the event described? Leaving aside the obvious reply that this principle of late-dating prophetic writings to follow the event begs the question of the existence of valid prediction, we call attention to the fact that there is written in the very language of Obadiah 10–14 an answer to the charge that the passage must have been written after the events described. For the Authorized

*"For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

"In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

"But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

"Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

"Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress."

†1. 1 Kings 14:25, 26 and 2 Chronicles 12:1-12 (the capture by Shishak, King of Egypt).
2. 2 Chronicles 21:16, 17 (the sack of the city by the Philistines and Arabians in the reign of Jehoram).
3. 2 Kings 14:8-14 and 2 Chronicles 25:17-24 (Amaziah's defeat by Jehoash and the subsequent overthrow of the city wall).
4. The capture of Jerusalem by the Chaldeans in 588 B.C. (2 Kings 25).

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Version is at this point incorrect. The verbs in the original should be rendered as imperatives—i. e., "Look not, rejoice not, enter not into, stand not," instead of "Thou shouldest not have looked, neither shouldest thou have rejoiced," etc. Therefore, the passage, literally translated, really describes a *future* happening. But the critical contender for a late date is forced to twist all this into a picture of something already past.† Some scholars indeed are willing to grant that the judgments set forth in the first nine verses of the book are true prediction. But because vss. 10–14 contain the reason for his judgment, they insist that these words and consequently the little book as a whole must have been written *after* the crimes here alleged of Edom. They fail to admit that the predictions of judgment and the reasons for those predictions may both be prophetic.

There are, however, three other factors which point to the early date of Obadiah. They are: (1) the place of the book among the Minor Prophets, (2) its relation to Jeremiah, and (3) its relation to Joel. In regard to the position of the book, it is a well-known fact that the order of the Minor Prophets as we have it in the Bible is chronological to the extent of their being divided into two groups. The first, which, including Obadiah, numbers nine books, is made up of pre-captivity prophets; the second comprises post-captivity writings. Now, if Obadiah were a late prophet, it is reasonable to suppose that he would appear in the second group in this traditional order.

The relation between Obadiah and Jeremiah 49:7-22 is of particular interest. One has only to compare the two to see their striking similarity. On linguistic grounds the best scholars agree that Jeremiah used Obadiah for the source of his prophecy against Edom. Of course, this effectively answers the contention for the extremely late date of Obadiah, for it must have been written before the composition of this portion of Jeremiah.

Even more impressive, however, as an argument for the

†Interesting is the position of T. T. Perowne, who, while admitting the force of the language as predictive and by no means denying predictive prophecy in general, yet insists that Obadiah is looking back to an event already past. cf. Cambridge Bible for Schools and Colleges, Vol. Obadiah and Jonah, pp. 11, 12.

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early date of our prophet are the similarities between Obadiah and Joel, of which Professor A. B. Davidson has listed no less than eleven.* Now, if Joel prophesied during the early years of Joash (c. 830 B. C.) and if he alludes, as seems very likely, to Obadiah, then Obadiah must be the earliest of the writing prophets, his date being c. 845 B. C. The decision is between this date and a date soon after 587 B. C. Authorities are divided, but the earlier date seems to us more in accord with all the factors and more congenial to the predictive character of Old Testament prophecy.

The Form of the Book. The extreme brevity of the book is the key to an understanding of its form. Here is a prophet who has but one thing to say. And he says it with terrific emphasis. Judgment on Edom is his theme. "Is not My word as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). This is an apt description of Obadiah's few verses which fall on the ear like a hammer beating out the strokes of God's fiery judgment upon Edom. R. G. Moulton classifies it as "a Divine speech of doom,"† a designation which has much to commend it. Others have thought of it as a tract against the sin of pride. Certainly its dimensions are those of a tract and it partakes of the pungent directness needed for effective writing in this form. One of the very best characterizations of this little book as a whole, however, is that of Hugo of St. Victor: "Obadiah is simple in language, manifold in meaning; few in words, abundant in thoughts, according to that 'the wise man is known by the fewness of his words.' He directeth his prophecy, according to the letter, against Edom; allegorically he inveighs against the world; morally against the flesh. Bearing an image of the Saviour, he hinteth at His coming through Whom the world is destroyed, through Whom the flesh is subdued, through Whom freedom is restored."‡

*cf. Article on Obadiah in Fairbank's *Bible Dictionary*.

†The Modern Reader's Bible, p. 1593.

‡Quoted in The New-Century Bible, The Minor Prophets, Vol. 1, p. 183.

(To be continued, D. V.)

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Current Events
In the Light of the Bible

By E. Schuyler English

Bridgehead to the Continent. As we write these lines the Allies have set foot on the Continent of Europe for the first time since the British were driven out of Greece in the Spring of 1941. The storming of Calabria in Italy by General Montgomery's experienced Eighth Army is the initial wave of the much-called-for second front, though Moscow does not admit it as such.

Now there is danger in trying to link up with the Bible the minor and major thrusts of the opposing forces in World War II. We do not see any direct fulfilment of prophecy in the Allied conquest in Northern Africa, the taking of Sicily, or the threat against Italy. But the conclusion of this war *may* bring into view alliances and frontiers in line with the writings of God's Word—they will, if this is God's time—and so we mark with interest the phases and developments of the war.

With the continued "softening up" of Italy by systematic and devastating air attack the Italians, in the greater majority, have no more stomach for war. They want peace, and at any cost, it appears. Premier Badolgio is in about the same fix as his predecessor Il Duce—he does not know where to turn. The masses call for peace. Pope Pius, in a radio address on September 1st, called for peace before the end of the year, and urged the victors to be generous in their terms. Were it not for the presence in Italy of German troops it would be a fair guess that Italy would fall into the laps of the Allies with great relief and pleasure. But the German troops are there, and so we must wait to see what happens.*

But suppose Italy should sue for peace within a short time! What effect would it have upon the final determination of the war? It would play an important part. In such an event Allied armies would outflank German positions in the Balkans. The elements in Bulgaria, Rumania, and

*As we read galley proofs word comes announcing Italy's unconditional surrender to the United Nations.

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Hungary that have been seeking and demanding peace would be greatly encouraged. The Allies would be in a position to move into France and northeast toward Germany and into the Balkans and northwest toward Germany. Thus the battle for Berlin would be shortened, and Russia would be receiving the direct second front aid for which she has been calling.

What about Relations with Moscow? At the same time that this bridgehead into Europe is being established we read more and more about uncertain and troubled relations between the Soviets and the Allies. The recall of Maxim Litvinoff as Ambassador is considered by some to be a form of rebuke to the United States. We wonder if all this maneuver is not just a part of an international game of political chess looking ahead to post-war settlements.

Stalin calls for a second front and appears unsatisfied with our war effort. Granted that the Russians have fought most bravely and have carried the brunt against the Nazis, still there are other considerations. First of all, they have been enabled to fight in such a way by the Lend-Lease agreement and the weapons manufactured in America and shipped by American and British vessels and planes. Second, Russia is not fighting for the Allies, but for her own territory and life. Third, let us not forget that Russia was party to a non-aggression pact with Germany until the Nazis attacked her. Fourth, we have a war to wage with Japan in the Far East while Russia maintains friendly relations with the Nipponese. Fifth, we *are* marching toward a second front and Berlin, but it would have been folly to go forward unprepared and to have met certain defeat from a strong foe. Sixth, Russia has been preparing for war for fifteen to twenty years. Britain and America began this struggle totally unprepared, and for their own score would have advanced perhaps immeasurably farther on Germany's west had they not been sending equipment and supplies for Russia's part on her western front.

But it is Russia's thought, perhaps, that by disparaging Allied efforts Stalin may have a greater voice in post-war plans and distribution. His emissaries may say at war's

end: "You Americans and British fell far behind in the help that we called for during the war. It was Russian bravery and Russian drive that defeated Germany. It is therefore ours to decide what shall be done with her."

It must be said that both Roosevelt and Churchill have made every possible overture to Stalin. Nor need we have any great fear that Stalin will get so angry that he will not accept further Lend-Lease material from us. The argument will come *after* the war, or after Russia makes separate peace with Germany, a move which has at least a chance of taking place, so quickly do allegiances change these days.

Supposing that Russia should do this! And then, suppose she joins hands with Japan in a firmer alliance than now! What *would result?*—a confederacy similar to that suggested in Ezekiel 38 and 39. We are not stating that this *will* take place *now*, but only looking at potential developments. Coming events cast their shadows. The outlines of the shadows are not yet definable.

The Jewish Problem. There are two outstanding organizations among American Jewry which are vitally interested in the post-war status of the Jewish people. The first, of course, is the American Jewish Conference, headed by Rabbi Stephen S. Wise and a branch of the *World Zionist* movement; the second, the newly organized American Council for Judaism, whose president is Lessing J. Rosenwald of Philadelphia. Both of these organizations held their conventions last month; both of them were concerned with the state and fate of world Jewry. But there is this great difference between them. The first thinks of repatriation of the Jews in the terms of the *establishment of a national home* in Palestine; the second employs the word "repatriation" to mean a return to the lands of birth and citizenship. There is considerable inimical feeling in each organization toward the other.

You may recall that some months ago *Life* carried a series of articles about Palestine and the Jews and Arabs. In the first of the series Ibn Saud, Arab chieftain, stated the position of the Arabs—that the land did not belong to Jewish people simply because they once possessed it, but that it belonged

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to the Arabs by right of conquest and that therefore the Jews should seek some other land as their homeland. This article was answered by Rabbi Wise, who presented the case for the Jews as the promised inheritors of the Holy Land. He suggested that the Arabs could move north and east, where many other Moslems were, and with great fervor pleaded the cause of Zionism, the rehabilitation of Palestine by the Jewish people. Then, to the astonishment and horror of all Zionists, a Jew, the above mentioned Lessing Rosenwald, took issue with his fellow-Israelites in the third article of the series, championing, not Rabbi Wise, but Ibn Saud, the Arabs, and the Moslem world, that is, in respect to the future of Palestine.

For that piece of insolence the American Jewish Conference took up cudgels against Mr. Rosenwald. Said one of their spokesmen, Theodore N. Lewis: "Possibly more irritating than Mr. Rosenwald's base and cruel attack on Eretz Israel was *Life's* description of the gentleman as an 'American of the Jewish Faith.' Mr. Rosenwald is an American—but definitely not the Jewish faith. Like all of his brethren who merely 'profess' the 'Mosaic religion,' Mr. Rosenwald never goes to synagogue, and is as little devoted to the Jewish religion in particular and religion in general, as he is to Palestine! Unfortunately, he belongs to that category of Jews who are Jews by the mere accident of birth, by race only, and not by religious conviction. To present him as an American of the Jewish faith is genuinely misleading."

So we find certain of the Jews angered because the world classifies all who are of that race by birth, "Jews." Yet this same people can never be taught, it appears, that all Gentiles should not be termed, "Christians."

Of course, the cause of World Zionism has a case for itself. As a reward for the illustrious work of Chaim Weizman, the founder of the Zionist Movement, in World War I, he was promised, by the Balfour Declaration, a homeland for his people in Palestine. *The Balfour Declaration* was issued by the British Government, by her mandate for Palestine, with the consent of the fifty-one member nations of the League of Nations, and with the unanimous approval of the Congress of the United States. But in 1939 Britain, as an appeasement

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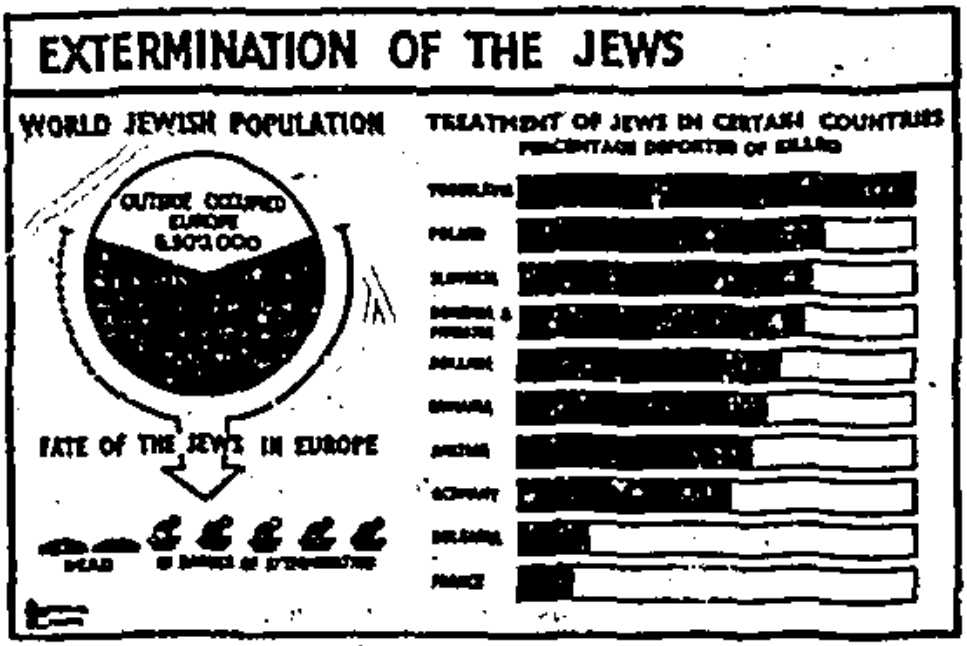
overture to the Moslems of the British Empire, through the Arabs, issued its White Paper, limiting immigration of Jewish people into Palestine to a total of 75,000 over a *period of five years, all immigration to cease in May, 1944.* This White Paper was referred to by Winston Churchill (before he became Prime Minister) as "a breach and a repudiation of the Balfour Declaration." So the Zionists, the American Jewish Conference, are demanding Palestine as the homeland for the Jews as one of the post-war settlements on the part of the United Nations. The American Council of Judaism is calling upon national leaders for repatriation of the Jewish people of Europe to the countries of their pre-war residence or of their choice.

That this people Israel has been the great prey of the Axis powers, Hitler in particular, and the great sufferer of World War II, is too well known to argue. The recently prepared chart on the "Extermination of the Jews," shown below, indicates the sad plight of Israel. Of the 7,000,000



who lived in what is now called "Nazi Occupied Europe," 2,000,000 are known to be dead, and 5,000,000 still in danger of extermination. Surely American Jews and Gentiles, for humanity's sake, will want to succor them. When victory is won they will be repatriated, without a doubt.

But whether Palestine will be opened to them immediately

as a homeland is a question. Of course they will return one day, in belief. Before that time many of them will return in unbelief, it seems clear. This is the goal of Zionism, for the Zionists are for the most part orthodox Jews, and as such they do not believe that our Lord Jesus Christ is Israel's Messiah. One day (at the end of Daniel's Seventieth Week) a nation shall be born in a day—they will believe in Him. *When they shall see the Son of Man appearing in power and great glory, then they shall be regathered to the land,* "from the four winds, from one end of the heavens to the other" (Matt. 24:27-31).

No Union Now. From the viewpoint of the world the cause of Christian unity was dealt a severe blow when, after *three years of study, it was announced by the Protestant* Episcopal Church's Joint Commission on Approaches to Unity that the 57-year-old proposal of union between it and the Presbyterian Church in the United States cannot be achieved at the present time. Thus the hopes of the liberals of both denominations were quashed. But they will revive again three years hence when another report will be made.

Both the *majority and minority reports* agree that no union should be consummated now. The minority report was brought by the so-called "conservatives," that is, the Anglo-Catholic (High Church) group. It appears that even these "conservatives" are interested more in church government and practice than in doctrine, for their report indicates that the four essentials for unity agreed upon by the commission at first, namely: acceptance of (1) the Bible as the standard of faith, (2) the Nicene and Apostles' Creeds, (3) the historic Episcopate, and (4) the sacraments of Baptism and the Lord's Supper, "*do not in themselves constitute a platform* for union. They are corner posts upon which the other planks of the platform must rest."

Two barriers seem to rise highest: (a) the liberals, who brought the majority report, fear the specter of schism within the Episcopal Church should the union go through; for the High Churchmen are set against it at present; and (b) the conservatives want Episcopalian Theology and Form of Worship left untouched.

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Of course, the world considers this failure to unite a serious offense. For it will be the world ecclesiastic system which will formulate and compose the great apostate organization of the Tribulation, called "rich and formidable and powerful" by the world, but named "the great harlot" by God Himself. That this union will take place in time we have no doubt. But the Church which is the Body of Christ may be taken away to be with Him before that day.

Beware of This Translation. The University of Chicago Press announces the publication of a new edition of the New Testament, *The Goodspeed Parallel New Testament*. This is not a new translation. It is the publication of Professor Edgar Johnson Goodspeed's translation of twenty years ago and the King James Version in the same volume, running side by side in parallel columns. Dr. Goodspeed, formerly Chairman of the New Testament Department at the University of Chicago and presently special lecturer at the University of California of Los Angeles, is a great linguistic scholar. But his translation of the New Testament is not sound or safe.

Pot-Pourri. There comes to our desk every month a conglomoration of Editorials, Book Reviews, Advertisements, Surveys and sundry Comments. We have culled a few interesting items from the group this month. . . . Numerous secular editors are commending modernist Harry Emerson Fosdick's latest book, *On Being a Real Person*. Writes the editor of *The Churchman:* "It is no exaggeration but fact, to say that no other clergyman in the United States wields an influence among so many people as Harry Emerson Fosdick. . . . He has a radio congregation of millions—a telling buttress against the Fundamentalist drivel with which the air-waves are loaded. . . . His preaching has two outstanding traits: it always makes religion intellectually respectable, and spiritually compelling. His sermons are addressed to the whole of life, not simply to one strata or narrow section." We wonder if the Editor of *The Churchman* ever heard of Charles E. Fuller's broadcast and how many it reaches every week! We wonder how many souls have been born again through Dr. Fosdick's preaching! We wonder

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that it makes no difference to the Editor of *The Churchman* that Harry Emerson Fosdick denies the Deity of Christ and the efficacy of the Cross! Fosdick's "intellectually respectable religion" is the devil's counterfeit, and the Editor of *The Churchman* is apparently gravely deceived. . . .

A friend in Pittsburgh has sent us a four-page flier of drivel about British-Israelism, the theory that the Anglo-Saxons comprise the Ten Lost Tribes of Israel. This friend received this advertisement in the mails, for a book entitled, *Book of the Covenant Law*, Vol. I, supposed to be, we believe, one of the so-called "Lost Books of Deuteronomy." The advertisement tells our friend that he should accept the invitation to become a charter member of the new Cymric ORDER OF THE COVENANT, which counts among its members in England, Winston Churchill and the Archbishop of Canterbury. Our friend is informed that perhaps he does not consider himself as important as the aforementioned gentlemen, but that as things are today all three of them are "cogs in the Wheel of Fate," members of the Ten Lost Tribes of Israel. Do not be fooled by this unscriptural and false teaching. If you have been submitted to this teaching, read Anton Darms' splendid answer, called *The Delusion of British-Israelism.** . . . Once famed (though never a star) opera singer, Ganna Walska, five times married, has explored every sect under the sun to find happiness and peace, she says in the recently published story of her life, *Always Room at the Top* (Richard R. Smith, publishers). It seems that the Ouija board let her down terribly. So did astrologers, palmists, metaphysicians, faith healers, hypnotists, telepathists, numerologists, reincarnationists, theosophists, *et al.* But at last she found what she calls the "Truth of Divine Law" by which she has, so she writes, "come to life again by depositing the Living Knowledge in predestined Santa Barbara's 'Tibet-land' where the mystery of our being is to be unfolded to all Truth seekers. The Spaceless, Timeless, Invisible Government has deposited through the medium of its Adept the Infinite Truth with its symbols—as in Shangri-La—and thus consecrated profane dwellings into a sacred Grail with

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its fantastic gardens where blooms the Divine Lotus. . . ." But why go on? Thus men and women "seek the truth," but they do not seek God. "There is none that seeketh after God" (Rom. 3:11). But thank God, He seeks men and women. The Son of Man came "to seek and to save that which was lost" (Luke 19:10). And finding us He says: "Come unto Me . . . and find rest."

Question Box

No. 865. Will there be any saved after the Rapture, and who will they be?

Who are included in Revelation 7:14?

Are our relatives and friends who have rejected Christ in this age never to be saved?

We have quoted but three of seven questions on this general subject, all received in the last two months. We have answered the general question time and again, but will endeavor to do so once again.

There is no indication in the Word of God that any who have ever had an opportunity to hear the Gospel and have rejected the Son of God, our Lord Jesus Christ, will have a second chance. As to the Rapture of the Church, and Christ-rejecting men and women who are left on earth to go into the Tribulation, while our finite minds would reason that these unbelievers would be so impressed by the fact of the Rapture that they would immediately believe, the Scripture indicates quite the contrary. See 2 Thessalonians 2:10-12, where we observe that "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Who *will* be saved in the Tribulation? Many of Israel will believe, for a nation shall be born in a day, as it were, when they recognize that He Whom they pierced is indeed the Christ of God. Also from the nations many will believe in the Lord to enjoy kingdom blessing, while others, martyred for Christ's testimony, will have part in the first resurrection and will live and reign with Christ a thousand years (See Zech. 12:10-14; Rev., chaps. 7 and 20, etc.).

No. 866. Please explain the meaning of Mark 9:42.

Considerable space was given to this verse in "Studies in the Gospel according to Mark" in the May issue, pages 770, 771.

No. 867. A lady told me the Bible was full of contradictions, because one group could prove one line of belief, and another group a different line. Please answer in the Question Box.

There are many *apparent* contradictions in the Bible, but no actual contradictions. God cannot deny Himself. But the question is too general. You must be more specific. Mention one of these "contradictions" and then we shall endeavor to answer.

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Advancing from John's Baptism to Truth of New Creation

By Harry A. Ironside*

"And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publickly, shewing by the Scriptures that Jesus was Christ.

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard *whether there be any Holy Ghost. And he said unto them, Unto what* then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him Who should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve" (Acts 18:23-19:7).

We have really two incidents here, but they are so intimately connected that we take them both up in one message. You notice in verse 23 we have the beginning of Paul's third missionary journey. Having returned to Antioch from his second journey, he spent some time there, and then started out again. He was getting to be an old man, but there was such a desire in his heart to carry the Gospel to distant places and to help and encourage those who had already believed, that he could not be content at Antioch. He must go into the regions beyond. So "he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples." And then we have this interesting story of Apollos which comes in here as an explanation of what is recorded afterwards in chapter 19.

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"A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus."

Alexandria, at this time one of the great cities of the ancient world, had a very large Jewish population, and there was in it an outstanding Jewish teacher, Philo. It would seem that this man Apollos was first of all a disciple of his and then, as we shall see later on, of John the Baptist.

He is described as an eloquent man. God does not have a great many eloquent men, even in the ministry of the Gospel. It is just here and there that He lays His hand upon a man of outstanding eloquence, a man who can so speak as to stir men's hearts and move on and on to a great climax. Well, this was what characterized Apollos. He was perhaps the outstanding pulpit orator of the first century in the Christian church. He knew the Word; that is, he was familiar with the Old Testament. Remember, the Scriptures that were in the hands of all the early Christians were the Old Testament books. They did not as yet have the books of the New Testament. But Apollos had studied the Old Testament and knew it well. He knew the promises and the prophecies. He knew something, perhaps, of the types and shadows, and was looking for the full manifestation of the Messiah of Israel as promised therein. He had heard John the Baptist preach, and had been baptized by him personally.

"And being fervent in the spirit." I like that. The word "fervent" means "boiling hot." It is a great thing to find people who have received a message from God which so moves their own hearts that it fires them up and sends them out to proclaim it with great earnestness of purpose. You remember the Apostle in one place, writing to believers says we should be "not slothful in business; fervent in spirit; serving the Lord." I think a great many of us are fervent in business, slothful in spirit, serving ourselves! Of course we are not to be remiss in temporal things, but we are to see to it that we are fervent in spirit, that spiritual things grip our hearts and consciences and move us to earnest devotion to Christ. Well, this man was fervent in the spirit, and "he spake and taught diligently the things,

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of the Lord." But now we get [illegible]mitations: "Knowing only the baptism of John."

I think we need to try to get this man's background clearly in mind in order to understand what happened afterward. Born in Alexandria, evidently taught in the Old Testament, a disciple of Philo, and an ardent Jew, he was looking for the coming of Messiah, and he heard of John Baptist's preaching in the wilderness of Judaea. Whether he made a special journey to Judaea or not we are not told, but we know that he heard John preach, was baptized by him, and then, fervent in the spirit, he started out to visit the Jews in distant places and to carry to them the message that John was preaching, calling upon men to be baptized, in repentance looking for the coming of the Messiah. Apollos doubtless felt that if Messiah's coming was so near, the Jews of the dispersion as well as those in Palestine should hear of it.

Now a good many years had gone by, but evidently Apollos had not returned to Jerusalem and he did not know that Messiah had come. We need not be surprised that this man, going about among what are called the Dispersion scattered Jews living out among the Gentiles, had not learned that Messiah had not only appeared but had been crucified, raised from the dead, and ascended to God's right hand. These things had not been made known to him. They had yet to come to his attention. So he went out preaching John's baptism of repentance for the remission of sins. "He began to speak boldly in the synagogue."

In the city of Ephesus, Paul's two good friends Aquila and Priscilla were living. These, you remember, were the folk who were tent makers, and Paul had labored with them in Corinth. Now they had moved to Ephesus, and when Priscilla and Aquila heard of this eloquent Bible teacher who was giving out the Word of God in the synagogue, they went to hear him. There was no prejudice on their part that would keep them from entering the synagogue. And they were stirred as they listened to the messages of this man Apollos. But we can well imagine that they said one to another as they walked home: "It's wonderful; everything that he says is true, but the fact is he doesn't go far

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enough. He is telling the people to get ready for the coming of Messiah. Evidently he doesn't know that Messiah has already come, that He died and arose and ascended into Heaven, and that the Holy Spirit has come down from Heaven to baptize all believers into one body and to bring in the blessed and glorious truth of new creation—a new creation in which all saints on earth are united by the Spirit to the glorious Head in Heaven." And so they decided that they must try to help this man.

You will notice that they did not go at him in a carping, critical way. We hear somebody giving out a measure of truth and we go at him in such a harsh, unkind way. We find fault with him because he does not know more and perhaps we frighten him off instead of helping him. How we need to pray, we Christians who love the Lord Jesus, who believe in the inspiration of His Holy Word and the fundamental truths of Christianity! How we need to pray for a spirit of grace! How we need to cultivate the winsomeness that characterized our blessed Lord Jesus! We meet people who have come just so far, and we find fault with them, because they do not see more clearly, for we forget that they have not been instructed. Many modernists are modernists only because they do not know any better, and if we who know the truth would pray for them and would try in a gracious, kindly way to get to them with the truth of God, either to speak to them personally or to put into their hands some upbuilding literature, many of these men might be won to a full, clear knowledge of Christ.

I have spoken more than once of a young man who came to me not very long ago in a nearby city. He said, "Do you recognize me?"

I looked at him and said, "I'm afraid I don't. Your face looks somewhat familiar (he had two eyes and a nose and a mouth, you know), but I can't recall your name."

"Well," he said, "I couldn't forget you, because God used you to help me when I needed it, oh, so badly. I had gone as a young man to a certain seminary. I went in as an earnest, flaming evangelist, and after four years in cold storage there, I came out as a practical agnostic. They had filled me with doubt and perplexity. They told me the Bible

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was not the inspired Word of God. They told me that blood atonement was not the way sinners were saved, and I came out of there with nothing to preach. I did not know where I stood myself. I thought I would go into business or take up some other profession. I was passing through Chicago, and my train connection left me some hours to look around. I had heard of the Moody Church, so I thought I would go up there. I inquired how to get there and I came up and met you and you took me through the building and then up into your study. I told you how confused I was and you sought to help me, and prayed with me and just as I was leaving, you handed me your book on the Epistle to the Romans. I read it on the train, and by the time I got home, all my doubts were gone, and I had a Gospel to preach again. That book changed my life, and for eight years I have been preaching the Gospel in a Methodist Church and winning many souls to Christ."

I felt so unworthy. But it did me good because it made me feel more than ever the importance of trying to help those who really want to give out the Word of God; but some way or other they do not understand. The full revelation of God's mind has not been opened up to them.

Priscilla and Aquila were so wise. They did not find fault with Apollos. I think they went up to him after meeting and said, "Brother Apollos, we certainly enjoyed your message this morning. We would love to have you come home and have dinner with us." I can just imagine their saying. "Come now, come home with us."

And I think Apollos said, "I will be glad to come."

So they took him to their home and then when they got him well filled up and when he was rested and happy and enjoying things, "they expounded unto him the way of the Lord more perfectly." I think they would say something like this: "My, we enjoyed you, Apollos. That was a wonderful message, but did you not hear that Messiah did come and that He was crucified and raised again?"

"Why, no."

"Oh, yes, and He has gone up to glory, and He has sent the Holy Ghost down."

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Why, I can imagine Apollos saying, "What proof have you of these things?"

And then they would begin to tell him of all the wonderful things they had received through the Apostle Paul and other Christians, and as they opened up the Word, Apollos just drank it in. Oh, how grateful he was for these friends who very graciously and very kindly took him into their home and taught him. And as he learned these things, he felt, 'Well, I am not fit to go on preaching here, but if I could get to a Christian assembly some place, maybe I could learn more and extend my ministry to other places.'

"And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace."

He went to them doubtless expecting to get help from them, and undoubtedly he did, but on the other hand this fine, fervent, Bible-taught young preacher, standing up among them giving out the truth, was a means of real encouragement to them. I do not know anyone who does a staid, old Christian so much good as a young convert in the full flush of his first love for Christ and the truth! It was thus with Apollos.

And so he helped the local assembly there at Corinth. "For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ."

Well now, you see he has left Ephesus, gone on to Corinth, and then from there his ministry broadened out, and he became one of the outstanding messengers of the early church. And now Paul comes on to Ephesus where Apollos had been. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples . . ."

Now be careful here. It does not say that he found certain Christians, and as we go on it is easy to see from this passage whose these disciples were. They were Jewish disciples who had been instructed by Apollos. He had been preaching in the synagogue, preaching the baptism of John, and giving them all that he knew. Now he had gone on, and as Paul was here, Priscilla and Aquila no doubt asked him to come and

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preach to these people in the synagogue. And Paul, always ready to communicate to others what God had made so precious to His own soul, went with them and found these disciples. Paul wanted to help them, and he began by putting a question to them: "Have ye received the Holy Ghost since ye believed?" Actually what he asked them was this: "Did you, upon your believing, receive the Holy Spirit?" In other words, when you listened to Apollos and heard his message about the coming Christ and you believed it, did you receive the Holy Spirit? This is not a question put to Christians. It is a question put to disciples in, shall we call it, the halfway house between Judaism and Christianity, disciples of John. "Did you upon your believing receive the Holy Spirit?"

And they said, "We have not so much as heard whether there be any Holy Ghost." Well, not exactly that. Of course, even as Jews they had heard of the Holy Spirit. But what they actually said was this: "We had not so much as heard whether the Holy Ghost be," that is, "whether He be come."

You see, John had said: "I indeed baptize you with water; but One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire." And of course Apollos had told them about that, but they said, "We have not so much as heard whether the Holy Ghost be come."

Paul inquired, "Unto what then were ye baptized?" Notice that question and the implications of it. Why did he ask them that question? He had said to them, "Have you received the Holy Spirit since you believed?"

They said, "We did not know He had come."

He said, "Unto what then" (that is, unto what name then) were you baptized?" Why did he ask that question? What has that to do with whether or not the Holy Spirit had come?

Our Lord Jesus, before He went away, gave His last commission to the apostles: "Go and disciple the nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost." That is Christian baptism. Do not let anybody tell you differently. That is the last commission of the risen Christ to His servants. You go out and carry

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My message everywhere in the world, and baptize your converts in the Name of the Father, and of the Son, and of the Holy Ghost.

Now these people had been baptized. Paul says, "Into whose name were you baptized?" If they had received Christian baptism, they should have known the Holy Spirit had come. They were to be baptized in the Name of the Father, Son, and Holy Spirit.

But they answered, "We were baptized into John's baptism." That was different. That was a baptism unto repentance, a preparatory baptism, looking forward to the coming of the King. Christian baptism looks back to His coming to die, looks up to the throne where He now sits at the Father's right hand, and on toward the end of the dispensation when He will come again.

The age has not ended yet. Therefore, we are responsible still to baptize believers into the Name of the Father, and of the Son, and of the Holy Ghost. So when Paul heard their answer, "Unto John's baptism," he explained, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him Who should come after him, that is, on Christ Jesus."

And so Paul, we have no doubt (we do not get everything recorded here in a few verses), preached the Gospel to them. He told them the wonderful story, how Jesus came, how He went to Calvary, how He bore our sins in His own body on the tree, how His precious body was laid away in the tomb, how He arose in triumph, how before He went home He commissioned His apostles to go into all the world preaching the Gospel and baptizing men in the Name of the Father, and of the Son, and of the Holy Ghost, and how some day He is coming back again to set up His glorious Kingdom. And we read, "When they heard this" (when they heard the unfolding of the truth concerning our Lord Jesus Christ), "they were baptized in the Name of the Lord Jesus."

Now somebody says, "Why, you see, they were not baptized in the Name of the Trinity. They were only baptized in the Name of the Lord Jesus."

People who reason like that fail to take into account what is involved in that expression. "In the Name" speaks of

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authority. Why do I try to preach? I preach because I have been commissioned by the Lord Jesus to carry His Gospel into all the world, and I speak in the Name of the Lord Jesus Who told me in His Word to go out and teach the nations in the Name of the Father and of the Son and of the Holy Ghost. "In His Name" is authority. "In" or really "unto" the Name of the Father and of the Son and of the Holy Spirit is the revelation of God in Christ, as we have it in Christianity. And so these men were baptized in the Name of the Lord Jesus; that is, by His authority, which, of course, implies baptism unto the Name of the Holy Trinity. Whether Paul baptized them himself we know not—but he saw that they were baptized when they confessed Christ as their Saviour.

And now, Paul laid his hands upon them and immediately as at Pentecost, as in Samaria, as in Cornelius's house, the Holy Spirit came on them and there were the same wonderful manifestations as at Pentecost. "They spake with tongues and prophesied." You see, this little group was living in a transition stage. They were neither Jews as such, still on legal ground, nor were they on full New Testament ground. They were Jews who were looking forward to the coming of Messiah, and had been baptized with the baptism of John. In order that there might be definite evidence that they were brought right into the body of Christ, with those gathered at Pentecost and in Samaria, in Cornelius's house and everywhere else where the Word was preached and believed, Paul in a special way put his hands upon them, commending them to God, and the Spirit fell upon them, thus baptizing them into the body and giving them special gifts as He had given to the Jews at Pentecost. There were not many of them. "All the men were about twelve."

This was the last group brought in to enmplete the various companies to whom the Gospel message was to go. Peter began at Pentecost and preached to the Jews. That there were some Gentiles there we know, as we are told there were Cretes and Arabians; but mainly his address was to the Jews, calling them to save themselves from that untoward generation and to come out by baptism from the nation of Israel which was already under judgment. Then later on

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Philip went down to Sameria and carried the Gospel message to that group who came in an intermediate place between Jews and Gentiles. They had a mixed religion of Judaism and paganism, and they were brought unto the new creation through faith in Christ and the Spirit's baptism. Then Peter went to the Gentiles, preaching the Gospel to Cornelius's household, and as he preached, they believed, and the Holy Spirit fell on them and brought them into the body of Christ. And now the Spirit of God finds out this little company who had accepted John's baptism but had not yet heard the further message. They believed and were baptized by the authority of the Lord Jesus, and the Holy Spirit fell on them. There are no other groups to be found. Everywhere else that the message is carried it will go to Jews, Samaritans, John's disciples, or Gentiles.

And so God has given us a little sample of some taken out of these groups and brought into the body of Christ. The coming of the Holy Spirit is the great, outstanding witness that God is satisfied with the finished work of His beloved Son, and His Spirit now dwells in every believer and baptizes every believer into the body of Christ.

Today there are but three classes of people in the world: Jews, Gentiles, and the Church of God. And when Jews and Gentiles believe, they are no longer seen by God as such but are new members of the new creation, the Church, of which Christ is the exalted Head.

"God is faithful" (1 Cor. 1:9). "A just God" (Isa. 45:21). "Of great kindness" (Joel 2:13).

Though I cannot understand
All the mysteries of Thy hand:
This shall satisfy my mind—
God is faithful, just, and kind.

—*J. Irons*

Blessed are they that do His commandments (Rev. 22:14)

Thou art worthy, O Lord (Rev. 4:11)

A Primer of Bible Doctrine

By E. Schuyler English

Introduction

Every man holds certain beliefs, that is, he believes something about God and what He expects of him, something about life today, the immediate future, and life after death. Even agnosticism is a "belief." Now these concepts or convictions may be false or true. They may be founded upon theories or upon facts. They may be inherited or they may have been accumulated through the years. It is important that a man should *know* that what he holds to is not error, but truth. How is he going to find out? By consulting the source of all truth, God Himself.

Is there a supernatural revelation? Has God spoken? Yes, He has spoken by His Son, the Lord Jesus Christ (Heb. 1:2), and He speaks today in His written Word, the Bible. By the claims that it makes for itself and by its teaching the Bible declares itself to be that supernatural revelation. In it are to be found truths nowhere else unfolded. From it we can learn all that we need to know about God and man, Satan and sin, life and death, Heaven and hell. We do not say that it reveals all that there is to know about science, though science does not contradict the Word of God and cannot do so. The Bible does not claim to tell us all that there is to learn about the stellar system, or archeology, or sociology, or agriculture, though the laws it gives on those subjects are indisputable. But the Bible does affirm itself to be God's Word, and thus the final word about God and man, about spiritual and eternal things.

It is our premise, therefore, that the Bible, that is, the Old and New Testament Scriptures, is the Word of God and as such is "the only infallible rule of faith and practice." If this be so (and it is so), then if we are to be aware of the *doctrines of our most holy faith, Christianity, we who are* Christians must know and understand what the Bible teaches. The very best way to do this is obvious: we must read God's Word and search out His truth as it is revealed therein. It sets forth the very deepest truths of time and eternity, yet

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it is so written as to be plain to those who will approach it in faith, diligence, and submission. And God has given us a teacher so that we need not be limited in the knowledge of Himself, and He, the Holy Spirit, is our guide into all truth (John 16:13). True, there "are some things hard to be understood" (2 Pet. 3:16) concerning which the Christian who has a knowledge of the original languages in which the Scriptures were written, or who is a trained and consecrated theologian, has perhaps a clearer understanding than the average man or woman. But it is the Holy Spirit Who is the final and infallible instructor, and as we apply ourselves, looking to Him in faith, even the most obscure passages will have light shed upon them and themselves will shed light. Certainly all truth necessary for salvation and conducive to personal holiness can be readily digested by the most unlearned. This is one of the wonders of God's Word.

Someone may ask: "If these things be true, how is it that all men do not agree about the teaching of the Bible? Some interpret the Scriptures in one way, some in another." The point is well taken. It is the reason why some are post-millennialists, some amillennialists, and others premillennialists, for example. It is the cause of different viewpoints about the sacraments, the purpose of the atonement, et cetera. It is the reason for various sects and denominations, and for some of the *isms* which claim the Bible as their textbook. Yet we contend that there can be *only one correct interpretation of any Scripture*. There may be more than one application. There may be many theories. But there is only one interpretation, one fact; *that is truth*.

It is necessary for us to become extremely personal in these matters of Bible doctrine. You have certain beliefs about what the Scriptures teach, and so have I. Where did we get them? What is their basis? Have we sought them out and found them in the Word of God, or are we resting on what another has said? Suppose you had grown up in a different neighborhood than the one you now live in, or that you had attended another church—would you hold the beliefs you now have, or would you have other ideas? If you are a premillennialist, why do you adhere to that doctrine? You may defend your viewpoint at all costs, but is

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it your own, your understanding of the Scripture teaching regarding the return of Christ—or have you simply accepted it because a favorite Bible teather declares it?

It is because so many who are untaught in the Scriptures hold erroneous views of the Christian faith as revealed in the Bible, while a host of others, though sound in the faith, do not have a reason for the hope that is in them (cf. 1 Pet. 3:15) that we take up these studies of some of the important doctrines of the Bible. We believe that it is well to re-emphasize the foundation truths of Christianity from time to time. In doing so we may confound modern error and encourage consistent Christian living. Christianity begins for the individual with personal faith in the Lord Jesus Christ as the Son of God and the only Saviour from sin and its consequences. But it does not, or should not, end there. The Christian faith is a progressive revelation, available instantly but experienced in time, consisting not only in salvation but in increasing knowledge of God, through Christ, and in increasing knowledge of His ways and purposes. An emphasis of the holiness of God will cause us to reverence Him more highly. A consideration of the grace of the Son of God, Who left Heaven's glory and took upon Himself the form of a Servant, obedient to the death of the Cross for our sakes, will make us love Him more whole-heartedly. A realization of man's sinful nature will cause us to fall more humbly before the Lord in contrition and repentance, and thanksgiving for His mercies. It is well to emphasize these truths now and again, and we are satisfied that today is a time when such study is called for.

Now there is more than one "theology" in which Bible doctrine is taught in a scholarly way. But this is not to be a "Theology." We do not pretend to possess such learning. But we have studied and do study the Bible, and herein we shall seek to show in simple language what it teaches regarding some of the elementary but important truths of Christian faith and conduct. The theologian speaks of *theology*, which deals with the personality and attributes of God; *anthropology*, which has to do with the origin and nature of man; *soteriology*, which concerns God's salvation, justification, and sanctification of man; *eschatology*, which relates

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to future things, as the judgments, Christ's return, *et al.*; and *ecclesiology*, which pertains to the nature and purpose of the church. These things we shall study, but under more familiar biblical and/or evangelical terminology, as, for example, the Inspiration of the Scriptures, the Trinity, the Virgin Birth of our Lord, the Deity of Christ, His Vicarious Death, His Bodily Resurrection, His Return, Sin, Salvation, Justification, Sanctification, Security, the Believer's Two Natures, the Resurrection of the Just, the Eternal Condemnation of the Lost, et cetera. We shall face difficulties of interpretation and apparent contradictions and seek the solution of faith in the knowledge that God cannot deny Himself (2 Tim. 2:13; cf. Num. 23:19). We recognize that there must be some assumed basis of fact for false doctrines, else they would not hold. We shall endeavor to examine such interpretations, and comparing Scripture with Scripture answer them from the Word of God with—"*Thus saith the Lord.*"

We are only too prone to err in ourselves. There is but one infallible source-book, the Bible. It will be our authority. There is but one infallible teacher, the Spirit of God. Our dependence is upon Him. May He be our Guide.

(*Next instalment. D. V.*—"*The Inspiration of the Scriptures.*")

Everlasting Praise

In the Lord we have redemption,
Full remission in His blood;
From the curse entire exemption,
From the curse pronounced by God:
What a Saviour Jesus is!
O what grace, what love is His!

Sweet His Name, that Name transcending
Every Name on earth, in Heaven;
Praise, through ages never-ending,
To the Son of God be given!
He alone the Saviour is,
Everlasting praise be His!

—*T. Kelly*

Through faith inherit the promises (Heb. 6:12).

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Studies in the Gospel According to Mark

By E. Schuyler English

Chapter X (Verses 41-52)

"And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:41-45).

The other disciples were not far distant when James and John made their request, and "hearing it" (lit.), they *began* to be indignant. Even in such a group the flesh was clearly evident—they were jealous of each other. For our Lord's response to the attitude of these men indicates that their displeasure was not so much because of James' and John's self-aspiration in relation to the Lord Jesus and His reward as it was for fear that the two sons of Zebedee might get ahead of the rest of them. So indignation began to stir their hearts; but before many minutes "Jesus called them to Him," and instructed them once again concerning the principle of spiritual greatness.

"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But it shall not be so among you . . ." The Lord Jesus here made a comparison between temporal and natural authority, and eternal and spiritual authority. The word *Gentiles* would be rendered better as *nations*. The expression "they which *are accounted* to rule" is not entirely clear. Some suppose that it means "they who *think* they rule," whereas in reality all power is in the hands of God. But the translation in Matthew gives us the answer, we believe: "the princes of the nations." Paraphrasing our Lord's words with this in mind, we find something like this: "Ye know that in national affairs those who are the titled

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rulers—the kings and monarchs and princes—lord it over their subjects, oppress them (*katakurieuousin autoon*), and their great men—the real rulers, as prime ministers, magnates, and those with delegated authority—bear down upon them. Everyone who has any dominion whatever exercises all the power at his command down upon those under him. But it shall not be so among you . . ." The way of the world is to oppress, to make oneself important by grasping every opportunity to exercise authority. A man is great who assumes greatness. And if he can back up his opinion of himself with sufficient force, he becomes a dictator, and maintains his position by oppression. How different it is in the Kingdom of God!

"But so shall it not be among you: but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be the servant of all." With infinite patience our Lord instructed His followers by His Word, as He has done through the centuries, as He does today. We are so prone to err, perhaps to a far greater degree than the Twelve, that we need constant recourse to the inspired Word of God, profitable for our instruction in righteousness (2 Tim. 3:15, 16). "Whosoever will be great among you, shall be your minister." Greatness in the spiritual realm and in God's Kingdom is gained through service, for *to minister* is *to serve*. Our Lord had so stated before this (9:35), but He was teaching by repetition, a cardinal principle of instruction. Thus he who would desire to be great will serve; he who would seek the highest place, as chiefest of all, must first of all be the servant of all. This message is for every child of God. It should be assimilated more especially by those who are called "ministers," for though they may be "ordained" as shepherds of the flock they must yet be servants of all. There are many "great" preachers who are great only in their own eyes and in the eyes of their satellites; they have forfeited spiritual greatness by ignoring the clear command of the Lord to be servants of all. Not all well-known Christian leaders are guilty of this fault, for some are humble servants, faithful ministers. But as it is more difficult for the rich man to enter the Kingdom of God than for the poor man, because the former trusts

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in his riches, so it appears to be more difficult for the gifted preacher to be spiritually great than for his less talented fellow-worker, because the former is tempted to trust in his own accounted greatness and find satisfaction in that rather than simply to be content to serve. But the perfect example of true greatness is to be found in the Son of God, the Servant-Son Who left Heaven's glory and was found in the likeness of men.

"For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." This is the "key verse" of Mark, the reason why we call the Third Gospel, "The Gospel of the Servant." The thought is this: if our Lord Jesus Christ, the Son of Man, came to earth, not to be served, but Himself to serve others, *how much more* should we who would be great be the servants of all! The words that He spoke were not uttered that He might be famed as an orator, but for our instruction. The miracles that He performed were not done that He might be proven a mighty One (though surely they proved it) but that needy mankind might be blessed. The life that He lived was not so lived to point to Himself (though, as God, how could He have lived otherwise); but as the perfect Example, the righteousness of God personified in the Son, He demonstrated the only living which is pleasing to God. The death that He died was not to make of Himself a martyr, but to give life to those who would believe in Him, life in Himself instead of death in sin. All that He did was done for others. He did not seek the ministrations of men, but the Son of Man, the Chiefest of all, the Pre-eminent One, sought only to serve, even to the extent of dying in our sted.

Here is the answer to those who would point only to the life of Christ and disparage His death as a martyr's sacrifice and no more. He came "to *give* His life a *ransom* for many." He came to make a sacrifice of Himself *for the sake of men. A ransom* is *a price of deliverance* (*lutron* from *luoo*). Jesus came to give Himself as such. He looked upon men as captives. They had been transgressors, and therefore Divine justice had to lay hold of them. They were 'lawful captives.' They were exposed to the full desert of their transgressions, and hence were in danger of 'the wrath that

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is to come.' . . . Thus a 'ransom' was needed if there was to be salvation, needed for the sake of the transgressors, and for the sake of the law which they had transgressed. Jesus came 'to give Himself' as such a 'ransom'."*

The fact that our Lord said: ". . . to give His life a ransom for *many*," does not limit that salvation. "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). The word *many* is an indefinite number. It points here to the fact that the Son of Man came to give His life a ransom, not for just one, but for many. He was able so to do because He was and is God the Son, the perfect fulfilment of the Law, the perfect, sinless Substitute. He alone could pay the ransom. And He paid it in full on Calvary's Cross.

"*And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side, begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good cheer, rise; He calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I should receive my sight. And Jesus said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way*" (Mark 10:46-52).

The traveller in Palestine will find the old Jericho to be nothing but a few mounds of earth and stones, and the new city a small, unclean, dry and virtually deserted village. But it was not so in olden times. We hear of it first in the book of Numbers, but it was its destruction by Joshua that first touches our memory. However, it was built up again after that time, and during the years when our Lord walked

*James Morison, D.D., *op. cit.*

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this earth it was a prosperous and imposing city, with turrets and towers rising above its massive buildings, chief of which was the palace of Archelaus, one of the sons of Herod. The country surrounding the city was quite fertile at one time, and Jericho itself was noted for its balsam and palm groves. It is said* that these lovely trees were a gift from Anthony to Cleopatra, and that she sold them to Herod the Great. Situated between Perea and Jerusalem, it was a stopping point for the traveller five miles west of Jordan and some twenty miles east of Jerusalem. Here the caravan routes passed, and here they dealt in certain metals and costly balsam wood. And here the Servant-Son performed His final miracle of healing during His earthly sojourn.

Before we consider the miracle itself we would examine parallel accounts for a moment (Matt. 20:29-34; Luke 18:35-43), as there are apparent discrepancies which the critics have seized upon with delight. Personally we believe that they reveal nothing for the doubter to scoff at, but rather prove the Holy Spirit independency of the writers of the Gospel records, that is, that their accounts were put down independent of each other; and at the same time their dependence upon the Holy Spirit to reveal that which He intended them to make known in view of the purposes of their messages. Matthew records that there were two blind men who called upon the Lord Jesus as the Son of David as He left Jericho; Mark states that one, blind Bartimaeus did likewise as Christ departed from the city; while Luke tells us of one man who cried out to the Lord "as He was come nigh unto Jericho." There are other details which vary somewhat, but none of them are contradictory.

Matthew, whose Gospel is particularly for the Jews, revealed that there were two men who called to the Lord Jesus as "the Son of David," thus establishing in the mouths of two witnesses—a requirement of the Law (Deut. 17:6) in respect to the death penalty, but often used by the Israelites in other matters also—the Messiahship of Jesus.† Mark was not especially interested in referring to the Old

*Syria and Palestine, Porter.

†For dispensational aspect of Matthew's account see the author's, *Studies in the Gospel according to Matthew.*

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Testament, for his record was written for the Romans to whom the Jewish Scriptures were unimportant. So Mark merely mentioned the spokesman, Bartimaeus, who was evidently well-known, either as a blind beggar, or later as an example of the healing-power of the Lord Jesus. Luke was concerned with the Humanity of the Son of Man, and His compassion for all mankind. So he recorded the healing of the blind man, though he did not mention him by name. Further, Luke began with the first cries for help, as our Lord and His party came near to the city, while Mark began with the time, as they left Jericho, that *action* took place. All three evangelists referred to the title that Bartimaeus employed, "Son of David," for the Lord Jesus Christ was going to Jerusalem to present Himself as the Son of David, Israel's true Messiah and rightful King. Only Matthew noted that the Lord touched the eyes of the blind. That does not mean that there is contradiction, but simply that Matthew added a detail (signifying, by the way, our Lord's compassion upon His *own* people while He was here on earth†) that the other two writers omitted as unimportant to their own accounts. The cry of need and the miracle of immediate healing are the theme of each record.

"And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David, have mercy on me." The feet of the Lord Jesus Christ were stedfastly set and moving toward Jerusalem. With Him were His disciples, of course, and many others following, some who had come down to meet Him, no doubt, as the mother of James and John did, and others who joined the party along the way, even in Jericho itself. Along the highway sat one who was accustomed to begging, for he was blind. His name was Bartimaeus, which means "son of Timaeus," and that is who he was. It was a customary thing to name a son thus, and we have not a few examples of the custom in the New Testament, as *Barjona*, "son of John," *Barabbas*, "son

†*The Gospel of Matthew*, Arno C. Gaebelein (Our Hope Publications, New York).

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of the father," *Barjesus*, "son of Jesus, or Joshua," etc. Similarly today we use the title "Junior," to indicate that one who bears the name of another is his son. Mark's account leads us to believe, as we have already intimated, either that Timaeus or his son was well-known in the city of Jericho, or else that Bartimaeus became a famed example of the healing touch of the Saviour, perhaps an ardent witness to the Lord in later days.

Now Bartimaeus was told that this was Jesus of Nazareth Who was passing by. But he must have learned more about Him before, for he called Him, not simply "Jesus," but "Jesus, Thou Son of David." Bartimaeus was an Israelite, and he believed in Jesus as the Messiah of Israel, the Son of David. Further, he believed that He was the Son of God and had power to heal. So he cried to the Lord Jesus, pleading for mercy. He had no other plea. It was mercy he needed, the mercy of God, and without shame he called upon Him for His grace.

We should think that those who followed the Lord Jesus would have aided the blind man in his cry for mercy. But, no! To the contrary we read that they charged him (the word *charged* is the very word translated *rebuke* in verse 13)—they rebuked the blind man, telling him to hold his peace, to be quiet. We do not suppose that they meant to be unkind. They thought to spare the Lord further annoyance, Him Who had come to serve and to ransom men. Perhaps, too, the blind man was crying out something to which they could not give assent! Perhaps they did not all concur in the faith that Jesus of Nazareth was the Messiah! Or was it that they thought this display on the part of Bartimaeus was undignified, not in keeping with the majesty of the procession, but that it was excessive emotionalism? It would be better for Bartimaeus, they may have considered, to go through the rest of his life blind than to call attention to himself and disrupt a "religious" procession with untimely and noisy pleading. Even in our time there are those who react in such a way, are there not? Perfectly willing to look upon Jesus the Nazarene, but unwilling to be disturbed by the thought that here is the Son of God, a Light to lighten darkness. But Bartimaeus did not heed their rebuke. He

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knew his own heartfelt need and that here was the only One Who could meet it, and so he cried out the more, a great deal: "Thou Son of David, have mercy on me."

Our Lord heard the cry. He stopped in His steps, and commanded those who were with Him to call the blind man. This recognition of Him for Who He was (and is) must have touched a joyous chord in His heart. Here was a man, not so fortunate in physical blessings, who knew Him in truth. Perhaps the Lord Jesus was looking ahead to some who would call Him the Son of David a few days hence, but who would turn from Him in the hour of trial, some who would change the cry to the awful: "Crucify Him!" At any rate, the command was obeyed, and those who had rebuked the blind man comforted him now with these words: "Be of good cheer—cheer up!—rise; He calleth thee." Bartimaeus needed no second invitation. Casting away his garment, the outer robe used as a coat in the cool of the day and a blanket at night, he "rose (lit., *sprang*), and came to Jesus."

"And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." Our Lord knew what the suppliant wanted, but He desired him to express himself. Thus Christ's *answer* to the ples of Bartimaeus was a *question*: "What wilt thou that I should do unto thee?" Bartimaeus replied promptly: "Lord —note the use of the title, *Rabb*[illegible]*rd*, that I might receive my sight." Tha[illegible] was blind. He knew God alone could help him. He knew that Jesus, the Son of David, was the Son of God as well. And so he laid before Him the [illegible] of his heart.

The Servant-Son cannot be called upon in vain by a sincere heart. He hears the cry of all who [illegible] find light out of darkness and who turn to Him in faith. "And Jesus said unto him, Go thy way, thy faith hath [illegible] thee whole." Immediately Bartimaeus received his sight, and followed the Lord Jesus along the way, that is, toward Jerusalem. Again our Lord demonstrated His miraculous authority.

We would call attention to the expression: "Thy faith

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hath made thee whole." In the original it is this: "Thy faith hath saved (*sesooken* from *sooxoo*) thee." Yes, not only was the blind man's sight restored, but he was rescued from eternal darkness, through his faith. It was the power of God which restored his sight, the same power which saved his soul; that power was made effectual through faith. Faith was the hand that reached out and received the gift of God. Bartimaeus believed first of all in Jesus as the Christ of God, and because of that conviction, he believed He could heal him. By his faith he was saved, he was made whole. It is such faith in the Person and work of our Lord Jesus Christ which is able to save today, as yesterday. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

(*Note*: This is the last instalment of a series that has been running for four years. Those who would like to continue these studies may do so upon *publication of the author's volume on the complete Gospel of* Mark, as announced in this issue.)

A Message for Each Day

By Frank E. Gaebelein

October 1. "O sing unto the Lord a new song" (Psa. 98:1a).

In this Psalm the people of God are invited to sing. Its keynote is *joy through song. Two main thoughts are expressed: Why we sing* unto the Lord a new song; how that song is to be sung. The first three verses present reasons for singing; the next five contain instruction as to the manner of singing, the final verse summarizing the whole Psalm.

What place should singing unto the Lord occupy in the life of us Christian people? Well, over in Ephesians Paul speaks of "singing and making melody in your heart unto the Lord" (Ephesians 5: 19). Now audible singing may or may not be "unto Him." But the thing that gives it value in His sight is its origination from a redeemed heart, "O sing unto the Lord a *new song*." Every Christian is qualified to do that. For, as David tells us, He hath lifted us up "out of an horrible pit, out of the miry clay, and * * * hath put a *new song* in (our) mouth, even praise unto our God" (Psalm 40:2, 3).

October 2. "For He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory" (Psa. 98:1b, c).

The invitation having been issued, the Psalm begins to specify some considerations why we should "sing unto the Lord a new song." First is the general statement, "He hath done marvelous things." To this every redeemed heart echoes its "Amen," as it contemplates the marvel of its redemption. That one act whereby the Lord Jesus brought us from death unto life is wonderful beyond parallel.

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But another reason for singing unto the Lord is set forth. We should rejoice to praise Him, the Psalmist says, because He is victorious. As one of the older translations has it, "With His own right hand and with His holy arm hath He gotten Himself the victory." When it comes to that eternal struggle with sin, no human aid may be credited with the final conquest. He alone has won the battle. And one day, when the forces of evil under their captain, the devil, are finally and forever overthrown, it will be clearly seen how Christ's own right hand and holy arm procure the victory. Well may we join in singing the triumphs of our King!

October 3. "The Lord hath made known His salvation: His righteousness hath He openly shewed in the sight of the nations" (Psa. 98:2).

What a compelling reason for singing the Lord's praises! His work of salvation is no secret thing, confined to a chosen few. On the contrary, His righteousness, whereby He remains "just and the justifier of him which believeth in Jesus" (Romans 3:26), is openly shown before the nations. How wide the outreach of this Psalm! To the Israelite who read it back in Old Testament days, the Lord's salvation referred to such events as the deliverance of Israel from Egypt, events which were done as a spectacle for all the world to see. But we who look back upon the days of the Psalmist see a greater deliverance. We see Calvary, the place where God made the supreme display of His righteousness. This being the case, our obligation is evident. How dare we conceal that which the Lord has openly showed! Whatever else they may be, our lives as Christians must be showing forth the truth of salvation.

October 4. "He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God" (Psa. 98:3).

This verse leads us back to Jewish ground. No reader of the Old Testament can doubt that the Lord has remembered His promises to Israel. But somebody may ask, "Why is this a reason for us Gentiles to sing praises unto the Lord?" The answer is simply that the character of God is always reliable. The fact that "He hath remembered His mercy and His truth toward the House of Israel" is the guarantee of His doing likewise with us who are His heavenly people.

Again, there is a profound philosophy of history in the remainder of the verse. At first sight the connection between God's faithfulness to the Jew and the declaration of His salvation to *all* the ends of the earth may seem obscure. But Israel is indeed "a peculiar people." As is the case of no other race, with them is bound up the destiny of all humanity. From them came Christ, their Messiah and our Saviour, from Whom radiates blessing, even to the ends of the earth. Nor is God through with the Jews. There are promises of His which are yet to be fulfilled to Israel in that glorious, coming kingdom. For, as Paul so powerfully argues in Romans, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Romans 11:12).

October 5. "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise" (Psa. 98:4).

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Having set forth such overwhelming reasons for singing unto the Lord, the Psalm now becomes an exhortation to glorify Him in joyful sound, the next five verses rising to a great climax in their appeal for praise.

In the sentence before us today there are three words of particular importance: "all the earth." Note how they balance the comparable phrase in the preceding verse, "All the ends of the earth have seen the salvation of our God." In his challenge to sing unto the Lord, the Psalmist is boldly making a universal appeal. "*All the ends of the earth*" having seen the salvation of our God, "*all the earth*" is without exception asked to praise Him Who alone is the Author of redemption. Then how can any Christian keep silence when the whole world is invited to extol Him?

October 6. "Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King" (Psa. 98: 5, 6).

The remainder of the Psalm may be likened unto a symphony orchestra. Such an orchestra is composed of choirs of instruments. There are, for example, the string choir, the brass, woodwind, and percussion choirs. All have their part in producing those cathedrals of tone we call symphonies. So the Psalmist now urges the whole choir of men to sing unto the Lord, not only with the voice but also upon various instruments. Passages like this are source material for our knowledge of ancient music. Note the mention of the harp together with the trumpets and cornets. Clearly, then, there is in worship a place for instrumental music. God-given talents are surely usable for His glory.

Finally, there is one thing about singing unto the Lord and praising His Name which applies both to the human voice and instruments. All praise must be joyful. A sorrowful *Te Deum* is a monstrosity of worship. For the Christian believer the highest tribute to the Lord is to be expressed only in the major key of joyful praise.

October 7. "Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together" (Psa. 98:7, 8).

Beethoven's Ninth Symphony is full of the mystery, tragedy, and the storm of life. But it closes with that great Hymn of Joy in which the master transcends the orchestra and call in a vast chorus of human voices to express the sublime raptors of his music. Likewise the method of this wonderful Psalm. With inspired ecstacy the Psalmist summons all men to sing unto the Lord, mingling with their joyful voices the sound of all manner of instruments. But even this is not enough to express the high and holy rapture of true praise. So, as in Brethoven's Ninth, another and vaster choir is pressed into service. "Let the sea roar and the fulness thereof * * * let the floods clap their hands; let the hills be joyful together before the Lord." How sublime an invitation for all nature to join in the praises of the Almighty!

The method of this Psalm is the method of the Bible as a whole. For in the Bible the wonderful works of the Lord, culminating in salvation, are set forth as the grounds of faith. But faith leads to praise of Him Who is the object of faith. Therefore, let us gladly join with nature in acclaiming His Name.

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October 8. "Before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity" (Psa. 98:9).

One need be no grammarian to observe that the first phrase of this verse belongs logically with the end of the eighth. It is a bridge to the impressive closing thought of the Psalm. Nothing could make more clear the fact that singing praises unto the Lord is the prerogative of the redeemed alone than this ground reference to the coming of the Lord in judgment. Of all mankind only the people of God, clothed with a righteousness not their own and saved by the perfect sacrifice of another, can long and pray for His coming to judge the earth. Nature also can join in such a longing, for the brute creation, according to Paul's profound words (Romans 8:18-22) is awaiting the day of His return. When the Lord comes back, the world will have what man can never do for it; it will witness the righteous judgment of all men. Are we ready for that day? Only the righteousness of Christ imputed to the believer can prepare us for it.

October 9. "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation" (Psa. 111:1).

This is one of ten Psalms beginning with a "Hallelujah," for such is the Hebrew word translated, "Praise ye the Lord." The Psalm is further distinctive in being composed of twenty-two versicles, each marked in succession by the letters of the Hebrew alphabet.

"Praise ye the Lord." This Hallelujah is surely an invitation. Note that the Psalmist immediately responds with a declaration of intention. "I will," he exclaims, "praise the Lord with my whole heart." And then he goes on to specify the place of uttering his praise as "the assembly of the upright and in the congregation." See how determined he is to devote his whole heart to praise. Now to do that is not easy. It is really less difficult to supplicate God whole-heartedly than to praise Him with one's entire being. Supplication is an expression of our own need, and, when that need is desperate, we readily throw ourselves into our petitions. But praise springs not from our own need; it is God's rightful due. He who praises the Lord with his whole heart is exercising a very high form of worship.

But there is two-fold sphere of this whole-hearted praise, i. e., "in the assembly of the upright, and in the congregation." These expressions may be paraphrased in this way: "among believers only, and in the larger gatherings of Christians and non-Christians." In either case there remains the obligation of whole-souled praise of the Lord.

October 10. "The works of the Lord are great, sought out of all them that have pleasure therein" (Psa. 111:2).

Now the Psalmist proceeds to set down some reasons for praising the Lord. He begins with a general statement about the divine accomplishments. No Christian will doubt for a moment the greatness of God's works. But while acknowledgment of their magnitude is universal among believers, the latter half of this verse applies only to a minority. In what do we take most pleasure? In our own accomplishments or those of the Lord? How readily the human heart gives self the primacy over God!

Truly it is a blessed thing to seek out the works of the Lord. One

may find them anywhere, in creation, in the providences with which He surrounds us, in the judgments He brings upon us, and in the Word with which He nurtures our souls. If we are learning to take pleasure in these things, we are on the road to spiritual maturity.

October 11. "His work is honourable and glorious: and His righteousness endureth for ever" (Psa. 111:3).

The foregoing verse speaks of our pleasure in the works of the Lord. Here His work is specifically described in relation to His righteousness, which, as the basis of all He does, is ever-enduring.

The Lord's work, being the expression of an infinite Person, is of infinite variety. But there are some things it can never be. Because of His enduring righteousness, everything God does is "honourable and glorious." He is omnipotent; yet, if we may use bold language, there are things the omnipotent God cannot do. None of His works is or ever has been base, or mean, or unrighteous. To be sure, the Lord's doings in relation to His children sometimes may be painful, but *they are never anything but holy*. Though His works often seem to us obscure, we shall one day see them from the perspective of Heaven in their essential glory.

October 12. "He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion" (Psa. 111:4).

The Lord's works are made to be remembered, not forgotten. They are permanent by reason of their moral quality. The Prayer Book version brings out this logic in rendering the verse thus: "The merciful and gracious Lord hath so done His marvelous works, that they ought to be had in remembrance."

Would we servants of the Lord leave behind us some things to be remembered? Then let us see to it that our deeds express the spiritual graces Christ implants in our hearts. There is all the difference in the world between a job done only as a duty and one done as an expression of love. The one is transient; the other shares the everlastingness of God Himself, for "God is love."

October 13. "He hath given meat unto them that fear Him: He will ever be mindful of His covenant" (Psa. 111:5).

From the general consideration of the greatness of the Lord's works the Psalmist now turns to His particular acts in behalf of His people, referred to in this verse as "they that fear Him."

"The fear of the Lord" is a phrase characteristic of the poetical books, particularly Psalms and Proverbs. It means, of course, that reverent yet loving awe which God's people should have for their Father-Creator.

Now "the fear of the Lord" has a practical relation to the believer's life. Here we see its connection with the Lord's provision for our sustenance. The Psalmist writes, "He hath given meat unto them that fear Him." Under the figure of "meat" is comprehended all our need for nourishment, spiritual as well as material. God does sustain those who fear Him. He does this because He has promised to do so for His people. Man may forget the Lord's covenant, but He never forgets His Word. Though we may be ignorant of His promises or, having once known them, forget them, He remains ever "mindful of His covenant."

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October 14. "He hath showed His people the power of His works, that He may give them the heritage of the heathen" (Psa. 111:6).

The distinction between the people of God and the rest of mankind forms the background of this declaration. Two groups are in view, the chosen people Israel and the heathen, or, as the word is more accurately rendered, "the nations."

The first group has a special relationship to the Lord. To them He reveals the power of His works. How true this is! We who are the Lord's heavenly people through faith in Christ also know the power of His works. We have experienced it through His mighty act of regeneration. Over and over again He has answered our prayers; in countless ways He has shown His might in our behalf.

But the verse has nations primarily in view, its first application being to Israel. They, the covenant people of God, indeed saw His mighty works. And to them the Lord has promised "the heritage of the nations."

One of the best preventives of the blight of Anti-Semitism is a clear recognition of the future of Israel as set forth in God's Word. Prophet after prophet in the Old Testament speaks of the restoration of the Jews in the coming Kingdom age, while the New Testament points to their future, so gloriously secured by the promises of God. No Christian has the right to despise the people to whom God has covenanted such great things.

October 15. "The works of His hands are verity and judgment; all His commandments are sure" (Psa. 111:7).

God's hands dispense both material and spiritual values. But whatever He does is true; His works embodied in material form are characterized by verity; all that He does in the intangible realm of the soul is just as true. Likewise there is in His works the element of judgment, so distinctively divine and beyond the sin-warped faculties of man.

The latter half of our verse goes on to express the complete trustworthiness of God's commandments. Observe the universal word, "all," which we need not hesitate to take in its widest sense. To be sure, it applies to Scripture, which is the written repository of God's commands. But it also comprehends the Lord's instruction as He speaks to our hearts through the Holy Spirit and in His providential dealings with us. Whatever God says is sure and trustworthy. Therefore it must be obeyed.

October 16. "They stand fast for ever and ever, and are done in truth and uprightness" (Psa. 111:8).

Now the Psalmist elaborates upon the trustworthiness of the Lord's commands. All that God enjoins us to do is settled forever and ever. The reason is that His commandments are "done in truth and equity." They are unshakable, because sealed by His perfect character expressed in truth and equity. This is the very reason why man's commands must always have some element of impermanence. Even in the best of humanity truth is not wholly free from the possibility of falsity. Nor can the most conscientious of judges administer a justice which is perfectly equitable. Strive as we may for their permanence, our merely human decisions can never be more than transient. But when we bring them into accord with the Word of God, then they begin to partake of the everlastingness of that holy Word. And the more fully they are in accord with Scripture the more permanent they become.

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October 17. "He sent redemption unto His people: He hath commanded His covenant for ever: holy and reverend is His name" (Psa. 111:9).

Two great works of the Lord are here set forth, followed by a statement as to His Name. The Psalm now mounts to its peak. From generalizations as to the memorable quality of the Lord's work, the writer looks to that specific act of Deity in which His greatness and perfection are most gloriously revealed. "He sent redemption unto His people." No work of the Lord, even that of creation, is greater and more praiseworthy than redemption. Therein are concentrated, as nowhere else, His attributes of love, wisdom, and justice. Long ages ago the Lord sent redemption unto Israel in their deliverance from Pharaoh's oppression. To that historical fact the Psalmist plainly points. But great as it was, the deliverance from Egypt is only a foreshadowing of Christ's all-sufficient act of redemption upon the cross.

The second truth expressed in this verse is that God "hath commanded His covenant for ever." If we read the word "commanded" in the sense of "made authoritative," we shall better understand this declaration. For that is exactly what God did with Israel at final and elsewhere. And that is exactly why God's people, the Jews, have a future as sure as the promises of the Almighty.

Lastly, we note that the third clause of this wonderful verse is a solemn comment upon the Name of Him Who only does such marvels. "Holy and reverend is His Name." Why, "He hath sent redemption unto His people." How, then, can His Name be anything but "holy and reverend"?

October 18. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth for ever" (Psa. 111:10).

Again we have a triology of ideas. First the Psalmist sets down one of the greatest thoughts pen has ever expressed. "The fear of the Lord is the beginning of wisdom." This is not the only place in the Old Testament where these exact words appear. Their repetition is by no means accidental but the guarantee of their importance. For He Who inspired Scripture never wastes words.

How difficult it is to define wisdom! But there has never been a greater contribution to its illumination than this Hebrew sentence. By "beginning" is meant "the principal part." Therefore, "the fear"—i.e., the awe and worshipful reverence—"of the Lord" is the chief ingredient of wisdom. Without it no subtlety of thought or profundity of insight can rise to the stature of true wisdom, because true wisdom must always partake of that spiritual quality imparted only by the fear of the Lord.

The next of the three statements closing our Psalm is very practical, suggesting, as it does, one of the rewards of obedience. The promise of "a good understanding" is given not to those who study the Lord's commands with their minds alone, but to those who actively set about to do them. Practical obedience builds up spiritual intelligence.

"Hallelujah!" Thus the Psalmist began this lofty tribute to the greatness of the Lord. And now He closes it with a renewed assurance that the praises of the Doer of all these wonders shall endure for ever.

October 19. "And Mary said, My soul doth magnify the Lord" (Luke 1:46).

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The Old Testament is not the only place in the Bible where psalms are found. A psalm is essentially a hymn, and the New Testament also contains its psalms. Without doubt the greatest of these is the hymn known through the ages as the Magnificat (Luke 1:46-55). The angel Gabriel having announced the birth of Jesus, Mary, who is visiting her cousin, Elizabeth, pours out her heart in this glorious Psalm.

As we look forward to a series of meditations upon these inspired verses, let us make the simple preparation of opening our Bibles and reading the Magnificat through several times. Its beautiful words, coming to our hearts apart from any comment, should uplift and bless us.

October 20. "And Mary said, My soul doth magnify the *Lord, and my spirit hath rejoiced in God my Saviour*" (Luke 1:46, 47).

In the beginning our devotional consideration of the Magnificat, the question arises as to how we may enter into the meaning of its sacred phrases. Some may think them unsuitable for personal application on the ground that Mary's experience was unique. She alone of womankind was chosen for the surpassing honor of all motherhood. Nevertheless, her hymn of praise has for us its valid use. The instinct of great branches of the visible church has long recognized this by giving the Magnificat a place in many forms of worship. That the primary expression is Mary's is undeniable. Yet her voice declares certain universal feelings all Christians may share.

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Every one of us may join in those words. Without the least modification we may make them our very own, providing that our souls *do* magnify the Lord and our spirits are *really* rejoicing in God our Saviour. Even though these words come from the mother of our Lord, there is not the slightest virtue in their repetition, unless we feel something of that glad gratitude to God which so overwhelmed Mary's heart.

October 21. "And my spirit hath rejoiced in God my Saviour" (Luke 1:47).

We Christian people are accustomed to speaking of Christ as our Saviour. But Mary says, "My spirit hath rejoiced in *God* my Saviour. Now, this direct linking of God the Father with salvation is not peculiar to Mary. Paul uses it six times; Peter and Jude each use it once. "God my Saviour." What is the message of this phrase? Well, it reminds us of the origin of salvation. As John 3:16 puts it, "God so loved the world that *He gave* His only begotten Son * * *." The initiative in salvation goes back to the Father. Who out of the eternal riches of His love sent His beloved Son to redeem us from all iniquity. Christianity is the revelation of God our Saviour seeking the redemption of humanity through the gift of His Son Who is the Saviour manifest in the flesh.

October 22. "*For He hath regarded the low estate of His* handmaiden: for, behold, from henceforth all generations shall call me blessed" (Luke 1:48).

As she spoke these words, Mary was, of course, thinking of the signal honor of being chosen as the mother of the Messiah. She remembered her humble origin as a maiden of lowly Nazareth. She recognized how far down God had condescended to stoop in order to confer upon her

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hath overwhelming favor. Therefore, she prophesied that "all generations" should call her blessed. That was indeed a bold thing for this young woman to say. It shows more clearly than volumes of argument her realization of her Son's identity. Otherwise she would not have dared to make this sweeping prediction as to her future acclaim.

There are those who deny the great fact of the virgin birth. Every one tempted to such unbelief would do well, however, to weigh carefully Mary's words throughout this first chapter of Luke, for much that she said can be explained in no other way than by the reality of the miraculous birth of our Lord Jesus Christ.

October 23. "For He that is mighty hath done to me great things: and holy *is His name*" (Luke 1:49).

It is in the classic mold of Hebrew poetry with its parallelism of expression that the Magnificat is cast. Thus this verse balances and intensifies its *predecessor. How whole-heartedly Mary acknowledges* all that has happened to her as from God! What a deep sense she has of His greatness and His supreme holiness!

Let us turn to personal application of these truths. Every Christian may join Mary in acknowledging that God has also looked upon his low estate, because every Christian was at one time dead in trespasses and sins, without God and without hope in the world. But He that is mighty and holy has done great things for us. By His irresistible grace, He has wrought in our hearts the miracle of regeneration. He Who decreed His Son to be virgin born has made us to be born again through the power of His Holy Spirit. Therefore, we, too, are called blessed, because of the unspeakably wonderful things God has done for us.

October 24. "And His mercy is on them that fear Him from generation to generation" (Luke 1:50).

At this point we may discern between the lines of the Magnificat some of the great lessons of history—not history as understood by modern unbelief which denies God a place in His world, but that only valid interpretation of history which recognizes its dependence upon His controlling Hand.

The first such principle implied in Mary's lovely hymn is that of God's mercy. This mercy is no transient blessing. It is enduring, going on even "from generation to generation." To receive it one qualification is essential. One *must* fear God. And in this Christian era no one can reject Christ and at the same time fear God. *Theism* is not enough. In Christ "are hid all the treasures of wisdom and knowledge" (Col. 2:3), and today the fear of God intimates reverent faith in His Son.

October 25. "He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts" *(Luke 1:51).*

When Mary said this, she must have been thinking of those great victories won by Israel when God Himself fought for them. But the truth of her words is not confined to Old Testament times. Just as much if not more than the ancients, we need to realize that the strength of God's arm is quite sufficient to put to rout the proud. The events of our times are showing all over again that God lets human pride go only so far before hurling His mighty arm. Woe to any nation which allows itself to become swollen with pride! God has a controversy

with such a nation which will only be settled by His summary judgment. As we go on toward victory in this war, let every Christian lover of his country pray earnestly and daily that God will keep it and its leaders humble.

October 26. "He hath put down the mighty from their seats, and exalted them of low degree" (Luke 1:52).

Pharaoh, Nebuchadnezzar, Alexander, Julius Caesar, Napoleon, Mussolini—such names are all a commentary upon the truth of the first half of this verse. The lesson of history is plain for all who will read it. God is the Controller of human destiny. He it is Who debases the mighty. No man ever gets to such a pinnacle of power as to be beyond the control of the Almighty. When God is ready, He acts; and when He acts, no one can resist His will.

Not are kings and dictators the only ones to be abased. There are many lesser men who, though they have not the same kind or degree of power, yet come under God's sure judgment. The same principle of divine leveling which applies to a Napoleon holds also for abuse of power and position in church, or civil, or even home life.

Consider now the remainder of this verse. If the first part shows God's judgment, the latter marvelously displays His grace. Think of those of low degree whom God has exalted. Marvel at what He did with Mary herself, with fishermen like Peter and John, with a miner's son like Martin Luther, and with a product of the frontier like Abraham Lincoln. Truly Paul was right when he said, "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:26, 27).

October 27. "He hath filled the hungry with good things; and the rich He hath sent empty away" (Luke 1:53).

Here is God's principle of compensation. But to grasp it we must go below the surface of the words. Underlying it is the necessity for a sense of need; only those who are spiritually empty and know it are fed by God. They who consider themselves rich and self-sufficient will never know His ministering grace.

It is a great thing to know our Bibles and to be well-versed in Christian doctrine. But let us beware lest our knowledge lead us to such a sense of self-sufficiency as to cause us to lose our appetite for spiritual food. We need to remember the beatitude, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." To get beyond a sense of need is to place ourselves outside God's blessing.

October 28. "He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to His seed for ever" (Luke 1:54, 55).

Notice that the connection between these verses hinges upon the clause, "As He spoke to our fathers." We may put it this way. God helps His servants as He speaks in Scripture. He governs His actions in their behalf in accordance with His promises. His motive for doing this is His mercy, in the continual remembrance of which He helps His own in the very way covenanted by His Word. Therefore, if we are really to know what God can and will do for His children, we must be familiar with His Word. For our apprehension of God's helpfulness is proportionate to our knowledge of the Bible, particularly those parts

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which tell what God spoke to the *fathers, to Abraham, and to His seed forever.* Here, in these ancient promises, are embedded the root *principles of God's merciful dealings with men.*

"That may be all very well," some one replies, "but does not this portion of the *Magnificat relate only to Israel?*" *Well, Israel is certainly* in view, but we Gentiles are also included, because the Magnificat does not end *with the word "Abraham." No, it ends in this way:* "*and to* his seed forever." Who are Abraham's seed? Certainly not just the *Jews according to the flesh.* Ah, no! As Paul so *masterfully* shows in the fourth chapter of Romans, Abraham is the father of all who believe in Christ (*Rom. 4:13-18*). *Let us praise* God that His *promises to the* patriarchs are wide enough to include us Gentiles, who also are heirs *of the blessing by faith in the divine Son of Abraham Who came to save* all men.

October 29. "Nevertheless the foundation of God standeth sure" (2 Tim. 2:19 a).

The first word of this sentence points back to Hymenaeus and Philetus, who by their false doctrine had succeeded in wrecking the faith of some (vss. 16-18). "Nevertheless," Paul reassures Timothy, "the foundation of God standeth sure." By "the foundation of God" he means the church, likened unto a great house, containing vessels of various kinds and uses (vss. 20, 21).

"The foundation of God." What a beautiful designation of the true Church! No man has brought it into being; its origin is divine, and it rests only upon the Lord and His truth. Were anything or anyone else its basis, the destiny of the Church would indeed be doubtful. For no merely human foundation is sure. But the Church of Christ, even though composed of weak human beings, is nevertheless an unshakable foundation because it is built upon Christ Jesus. Heresies may come and go, persecutions may wax and wane. "Nevertheless the foundation of God standeth sure." There is nothing higher upon this earth than to be a member of the true Church through saving faith in the Lord Jesus Christ.

October 30. "Having this seal, the Lord knoweth them that are *His*" (2 Tim. 2:19 b).

Following his assertion of the eternal stability of the *foundation of* God, Paul uses a striking figure of speech. He says that the foundation or Church is marked with a seal, and then proceeds to give the two-fold motto inscribed upon this seal. The first inscription is one of security. "The Lord knoweth them that are His." Just seven words, but what a message they contain! The Christian who has them engraved upon his heart can face anything. We need them these days. For ours is a transition period. Life and customs are changing with bewildering speed. But here is stability. Yes, it is inexpressibly reassuring for us Christians to know that no matter what happens or where we go, the Lord knows us as *His* own.

But are we sure that we have a right to these seven words? It is a solemn thought that they exclude many. The plain *fact* is that the Lord does not know everyone, because not everyone is His. Who then, may truthfully claim to be known *by Him? Let prophet Nahum* give us the answer: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him" (*Nah. 1:7*). Trust in the Lord, even in Christ as your Redeemer—that means His eternal recognition of you as His own.

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October 31. "And, Let every one that nameth the name *of Christ depart from iniquity*" (2 Tim. 2:19 b).

If the foundation of God bears the comforting inscription upon which we meditated yesterday, it also contains this searching word. The same *Lord Who seals every Christian life with the mark of His eternal ownership* demands also that those who name His name lead clean lives. This is the will of God for us, even our purity. There are in that foundation of God which is His Church no exemptions from this command. It is an imperative, not in the least optional; everyone, every Christian, must, whatever else he does, depart from iniquity. God has high standards for those He knows as His. By all means let us comfort ourselves with the first part of the inscription sealing the foundation of God. But let us do so in full willingness to order our lives by the subsequent command to stand aloof from every form of evil. "*The Lord knoweth them that are His. And, Let every one that* nameth the name of Christ depart from iniquity." What wonderfully balanced advice for Christian living! May God show us how to practise it!

Book Reviews

By Arthur Forest Wells

Christ for America, by Horace F. Dean. Fleming H. Revell Co., New York. Cloth binding, 80 pages. Price, $1.00.

This is a handbook on the preparation for and the conduct of mass evangelistic campaigns by a brother who has had fruitful experience in many forms of Christian work. Its five chapters deal with "Mass Evangelism," "How Prayer Brings Revival," "A Comprehensive Plan for City-Wide and Other United Evangelistic Meetings," "The Progressive Steps in a City-Wide Evangelistic Campaign," and "The 'Christ for Philadelphia' Campaign." The purpose of this publication is to arouse enthusiasm for aggressive, large-scale evangelistic efforts, and to offer a workable and tested plan for a city-wide soul-saving undertaking. Those who should be, as well as those who are interested in this kind of Christian service will do well to get and study this book; for the information which it supplies is exhaustive as to details of planning, sensibly practical, and loyal to the Gospel of our Lord.

This Is THE LIFE, by E. Schuyler English. Published by "Christ for America," Land Title Bldg., Philadelphia, Pa. Paper covers, 14 pages. Price, 10c. per copy; $1.00 per dozen; $6.00 per hundred.

This publication fills a great need. Its seven chapters deal with "What is a Christian?" "What it Means to Be a Christian;" "Living *the* Life;" "Supposing a Christian Does Sin;" "The Christian's Growth —*Bible Reading;*" "*The Christian's Privilege—Prayer;*" "*The Christian's* Duty—Witnessing." Dr. English has here set forth essential things interestingly and helpfully. His fourteen pages are packed with Gospel truths that all need to know to be clean, happy and fruitful in the Lord. Those dealing with the newly converted or untaught Christians have in this pamphlet a splendid help for them. Church Boards would do well to have quantities of them always on hand to give to old and young alike.

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Editorial Notes

The Wonderful

"His Name shall be called *Wonderful*" (Isa. 9:6). And long before Isaiah had uttered this divine prediction the Angel of the Lord had annnunced His Name to be Wonderful. As such He appeared to Manoah. "And Manoah said unto the Angel nf Jehnveh, What is Thy Name, that when Thy sayings come to pass we may dn Thee hnnor. And the Angel of Jehovah said unto him, Why askest thou thus after My Name, seeing it is Wonderful" (margin, Judges 13:17, 18). This Angel of Jehnvah, the Person Who *appeared repeatedly in Old Testament history, is so un-*created Angel. Of this Being we read that He is the Redeemer, fnr Jacob speaks of Him, "the Angel Which redeemed me from all evil" (Gen. 48:15). He is the Angel Whose voice must he obeyed, Who has power to pardna transgressinns, in Whom the Name of God is (Ex. 23:20-23). He is the Angel of His Presence Whn saved them (Isa. 63:9), and Exodus 33:14 must refer to this Being: "My presence shall go with thee and I will give thee rest." This Angel of Jehovah speaks in the Book of Judges and declares: "I made you to go up out nf Egypt, and have hrought you into the land which I *swore unto your fathers*; and I said I will never break My covenant with you" (Jud. 2:1). He appeared unto Moses in a flame of fire out of the midst of the bush and He spoke to Moses as the I AM (Ex. 3)! The same One appeared hefore Jnshua and he worshipped in His presence. With Him Jacob wrestled, with Jehovah, the God of hosts (Hos. 12:4-6). Malachi 3:1 shows that the Lord Himself is

this Angel, the Angel of the Covenant, Who also visited Abraham in the form of Man (Gen. 23).

And after all these manifestations, seven hundred years after Isaiah had announced Him, as the Wonderful, He appeared in human form in the midst of His people. And now we know by divine Revelation in the completed Word of God that He *is* wonderful in His Person and in His work; but no mind can fathom, no heart can grasp, no pen can describe, how wonderful He is.

He is wonderful if we think of Him as the Only Begotten of the Father. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John 1:1-3). "By Him were all things created that are in Heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were made by Him and for Him; and He is before all things and by Him all things consist" (Col. 1:16, 17). He is the image of the invisible God, the brightness of His glory and the express image of His Person. How wonderful such a One, Who ever was, with no beginning, One with God!

How wonderful His humiliation! "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 in fashion as a man He humbled Himself" (Phil. 2:6-8). "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham" (Heb. 2:16). Wonderful condescension that He Who created the angels should be made lower than the angels and lay His Glory by, to appear in the form of man on earth.

Wonderful is He in His incarnation, "that holy thing" as the angel announced Him, truly God and Man. Born of the woman, resting on the bosom of the virgin as a little child, and yet He is the One Who ever is in the bosom of the Father.

Wonderful that blessed life He lived on earth—of which the beloved disciple bears such a beautiful witness: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon,

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and our hands have handled of the Word of Life. For the life was manifested, and we have seen it and bear witness and shew unto you that eternal life, which was with the Father, and was manifested unto us" (1 John 1:1, 2). Wonderful are the blessed Words which came from His lips, *wonderful is His moral glory, His untiring service,* His love, His patience and everything which the Holy Spirit has been pleased to tell us of His earthly life. The more our hearts contemplate Him the more wonderful He appears. But still greater and more wonderful is it that He went to the Cross to give His life as a ransom for many, that the Just One should die for the unjust, that He Who knew no sin was made sin for us and paid the penalty of sins on the Cross. He is the Wonderful in His great work on the Cross, the depths of which have never been fathomed. And what can we say of His wonderful Glory, His wonderful Peace, His wonderful Power, His wonderful Grace. How wonderfully He has dealt with us, with each one of us individually! How wonderful it is that He knows each of His sheep, that He guides each, provides for, loves, succors, stands by, restores, never leaves nor forsakes each who has trusted in Him and belongs to Him! How wonderful are His ways with us, that He guides with His eyes and that His loving power and omnipotent love are on our side! In His coming manifestation He will be wonderful. Wonderful He will be when we *shall see* Him and stand in His presence. What a day it will be when we see Him face to face! Then we shall know all the loveliness and wonderfulness of His adorable Person and His wonder ways with us. With what wonderment we shall then behold Him. And when He comes with His saints, when the heavens are lit up with untold glory, when He comes to judge, to establish His Kingdom, to speak peace to the nations, to restore creation to its right condition, when He reigns and all His redeemed ones with Him—oh, how wonderful it all will be!

He is altogether lovely and He is altogether wonderful. Glory to His Name! Well has one said: "He pervades the whole of the New Testament with His presence, so that every doctrine it teaches, every duty it demands, every narrative it records, every comfort it gives, every hope it inspires,

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gathers about His Person and ministers to His glory. So dear does He thus become to the heart of the believer, that Luther may well be excused for exclaiming, "I had rather be in hell with Christ, than in Heaven without Him."

"We believe in Him as our Saviour (Acts 16:31); confess Him as our Lord (Rom. 10:9); we have redemption through His blood (Eph. 1:7); we look to Him as our Leader (Heb. 12:2); we follow Him as our Teather (Eph. 4:20, 21); we feed upon *Him as our Bread (John 6:48); we go to Him in our Thirst (John 7:37); we enter by Him as our Door* (John 10:9); we are in Him as our Vine (John 15:5); we find in Him our rest (Matt. 11:28); we have in Him our Example (John 13:15); He is our Righteousness (2 Cor. 5:21); we are succored by Him in temptation (Heb. *2:18); we turn to Him for sympathy* (Heb. 4:15); we obtain through Him our victory (1 Cor. 15:57); we overcome by Him the world (1 John 5:5); we have in Him eternal life (1 John 5:11, 12); we gain by Him the resurrection (Phil. 3:20, 21); we appear with Him in glory (Col. 3:4); we exult in His everlasting love (Rev. 1:5, 6)."

May the Holy Spirit fill our hearts and eyes with Himself and reveal to us through the written Word more of the matchless beauty of the wonderful Person of our Saviour and Lord. We honor and adore Thee, blessed, blessed Lord, and while Thou art rejected we Thy feeble people would know more of Thyself and keep closer to Thy heart. Amen.

We would see Jesus, for the shadows lengthen
Over this little landscape of our life,
We would see Jesus, our weak faith to strengthen,
For the last weariness, the final strife.
We would see Jesus, this is *all* we're needing;
Strength, joy and willingness come with the sight;
We would see Jesus, dying, risen, pleading;
Then welcome day, and farewell mortal night.

(June, 1910.)

✠

"We Shall See Him As He Is" (1 John 3:2)

These are familiar words, oft repeated in Christian song, and quoted in speaking of the blessed Hope. What power there is in them for our hearts and lives, if we repeat them not alone with our lips or with a superficial thought, but if we gaze upon them with the eyes

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of faith and meditate on this sweet promise of love and hope, letting it sink deeper and deeper into our hearts. What joy and peace these seven words can bring to our fainting hearts, and how they will encourage us to faithfulness—as well as devotedness—to Himself, and cause us to "rejoice in tribulation!" When they are constantly before the soul and with them the wonderful destiny we have with Him, the Heir of God, as joint heirs with our Lord Jesus Christ, they will *surely lift us above the passing scenes of this present* age and lead us onward in true separation from the world towards the blessed goal—Christ in glory.

Beloved reader! Take a few moments to meditate on the fact, "We shall see Him as He is." Do so every day. In the pressure of the most urgent business, in your household duties, in the shop, or in the streets, let nothing crowd out the thought of Him, and that you and your Saviour and Lord will meet some day and "we shall see Him as He is." How ever ready and willing the Holy Spirit is to bring this very thought before us! How, indeed, it pleases Him if we follow Him in occupation with the Lord! Alas! we are often so busy and so self-occupied that we have but little time to think of Him, with Whom we may meet so very soon, *never* to be parted in all eternity.

If a mighty monarch, known for his earthly power and splendor had decided to meet us and welcome us in his palace, with promises of a royal entertainment, our thoughts would ever look forward, with joyful anticipation, to that event. Yet, He Who has gone into the presence of God, appointed Heir of all things—the whole universe with its countless worlds and immeasurable heights and depths—is the King of kings and Lord of lords, and has given us the promise, "I will come again and receive you unto Myself; that where I am ye may be also." He Whom the Father *ever* heareth has asked Him in a prayer which has been granted unto Him: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me . . ." (John 17:24). He has clearly revealed this grand and glorious future for every child of God, for each (though the weakest and most ignorant) who is trusting in Him, the gift of the

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Father to Him. It is *irrevocably* settled once and for all; we *are His, we belong to Him, we are sharers of His Glory,* we shall be like Him, transformed into His image, we shall see Him as He is!

Or if a loving friend, who is kind to us, who remembered us with his love for many years, whose face we never saw, were to write us that he is coming to see us and we are to meet him, and if he were to declare that he would make this meeting the crowning event of his love, oh, how we would be occupied with thoughts of that coming friend; each time we thought of it our hearts would leap for joy. And if this friend had not given us the definite time of his arrival, we should surely expect him every day, and no day would pass without our thinking of him and his promised coming. Yet here is more than an earthly friend. He Who is coming, He Whom we shall see as He is, is the Lord, "Who loved me and gave Himself for me." The Lord, the only begotten of the Father, Who subsisting in the form of God, emptied Himself, made of Himself no reputation, laid aside His Glory, and as Man, the obedient Servant, went the dreary road to the Cross. And on that Cross He loved me and gave Himself for me; there He drank the cup for me; there He was forsaken and paid my debt I owed to God—He died for me. And He Who did this, to take me out of sin and death, eternal death, *and brings me into life and glory, He Whose* life in glory ever saves me to the uttermost and Whose loving, caring hand cares for me and supplies all my need—this One, Whom I love though I have never seen Him, I am to see as He is, and stand in His presence, beholding His Glory. Oh, think of it, beloved in the Lord!

And this glorious event is near. It may come today, while these words are being written. This is a most precious fact, that He has not told us *when,* but left it in such a blessed uncertainty, so that each day and each hour the soul may expect Him and be thus occupied with Him.

But why are we exercised, make our extensive preparations, think of it, talk of it, wait for it patiently, whenever we are to meet an earthly person, an earthly friend? Why do we look forward with daily delight to the meeting with our friends and why is the meeting with Him, with Him

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the Creator of the worlds, the loving Lord Jesus Christ, oftentimes so unreal? Alas! we look upon the seen things as real. They stand before us as real. The unseen things, which after all are the *only* real things, we consider as less real. Faith alone can make the unseen things very real and bring us to a constant, joyful expectancy of Him Who has told us that He will not tarry, but come for His own. It is through His Word and His Spirit that faith can act, and the more we are led by the Spirit in His Word, the more can faith look upon the things unseen and the heart leap for joy in the anticipation of seeing Him as He is.

"*We* shall see Him as He is." What a company it will be which stands at last in His presence! What joy to meet with all, saved by grace; and what worship and adoration to Him "Who loveth us and washed us from our sins in His own blood!" (*May, 1903.*)

✠

Wars and Rumors of Wars

"And ye shall hear of wars and rumors of wars; see that ye be not troubled; for these things must needs come to pass; but the end is not yet" (Matt. 24:6). These words we hear much quoted in our day. Many believers look for certain signs of the times, and take, for instance, the Eastern Asiatic situation, wars and rumors of wars, as indications that our Lord will soon come. Many an intelligent unbeliever in the return of the Lord Jesus Christ, however, has pointed out the fact that in the past there have been many years when greater wars were raging than now, more bloodshed than now, and many more rumors of war. As one said, "All this has been before, and He did not come. This is evidence enough that we must understand all this in a spiritual sense." The trouble is that but few people see the full meaning of the twenty-fourth chapter of Matthew up to the forty-fourth verse. The chief error is that many sincere believers seek the events which our Lord foretells there, in this present age in which we live; that is, in the Christian age. But could He mean this age in answer to the question His Jewish disciples put to Him? They asked Him for the signs of His coming and of the end of the world. The latter phrase, correctly translated, is (as the

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Revised Version has it in the margin), "the consummation of the age." What age did they mean? Surely it could never be the Christian age, for they had absolutely no knowledge of it and were ignorant about it. The great parenthesis, which in the purpose of God was to be introduced, they did not see. The consummation of the age was for them as Jews the winding up of the Jewish age, followed by the setting up the Kingdom in Israel, and that by the personal, glorious manifestation of the Messiah. Our Lord answers them accordingly. It would be, however, equally wrong to say (as post-millennial teachers often do) that He predicts the fall and destruction of Jerusalem as it took place in the year 70. The disciples had asked for the signs of His coming and the consummation of the age, and all He says is in answer to *this question. The consummation of the age, that is, the* Jewish age, has seen an interruption; it is postponed. The present age is the interruption or parenthesis. As soon as the Church, the one body, is complete and removed from the earth, the consummation of the Jewish age will come. This is clear from the end of the ninth chapter in Daniel. Of the prophetic weeks mentioned there one is yet to come, the seventieth, and that is the resummation of the Jewish age and its consummation. When our Lord, therefore, speaks to them in answer to their questions He gives them events which fall into the end, after the Church is taken and before He is manifested as Son of Man in the clouds of Heaven with power and great glory. In other words, the events of *the great tribulation, the time of Jacob's trouble, are given* by Him. That some of these events were present in a certain degree before the destruction of Jerusalem, and at the time of its destruction, we fully believe, but the destruction of Jerusalem was not the consummation of the age.

The false Christs will make their appearance in the beginning of that time of trouble, saying, I am the Christ (vs. 5). *Then* come the wars and rumors of wars, nation arising against nation, followed by famines and earthquakes in divers places (vss. 6, 7). When we read the opening of seals in Revelation 6 (which is also still future), we find the same order. First the rider upon the white horse, who comes forth conquering and to conquer is seen. This is an antichrist.

him comes the red horse and to him that sat thereon it was given to take peace from the earth. The third one is upon a black horse with a balance in hand, denoting famine; then comes the pale horse and his name was death, and in the sixth seal there was a great earthquake.

For us as believers there are no such signs as the false Christ, wars, etc. There is nothing said about all this in the Epistles written to those who are in Christ Jesus, beloved of God, called saints. The coming of the Lord is seen there as always imminent, that it may take place at any time. It is, therefore, the proper attitude of the believer to wait for Him from Heaven and not to look to the presence of certain signs in the earth, or their absence, and arrive at the conclusion when there are wars and rumors of wars, that the Lord must come soon and when they are lacking, that something has to be fulfilled yet. This is a *wrong* attitude. In 1 Thessalonians 5:3 we read, "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon the woman with child; and they shall in nowise escape." Our Lord tarrying longer, it may be that a kind of world peace among nations may be established and all be peace and prosperity. Let us then not watch for signs and events, but for Himself, waiting for our Lord Jesus Christ and our gathering together unto Him. (*April, 1901.*)

✠

The New Century

The beginning of a new year and a new century! During the last weeks there has been much written in religious and secular papers and magazines on this most important epoch. There has been and will be for some time a great deal of looking backward over the past nineteenth century, the history of which may now be fully recorded by the historian. But there has been and there is more looking forward to what is termed by most a bright and prosperous future of the twentieth century. Prophecies (as they say) have been uttered by many eloquent men predicting for the *new-born century a career of unprecedented prosperity*, so beautiful and rich in progress which even the most oratorical flights cannot describe. A program of good things has been arranged for the twentieth century by many of these modern-

day, self-appointed prophets. They prophesy—and Him, Who alone knows, Him Who has chosen to reveal His purposes in this age and the ending of it in His sure Word of prophecy, they leave out and ignore completely. Well, how else can they prophesy if the Word spoken in the prophets is no longer believed to be the divine, infallible Word!

The hurry and enthusiasm of the flesh, yes, the religious flesh, at a period like this is most astonishing. It is at the outset taken for granted that another hundred years are before the world and that a hundred years from now the world will write 2000 A.D. All things to continue as they are! All to become better! The very atmosphere seems to be laden with prosperity. This spirit of the times we live in has been long ago foretold by the Apostle Peter when he said: "Knowing this, that in the last days mockers shall come with mocking, walking after their own lusts, and saying, Where is the promise of His coming? for from the day the fathers fell asleep all things continue as they were from the beginning of creation" (2 Peter 3:3, 4). It fills our hearts with an unspeakable sadness when we see the professing church—Christendom—in such an awful blindness, a blindness which seems to become greater every day, the result of having turned away from the Word of God. Like Israel's false leaders of old, the cry of the leaders in the so-called "Christian world" is: "Peace! Peace!" but there is *no peace*. We have it from a good source that the leading preachers of all denominations of Greater New York dealt on the last Lord's Day in 1900 with the advance the world has made, spiritually and materially, in the last century. According to some of the utterances we have seen, the world was never better and never nearer to a universal peace and conversion than now. We say again, How sad, and what a delusion. The Truth rejected and not believed—the lie comes in like a flood, is taken up, believed, and judgment follows. Christendom has gone and is going rapidly on this awful road, and alas! there is no halt and turning back. The world better, the world nearer conversion than a century ago? What a blind and ridiculous statement! And even if there were an apparent greater morality and an increased number of professing Christians, the Word of God would be sufficient for

us, which says that the world is not getting better; and we would stand by the Word of God, no matter what present conditions and circumstances would place before us. But there are no evidences which justify any man to say the world is better and nearer conversion than ever before. It is all the other way. We have not the space to give the most terrible statistics of crimes and the most dreadful abominations. We care not to burden these pages with the saddest things in the midst of a boasted civilization. The world has never been so opposed to Christ, never so far away from being converted, never so full of abominations and under the control of its prince, Satan, as is the case in this very hour we write this—the last hour of the nineteenth century. The twentieth century rises upon a world which contains more heathen-idolaters than the world had at the beginning of the nineteenth century. The Gospel is yet preached but more rejected than ever before. All is ripe and ready for judgment. A few days ago the preacher of one of the wealthiest New York churches (Episcopal) said in public: "There is no terrible judgment ahead. There is no standing before an awful throne and the separation of sheep and goats. The writer of the book of Revelation has been misled in prophesying the coming of the Lord." How dreadful! Yet many more would be such utterances if more had the moral courage to profess in public that from which the unbelieving heart has turned away long ago. No judgment! Even now, as the first hour of a new century dawns amidst the ungodly celebrations of millions, the judgment clouds hang heavy over this world of ours and soon they may unload themselves in wrath and fury so long foretold. But thank God! there is a bright and glorious future. A glorious morning is coming, for Christ is coming again. He Whose right it is will come. Watchman, what of the night? The morning cometh, but also the night! First, the night and afterwards the morning! The night is rapidly advancing and it is getting dark. The darkest night the world has ever seen advances with the beginning of this century. How ridiculous this statement must appear to the modern apostles of a Fatherhood of God and brotherhood of men! We would not dare to utter such a statement if the Word gave us not the authority, but it does. But after this

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dark night the morning! Oh happy, glorious morning! Jesus Christ is coming again! Beloved, lift up your heads with 1901 and rejoice, for our redemption surely draweth nigh. (*January, 1901.*)

✠

And It Was Now Dark

"And it was now dark and Jesus was not yet come to them" (John 6:17). His beloved disciples were in the boat crossing the sea. Darkness had settled down upon them. The sea became boisterous on account of a great wind which blew. They lost their bearings and toiled in rowing. They expected Him and He was not yet come to them. But He came when it was dark. He came when the great wind blew. "It is I; be not afraid!" Perfect calm followed the stormy night. How suddenly darkness has settled upon this world! Fear and distress have come upon all nations in almost the twinkling of an eye. Even so He spake Who knows the end from the beginning. "And upon the earth distress of nations, with perplexity because of the sea (typical of the nations) and the waves roaring. Men's hearts failing them for fear, and looking forward to those things which are coming on the earth, for the powers of the heavens shall be shaken" (Luke 21:25, 26). Something like this we behold now on all the earth. All Europe is plunged into darkness and distress. All nations are affected by it. There is a fearful looking forward to those things which are coming on the earth. The end is not yet. It looks as if the startling events are the beginnings of sorrows for this earth, which has so long rejected God's grace and mercy.

In the darkness, with the sea of nations agitated, God's true children may as never before look for Him Who has promised to come again. As it gets darker, the Hope grows brighter. The Morning Star may soon rise for His waiting people.

And in these dark and darkening days the Word of Prophecy is now for His people the bright shining lamp. We know this darkness must come. But we also know what will surely come. Better things are in store for the earth. God's Prophets have beheld them; this is the time for all His people to read in faith and hope their visions and their God-given

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mes-ges. They bring the true light into the present darkness. They dispel fears. They inspire hope and courage. As it was in Egypt so it is today. Darkness covered the land, but the children of Israel had light. All light and hope, the Prophet's visions and messages center in Him Who is the light and the hope of His people, our Lord Jesus Christ. He Who has gone to Heaven, angels and authorities being subject unto Him, will come again and do His great work as King over the earth. While He is our hope, the hope of His redeemed ones, He also is the only hope for this poor earth. He alone can bring order out of the chaos. He alone can bring peace and righteousness. And our God has promised all this to Him. "He shall judge thy people with righteousness and thy poor with judgment" . . . "He shall have dominion from sea to sea, and from the river unto the ends of the earth" . . . "All nations shall serve Him" . . . "His Name shall endure forever . . . all nations shall call Him blessed" (Psa. 72). "And He shall judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). "And the glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it" (Isa. 40:5). "I have sworn by Myself, the word is 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). "He shall bear the glory and shall sit and rule upon His throne and He shall be a priest upon His throne" (Zech. 6:13). "And He shall speak peace unto the nations, and His dominion shall be from sea to sea, and from the River unto the ends of the earth" (Zech. 9:10). "And the Lord shall be King over all the earth" (Zech. 14:9).

Blessed be our God for such a vision of the future. His Son, our Saviour-Lord is going to be King over all the earth. The reign of Satan, the god of this age, will have to close and He, Whose right it is, will come to reign in visible glory. Faith thus pierces the dark storm clouds and beholds the dawning of a morning without clouds. The awful scenes of

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the present times are spanned by faith and instead of the universal warfare, we see the Prince of Peace, riding prosperously in heavenly majesty, healing earth's sorrow, hushing creation's groans and filling all with His Glory.

"And it was now dark and Jesus was not yet come unto them." But He will come. He will not disappoint the expectations of His waiting, trusting people. It is now dark and we may expect Him. "For yet a little while and He that shall come will come and will not tarry." Oh! for an uninterrupted waiting, a never-ceasing prayer: "Come, Lord Jesus."

So I am watching quietly
Every day,
Whenever the sun shines brightly
I rise and say,
Surely it is the shining of His face,
And look unto the gate of His high place
Beyond the sea.
For I know He is coming shortly,
To summon me.
And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head and watch the door and ask,
If He is come!
And the Spirit answers softly
In my home,
Only a few more shadows,
And He will come.

(October, 1914.)

✠

A True Confession

When King Jehoshaphat stood in the house of the Lord and sought the presence of the Lord on account of the great multitude of enemies who were gathering against Jerusalem, the King uttered a great prayer. In that prayer he made a beautiful confession. "We have no might . . . neither know we what to do; but our eyes are upon Thee" (2 Chron. 22:12). And all Judah stood before the Lord, with their little ones, their wives, and their children. What a blessed scene it must have been! The king and all his subjects acknowledged their weakness, their utter helplessness and sought help from the Lord. How Jehovah must have been delighted with this prayer. It was abundantly answered.

In this confession is marked out the path to blessing, service, and victory for all the Lord's people. Blessed confession if in truth we can say in His presence, "We have no might—we know not what to do—our eyes are upon Thee!" Such an attitude of soul makes it possible for the Lord to manifest His mighty power towards us. He loves humility, for He was here "meek and lowly." He delights in that which is little. Littleness is greatness in His sight. Samuel said to King Saul, "When thou wast little in thine own eyes . . ."—then the king was great. And how many were once little in their eyes and great in God's sight, but they became great in their own eyes and little before God. Keep us, Lord, little, depending, trusting! May this be our daily prayer. We have no might, but Christ is our strength. We do not know what to do, but the Holy Spirit will guide us. Oh, for childlike dependence in all things!

(*September, 1914.*)

✠

Enter into Thy Chamber

"But thou when thou prayest enter into thy chamber and having shut thy door, pray to thy Father Who is in secret." These words are generally and rightly taken to mean secret prayer. There are Christians who have nothing to say about prayer in secret, and some even have said that it is unnecessary. Beware of such teachings! Prayer in secret, alone in the presence of the Father, is the heart craving of every one born from above. It is natural for the new nature to seek the presence of God and enjoy itself there. No instruction in this direction is necessary for the newborn babe. As an infant born into this world begins to cry and shows thereby that a new life is present, so the soul born again prays, showing its dependence on the Lord. The first love always manifests itself by the desire to be alone with God, to hold communion with Him, to pray in secret. What strength and joy, what peace and comfort there would be in many lives of Christian believers if they had continued in obedience to this craving of the inner man, and daily sought His presence! All decline begins in neglect of the secret place, the chamber, and, dear reader, if you

desire to return to the freshness and joy of the first love, you have "to enter thy chamber." Ah! be sure you will meet *Him* there. He never changeth and you will find Him there to commune with you.

The enemy hates secret prayer. He cannot tolerate it when we are alone with God, and yet, though he raves, he cannot touch us there. People are so busy, running hither and thither, being so much occupied with service, so many things to do, and it is this activity (alas! so often the flesh!) which the enemy uses to keep us back from being alone with God. No time to be alone with the Lord; how sad this sounds! No time or little time with Him Who is ever occupied with us, who never, *never* forgets us; no time for Him with Whom we shall be forever! Oh, stop! Make it daily the *first* thing to be alone with Him. Let it cost you something. Adore and *praise Him in the secret place. Daily renew your strength* there. Confess before Him there and enjoy His love. And the sweetness of intercessory prayer, in praying for others, who are Christ's beloved sheep, as well as for the unsaved! We fully endorse what we read somewhere recently: "Let secret prayer be urged on God's people as one of the great essentials of spiritual life, without which our grandest service will be barren and fruitless in the eyes of Him Who looketh on the heart." And let each one of us ask the question, "Am I delighting in the secret place—to plead with the Lord—to renew my strength—to have power with God to prevail?"

(*February, 1904.*)

✠

The True Way

"Mary hath chosen that good part." She sat at Jesus' feet and heard His Words. Her eyes were fixed upon Him, ear and heart were open to His voice. Martha was cumbered about much serving. How truly these two sisters present the two-fold conditions of believers. There is much service in these days and with it there is connected great danger. When the midnight cry was heard, "Behold the Bridegroom! go ye out to meet Him," the wise virgins simply arose and trimmed their lamps. The foolish went hither and thither for oil.

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They tried to make up what they lacked by activity. It is so now. There seems to be a feverish unrest everywhere and in the so-called "religious life" there is an anxiety to do something, to be busy in what is termed "the Lord's work or kingdom," so that but little time for rest and meditation is left. But few believers realize fully that it is *not* our service the Lord needs and wants first of all, but that it is our affection. The *simple* lesson from Mary and Martha is little understood and much less practiced. Yet *He* is only satisfied with us when we rest in Him and wait on Him, when He Himself is only before the soul. And we shall only be satisfied if we rest thus in Him and when He is the object of our desires and affections.

But is there no service? Yes, there is; but true service is the result of the Mary position. Much of the so-called service and work for the Lord if sifted down is but the activity of the religious flesh. His blessing cannot be upon it. Far different *is it when our* first and chief aim is to worship and adore Him, and if He then gives us in His grace some service and we go forth fresh from His presence, there will be abundant blessing. *(December, 1902.)*

✠

Be Strong and of Good Courage

"Be strong and of good courage." These blessed and encouraging words of the Lord appear thrice in the first chapter of the book of Joshua. We find them in the sixth, seventh, and ninth verses. The last time Jehovah saith: "Have not I commanded thee? Be strong and of good courage." Moses had died, and it was *after* the death of Moses that Jehovah spake these words to Joshua. Both Moses and Joshua are types of Christ. *Joshua* is the name *Jesus* in its Hebrew form. Under the leadership of Joshua, Israel was to enter into the land and take possession of it. It was all theirs by divine gift, but it was also said to them, "Every place that the sole of your foot shall tread upon, that have I given unto you." They were to go forward in faith and as they stepped on they took *actual* possession of the land and conquered. This meant conflict.

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As believers in Christ we have a better inheritance. We are in the Heavenlies. But like Israel so have we to step on in faith and take possession of our glorious inheritance. For us it means not less conflict. As there were enemies to keep Israel back from the full possession of the land, so have we enemies who hinder us from entering fully upon that which is ours in Christ. The words spoken to Joshua and to the people correspond to Ephesians 6:10-13: "Finally, brethren, be *strong* in the Lord and in the might of His strength. Put on the panoply of God, that ye may be able to stand against the artifices of the devil; because our struggle is not against blood and flesh, but against principalities, against authorities, against the universal lords of this darkness, against spiritual power of wickedness in the heavenlies." As Israel received the enmfort to be strong and very courageous through Joshua so have we all our strength and courage through our great Leader, the Captain of our salvation. But He Who has conquered and in Whom we are more than conquerors is greater than Moses and Joshua. He is the Lord, Jehovah, Who spake to Joshua.

The strength we have and we receive is not our own; it is His strength. "I have strength for all things in Him that gives me power" (Phil. 4:13). Have not I commanded thee? He Who says to be strong does not alone commend us, but He supplies that which is needed. And the supplier is the omnipotent victor over sin, the devil, and death.

Having our strength in Him and through Him, we shall be of good courage. We shall walk according to His Word. "Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Josh. 1:7). How safe, how secure, how happy we are when we walk in His strength and in good courage guided by His Word! "I will not *fail* nor *forsake* thee."

How much we need to be reminded of these blessed fundamental facts of our living in and for Christ, especially in the perilous times, when the powers of darkness as never before are bent to keep us out of our inheritance. Be strong and of good courage. Jehovah is with us, in us, and for us.

(October, 1902.)

The Waiting Ones Above

The greater part of the members of the true Church, the Body and Bride of Christ, is not on earth but in the presence of the Lord, disembodied spirits, absent from the body, present with the Lord. There is perfect peace as well as consciousness, they are waiting for the same commanding shout of the Lord for which we, members of His true Church, are waiting down here. And when it finally comes we shall be together with them.

Among that vast throng of waiting ones in Paradise are hundreds who were readers of *Our Hope*, who were helped, cheered, and comforted by it, and who had a deep interest in its message and support. How we still cherish their memory, and their names and our fellowship with many of them! We mention a few names:

Preachers and Fellow-Teachers:

Brothers Arthur T. Pierson; I. M. Haldeman; Donald D. Munro; John F. Carson; Ford C. Ottman; William Anderson; A. Z. Conrad; Cortland Myers; R. A. Torrey; J. Wilbur Chapman; W. E. Biederwolf; William Sunday; George L. Ahrich; P. V. Jennes; H. M. Parsons; W. J. Erdman; J. M. Stifler; Samuel Ridout; John McNeil; Charles G. Trumbull; Judson B. Palmer; Prof. Morehead; F. M. Marsh; Walter Scott; George and Thomas Needham; E. P. Marvin; Elmore Harris; A. B. Winchester; Mark A. Matthews; James M. Gray; A. C. Dixon; Charles Alexander; Bishop Nicholson; Canon Dyson Hague and Canon G. Howitt, both of Canada; and many others.

Others, some of whom were outstanding leaders and businessmen.

John T. Pirie, *Wholesale Merchant*; Arthur G. Wells, *Vice President, Santa Fe R. R.*; Robert D. Douglass, *Head of Dun-Bradstreet*; William Jennings Bryan, *Secretary of State*; Sir Robert Anderson, *Scotland Yard, London.* Herbel V. Jones, *Editor Minneapolis Journal*; Gustavus Ober, *Banker and Broker*; Eugene Mosimann, *Switzerland*; Princess Lieven, *Russia, murdered during the Russian Revolution in 1917*; Baron Nicolai, *Finland*; Senator Simeon D. Fess; Will Philips Hall, *President American Tract Society*; Dr. Howard A. Kelly, *Internationally known surgeon and scientist*; Mr. and Mrs. Finley J. Shepard (*Mrs. Shepard, the former Helen M. Gould*); John P. Grosvenor, *Manufacturer*; Edward Fairbairn, *Manager Department Store*; General Webster Flanagan, *Friend of Sam. Houston*; John B. Boss, *St. Louis, Mo.*; Lyman Stewart, *President, Union Oil Co., California*; Alexander Ross; John E. Milholland, *Supervisor of the Port of New York*; Governor Rufus Pleasant; and scores of others.

Their memory is indeed precious. What a day it will be when they and we all shall be in His glorious presence, when faith and hope are changed into never-ending sight; when

sighs are no more, but only songs of victory and glory will ascend to Him, Whose image all will bear forever and ever. Hallelujah! What a meeting it will be!

(*October, 1943.*)

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Among Our Oldest Readers

In our September issue we wrote asking whether *there were any readers who have subscribed to Our Hope*, or have had it in the family or household, since its very first number. Four replies are of great interest. Dr. Harry A. Ironside states (as found in his testimonial printed elsewhere in this issue): "I have been reading *Our Hope* ever since its inception. I think I am surely one of its earliest readers, though not always a subscriber."

Our friend and brother, W. T. Dürr, of Baltimore, tells us: "It is very close to fifty years ago that I first got acquainted with the magazine; my dear sister (now with the Lord) was a subscriber at that time, and I since."

Mr. John Forsyth, of Tutnerville, Ontario, writes that he has been a steady subscriber for forty years, while Mrs. C. C. Pettit, of Fruitland, in the same Canadian Province, began taking *Our Hope* as a bride, in 1904, and has not missed an issue since that time. Another forty-year reader, we have just learned, is Mr. Elmer L. Fowler, of Erie, Pennsylvania.

We thank God for these and other faithful subscribers to and readers of the magazine.

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Wonderful!

We have scores of letters telling us how God has used *Our Hope* in individual lives in various ways. Here is an extract from a letter received a few days ago, which thrilled our hearts. It is from Brother Charles F. Brandenberger, of Chicago, and he says: "During morning worship several weeks ago I was led to ask the Lord, 'If there is any soul in need, and I may be trusted to deal with such a one this day, I would be so thankful.'

"On leaving the house to take the train into the city, the mailman arrived and delivered your magazine to me. I put it in my pocket, thinking I could have opportunity during my trip to read it. At the station I seated myself on a bench on the train platform, letting my mind roam, and then, without any definite thought, took *Our Hope* out of my pocket. No sooner had I done so, holding the cover before me, than the voice of a woman who had taken a seat at the farther end of the platform, exclaimed, 'O sir, you can help me,' and thereupon she told me what was burdening her . . . and thus I was permitted to witness for my Lord to a very needy soul. The words, '*Our Hope*, a Testimony for Our Lord Jesus Christ,' had attracted her instant attention."

When we call upon Him He will answer.

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A Wide Distribution

We have had several thousand extra copies of this issue of *Our Hope* printed, for it is our desire to get it into the hands of a great host of new readers. Will you help us? Send us the names of those to whom you would like free sample copies to go. You can help even more if you will give some of the Lord's money for such a purpose. Perhaps you have the funds, and someone else has the friends.

God is increasingly honoring the witness of the magazine. How many have been rooted and grounded in the faith and in His Holy Word through these pages! To Him be all the praise. You may have a part in helping someone if you will follow our request, as stated.

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Half a Century

Elsewhere in this issue we have told of our special offer. To the first thousand who order Dr. Gaebelein's Autobiography, *Half a Century*, we *will send this handsomely bound and illustrated volume of over 250* pages (original price, $1.75) for $1.00 per copy. This is a FINE and INSPIRING book, and should be read by those who know and love the Editor, and by any who contemplate entering or are already in Christian service.

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Prophetic Number

The December number will be, as usual, D. V., a Prophetic Number. Editorials and other material will have prophecy as the theme, and, of course, there will be a continuation of the new series of articles, interrupted by this Jubilee Number.

In Dr. Frank E. Gaebelein's, "The Prophecy of Obadiah," he will begin his exposition of the first verses of the first chapter, the October instalment having been introductory. Do not miss this series of Bible studies.

And Dr. English's "A Primer of Bible Doctrine," will take up the subject of "The Inspiration of the Scriptures."

In the cases of both of these new series of articles the introductory writings have received most enthusiastic comments. And even for those who may not have had the October issue, it is ample time to begin with the instalments in the December Prophetic Issue.

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Will There Be a Millennium?

This question—answered in the negative by some schools of thought—is interestingly and well answered by the Editor in his latest published book, *Will There Be a Millennium? When and How?*—and in the affirmative, you may be sure. Although it has only been off press two weeks as we write, already encouraging words of praise have come from some of its readers. We believe, D. V., that thousands of copies will be distributed; in fact, we anticipate a second printing will be needed ere long. Have you obtained your copy? Attractively bound in blue paper, this 82-page book costs only 50¢ postpaid.

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The Scofield Bible

Another recent publication by the Editor is *The History of the Scofield Bible*. Dr. Gaebelein is the last of the original editors of this widely read edition of God's Word, with its sound and helpful *notes, and he prepared this work at the request of Dr. Will H. Houghton*, President of the Moody Bible Institute. Readers of the Scofield Bible will want to have this book and read its interesting history. The price is 50¢.

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Studies in Mark

The final pages of Dr. English's *Studies in the Gospel According to Mark* were completed some weeks ago, and the book *is now in the hands of* the binder. Copies should be available any day now. But until they come, our special offer to *Our Hope* subscribers

still stands: the regular price of this 500-plus-page volume will be $3.00. But to all subscribers who send their orders to us *before* we receive our first allotment of books we shall allow the price of $2.50, a substantial saving. Order this comprehensive analysis of the Gospel of the Servant-Son promptly.

And, by the way: have you received the little booklet, *This Is THE LIFE!* It is a great help to young Christians—in age or experience. 10¢ per copy; $1.00 per dozen. It would be an excellent gift for Sunday School classes and young people's work.

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Other Special Offers

Again on the covers of this issue you will find many special book offers. We do not know how long we can continue to make such offers because of rising prices in various directions. But as we have said before, while the present stock of books lasts we shall continue to give our subscribers these bargain opportunities. Have you made your selections? If there is not just the combination you want, write and *tell us your wants, and we shall see what we can do.*

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Special Introductory Subscription Price

Our older readers know that the special price for a subscription to *Our Hope*, the first time it is taken, is $1.00 for the first year (the usual subscription price is $1.50). We do not know how long we shall be able to continue this generous offer, but we shall do so as long as is possible. It stands now, and if you are reading this Jubilee issue and are not a subscriber to the magazine, why don't you send $1.00 *for* a subscription to begin with our December prophecy number and to run for one year? Perhaps some of the *Our Hope* family will want to send gift subscriptions at this time. It will help us greatly.

SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

Nov. 2-5—Ridgewood, N. J.: First Reformed Church, Union and Dayton Streets, Bible Conference; Evening Meetings.

Nov. 19—Trenton, N. J.: Second Presbyterian Church, Main and Mercer Streets; 8 P.M.

Dr. E. Schuyler English:

Nov. 6, 13, 20, 27—Radio, Philadelphia, Pa.: Station WPEN (930 Kc.), 6:30 to 9:00 P.M. (every Saturday night).

Nov. 7—Schuylkill Haven, Pa.; see local papers.

Nov. 28, 29, 30—Harrisburg, Pa.: Calvary Independent Church, 15th near Walnut Street, 7:30 P.M.

HERE WE HAVE NO CONTINUING CITY
(Heb. 13:14).

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A Special Offer

We have prevailed upon the Editor to allow us to offer, in connection with the Golden Jubilee of *Our Hope*, his own autobiography, "*Half a Century:* The Biography of a Servant," in a very special way.

This book, a beautifully bound volume of 261 pages, originally priced at $1.75, will be sent to the first one thousand purchasers at $1.00 per copy, postpaid. It contains several fine photographs of Dr. Gaebelein.

Half a Century has already been used in the lives of numbers of the Lord's people, and it has been a source of special encouragement to young people, not a few young men having been greatly strengthened in their ministry for the Lord through its influence.

Send for one of these books for yourself. Then order another copy—for your pastor, or for that young man who is going into the ministry, or for another friend. The reading of this work pays dividends, as the undersigned can testify.

E. S. E.

Any of the Our Hope readers who would like to communicate with Dr. Gaebelein would reach him more promptly by addressing him at his home: Dr. Arno C. Gaebelein, 229 E. Sidney Avenue, Mt. Vernon, New York.

The Theme of God's Love

Soft the voice of mercy sounded,
  Sweet as music to the ear:
"Grace abounds where sin abounded";
  This the word that soothed our fear.
Grace, the sweetest sound we know,
Grace to sinners here below.

Grace, we sing, God's grace through Jesus;
  Grace, the spring of peace to man:
Grace, that from each sorrow frees us;
  Grace, too high for thought to span.
Grace, the theme of God's own love;
Grace, the theme, all themes above.

—*T. Kelly*

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About This Jubilee Issue

For some months we have been announcing this Jubilee Issue of *Our Hope*, commemorating the fiftieth year of the magazine's publication with Dr. Arno C. Gaebelein as its Publisher and Editor for this half-century of testimony to our Lord Jesus Christ.

A brief history of the Editor's witness for Christ, and that of *Our Hope*, was printed in the first number of Volume L, that is, July, 1943. At that time we asked the Editor's permission to plan and prepare the Jubilee Issue, which he granted.

The Editor himself will not see what is to be in this number of the magazine until the material is in print. We had a reason for this—it is because we feel that his witness to the Lord over a half-century calls for testimonials on the part of those who have received help, blessing, and encouragement through his spoken and written ministry, and it would not be his nature to ask for them himself.

In this Jubilee Issue you will find the Editor's writings taken from various copies of the magazine since its first number: Editorial Notes, Articles, Current Events, and Answers to Questions. In addition, there is one Editorial and one Special Article written especially at our request. All the writings of the Editor you will find dated at their conclusion. This will be particularly interesting to the readers of Current Events this month, when they see that these items are dated as early as 1898 and as late as 1933. The facts brought out are as vital and thought-provoking today as the day they were written.

This Jubilee Issue is dedicated, as is every issue, to the praise and glory of Jesus Christ, our Lord and Saviour. May its readers find their peace and joy and hope in Him only. *E. S. E.*

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"How Great Is Thy Faithfulness!"*

A Testimony and a Message

By Arno C. Gaebelein

Our God is infinite, all His attributes are surpassingly great, transcending our finite minds. Who can fully comprehend *His Omnipotence? In* the beginning as Creator He called all things into existence out of nothing; to believe that matter is eternal, that it created itself and all exists by chance, is sheer nonsense. There is nothing too hard for the Lord, for He is almighty. In His Omniscience He knows the end from the beginning. Nothing is hid from Him. He knows all things. It was not an unmeaning poetic outburst, but the truth, when David wrote in one of his great Spirit-breathed Psalms: "Thou knowest my downsitting and mine uprising, Thou understandest my thought from 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.* Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psa. 139:2-6). Equally great and infinite are His Love, His Loving-kindness, His Mercy and His Faithfulness. The Bible bears witness to all this marvellous greatness of Him Whom we worship. We *follow His hallowed footsteps in sacred history.* The Saints of God in all ages, the Saints of Israel and the Church have experienced His greatness and have witnessed to it in their lives.

"*How great is Thy Faithfulness!*" It is but a brief sentence, but no pen has ever exhausted it, nor will any writer of the future write the final word of its full meaning. Our God is a faithful God. Even a heathen soothsayer, when under the constraint of the Spirit of God, was forced to testify of it. Balaam stood before his pagan altars with their useless sacrifices. There stood the pagan king Balak and the princes of Moab. Then soothsayer Balaam opened his *unwilling lips and said:* "God *is not a man, that He*

*Written by request for this Jubilee Issue of *Our Hope*.—*E. S. E.*

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should lie: neither the son of man, that He should repent; hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" (Num. 23:19.) He is faithful to all His promises; not one of them has ever failed nor will ever fail. He is faithful to His gifts and callings; of none of them He ever repents (Rom. 11:29). His covenants are sure and permanent. He is faithful in the execution of all His purposes of redemption and will in His own time bring about their consummation in glory.

If we, His children, would only walk more in faith, trusting Him, devoted and obedient to Him, our life-long song would be, day after day, year in and year out: "How great is Thy Faithfulness!" Most of us bemoan our failures and our unfaithfulness. Yet, as we know so well, in spite of what we are, He abides faithful. He never casts off a single soul which has failed and wandered away. Why? Because He *is* the faithful Lord, *Whose Mercy* endureth *forever*. Nor will He ever fail a trusting heart. How blessed it is to know that His own faithfulness supplies our need, sustains us in every conflict, keeps us in every trial, guides and directs us in the way in which we shall go. We can sing it now: "How great is Thy Faithfulness!" We shall join ere long the great Hallelujah Chorus of the saints above. One of the victorious shouts, in that day, when we shall know as we are known, will be: "How great is Thy Faithfulness!"

All devoted Bible readers, who feed on the Word of God, have discovered, as did the godly of many centuries, that there is one Book of the Bible which reveals His great faithfulness, His mercy and His loving-kindness more than any other, apart from the highest peak of God's redemption revelation as made known in the two great New Testament Epistles to the Ephesians and Colossians. The Old Testament Book which exalts His mercy and His faithfulness is the Book of Psalms. It is God's great gold-mine for faith to explore. Here, too, is stored the finest of the wheat to supply the most nourishing spiritual vitamines for the growth of the surrendered life. Here we find the refreshing springs of living waters which quench our spiritual thirst and produce in us the calmness, the restfulness, and the undisturbed peace we all need so much in these darkening days. *The*

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Lord knows; the Lord hears; the Lord is with His people; the Lord never fails; the Lord never forgets; the Lord will act in His power; He is our refuge; the Lord will be the mighty victor and will be exalted over all the earth. These are a few of the outstanding messages of the Psalms. Above them all we may write: "*How great is Thy Faithfulness!*"—when we read of prayers answered, the display of God's providences, deliverances in the past and the future manifestation of His glory, His faithfulness is with His people today as it was yesterday; it will be with them tomorrow; it will continue to keep and to provide, to give strengthening power and victory, till the day dawns and the shadows flee away.

Have you ever noticed that the word *faith* is nowhere found in the Psalms? In its place we find another word, *trust*. The Hebrew words for *trust* have the following meaning: *to be confident; to lean on; to roll on;* and *to take refuge.* So while the word *faith* is not used, what true faith is, what it means, the faith which pleases God, the faith which marked David as "the man after God's own heart" is all embodied in the word *trust*. In exploring this book one discovers frequently something new and helpful in the walk with God. Thrice the word *fixed* is mentioned in the Psalms. It is used in connection with the believer's heart. "*His heart is fixed trusting in the Lord*" (Psa. 112:7). Such should be our attitude in daily fellowship with God; looking to Him, trusting in Him, leaning on Him!

What will be the result of a trusting heart, a heart which leans on Him, rolls all burdens on Him and is confident? Another "heart-fixing" follows. "*My heart is fixed, O God, my heart is fixed, I will sing and give praise*" (Psa. 58:7; 108:1). No doubting, no murmuring, no questioning come from the heart fixed to trust at all times. The faithfulness of God will become a blessed reality. In days of sorrow or days of joy, in days of want and days of abundance, in days of health and days of sickness, in days of darkness and days of light, in storm or in calm, at *all* times, under *all* circumstances we can sing and we can praise, for we know all must be well. All *is* well, for great is His faithfulness. Have such a fixed heart which knows no other refuge,

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no other foundation to stand and rest upon than "the rock which is higher than I."

No doubt our beloved readers expect to hear something of *our own experiences* in which we have experienced His great Faithfulness in our long service for Him. We almost shrink from mentioning this. But as we do and turn but a very few leaves in the large volume of memory and reminiscences, we do it in deepest humility, not for vain glory, but in lowliness of mind. Joyfully with thanksgiving we take the place as one of the least with our great Apostle Paul and give to our Lord and His abundant grace all the glory. There have been abundant labors in the Lord, precious seed-sowing beside many waters, now and then a little self-sacrifice. But "yet not I, but the grace of God which was with me" (1 Cor. 15:10). Therefore to Him be the glory, *to Him be all the glory.* Such is our heart-song as we remember His loving-kindness and His great faithfulness.

It was in the middle of the Nineties, just about fifty years ago, when I made the discovery that the denomination in which I had obtained my ministerial ordination was fast drifting into the predicted apostasy. There were many signs that those in authority would soon no longer tolerate sound doctrine. Here and there, in different parts of the country certain men began to deny the virgin-birth of our Lord and abandoned the Gospel of God written in the precious, atoning blood of the Cross, men who also declared that the physical resurrection of our Lord was but a myth. As to a Second Coming, that was branded a heresy. It became very clear that the path which was marked out for me in the Word of God would be the path of separation. "*From such turn away,*" is the plain command of the Holy Scriptures. To be a vessel unto honor, sanctified, and meet for the Master's use (2 Tim. 2:21) could not be fully realized in fellowship with modernism. Several months, almost a year, of prayer followed and then His gracious and providential leading led to separation and the walk and service of faith. We cannot give here the many warnings we received from well-meaning brethren not to take this step. They predicted failure, that soon our history would be

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written. My answer was: "Obedience to the Word of God, a closer walk with the Lord, serving Him and Him alone, and service given and directed by Himself never can mean failure." What came right after this decision? A gracious call to go forth in His Name to minister to His whole body, the Church. A ministry of the Gospel and the Truth of God with voice and pen followed which soon became nation-wide. How great and still greater became His Faithfulness! Cast upon Himself, trusting in His promises, He never failed. "I will not fail thee nor forsake thee" (Josh. 1:5) was once His assuring word to Joshua. It has been true and still is in our own experience. How many pages could be filled with the gracious evidences of His Faithfulness! In temporal matters He supplied all needs. *We never needed to beg or to borrow from anybody.* It was sufficient to follow Philippians 4:6—"Be anxious for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." All a continual demonstration: "How great is Thy Faithfulness."

His own throne words, spoken from the Father's throne and addressed to the faithful ones in the Church of Philadelphia, transmitted through St. John (Rev. 3:7-13) have been specially helpful to me in all these many years of service, for they too revealed His Faithfulness. To keep His Word, to bear witness to His Name, the Name above every other name, that worthy Name, to preach the Word, to preach Christ Crucified, Risen and Coming Again, the only message worth the while, was my constant aim, as it is still in my written ministry. And then followed the astonishing results. He promises to him who keeps His Word and does not deny His Name: "I have set before thee an open door and no man can shut it." We never needed to open doors, *He opened them for us.* Such guidance from ocean to ocean, from north to south, east and west! What evidences of His care and loving provisions for our needs! Such blessings! Yes, it will be a part of that glory-song: "How great has been Thy Faithfulness!" If they said it on earth we shall say it too when we no longer look into a glass darkly: "*He has done all things well.*" A little time is still left. Greater devotion to Him will bring still more faithfulness from His

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side till the work is finished and we all shall stand in His glorious presence, casting our crowns at His feet and telling Him face to face: *"Thou art worthy."*

(October, 1943.)

TWO PERSONAL COMINGS OF CHRIST THE FULFILMENT OF PROPHECY

A Bible Reading

1. The two Advents; one in humiliation past, the other in glory future (Heb. 9:26-28; Acts 3:17-21).
2. The two signs; one on earth, the other from Heaven (Matt. 12:38-40; 24:30; 27:64; Zech. 9:9; Dan. 7:13).
3. The two salvations; spiritual and temporal, by blood and by power (Luke 1:67-79; Isa. 42:6-10; 60:1–63:6).
4. The two Elect; the two Seeds (2 Tim. 2:10; Gal. 3:16, 29; Isa. 65:9-22; Psa. 22:22, 23).
5. The two Modes of Deliverance; vertical and horizontal, heavenly and earthly, churchly and Jewish (1 Thess. 4:16, 17; Gen. 5:24; Isa. 26:20, 21; Gen. 6:17, 18).
6. The two Callings (Heb. 3:1, 14; Rom. 11:25-29).
7. The two Jerusalems (Heb. 11:10, 16; Isa. 2:1-4; Heb. 12:22-24; Zech. 14:16-21).

(August-September, 1898.)

A woman once came to our door and said, "I am witnessing for Jehovah." We replied, "You are witnessing for the antichrist." She shook her little fist defiantly through the screen and said, "I told you I am witnessing for Jehovah." We then proceeded to question her about the second coming of Christ. She said that Christ had already come, in His second advent, in 1874. We told her that we had not seen anything of Him yet. She seemed to pity our ignorance and informed us that He came as a spirit and we could not see Him with our natural eyes. We had been angling for this, so we replied, "Exactly what we expected you to say." Then we read to her in 2 John 7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come (coming) in the flesh. This is a deceiver and an antichrist." By that time she was off the porch and on her way to do the bidding of her master, whom she was so faithfully serving. 2 John 7 was the test where she was found to wanting.

—John J. Van Gorder: *The Alphabet of Christian Experience*

GOD HIMSELF IS WITH US (2 Chron. 13:12)

"Fear not, I am thy shield" (Gen. 15:1)

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The Blessed Hope

By Arno C. Gaebelein

The word "hope" occurs fifty-eight times in the New Testament, and in many instances it stands in connection with the coming again of our Lord. According to Titus 2:12, 13, the source of the life which the true believer lives is the Grace of God. The life given by the Grace of God consists in three things: (1) denying ungodliness and worldly lusts; (2) living soberly and righteously and godly in this present age; and (3) looking for the Blessed Hope and the appearing of the Glory of our Great God and Saviour Jesus Christ. This may be termed a trinity of experience; one cannot be separated from the other. No one can have the Blessed Hope without living soberly and righteously and godly in this present age. No one can live thus without denying ungodliness and worldly lusts; and it seems to us, especially in our perilous times, that no believer can continue in a godly life without "looking for the Blessed Hope." The same threefold experience we find in 1 Thessalonians 1:9, 10: turned unto God from idols, serving a living and true God, waiting for His Son from Heaven.

The Blessed Hope, of course, is never death or the grave, but life, salvation, and glory at the appearing of our Lord and Bridegroom for His own. Peter speaks of the Blessed Hope as the Day-Star, the Day-Dawn. The long dreary night is almost over, and the coming morning is ushered in by the appearance of the Morning Star, after which the Sun rises in His glory, and Sunlight and Morning Star are blended in one.

The "Dawn of the Day" is the coming of the Lord for His Saints; the event is then followed by the Rising of the Sun of Righteousness with healing over a dark and dreary world where everything is chaos. He comes for His own to take them to His Father's house, and when He appears in His glory they will appear with Him (Col. 3:4). In the passage from Titus there stands first, "Looking for the Blessed Hope." It does not read, "Looking for the Blessed Hope, the appearing of the glory," etc., but there is an

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"and" between "hope" and "appearing." Looking for the Blessed Hope means looking for the Coming of the Lord for His Saints; only after that has taken place can come the appearing of the glory of our great God and Saviour Jesus Christ, and not before. The true believer is not to watch the sky for the sign of the Son of Man, for the cloud filled with the glory of the Lord, nor for the appearance of Antichrist or signs among the nations; but he is to gaze upward *and wait for His Son from Heaven, He Who has redeemed* us from the wrath to come (the wrath of the day of the Lord).

This Hope that our Lord will come some day and change the sleeping saints as well as the waking saints in the twinkling of an eye is surely blessed. It leads to a blessed life here in this present age. It loosens one from earthly things, it leads into a deeper daily surrender and consecration, it makes Christlike, it keeps from many snares and sweetens all suffering and bitter things, for it is yet a little while—oh, how short!—and He will come. Whosoever hath this Hope purifieth himself, even as He is pure. It is a Blessed Hope, because it brings to us the full assurance that as truly as we are today by faith sitting together in Christ Jesus in heavenly places, some day this will be actually so, and we shall see Him face to face and be like Him, sit with Him in His throne as He sat on His Father's throne.

Oh, Blessed Hope, may it soon be fulfilled! May we watch and pray, *for Satan tries to rob us of the comfort of* "that Blessed Hope!"

(*October, 1898.*)

A story is told of those true friends of missions, both to Jews and Gentiles—Charles Simeon and Edward Bickersteth—to this effect:—They were once present at a meeting held in support of the London Society for Promoting Christianity among the Jews. Simeon was the speaker, and in closing his speech, he said that they had met together that day for the furtherance of the most important object in the world, viz., the conversion of the Jews. When Simeon sat down, Edward Bickersteth, who was at that time a secretary of the Church Missionary Society, *wrote on a slip of paper*, "*Eight million Jews, eight hundred* million heathen—which of these is the more important?" This paper he handed to Mr. Simeon, who at once turned it over and wrote on the other side:—"Yes, but if the eight million Jews are to be as 'life from the dead' to the eight hundred million heathen, what then?" And this done, he returned the slip of paper to Mr. Bickersteth.

(*Nov.-Dec., 1896*)

The Last "Come"

By Arno C. Gaebelein

The word "Come!" is the royal word of grace. It is the invitation of a loving God and Saviour. In the last chapter of the Bible, at the very close of His revelation, it appears five times, and has a most blessed meaning.

"I am the root and the offspring of David, the bright and Morningstar. And the Spirit and the bride say, Come! And let him that heareth say Come! And let him that is a thirst come. And whosoever will, let him take the water of life freely * * * He that testifieth these things saith, "Surely I come quickly. Amen. Even so, come, Lord Jesus!" (Rev. 22:16, 17, 20). Here we find first of all the last self-witness of our Lord, witnessing to His own glorious person. When Moses stood before the burning bush, he saw in the midst of the fire a supernatural person. That person spoke to him as the "I AM"—"I Am that I Am"—Jehovah, the self existent One. Many times the "I Am" spoke through the prophets. In Isaiah He reveals Himself as the Creator and Redeemer, and says "I am He," the Holy One of Israel, Who loves and cares for His people.

The "I Am" came from Heaven to earth. The Lord Jesus is the "I Am." He revealed Himself as Jehovah by His works and words. More than once He said, "I am He." He revealed Himself as the light, the life, the way, the truth, the bread, the door, the shepherd, and the resurrection; and each time He said not, I bring light, I bring life, I bring truth, I bring bread, but each time He declares—"I Am."

In His glorified humanity He also speaks as the I Am. It is a wonderful word He addressed to John, His beloved disciple, prostrate at His feet. "I am He that liveth, and was dead; and behold, I am alive for evermore, Amen. And have the keys of hades and of death" (Rev. 1:18). Here we read of His Deity. He is the ever-living One, but He came to earth to die. And therefore He says, "and was dead." And now at God's right hand, as the head of the Church, He is alive for evermore.

In the last chapter, as quoted above, He speaks again as

the "I Am." First He declares that He is both the root and the offspring of David. This reminds us of the scene on earth when they gathered round Him and He asked them: "What think ye of Christ? Whose Son is He?" They answered Him, "The Son of David." But He showed from Scripture that He is more than David's Son; He is David's Lord (Matt. 22:41-45). This is what He means here when He speaks of Himself as the root and the offspring of David. But He calls Himself also the bright and Morningstar.

This is symbolical language. He is the Sun, the Sun of Righteousness. As such He is yet to rise with healing beneath His wings. This is the last great Messianic prophecy in the Old Testament (Mal. 4). When He appears the second time in power and great glory, He will be the Sun of Righteousness. The Morningstar comes before the Sunrise, and symbolizes the promise He gave to His own and to His Church, that He would come again and receive them unto Himself, that where He is they may be also (John 14:1-3). The Morningstar means His coming for His Saints as revealed to Paul and penned by him in 1 Thessalonians 4:16-18.

No sooner did He say, "I am the bright and Morningstar," but there is heard from the Spirit and the bride a "Come!"—"and the Spirit and the Bride say, Come!" Some interpreters make a mistake when they say that this is an invitation given to sinners to come to Him. No, it is a prayer, expressing the desire of the Spirit, the Holy Spirit, that He may come as the Morningstar. The Holy Spirit came on Pentecost to begin His great work. He came to gather the Church, the body of Christ. He came to glorify Christ (John 16:14). And so He does throughout this present age. But the highest glorification of Christ will be when He receives that body, the Church, unto Himself, when He will be glorified and admired in them that believed (2 Thess. 1:10). And so He utters His "Come!"

And who is the Bride that says "Come!" also? According to the disciples of Dr. Bullinger, Israel, the literal Israel, is the Bride of Christ. Some deny that the Church, the espoused virgin, is the Bride of Christ. According to this theory it must be Israel who says with the Spirit to the Morningstar—Come! But Israel does not wait for the Morn-

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ingstar, nor does Israel wait for the rising of the Daystar. Israel waits for the Sunrise, for His visible and glorious Coming. No, it is not Israel, but it is the true Church, the Bride of Christ, who desires Him to come. Is He not the Bridegroom! The Bride desires her Bridegroom to come, the One Who is altogether lovely.

This outburst of the Spirit and the Bride, desiring His coming, is followed by a blessed Gospel invitation. It is the last invitation in the Word of God. "And let him that is athirst come! And whosoever will, let him take the water of life freely." How very much like the God of love and mercy that He is! He cannot close His revelation without giving once more a gracious invitation. After He has revealed all things to come, shown the destiny of the race, the glorious destiny of the redeemed in everlasting glory in the New Jerusalem and the destiny of the lost in everlasting shame and anguish, He invites for the last time sinners to come to Him. Here is the last "whosoever" in the Bible. No other condition to receive the water of life freely, but "whosoever will." And if man wilfully passes this by and rejects His loving, gracious call, he deserves the place outside.

Once more we find a "Come!" It is the very last. His own voice is heard assuring us that He will surely come and come suddenly some day as He promised. He has tarried long. The assuring last word which came from His gracious lips was spoken almost nineteen hundred years ago. All He does is infinite wisdom. His delay is wisdom. It is all according to His purpose. We cannot understand it. But we know He will come. And so there is an answer from the Church again, from His Bride. It is a prayer, "Even so, Come, Lord Jesus.". For a long time it was the forgotten prayer, but now it is prayed by many thousands the world over. Glorious fact! It is the Holy Spirit Who has revived the blessed hope and given back to the Church the forgotten prayer. And because it is so, we know His answer to this prayer must be close at hand. His answer will be His coming to receive His own. Continue to pray! Live that prayer!

(April, 1931.)

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A Handful of Testimonials

(NOTE: *The Associate Editor wrote to the brethren whose testimonials are published below, asking them to be gracious in letting us have brief statements as to the Editor's and* Our Hope's *usefulness and helpfulness in the service of the Lord. We are most grateful to them for their replies, printed below, and to God for His grace in using these His instruments so widely.*)

Carl Armerding, D.D., Extension Staff, Moody Bible Institute:

My earliest recollections of *Our Hope* date back to my boyhood days. I remember well the very favorable impression that the magazine made among those with whom I am in fellowship. I can remember its being referred to and quoted from as a reliable authority in the field of prophetic teaching, and that by those who were no mean students of prophecy themselves.

Because of the fact that I travel a good deal, most of my reading of *Our Hope* was done at the expense of others. But it was always a pleasure to pick up a copy here and there because I was bound to find something in its pages that would feed my soul.

On one such occasion I picked up a copy in a little town in far-away New Zealand. Without looking at the date on the cover, I plunged into the contents and, before I knew it, I had reached "Current Events." Not till then did I discover that I was reading a number that was nearly two years old. But the rest of the ministry was as fresh as if it had just been penned. Its freshness, together with its Scriptural accuracy and worshipful devotion to our blessed Lord Jesus, has made it one of my favorite magazines. My prayer is that it may continue thus "till He come."

William Ward Ayer, D.D., Pastor, Calvary Baptist Church, New York City:

Who can compute the influence of the Biblical solidness and sanity, the spiritual influence of *Our Hope* through the years! It is a monument to the Biblical scholarship and faithfulness of Dr. Gaebelein.

R. S. Beal, D.D., Pastor, First Baptist Church, Tucson, Ariz.:

Congratulations on fifty golden years! I praise God for this magazine and for its devoted and scholarly Editor whom I love in the truth. Our beloved brother has made the Word of God mean more to my soul.

John Bolten, South Andover, Mass., Business Man:

To remember, praise, and glorify the Lord has been the theme of *Our Hope* editorials for fifty years, and it will continue to be until it becomes "The Theme in Glory."

Arthur I. Brown, M.D., Bible Teacher, Author:

High honor should be accorded Dr. A. C. Gaebelein, Dean of Bible expositors, whose wonderful and voluminous writings have conferred tremendous and incalculable blessing on the Christian world. May God's richest and choicest blessings be his as "THE DAY" dawns.

C. Gordon Brownville, D.D., Pastor, Tremont Temple Baptist Church, Boston, Mass.:

Years ago, as a young lawyer, the logic and sanity of Dr. A. C. Gaebelein's message greatly appealed to me. *I subscribed for Our Hope.* Since going into the ministry I have come to the conviction that he lives as the finest expositor of prophetic truth of this century.

J. Oliver Buswell, Jr., D.D., LL.D., President, National Bible Institute, New York:

Dr. Gaebelein and his publication have been distinguished by scholarship, unswerving loyalty to the Word, and due proportionate emphasis upon the blessed hope of the premillennial return of Christ. It is the prayer of his many friends that the Lord may preserve his strength, and add great fruitfulness to the remaining years of his life.

Lewis Sperry Chafer, D.D., Litt.D., President, Dallas Theological Seminary:

God alone can evalue the long and vital ministry of Dr. Arno C. Gaebelein, both as a writer and a platform teacher, and He will evalue it before the soon-coming judgment seat of Christ. What men have thought or said will be of little moment compared to Christ's own commendation; but from the viewpoint of men there will be hardly one of this or the past generation more entitled to that crown which rewards for uttermost faithfulness to Christ and His Word. The body of Christ will never know in this world the surpassing debt it owes to Dr. Gaebelein *for a leadership of unswerving defense and constructive* exposition of the Holy Scriptures. His own life has adorned the clear doctrine which he has taught. As a champion in his generation he has magnified the glory of Christ Whom he has adored with an unfeigned devotion and passion. Fearlessly faithful he has been. But all his constancy has been made immeasurably effective because of that extended accuracy in, and knowledge of, the Sacred Text which comes only through tireless diligence in study.

The great magazine, *Our Hope*, has but reflected the massive attainments and clear understanding of its Editor. No testimony has been deeply effective, nor has any progress been made in the knowledge of the Word of God without the golden key which the recognition of Christ's second coming provides. The blessed hope is *Our Hope.*

Bruce Corbin, Author, Evangelist, Publisher, Oklahoma:

Our Hope has been a source of enlightenment and inspiration and a constant incentive to faithfulness and a guide in the study of the Word of God. In sincerity it may be said of Dr. Gaebelein: "Approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "HENCEFORTH!"

George H. Dowkontt, M.D., Superintendent, Fulton Street Noon Prayer Meeting, New York City:

My friendship for Dr. Gaebelein covers more than forty years. How he has accomplished all that he has brought to pass for the glory of God is nothing less than a miracle of God's grace. May our loving, heavenly Father spare him to us until our Lord returns.

Robert R. Fritsch, D.D., Professor of English Bible, Muhlenberg College (Lutheran), Allentown, Pa.:

I saw my first copy of *Our Hope* in a Y.M.C.A. reading room in 1904. I subscribed at once and have filed every number since then. I cannot do without it.

Charles E. Fuller, President, Fuller Evangelistic Foundation, Old Fashioned Revival Hour, Los Angeles, Calif.:

Our Hope has been in the family for many years—I believe since 1910 or perhaps longer—first in my father's home, and then from 1918 or 1919 in my own home.

I am thankful for one thing especially—that Dr. Gaebelein's teaching and rightly dividing of the Word have been a great factor in grounding me in the truth, and have encouraged me in contending for the faith once delivered unto the saints.

My prayer is that the Lord will abundantly bless him in these difficult days, and that if he tarry he will continue to be used mightily in witnessing for Him.

Krist Gudnason, Business Man, Oakland, Calif.:

I have enjoyed the spoken and written ministry of Dr. A. C. Gaebelein for thirty-five years. I have sat at the feet of . . . a host of Princes of Bible Exposition. . . . In my estimation, Dr. Gaebelein easily tops them all.

I am glad he is still with us.

M. F. Ham, Evangelist of My Kentucky Home Network, Louisville, Ky.:

I have been reading *Our Hope* for over thirty years—longer than any one publication that I recall. The Editor has been to me a watchman on the wall.

Harry G. Hamilton, D.D., Pastor, First Baptist Church of Buffalo:

I rejoice with you in this Jubilee Year. I have all copies on file since 1912 and I find their content an ever abiding storehouse of strong spiritual meat. The reading of *Our Hope* has enabled me to be a Bible-Teaching preacher down the years.

Will H. Houghton, D.D., President, Moody Bible Institute:

Fifty years is a long time, and Dr. Gaebelein has used the time well, not only in his platform ministry and his preparation of books, but in his month-by-month ministry through the pages of *Our Hope*. We con-

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gratulate the publication and its Editor on the past, and we look with confidence toward, and extend our best wishes for, the future.

H. A. Ironside, Litt.D., Pastor, The Moody Memorial Church of Chicago:

I have been reading *Our Hope* ever since its inception. I think I am surely one of your oldest readers, though not always a subscriber. I regard the periodical as one of the best and soundest expository magazines that ever comes to my desk. I have recommended it to thousands both in public meetings and privately, and many have thanked me for doing them this favor and have assured me that they have learned much through reading it. Dr. Gaebelein has done a great work throughout his long and useful life. Who can tell what the glorious harvest will be?

Edward D. Kehler, Pastor, Trinity Baptist Church of Jersey City:

The reading of *Our Hope* since the year 1917 has done more for me than all other periodicals combined in molding my ministry. I praise the Lord for Dr. Gaebelein and for his faithful unfolding of the prophetic Scriptures.

Herbert Lockyer, D.D., Editor, *The Christian Digest:*

It is with genuine pleasure that I add my quota of gratitude for *Our Hope*, on this its Jubilee. What a medium of instruction and inspiration it has been! And today it is better than ever. Without doubt, its gifted Editor has been the high-priest of "prophecy" for over half a century. May his bow abide in strength!

John H. McComb, D.D., Pastor, Broadway Presbyterian Church of New York City:

Our Hope and its Editor, Dr. A. C. Gaebelein, have been a real blessing to me through faithfulness to the Word of God and much needed emphasis upon Prophetic truth.

Peter MacFarlane, Superintendent, Union Gospel Mission of St. Paul:

Our Hope, for over thirty years, has been a source of blessing, information, and inspiration to me. Dr. A. C. Gaebelein, the Editor, means more in my life than words can express. He has been a friend, a counsellor, and like a father in the Gospel. I honor him for his work's sake and love him for what he is.

Kenneth Mackenzie, D.D., Late Rector Emeritus, Trinity Episcopal Church, Westport, Conn.:

The memory of the past fifty years is fraught with fragrant memories of both Dr. Gaebelein and his fruitful ministries. Joy of fellowship and keen appreciation of his personal qualities mingle with the sense of the world-wide mission to which he has been called to devote himself. Loved by thousands, he has enriched lives of believers beyond the borders of his own land, and comforted myriads of the Lord's own, everywhere.

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A. Gordon MacLennan, D.D., Pittsburgh, Pa.:

Twenty-six years ago I first came into contact with Dr. Gaebelein. During these years I have known no other teacher so consistently constructive; though dogmatic, yet he never deviated from the plain teaching of the Word; I owe to him a greater debt for helpful instruction in Bible truth than to any other. *Our Hope* has been a constant reflection of the man.

Hugh R. Monro, J.L.D., President, Stony Brook Assembly:

The founding and half-century editorship of *Our Hope*, by Dr. A. C. Gaebelein is, I believe, a service without precedent in religious journalism. Of still greater significance is the contribution Dr. Gaebelein has made to intelligent study and interpretation of the Scriptures.

William R. Newell, Bible Teacher and Author, Florida:

Thank God for *Our Hope* and our beloved A. C. Gaebelein. *Our Hope* has ever magnified the risen, glorious Christ, its setting forth of the doctrines of Grace and Prophecy have been consistent and thorough. It has grown in love, without compromise.

Douglas Ober, Business Man, Baltimore, Md.:

Our Hope has not only been inspirational to me but soundly instructive, particularly in these days when so many teachers are indulging in speculative theories and wild guesses. I have known Dr. Gaebelein intimately since my childhood and have been brought up on his books and *Our Hope*. I am deeply appreciative of his guidance.

Harold John Ockenga, D.D., Pastor, Park Street Church of Boston:

Dr. Gaebelein has always impressed me as a giant of Biblical exposition and prophetic teaching. Thousands of people have been established in the premillennarian faith due to his writings and teachings. May I join my appreciation with many others.

Erling C. Olsen, Executive Vice-President, Fitch Investors' Service; Radio Speaker:

Dr. Gaebelein is known for his sane, Scriptural prophetic ministry, but, in my judgment, his superb work has been his exaltation of the Person of Christ through the editorial pages of *Our Hope*.

Max I. Reich, D.D., Education Division, Moody Bible Institute:

How I rejoice that a magazine which exists *solely* for the exaltation of Christ and the exposition of Bible Truth, in a day of departure from the Faith once committed to the saints, can celebrate its golden Jubilee! May its beloved Editor be comforted in the assurance that his service has gone up as "a sweet savor of Christ" to Heaven, and has been a benediction to "the little flock" of Christ's own.

W. B. Riley, D.D., President, Northwestern Theological Seminary and Bible Training School, Minneapolis, Minn.:

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Our Hope has always been attractive in form, sound in the faith, and spiritual in its influence. It has been a real conservator of primitive or real Christianity. Dr. Gaebelein's ministry through the magazine as well as from multiplied platforms has been a benediction to the cause of Christ.

Paul W. Rood, D.D., LL.D., President, World Christian Fundamentals Association, Inc.:

It is impossible to exaggerate the far-reaching effect of Dr. Gaebelein's ministry in the realm of prophecy. I thank God for him and for *Our Hope*, which has been of great blessing to multiplied thousands of Christian leaders and Bible students.

Sidney T. Smith, Grain Merchant, Winnipeg, Manitoba:

I have been a regular reader of *Our Hope* during the greater part of the fifty years of its publication and look forward every month to receiving it. Also, *it has been my privilege to enjoy a life-long friendship* with my beloved friend, the Editor-in-Chief. May the blessing of God continue to rest increasingly upon the faithful testimony of both *Our Hope* and Dr. Gaebelein.

Wilbur M. Smith, D.D., Teacher of English Bible, The Moody Bible Institute:

Dr. Arno C. Gaebelein, by his more than half a century of oral ministry, and especially, by his many scholarly, illuminating, fervent volumes has done more for the sane, balanced, true interpretation of the prophetic Scriptures and the dissemination of prophetic truth, than any other one man during many years of American Biblical literature, and more than any other one man in the English world, in our present generation. Most of all, everything Dr. Gaebelein says and writes exalts the Lord Jesus Christ and is warm with a love for souls and a desire for ever deeper spiritual experience.

B. B. Sutcliffe, D.D., former President, Multnomah School of the Bible, Author and Bible Teacher, Portland, Oregon:

Soul refreshing exaltation of the person and work of our Lord have ever marked *Our Hope* and its renowned Editor, Dr. A. C. Gaebelein. Both have been channels of rich blessing to me.

Louis T. Talbot, D.D., Pastor, Church of the Open Door of Los Angeles:

Fifty years in any capacity is an achievement, but that time as preacher, teacher, author, and editor—and a marked success in all—has few equals. Surely your sufficiency has been of God.

John J. Van Gorder, D.D., Bible Teacher and Author:

I have *Our Hope*, from 1912, bound in volumes. I count these among *the most valued books in my library. I have known Dr. Gaebelein* since 1914, having had the privilege of having him in both my home and church. I shall never cease to thank God for both, Dr. Gaebelein and *Our Hope*.

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Arthur Forest Wells, D.D., Pastor, Northminster Presbyterian Church of Baltimore:

By God's great grace Dr. A. C. Gaebelein came into my life—about thirty years ago as a trustworthy teacher upon whom I leaned, about seventeen years ago as an altruistic brother offering opportunity for unexpected fellowship in the Gospel, and on repeated occasions as a loving father seeking the welfare of his son. I may never know what he has been so preciously caused to mean to me. I thank the Lord for letting him live so long in body and so well in spirit.

William Dean White, D.D., San Antonio, Texas:

Arno Clemens Gaebelein: Scholar, sage, seer, saint, peerless preacher-teacher-expositor of the Word—a master spirit of his generation. *Our Hope:* A beacon light, casting its beams afar into the shadows of the falling night.

W. McLean Yost, M.D., Baltimore, Maryland:

At sixty-five years of age I had been familiar with *Our Hope* for thirty years but paid no attention. For some mysterious reason I had kept all the copies. Then I began to study and was definitely converted. But for *Our Hope* I would have drifted out in the dark.

ACQUAINTED WITH ALL MY WAYS

Recently the King of England visited Norwich to lay the foundation stone of a new hospital. Thousands of school children greeted the King and sang for him. Soon after King Edward had passed the multitude of children, a teacher saw a little girl crying. She asked, "Why are you crying? Did you not see the king?" The little girl sobbed out, "Yes, but please, teacher, the king *did not see me.*"

True enough. An earthly king cannot see nor watch over each individual. But blessed be God, our Lord in Glory, while we do not see Him with our natural eyes, constantly seeth us. No child of God needs to complain as that child did. "The Lord knoweth them that are His." "I know them." "He calleth His own sheep by name." "Thou compasseth my path and my lying down, and art acquainted with all my ways." How many more blessed Scriptures might be added, all assuring us that the watchful, loving eyes of our gracious and almighty Lord are upon us individually. Take this old, yet ever new and blessed truth with you for every day of the year. Have it real, through the Holy Spirit's power, that the Lord's loving eye rests upon you. It will help to keep your feet in the straight path. It will change your sorrow into joy. It will keep you from the snares of the evil one and assist you in the walk and life of faith. And soon we shall see Him and behold Him in all His majesty and glory.

(January, 1910)

Dr. Gaebelein will be glad to hear from our beloved readers. He requests more than anything else fellowship in prayer.

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The Pre-Eminence of the Lord Jesus

By Arno C. Gaebelein

In the great chapter which begins the Epistle to the Colossians, after that blessed description of the Son of God, stands the word which has come so often of late to our heart: "That in all things He might have the pre-eminence" (Col. 1:18). But who can tell out what the pre-eminence of the Lord Jesus Christ is? Some day we shall see Him in all His glory. He Himself will lead us into the Holiest of the third Heaven to behold the glory the Father has given Him (John 17:24); then we shall know His pre-eminence fully. And yet from Scripture we can learn even now the pre-eminence of the Lord Jesus Christ.

In all eternity the Son of God was the object of Love and Glory.

Son of God, the Father's bosom
Ever was Thy dwelling place.

He ever subsisted in the form of God. In all creation He has the pre-eminence. This is made known to us, as it could only be made known, by revelation. We accept this in faith. "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Heb. 10:3). And all which was called into existence was created by Him and for Him. "For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers, all things were created by Him and for Him" (Col. 1:16). What a marvellous survey! What power and glory belong to the blessed Son of God! "All things were made by Him; and without Him was not anything made that was made." "The world was made by Him" (John 1:3, 10).

He has the pre-eminence in sustaining His creation. All things consist by Him. He upholds all things by the Word of His power (Heb. 1:3).

In the Revelation of God He has the pre-eminence. Both books, the book of Nature and the Book of all books, the written Word of God, the Bible, tell out His glory. The

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Bible may he compared to a living organism, like the human body. Every book in the Bible has a specific place and service like the members of the body; the life in that marvellous divinely constructed organism of the revelation of God is the Son of God. Apart from Him there is no revelation from God and no manifestation of God. He reveals God. Throughout the Bible, in every part, He holds the pre-eminence.

Greater still is His pre-eminence in redemption. Redemption would be an eternal impossibility without Him. He came from the Father's bosom to redeem us. He is the Way, the Truth, and the Life. No one can come to the Father but by Him. He gives eternal life. Furthermore, as the first born from the dead, He is the head of the body. That body is the Church and every believing sinner is a member in that body. Each is united to Him and possesses His life. This body with its many members He keeps, nourishes, builds up, sanctifies and ultimately glorifies. In all the great and glorious redemptive work He has the pre-eminence.

As the glorified Man He is the Heir of God and as such He holds the pre-eminence in Heaven. He has been made so much better than the angels, as He hath by inheritance obtained a more excellent Name than they. Far above all the angelic beings, higher than the archangel is the Lord Jesus Christ, the Man in Glory.

There is a future pre-eminence for Him. The day of His visible Glory and power is approaching. Now He is rejected; then He will be enthroned. Upon the holy hill of Zion He will he the King of Glory. His glory will cover the heavens and His knowledge the earth. He will be King of kings and Lord of lords. He will rule as the only potentate and every knee must bow before Him. The song must at last rise in Heaven and on earth: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Such is, briefly sketched, the pre-eminence of the Lord Jesus Christ. Yea, in ALL things He hath the pre-eminence.

Can we do anything less than to give Him the first place in all things? He is worthy of it. He died for us. He drank the cup of wrath in our stead. His own self bare our sins

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in His own body on the tree. How great has been and still is His love for us, the love, which passeth knowledge! He is worthy of the first place every moment of our lives. He is worthy of possessing all that we have and are. We are bought with a price; we are not our own; we belong to Him.

What unspeakable grace from God the Father, that He has brought us into fellowship with Him to Whom He has given the pre-eminence! We please the Father as we delight ourselves in the Son and walk in that blessed fellowship. We must honor Him Whom the Father has honored, and as we serve the Lord Jesus Christ and accord Him the first place, the Father will honor us (John 12:26). Our hearts, too, can never fully know the blessed peace of God and rest of faith till we give our Lord the first place. Anything less than that will mean dishonor to Him. "Not I—but Christ" must be the constant cry of our hearts. Not I—but Christ in our daily walk; not I—but Christ in our service. Oh! that we might realize our great and holy calling, our wonderful privilege, a privilege which is ours for but a little while longer: to live Him and live for Him, Who has in all things the pre-eminence.

Nothing save Him, in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ—The Christ of God.

* * * * *

(*December, 1909*)

That noble Christian soldier, Havelock, when overwhelmed with the strenuous labors that had to be gone through during the terrible months of the Indian Mutiny, so felt the absolute need of much secret prayer that he made it his rule when he had to march at eight to rise at six, and when he had to march at six to rise at four, in order to ensure for himself at least one morning hour of undisturbed communion with God before the pressure of the day's duties began. The same thing was seen in Livingstone when pioneering for Christ in Central Africa. His private journals show how very near to God he lived, and how his strength was gained by dwelling much in "the secret place of the Most High."

—G. H. Knight: *In the Secret of His Presence*

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Current Events

In the Light of the Bible

By Arno C. Gaebelein

(NOTE: *These "Current Events" were written by the Editor over a period of about a half-century, dating back as far as 1898 and as recently as 1933, as the reader will observe as he concludes each paragraph. It is most interesting to notice the trend of things at the turn of the century, to watch the increasing intensity of darkness in this present age, and to note, also, events leading up to World War I. As we have perused forty-nine volumes of* Our Hope *preparatory to publishing this Jubilee Issue, we have found the magazine enlightening from its first number until now. And we have been particularly impressed with "Current Events" through the years that the Editor wrote them. See if you do not agree. The events mentioned are interesting in relation to prophetic truth.* E. S. E.)

To the Jew first. There can be no longer any doubt that we are seeing the days of Israel's restoration in unbelief, and that He Who is not only the Hope of Israel, but first of all the Hope of the Church, is very near, even at the door. Yet a little while and He that shall come will come and not tarry. But in the little while of His tarrying it is our blessed duty and privilege to witness for Him, and that means at the end of the age the same as it was in the beginning of this dispensation, *to the Jew first.* That this is the divine plan is made clear by the open door the Lord has given among His brethren according to the flesh. Oh, you who love His appearing, you who love Israel, pray for the peace of Jerusalem, give Him no rest till He establish and make Jerusalem a praise in the earth. Continue to scatter the New Testament and Christian literature among your Jewish acquaintances. It is seed sown in hope; it is blest of God and will bring a glorious harvest.

(*October, 1898.*)

Christian Socialism. The bash of "the fatherhood of God and brotherhood of men," . . . is getting very popular. The

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Rev. Dr.——, of New York City, predicts a new religion and a new political party. The foundation of both is to be the brotherhood of men. According to these preachers the sky is very blue, and the signs of the times are glorious—the outlook never brighter than now. The "leaven" is doing its glorious (!) work. Christian socialism is the thing, and will bring in the millennium. It is deplorable to see so many entrapped in these lies of the enemy. And these preachers forget that it is written, "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." We doubt not that the false peace of a social Christianity and brotherhood of men, universal peace proposals, etc., will all rapidly develop and lure many to sleep under the lying song of Satan. Peace, peace, but there is no peace.

(*March, 1899.*)

Peace, Peace; When There Is No Peace. In the days of the weeping prophet, Jeremiah, the optimistic cry of priests and people was "Peace—Peace!" Yet there was no peace and as this awful self-deception of the people increased the clouds of divine judgment and wrath gathered over Jerusalem. In the midst of the backsliding professing people of God stood Jeremiah with his God-given message, that there was no peace. What he preached was the very opposite from the optimistic imagination of an outwardly prosperous people. And how he had to suffer for his faithful witness!

In our days likewise the popular preaching is "peace, peace, progress and prosperity; all is well." What God has to say in His infallible Word concerning coming judgments is ignored and in spite of the most ominous signs and warnings of impending troubles, the greater part of Christendom believes that the world is getting better, universal peace is in sight and great reform movements will bring in a greater righteousness.

But some great statesmen take a very gloomy view of conditions. Ex-premier Balfour of England made recently a prophecy in the presence of the assembled editors of the British Empire. He said that the nations would have to fight soon a great battle, most likely in the German Ocean.

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At the same time Lord Rosebery, addressing this Imperial Press Congress, also sounded a note of warning.

Lord Rosebery was particularly serious in his reference to the European situation, pointing out that whereas all *the talk is of peace, all the action is in preparation for war.* He said he regarded the outlook as ominous, almost appalling. He had never seen the condition of things in Europe so remarkable and so menacing as at this moment.

There were features of this general preparation for war, *he declared, which must cause special anxiety to the friends* of the British Empire. One was forced to wonder where it was going to stop, whether it would merely bring Europe back into a state of barbarism or whether it would cause a catastrophe in which the workingmen of the world would say: "We will have *no more of this madness and this foolery* which is grinding us to powder."

This does not sound very optimistic. The Word of God predicts this very program. A little while longer and the misguided Christian masses, misguided by their teachers, *many of whom are alas! blind leaders of the blind, will have* to lament and face trouble, disaster, and judgment. "We have looked for peace, but no good came; and for a time of health, and behold trouble" (Jer. 8:15)! "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" (1 Thess. 5:3). (*August, 1909.*)

Aeroplanes for the Coming Wars. It seems the great nations of Europe are not only building their dreadnoughts and continually improving their armies, but they also are building an aerial navy. Dirigibles and aeroplanes are ready to enter the coming warfare. The German Press recently published statistics of the dirigible balloons and aeroplanes.

Germany possesses fourteen dirigibles of six different models, namely Gross, Zeppelin, Parseval, Schutte, Siemens-Schuckert and the Rhine-Westphalian airship, and five aeroplanes.

France has seven dirigibles and twenty-nine aeroplanes.
Italy, three dirigibles and seven aeroplanes.
Russia, three dirigibles and six aeroplanes.
Austria has two dirigibles and four aeroplanes.
England, two dirigibles and two aeroplanes.
Spain, one dirigible and three aeroplanes.

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Altogether European nations have thirty-two dirigibles and fifty-six aeroplanes that are presumed to be available for service.

What days of horror will come when the storm at last *breaks and nation will lift up sword against nation and* kingdom against kingdom; *then these modern inventions, more or less inspired and controlled by the god of this age will be used to* [illegible] *their awful work.*

When [illegible]d comes out of Heaven with His armies, *the apostate nations of Christendom will face Him.* Read Revelation 16:16; 17:14; 19:19. The thought comes, *May not the airship as it is being rapidly improved and perfected play an important part when the nations defy Him Who comes as Lord of lords out of Heaven?* In their blindness under the satanic leadership of the Beast, the kings of the earth will gather themselves together to make war against Him Who comes at last to claim His inheritance. When they behold up in the air the fiery rays of His Glory, they may, in their utter blindness, send up their aeroplanes with high explosives *to discharge their guns at Him Who comes to deal with them in judgment, while the armies on earth are ready to oppose* Him. The use of the airship and the fiercest haste to perfect it and use it in warfare is very significant. (*May, 1910.*)

Coming Conflicts Anticipated. Many warnings have been sounded in our country. Voices have been raised in every direction demanding preparations for war, which, according to some, cannot be averted. A volunteer army of a million men is to be raised to be ready for the anticipated conflict. The beginning to collect such an army has already been made.

Senator James H. Lewis addressed recently the legislature of Missouri. This is what he said:

> Should the United States find it necessary to make a protest against Japan forcibly seizing China, Japan probably would exact of her present allies—England, France and Russia—to support her against the United States.
>
> Then America would be confronted with a cemarkable situation. Should Japan in conjunction with China be forced to vent the grievance of her people by war, she would seize the Philippines and then would seize Hawaii as the base from which to intercept our fleet on its way to recover the Philippines. Then Russia, the ally of Japan, would seize Northern Alaska.

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It is plain that the United States has but one of two courses: Either we must come out of the Philippines and remove any governmental interest from the Far East or we must maintain an Atlantic fleet large enough to cope with combined Europe and a Pacific fleet large enough to combat the combined Orient.

Such are the anticipations of a keen observer. What a disappointment it must be to the men who labored so hard for universal peace and tried to fulfill the divine prediction that nations should turn their swords into ploughshares. The opposite is happening just as the Word predicts. They turn their plowshares into swords. "Prepare War! Beat your plowshares into swords!" (Joel 3:9, 10). It seems almost incredible that intelligent men can continue to preach that the present age is an age of righteousness making for peace. Yet they do. The coming world-crash will surely open their eyes, but then it will be too late.

(*June, 1915.*)

Russia and the Future. That the menace of Europe will ultimately be Russia is realized by eminent statesmen. That this great power of the North will play a prominent and to herself fatal part during the predicted end of this age is known to every close student of the prophetic portions of the Bible. A New York "Daily" made recently the following comment and forecast:

It is as certain as anything can be that the end of the war will see Russia and Japan in an open alliance to divide Asia. They are in secret alliance now.

Japan will have Russian support in the seizure of China. Russia will have Japanese support in the conquest of Persia and Asia Minor, and, if the allies win the war, of Constantinople.

Russia is not and never was a European Power. Russia is as much Asiatic as Japan.

With Russia and Japan in control of Asia, and with Russia at last in possession of a seaport and naval station in the impregnable Marmora, and Japan in possession of Chinese Pacific ports, the two gigantic powers will oust England from Hong Kong and from India.

In the meantime, Japan, with Russian aid, will strike her blow at us whenever the time seems most favorable to her. She covets the Philippines, and, above all, she covets Alaska.

While France, England, Germany, Austria, and Turkey are exhausting their military strength and bankrupting their treasuries, Russia is losing only moujiks and borrowed French and English money. She has millions of moujiks to waste, and there would be no simpler way to avoid her debts than by going to war with her present allies and repudiating their loans to her.

At the same time, Japan is increasing her armies and navy and becoming rich beyond her most optimistic dreams.

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This certainly looks dark and does not promise the world-peace of which many are dreaming. Of course all this is but the guess-work of man, yet we know from Scripture that after the Lord has taken His true Church to glory, and before He comes to reign on earth, that there will be great distress of nations with perplexity as well as great tribulation. The world begins to fear these predicted events. And God's children may therefore look forward into their bright and glorious future with holy and joyful anticipation. "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:28).

(*July, 1916.*)

Religious Tendencies in Germany as a Result of the War. Recently a leading German church paper, published in Leipsic (Saxony), declared that a new epoch in the kingdom of God on earth has dawned, as far as Germany is concerned. Never in the history of the Fatherland, says the writer of the article, has there been such an abundance of prayer offered. Never before have there been such crowded churches as now, not even the Socialists, formerly enemies of the church, being found outside of these bands of religious worshippers. The same spirit also prevails in the trenches. But is all this genuine? The writer in the above mentioned Lutheran Church paper gives a dissection of this religious revival which is really startling. He shows that the whole tendency is anti-Christian and anti-Bible. We quote what he has to say:

1. Not a little of this new religious fervor is really a religion without God. 'This propaganda, which has found enthusiastic devotees, speaks in fiery words of love for the Fatherland, of a willingness to die the death of heroes for the native land, of the duty of the individual to sacrifice his interests for those of the community at large; of forgetting self and of self-sacrifice. It calls for a struggle against all that is mean and low, and for a glorious new Fatherland. It really ends in the fervid sentiment: "My country is my God!"

2. A second tendency is unique—proposing to worship what is called "the German God." This movement, indeed, recognizes a personal God and appeals to him in prayer and song. But this God is not the One Who has revealed Himself as Jesus Christ; he has originated in national religious sentiment; is not the God of the nations but a special God of the Germans, and it is hoped that this God will bring not the Gospel, but German culture and civilization to all the nations of the earth. The heart and kernel of this creed is really not God but rather

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the German Empire and German glory, and the one business of the German God is to make Germany great and glorious. This scheme knows nothing of Biblical Christianity, of repentance and sin, or of salvation through Calvary.

3. In a certain contrast to these two tendencies is a third, which is ascetic in character, and can be called Modern Mysticism. It did not exactly originate in or through the war, but has begun to flourish phenomenally through this agency. The modern mysticist does not *long for the world but for God; his soul is sunk in God as in an ocean* and seeks to have the divine factor enter his soul in order to awaken in it the God-like tendencies that lie dormant there, in which way he finds absolute happiness. The personality of Jesus is highly esteemed by these mystics, who honor in Him the first man that had been entirely absorbed by God; and His life is the model and example for all true worshippers. This tendency, too, needs no objective redemption in Christ; it needs no mediator; it is centered in pious feelings rather than in the Scriptures.

4. *More positive in character is a fourth tendency, but it is any*thing but Biblical. This is a "Christless Christianity," which seeks to revise the traditional Christianity of the Church in accordance with the lessons taught by the war. This class consists largely of those who have not been able to reconcile Christianity with the war, or harmonize the Gospel of Jesus Christ with the bloodshed of nominal Christian nations. They are the class that has declared that Christianity has been bankrupted by the war. While acknowledging God, Who is to be worshipped and loved and trusted, they declare that the *rest of the Christian system has, by the events of the times,* been shown to be empty dogmas. Strength of character and nobility of soul are in the forefront of the demands made by this propaganda, which is to supplant traditional Church Christianity. Its characteristic feature is rather ethical.

5. Within the existing churches there has been developed a very strong tendency toward the co-operation if not of the amalgamation of the different denominations, a union on a grand scale. In the religious exercises held at the front, the liberals and the orthodox clasp hands; the Catholics and the Protestants join in service; the priest and the pastor appear together. This agitation would ignore differences of doctrine and in the presence of the terrible facts of the struggle appear as one congregation of worshippers before the God of all nations and all denominations. *Probably no single trend in the modern religious* life of Germany is at present more pronounced than this. As all political contentions have ceased there, too, it is urged that all religious antagonism should be discarded.

We have never read anything which foreshadows the coming great apostasy like these statements. Here we have the elements of anti-Christianity, a coming together of all classes to do exactly that which the Second Psalm predicts: "Let us break their bands asunder and cast away their cords from us." The same tendencies are also noticeable in other nations. Evidences of the same tendencies are not lacking in our country. What will happen when this world-war ends and when the much talked about reconstruction takes place? If there is no return to God now in the midst of the terrible sufferings, will there be a return after it is over?

Then will come the awful plunge into apostasy. Surely these are significant signs for us all who have long known and talked about the characteristics of our age and its end.

(*September, 1916.*)

The Opinion of a Novelist. The well-known English novelist, Sir Rider Haggard, visited Winnipeg recently, and in the course of an address made the following remark, "Do not think this war will be the end of wars. It is the beginning of war. Do you think Germany will take defeat with contrite spirit?" Of course, he was at once branded a pessimist. Such a statement coming from the lips of a prominent man is not very palatable to the masses who dream constantly of the coming beneficial results of the great conflict. A New York daily commented on this remark by Mr. Haggard:

> The suggestion will be welcome only to those who feed on gloom and who look forward, almost with longing, to the end of all mundane life. Others of us will be inclined to reflect that, once this war is over, the pockets as well as the souls of mankind will cry for peace. Other wars may come, but it is not likely that England and Germany will settle down to devote themselves in an alternating series of war and preparation for war. The present conflict has been *more costly, in life and gold,* than any man two years ago would have dared to predict. If this were but the beginning of war, then the nations involved could look forward to their economic destruction, an event which gives pause to even the most *patriotic peoples.*
>
> Sir Rider has taken on the lingo of the recruiting sergeant. He may drop it the morning after he reads the terms of peace.

In the light of the Bible Mr. Haggard's opinion is a correct one. What has been going on and is going on in Europe, horrible as it is, is but a prelude to greater upheavals and greater conflicts to come.

(*October, 1916.*)

United States in the World War. After the severance of the diplomatic relations between this country and the German Empire nothing else could come but actual war between these two countries. Our President in his address to Congress spoke words which belong to the greatest uttered in the history of our nation. It was and is a just indictment of the misdeeds of the ruling military power of Germany. We have often pointed out that while the United States

is not directly mentioned in prophecy, as an offshoot of Europe, we would probably be involved in the political upheavals of these last days of the times of the Gentiles. This has now come to pass. God grant that the cruel business which has so horribly devastated Europe, which cost millions of lives and produced such unspeakable suffering, may speedily be ended. While armies are drilled, battleships are being built, and the vast resources of the nation are marshalled towards this end, God's people must more than ever go on their knees and pray. Confession of our sins and turning to the Lord in true repentance is the thing in order now. We all have need of this, and our God, Who changeth not, is still "gracious and merciful, and of great kindness and repenteth Him of the evil. Who knoweth He will return and repent and leave a blessing behind Him" (Joel 2:13, 14).

(*June, 1917.*)

The Centenary of the Rosetta Stone. In September, 1822, Champollion, the younger, announced that he had discovered the key to the hieroglyphic writings of Egypt. Champollion was about eight years old when Captain Broussard, of the army of Napoleon, unearthed at the Egyptian port Rosetta, a stone covered with writings. The French military engineer and the Secretary of the British embassy at Constantinople realized that the stone was of great archaeological value and when the stone, called the Rosetta Stone, was smuggled on board a vessel, its hiding place was traced, and although the vessel was infected with the Bubonic plague, Mr. Hamilton, the Secretary of the British embassy, went aboard and secured the stone which later was turned over to the British Museum.

Meantime, Champollion was pursuing archaeological studies. The Rosetta Stone was covered with hieroglyphics, and Coptic and Greek inscriptions. The young Frenchman began the study of Coptic and through long years of toil Champollion stripped one by one the wrappings from the mummified language of ancient Egypt until its structure and its meaning had been fully demonstrated. He had discovered that the Coptic and Greek inscriptions on the stone were identical with the hieroglyphics. With this Egyptology

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was born. A dead and buried past was uncovered and wonderful discoveries were the result. Still Egyptology is only in its infancy, and a great deal more remains to be unravelled. Every archaeologist knows what a striking weapon this Rosetta Stone and its decipherment have been and are for the Bible. The Egyptian monuments and papyrus manuscripts have shed wonderful light on the Pentateuch and have been a glorious vindication of the inerrancy of the Mosaic record.

(*November, 1922.*)

Trembling Judaism. Dark clouds are gathering over Judaism in many lands. Anti-Semitism is rising. Adolf Hitler, with his rising and powerful influence, is a rabid, fanatical Jew Hater. He evidently is heading for the same road and the same fate as Haman in the Book of Esther. The panic stricken Jews during the German election bought from the Hitlerites protection-certificates (*schutz-briefe*), fearing that if he came into control their properties and lives would no longer be safe. No question, Anti-Semitism agitation is increasing in Germany and in Austria.

There has lately been, owing to Anti-Semitism and hard conditions at universities and other institutions, an exodus of Jewish students from Czecho-Slovakia into Italy, where they have been kindly received, and been granted permission to reside after graduation.

Recent figures show that about one-third of Warsaw's Jewish population are now beggars. . . . In Roumania and other Eastern countries Anti-Semitism continues to grow. We see the preparations going on for the coming time of "Jacob's Trouble," with which this age closes.

(*July, 1932.*)

The New Peace Plan. Europe is threatened with another great war. The doings in Germany are most significant. New combinations of nations and groups of nations may soon take place, and, as a result, another disastrous world war may be inaugurated. Well meaning are the efforts of MacDonald and Mussolini. The latter has worked out a definite plan by which the threatening catastrophe may be

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avoided. Who does not wish that the plan might succeed! Yet inasmuch as God is left out and Christ is not acknowledged, *permanent success will not follow.* It may be a makeshift, beneficial in some respects, but that peace which the world needs can only come through Him Who is the Prince of Peace, and Who in His glorious return will surely speak peace to the nations.

(June, 1933.)

SON OF GOD

Son of God! Thou now art seated
High upon Thy Father's throne,
All Thy gracious work completed,
All Thy mighty victory won.
Every knee in Heaven is bending
To the Lamb for sinners slain:
Every voice and heart is swelling,
"Worthy is the Lamb to reign."

Lord, in all Thy power and glory
Still Thy thoughts and eyes are here;
Watching o'er Thy ransomed people
To Thy gracious heart so dear.
Thou for us art interceding,
Everlasting is Thy love;
And a blessed rest preparing
In our Father's house above.

Jesus, Lord! Thy faithful promise
Says, "Behold, I quickly come;"
And our hearts, to Thine responsive,
Cry, "Come, Lord, and take us Home."
Oh! the rapture that awaits us,
When we meet Thee in the air,
And with Thee ascend in triumph,
All Thy deepest joys to share.

Lamb of God! when Thou in glory
Shalt to this sad earth return;
All Thy foes shall quake before Thee,
All who now despise Thee mourn;
Then shall we at Thine appearing,
With Thee in Thy kingdom reign,
Thine the praise, and Thine the glory,
Lamb of God, for sinners slain.

—J. G. Deck

"God commendeth His love toward us" (Rom. 5:8).

'Tis on earth the Lord discloses
All His love how vast it is;
Earth's the favoured spot He chooses
To display the truth of this—

—T. Kelly

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The Glory Song

By Arno C. Gaebelein

Unto Him Who loveth us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father: To Him be glory and dominion forever and ever, Amen" (Rev. 1:5, 6). This great outburst of praise may well be called "the Glory Song." It glorifies the Lord Jesus Christ; it reveals also the Glory of those He has redeemed and will be heard throughout eternity. There will never be a moment in the countless ages of eternity when this Glory Song will be hushed or forgotten. We begin to sing it here on earth. The more we know the Christ of God and His great love for us, the more we delight to praise and to worship Him. Such worship of the heart in the power of the Spirit is the atmosphere of Heaven upon earth. And some day we shall see Him Whom we worship and adore in faith. In that glorious moment, when we shall see Him as He is, we shall realize for the first time the length and breadth, the height and depth of His love and know the Glory to which He has brought us. Then we and all the redeemed will sing this song in a better and more perfect way than we have ever done here. "Thou art worthy * * * for Thou was slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests and we shall reign over the earth" (Rev. 5:9, 10).

This blessed Word of Praise is placed by the Holy Spirit in the foreground of the book which bears the name, the Revelation, or, Unveiling of Jesus Christ. In it is found the great unveiling of the future, the great coming tribulation and judgment period through which the earth must pass, events which precede the glorious manifestation of the Lord. But in this last great Bible book there is also a complete unveiling of the Person, the Glory, and the dignity of Him to Whom all judgment is committed. Not alone are in this book many of the prophecies, given of old by the holy men of God, rehearsed, but all He is, His Name, His power, His Glory, His work, and many of His titles are restated. Think

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of what He is called and how He is described in this book. We find Him called the Son of God, the Son of Man, the Almighty, the Lord, the Alpha, the Omega, the First, the Last, the Beginning of the Creation of God, the Amen, the faithful Witness, the First begotten from the dead, the Word of God, the Lamb, the Lion of the tribe of Judah, the mighty Angel, He that liveth, He that was dead, He that is alive evermore, the Root and Offspring of David, the bright and Morningstar, the Prince of the kings of the earth, the King of kings, the Lord of lords. What an array of titles. On earth great ones, kings and princes, have numerous titles. They concern only earthly glories; they are but for a moment. But His titles concern the earth and the heavens. They belong to Him because He is God, while others are acquired through His great work of redemption. His Glory and His dignity are indescribable. One who reads the Book of Revelation and reads it again will be increasingly impressed with the Glory of Him, Whom John beheld in all His Majesty.

Before the Spirit of God records this Glory Song, the utterance of praise to be used and to be enjoyed by redeemed sinners, He mentions three titles of our Lord. The faithful Witness; the First begotten from the dead, and the Prince of the kings of the earth. These three titles take in His earthly life, His redemption work, and His future Glory. On earth He was the faithful witness. He glorified the Father. He had come into the world to bear witness unto the truth. He was faithful and nothing marred His witness. He came as the Only begotten of the Father and the faithful witness, the Son of God went to the cross to put away sin by the sacrifice of Himself. The open and empty tomb is the witness that it was perfectly and righteously accomplished. Now He is the First begotten from the dead as well as the Firstfruits. His death and His resurrection are, therefore, in view in this second title. His glorious future is beheld in the third title, the Prince of the kings of the earth. The kingdoms of the earth belong to Him; He has a perfect right and title to the earth and its government. Now still the god of this age rules, but ere long He comes "Whose right it is" and claims His inheritance. In these three wonderful titles

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we behold all the Son of God as Son of Man has accomplished in His mighty work. He lived the path of faith and obedience on earth, as the faithful witness. He has put away sin and conquered death and the grave as well as him who has the power of death, that is, the devil. In the future He will be King of kings and Lord of lords.

And then follows this outburst of praise. The Holy Spirit, Who is here on earth to glorify Him, breaks forth at once into singing and directs the heart to worship Him. Beloved readers, if the Holy Spirit is ungrieved in us, He will lead our hearts into ruth praise and adoration of the Lord; nothing grieves the Holy Spirit more than when a believer does not appreciate the Lord Jesus Christ and manifest this appreciation by praise and worship.

Three things are stated in this blessed doxology:

He loved us.
He washed us.
He hath made us.

These three things correspond to the three titles which precede this doxology. Love it was, which brought Him down from the Glory to walk upon this earth in humiliation, the faithful witness, and that love knew and saw the Cross. Love led Him there to die for such as we are. What love it was! Who can ever declare it!

The true translation is not "Who loved us," but "Who *loveth* us." His love is an abiding love. He does nothing but love those who belong to Him, who have trusted Him and are the beloved of God. Our sins, our weaknesses, our infirmities and failures can never affect or diminish His love. Never, O child of God, doubt His abiding love. Yea, whatever our circumstances are, in trials, in the hard places, in troubles, burdened with cares and full of anxiety, in all our failures we can look up and say, "He loveth me." It is an ever present and eternal love. Never, O child of God, measure that love by your changing feeling or by your experience. And this love He manifested by dying for us. He has washed us from our sins in His own blood. To this His title as "The First begotten from the dead" refers. "Who His own self bore our sins in His own body on the tree, that

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we, being dead to sins, should live unto righteousness, by *Whose stripes ye are healed*" (1 Pet. 2:24). The precious blood of Christ has washed us from our sins. They can never come up again. Oh blessed knowledge! Cleansed by His own blood, the precious blood of the Lamb without spot and blemish! And the blessedness of all that is connected with this!

Oh, the peace forever flowing
From God's thoughts of His own Son!
Oh, the peace of simply knowing
On the cross that all was done!

Peace with God, the blood in Heaven
Speaks of pardon now to me:
Peace with God! the Lord is risen!
Righteousness now counts me free.

Peace with God in Christ in glory;
God is just and God is love;
Jesus died to tell the story,
Foes to bring to God above.

But more than that "He hath made us kings and priests unto God and His Father." This belongs also to His mighty love. His future of Glory as the Prince of the kings of the earth, the *King of kings and Lord of lords*, His fathomless love leads Him to share with those for whom He died, whom He purged and fitted by His own blood. He hath made us kings and priests. It is all His work. A more correct translation is "He hath made us a Kingdom." This, however, does not mean that He has linked us with a Kingdom in which we are to be subjects and governed by Him. We are not subjects of a Kingdom, but *are* a Kingdom, partakers of it in rule with Himself. We shall rule and reign with Him over the earth. And because He will be "a priest upon *His* throne" (Zech. 6:13), we, too, will be priests. What it all includes, what glories await us, what enjoyment with Him, what riches and blessings, power and honor, no mind can grasp and no tongue nor pen can describe.

"To Him be glory and dominion forever and ever. Amen." All glory and dominion to Him! Thou art worthy! Thou art worthy! This is the heart's cry, which really knows Him and is devoted to Him. "Thou art worthy, O Lord, to receive glory and honor and power." Our crowns we cast before Thy throne. Amen and Amen.

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Reader, can you add your "Amen"—your "be it so" to all this? Do you sing this Glory song? In a day when He, Who is worthy, is but little praised, do you praise Him thus? Do you live in the daily enjoyment of His love? Do you give Him the pre-eminence to Whom God has given the pre-eminence in all things? Amen! and oh the happy thought, which helps us so in these evil days, that soon He, Who loveth us, Who washed us, Who hath made us a Kingdom and priests, may call us into His own glorious presence.

(*September, 1908.*)

Question Box

Note: *These questions, all asked and answered by the Editor more than a quarter-century ago, are still among those that come to our desk from month to month.*—E. S. E.

No. 2. How do you reconcile 1 Corinthians 9:27 with repeated statements in your magazine that there is no possibility for a believer to be lost?

I suppose you mean, "When I have preached to others, I myself should be a castaway." The word "castaway" means "disapproved," also "rejected." *It is not a question of eternal salvation. Paul speaks* of himself as a servant. As such he has, as every servant of Christ should have, the judgment seat of Christ in view. One may labor and be very zealous and yet be disapproved in that day and see his works burned up. However, from the judgment seat of Christ not a single person will be sent away into the outer darkness. All who appear before that seat *are saved*. Away with your fears. They are miserable fetters of the enemy. *You are as a believer safe and eternally saved.*

No. 5. What does it mean in Romans 11, "all Israel shall be saved"? Does it mean all the Jews will be saved?

No, it does not. The Jew is in this dispensation on the same footing with the Gentile. *If* the Jew rejects the Gospel, he will suffer the same consequences as the Gentile does. There is no universal salvation for the Jews in the sense that some have made it. The salvation of Romans 11 is a national one. When the Lord comes as King out of Heaven, all Israel, then living, will look upon Him Whom they have pierced, and all Israel, living to the day when the Redeemer comes out of Zion, will be saved, and become *His glorious earthly people in the Millennium.*

No. 11. Does not Acts 19:2 clearly prove that the Holy

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Spirit must be definitely received after conversion and that it is possible to be a believer and not have the Holy Spirit?

No. The passage teaches no such thing. You receive your wrong conception from the Authorized Version. "Have ye received the Holy Spirit *since* ye believed? And they said unto Him, We have not so much as heard whether there be any Holy Ghost." The word "since" should be translated as "when." "Did ye receive the Holy Spirit when ye had believed?" And their answer was, "We did not even hear if the Holy Spirit was come." They had been John's disciples. They had not advanced beyond the knowledge of John the Baptist. It is impossible to be a believer and not to have the Holy Spirit. A believer belongs to Christ; Christ dwells in him. Romans 8:9 settles this: "If any one has not the Spirit of Christ he is not of Him." As soon as a person believes on Jesus, that one is saved and receives the Spirit. "To be filled with the Spirit" is the continued privilege of every child of God.

No. 34. Is 1 Samuel 16:23 a wrong translation? Can an evil spirit come from God?

The text is not a mistranslation. God has a perfect right to commission an evil spirit to carry out His purposes. All is in His hands.

No. 39. What does it mean in Acts 2:27, "for Thou wilt not leave my soul in hell"? Does it mean hell or grave?

It doesn't mean either. The correct translation is "for Thou wilt not leave My soul in hades." The word "hades" corresponds to the Hebrew "sheol." It is the place of the departed spirits.

No. 41. Do you believe in Anglo-Israel? If England and America are not the ten lost tribes, where are they?

No, we do *not* believe in it, and reject the whole theory as unscriptural and very misleading. The trouble is that the advocates of this theory have little conception of the scope of Old Testament prophecy. They teach the fulfillment of certain prophecies about Israel in this Christian age, when in fact the fulfillment of them falls in the Kingdom age. It is the same error which postmillennialism has made. Besides this Anglo-Israelism is coupled with an abominable national Gentile pride, which is the veritable "boasting against the Branches" in Romans 11.

Where are the ten tribes? The Lord has hid them and in His own time and day He will bring them to light.

No. 69. Does the Man-child in Revelation 12 typify a number of overcomers, 144,000 Christians, who will be caught up before the Great Tribulation?

No, the man-child does not represent a first fruit rapture. Such exposition of Revelation is more than fanciful, it is ridiculous. The 144,000 in Revelation 7 and 14 are not Christian believers, members of the body of the Lord Jesus Christ at all. They are Israelites, the remnant which witnesses and suffers in the Great Tribulation. The man-child is Christ. In a secondary way it is the whole body of Christ, His Church, which will be caught up and rule with Him. After that event Satan will be cast out of Heaven.

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A Message for Each Day

By Frank E. Gaebelein

November 1. "Then spake Haggai the Lord's messenger in the Lord's message" (Hag. 1:13).

Among the remarkable features of the little book of Haggai is the fact that no less than twenty-five times in thirty-eight verses is the inspiration of the prophet affirmed. And here he is given a unique designation, "The Lord's messenger (speaking) in the Lord's message." There is food for thought in these words. For the people who heard him, Haggai's voice was the voice of God. We are reminded of the present-day prophetic order, the Christian ministry. How wonderful it would be if preachers today spoke only the Lord's message from the Lord's Word!

But there is another side to it. Christian people have much to learn about hearing. You do not have the privilege of listening passively to God's messengers; if the message reaches you and convicts you, you must do something about it. How do you listen to a preacher or a Bible teacher? Do you listen critically, thinking to yourself such things as these: "He doesn't have as good a vocabulary as Dr. So-and-So; his delivery is inferior to Mr. ————'s; his gestures are awkward"? Remember that the Lord Jesus said, "Take heed therefore *how* ye hear."

November 2. "I am with you, saith the Lord" (Hag. 1:13).

"I am with you." That was the divine message through Haggai, the Lord's messenger. It is doubtful whether any prophet ever spoke more briefly and gave a more important message. "I am with you." Receive that word from God, and you can dare anything. Believe it in your heart, and you need be daunted by nothing. And for today take it with you in its precious New Testament form, just as the risen Lord Jesus gave it to His disciples: "Lo, I am with you alway, even unto the end of the age" (Matt. 28:20).

November 3. "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" (Hag. 2:3).

In this part of his message Haggai shows the remedy from the snare of false comparisons in regard to the Lord's work. The people had been called to rebuild the temple at Jerusalem. But, comparing the dimensions of the new structure with Solomon's glorious temple, they were discouraged. The incident is ancient; the application timeless. Many of God's servants today may be tempted to discouragement by outward signs. Meetings are smaller, contributions less, and we begin to think that the Lord has deserted us. To all such comes the divine word of encouragement, even as it came through Haggai: "Be strong—and work—*for* I am with you, saith the Lord of hosts" (2:4). There is more to God's work than bigness and outward growth; He makes progress not by numbers, but by might and by His spirit.

November 4. "Who art thou, that . . . forgettest the Lord thy Maker?" (Isa. 51:12, 13).

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These words, drawn from two verses in Isaiah, phrase a question which all of us at one time or another need to face. Perhaps you need that challenge today. Are you starting out, confident and self-sufficient in your own strength? Or is the outlook so black and hopeless that you have lost sight of God? Whatever be the circumstances, if you are acting without taking the Almighty into account, hearken to the searching inquiry: "Who art thou, that . . . forgettest the Lord thy Maker?"

November 5. "Bless the Lord, O my soul, and forget not all His benefits" (Psa. 103:2).

There is no time when it is inappropriate for us to echo the Psalmist in these words. For the Lord's benefits are countless. Every day His mercies are new. Even in sorrow we may bless Him, for He knows what is best for His children, and His sovereign plan is perfect. Let us this day praise and bless our God with all our hearts, as we remember all His benefits.

November 6. "And they shall be safe" (Ezek. 34:27).

Have you ever noticed how the world seeks for the things which God gives His children? One of them is safety. In these days of distress the world longs for safety and security. We hear much of social security, of nations maintaining great armaments for the sake of making their position among the other nations more secure. But there is one great defect in all these endeavors; they depend too much upon outside circumstances. The security God gives is different. It is an inner thing and is thus independent of outward happenings. God never promises His children complete freedom from tribulation while they are in the world, *but He does promise them absolute safety of soul. Yes, even though the* enemy may kill the bodies of the believers, "*they* shall be safe."

November 7. "His Name shall be called Wonderful . . ." (Isa. 9:6).

Is He wonderful to you, Christian friend? He must be, if you have any appreciation at all of what your salvation means. It is a marvellous salvation, so marvellous that the angels themselves desire to look into it. And its wonders mean a wonderful Saviour. Yes, *Wonderful* is His Name! Learn, then, to call upon Him by that as well as by others of His Names. The Scriptural language of devotion is rich indeed and should be more used by Christian believers. Simply to kneel in your Lord's presence and tell Him that He is "Wonderful," because of what He has done for you, will bring blessing to your soul and joy to your Saviour.

November 8. "Go work today in my vineyard" (Matt. 21:28).

So said the "certain man" of our Lord's parable. So God speaks to you and me. The vineyard is the world, and we are in the midst of it, whether we wish to be there or not. And in the hours before us, we may do one of two things. We may obey our Lord and work for Him in the vineyard, or we may disobey Him and dawdle and fritter away the precious portion of eternity that lies ahead. Which shall it be for us?

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November 9. "The door was shut" (Matt. 25:10).

The symbolism of the door in Scripture is highly significant. Generally it speaks of salvation, as in the case of the door to the ark of Noah and also the door in our Lord's great parable of the sheepfold (John 10). Now, here, at the close of the parable of the wise and foolish virgins, we see that the door will one day be shut. For the present it is open, but it will not remain so indefinitely. When the bridegroom returns, this day of grace will end, and the door, like the door of the ark long ago, will be *last closed. But there is another way in which the door of* salvation is shut; every day death seals it for some unrepentant souls. *Dear friend, it is a terrible thing to be shut out by God because of* unbelief. On which side of the door are you?

November 10. "They crucified Him" (Matt. 27:35).

It is doubtful whether any other three words hold a deeper meaning than those. And for opening up their meaning only the Word of God can suffice. Take your Bible. Read Psalm 22, Isaiah 53, and the last chapters of the Gospels. See the price the Son of God paid for the sin of the world. And then realize all over again that He *suffered for you.* "For me!" That was the cry of Paul's great heart when he thought of *Calvary. Is it yours? Do you believe that Jesus died for you!*

November 11. "And, behold, there was a man named Joseph" (Luke 23:50).

There had to be such a man at just that time and place, because of one little detail in Isaiah's wonderful fifty-third chapter. "He made *His grave with the wicked and with the rich in His death,*" *wrote* the prophet (verse 9). And God saw to the fulfillment of that detail by causing Joseph of Arimathea, a rich man, to come and take the body of the Lord in charge. Let none of us think the incident unimportant. All four evangelists record it. May not this four-fold emphasis on our Lord's entombment be intended to remind us that He not only suffered but also tasted death for us? Yes, the burial of Christ is an essential of the Gospel. No cross, no death and burial; no burial, no resurrection; no resurrection, no Gospel. Let our meditation for today be upon Him *Who was obedient unto death.*

November 12. "The Lord was angry with me for your sakes" (Deut. 4:21).

Moses was indeed a mediator between God and the people. For the sake of rebellious Israel God was angry with him. But, great though he was, he *never could have atoned for a single sin. There had to come a* greater than Moses to place Himself voluntarily under the wrath of God *for all the world. Perhaps the ultimate horror of sin is revealed in the* fact that it necessitated the perfectly holy Son of God to endure the Father's wrath. May you and I never forget that God was angry with the Lord Jesus Christ for our sakes.

November 13. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. 5:3).

Moses is speaking of the covenant of the law and he is addressing the *new generation which had grown up during the wilderness wanderings.* With these emphatic words he stresses the abiding application of God's

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covenants to future generations. Leaving aside the distinctive Israelitish character of the covenant of Sinai, let us see in Moses's declaration the principle of the perennial application of God's Word to all ages. The Scriptures we read constitute a very ancient book, yet they speak to you and me just as directly as they did to God's people of long ago. God's promises never grow old; His holy commandments bear no grey hairs.

November 14. "Because the Lord loved you . . . hath the Lord brought you out with a mighty hand" (Deut. 7:8).

According to the evidence of the New Testament, Deuteronomy was very close to the heart of the Lord Jesus, for He quoted it more frequently than any other Old Testament book. Should not this fact lead us Christians deeper into this wonderful conclusion of the Pentateuch?

The verse before us contains the great aspect of God's character which Deuteronomy reveals and which the Lord Jesus so perfectly exemplified. As Dr. G. Campbell Morgan points out, the word "love" is found only a few times in the first four books of the Pentateuch, and there it applies mostly to the relation of man to man. But Deuteronomy has it twenty-one times and uses it of God's attitude toward His children. As we think of this great book with its marvellous portrayal of the Father's love, let us remember that our love for God has its source in God's love for us. "We love Him, because He first loved us" (1 John 4:19).

November 15. "The hands of the witnesses shall be first upon him to put him to death" (Deut. 17:7).

This drastic word from the ancient, God-given law has a meaning for our times. Its context concerns those who were guilty of the heinous crime of idolatry. Such were to be stoned, for God could not tolerate corruption of the great basic revelation of His Unity. But those who witnessed against the idolater had a terrible obligation to fulfill; they had to be the first to lay hands on the sinner to stone him.

Thank God, such a provision is not literally effective now. Yet in a sense it still holds. For talking about the sin of others *is* a verbal form of stoning. It leaves its mark upon the reputation and the life. Oh, that we might learn from this dark provision of the law the responsibility of saying of our neighbor only the things compatible with love!

November 16. "What a man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart" (Deut. 20:8).

Here is a venerable statement of a vital psychological principle. Fear is contagious. And because it is so dangerously catching, it disqualifies for service. To be sure, our verse applies primarily to military service, but let us not hesitate to apply the principle very broadly to all forms of spiritual service. For the work of Christ demands courage.

What is the antidote to fear? Another word of four letters—"love." Wherefore the beloved disciple truly wrote, "Perfect love casteth out fear" (I John 4:18). Love your Lord enough, and you will serve Him with that courageous abandonment of self that means victory over fear.

November 17. "And thou shalt remember that thou wast a bondman in the land of Egypt" (Deut. 24:22).

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Every Christian may enter into the typical meaning of these words. In the Old Testament Egypt stands for the world. And the deliverance of Israel from Egypt through the passover is the great type of the deliverance of the Christian from sin. It is not only wholesome but also necessary for us Christians to look backward and see the bondage to sin from which we have been redeemed. For upon our realization of what we have been redeemed from depends our love for our Redeemer. God forbid that we should ever be lacking in appreciation of the salvation that cost the Lord Jesus Christ His precious blood!

November 18. "In all their affliction He was afflicted" (Isa. 63:9).

In a letter to the Viscountess of Kenmure on the death of her son, Samuel Rutherford prefaced his quotation of this great statement with the remark, "And the Word maketh no exception." What a blessed source of comfort it is to know that our Lord shares *all* our affliction! The Book of Acts clearly shows that fact, when, in the account of Saul's conversion, it quotes the Risen Christ as saying, "Saul, Saul, why persecutest thou *Me*!" In his persecution of the Church Saul had actually persecuted Him whose body the Church is. "In all their afflictions He was afflicted." And it applies, Christian friends, to our lives, provided that we are united to Christ through faith. No matter how great the difficulty or deep the sorrow, our Lord shares it with us. "The Word maketh no exception."

November 19. "I will not send them away fasting, lest they faint in the way" (Matt. 15:32).

These words are a revelation of the Lord's tender care of His own. And the message they speak to us has to do with His character. For the Lord Jesus does not change. He Who was so solicitous for the needs of that hungry multitude long ago will not leave us without nourishment. Our soul hunger always calls forth His response. Famished we may be, but He Who fed the four thousand will not fail to nurture our souls, provided that we are in the place where He can minister to us. And that means the place of prayer, of Bible study, of meditation, and of worship.

November 20. "Then came Jesus, the doors being shut" (John 20:26).

Neither prison nor any form of arms can shut out the Lord Jesus from fellowship with His own. Nor can governmental decrees and bloody persecutions prevent His coming to those whom He has purchased with His blood. Sickness, sorrow, pain, and suffering only bring Him closer to believing souls.

If this is true, and both Scripture and Christian experience prove its truth, how solemn is the thought that, where governments and persecutions, sorrow and pain, are powerless, sin sets up a barrier. While it is a fact that nothing whatever can prevent Christ from loving us, yet sin, indulged and unconfessed, may lock the Lord of Glory out of a life. It is a very serious matter knowingly to indulge just a single sin.

November 21. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? . . . He saith unto him, Feed My lambs" (John 21:15).

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"So when they had dined." Behind that clause lies a practical truth. Christ first feeds His workers, and *then* He asks them to feed His lambs. Let us preachers and teachers be sure, therefore, that our own souls have been fed by Christ before we go out to feed the souls of others. Let every Christian make certain that He has received nourishment from His Lord in advance of the daily witness every Christian life bears. How? By meeting Him through the prayerful reading of His Word, which is the very food of our souls.

November 22. "I proceeded to preach first to the people in Damascus, and then to those in Jerusalem and in all Judaea, and to the Gentiles, that they must repent and turn to God, and live lives consistent with such repentance" (Acts 26:20, *Weymouth*).

Thus does Paul, in his speech before King Agrippa, summarize his ministry. Two things he urged upon Jew and Gentile—repentance and consistent lives. How clearly his great epistles show this balanced quality of his teaching: First, the doctrinal exposition; then the exhortation to good works. Neglect of either element means danger. Let doctrine go, then heresy comes in; fail to require consistent living, and you have dead orthodoxy.

We evangelicals are very critical of modernism. But should we not look also to ourselves to make sure that we are actually living lives *consistent with such repentance as our Sovereign God has given us!*

November 23. "And the men took of their victuals, and *asked not counsel at the mouth of the Lord*" (Josh. 9:14).

This interesting chapter regarding the manner in which the Gibeonites deceived Israel is worth reading as an illustration of the difference between *ready credulity* and *discerning faith*. Our verse gives the key to Israel's failure in the matter. The elders of the people tested the food of the Gibeonites, but neglected to ask the Lord about the whole doubtful business. The result was their deception and the formation of a very questionable alliance.

Need we be told that evil was never more subtly misleading than now? And do we realize how hopeless is our chance of avoiding its snares *apart from constant asking of counsel from the Lord?* The words of James are the only safe guide for the perplexities of today: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" (James 1:5, 6).

November 24. "But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them" (Josh. 9:19).

The bargain had been made with the Gibeonites, and it was a bad one. But it had been sealed with an oath, and it is to the lasting honor of the princes of Israel that they would not depart from their word.

There are those who have a good deal to say about the barbarous condition of the early Israelites, their comparatively low state of civilization, and their primitive ideas of God. But here is an instance where this so-called primitive people demonstrated a moral fibre which has pretty largely gone from the nations today. They knew the sanctity

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of a promise. That was over 3,600 years ago, yet a promise is still sacred; despite talk of changing conditions and the pressure of emergencies, a covenant remains a covenant, and broken promises yet lead to disaster.

November 25. "They are wise to do evil, but to do good they have no knowledge" (Jer. 4:22).

One wonders whether these words were in Paul's mind when he wrote the latter part of Romans 16:19, "I would have you wise unto that which is good, and simple concerning evil." At any rate the two statements afford an interesting study in contrast. Jeremiah is describing apostate Israel. Like all decadent peoples they have become sophisticated in the ways of evil, and the more their sophistication has grown the more ignorant have they become of the good. There are many like them today. Indeed these words of Jeremiah aptly characterize the modern world. It knows all about sin in its multiple varieties from international crimes to the thousand and one forms of personal iniquity, but it is grossly ignorant of the very divine laws it so ingeniously transgresses.

The Christian, on the other hand, must be exactly the opposite. He must, as Paul expresses it, be "wise unto that which is good, and simple concerning evil." Innocence is the forgotten virtue of this modern age. Let us pray for Christ to keep us "simple concerning evil."

November 26. "Give unto the Lord the glory due unto His Name" (Psa. 29:2).

Thanksgiving Day comes from the godly background of the Christian forefathers of our country. Though it too often becomes a mere nominal observance, it yet provides an occasion for recognition of the overruling hand of God in national and individual life. There is much that is wrong and deplorably wicked in America today. Nevertheless every Christian resident of this country has cause to thank God for His grace in placing him here rather than in some godless dictatorship or some completely heathen land. Amid the hollowness of much recognition of this Thanksgiving Day, we Christians should be humbly kneeling before our God in obedience to the divine command: "Give unto the Lord the glory due unto His Name."

November 27. "Then opened He their understanding, that they might understand the Scriptures" (Luke 24:45).

Understanding of the Bible comes straight from Christ. He alone is the Key to the Scriptures. It follows, therefore, that no one who does not have personal knowledge of Him can understand Scripture. Therein lies the difference between the Bible and all other books. Has the Lord Jesus opened your understanding that you might understand the Scriptures? If you are a Christian, you have a right to ask Him to do that for you. Whenever you open the Word for meditation, study, or for guidance, pray that Christ may open up your understanding of His Book.

November 28. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14:16).

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What a gift this is which the Lord Jesus Christ supplicated the Father to confer upon us believers! First of all, that gift is living; it is a Person, even the Holy Spirit Himself. In the next place, the gift is permanent; it is everlasting, because He Who is the gift is the Third Person of the eternal God. Oh, that we Christians might realize the riches of our heritage through Christ!

November 29. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

As in His words and work, so the Lord Jesus is unique in His gifts. Here is another of them, the gracious bequest of His peace, given "not as the world giveth." We may attempt to define this peace as the deep inner assurance which comes from the sinner's reconciliation with God in Christ. But fully to describe it is impossible. For it is "the peace of God that passeth understanding," and it must be experienced to be known.

There is, however, one very important thing about the peace of God in Christ. It is purely a gift. Christ gives it to every believer. But not every believer will receive it. There are those who through habitual fear, worry, or lack of full trust do not know this peace "that passeth understanding." Have you been such? Then forget your apprehensiveness and gladly accept Christ's precious gift of peace to you.

November 30. "The Father loveth the Son, and hath given all things into His hand" (John 3:35).

Whatever you may be facing, whatever may happen, take this sentence as the basis of your assurance for this day. The Father is all knowing as well as all powerful. Surely He knows best, surely He knows that Christ is fully trustworthy! Yes, the Father loves the Son, and proves His trusting love by committing "all things into His hand." O Christian, receive the words at their plain, face value. "All things" include you and everything that pertains to you. You are in the hands of the Lord Jesus. If God the Father was willing to trust the universe to Him, should you be hesitant about giving all that you have, and are, and hope to be into His pierced hand?

ALL TO THEE

All that we *were*—our sins, our guilt,
Our death—was all our own:
All that we *are* we owe to Thee,
Thou God of grace alone.

Thy mercy found us in our sins,
And gave us to believe;
Then, in believing, peace we found;
And in Thy Christ we live.

All that we are, as saints on earth
All that we hope to be
When Jesus comes and glory dawns,
We owe it all to Thee.

—*H. Bonar*

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Book Reviews

By Arthur Forest Wells

A Conservative Introduction to the Old Testament, by Samuel A. Cartledge. Zondervan Publishing House, Grand Rapids. Cloth binding, 238 pages. Price, $1.75.

This is not a book to put into the hands of one who needs information on the origin, nature, and contents of the Old Testament. There is an air of uncertainty and indecisiveness throughout its pages that in itself could go far to unsettle the faith of the student. Added to that, the author has thinned and spread out his conception of Conservatism enough to cover a whole mixed multitude of motley opinions and clothed it with at least nearly favorable references to destructive criticism. Thus on page 173 he states: "Some Conservatives attempt to give a natural explanation to all the events recorded; others consider the book a history of certain purely miraculous events. Other Conservatives still, while believing in the possibility of the miraculous, do not believe that the book of Jonah was meant to be treated as a historical document." And then, after having said on page 62: "Other Conservatives, however, prefer to be less certain of their denial of the possible truth of the [Driver-warmly-defended-Graf-Wellhausen] theory," he urges the reader on pages 64 and 65 to decide the documentary problem *for himself; but in doing so, he refers him to only 4 books* in favor of the Mosaic authorship of the Pentateuch and to all of 7 "on the other side." On page 232 he actually admits the possibility of a date as late as 621 B. C. for Deuteronomy. On top of that we read on page 60: "It is possible that the Bible may have erred from time to time." But the really damaging spirit of the book is exposed in what the author says about our blessed Lord on pages 47 and 221: "Such passages as these [the author strangely did not include John 5: 46-47] are weighty evidence that Jesus thought of the Pentateuch in its present form as Mosaic, but they lack something of being positive proof." "Jesus may have known that the book [Daniel] was written by someone else and still have spoken of it in a popular way."

This book is the more dangerous because its title implies the conservative position.

(*Editor's Note:* Since this review was written by Brother Wells we are informed by the Zondervan Publishing House that the book mentioned has been withdrawn from sale, the entire edition in their hands being destroyed, and the type scattered. The Zondervans are sound, evangelical Christians, and this work crept in unawares, as it were. We commend them for their prompt action, and publish the review only for the protection of those who may have purchased early copies of the book.)

Twenty-five Excuses Answered, by Sherman A. Nagel. Zondervan Publishing House, Grand Rapids. Cloth binding, 196 pages. Price, $1.50.

This is a book of 25 chapters dealing with some of the common excuses against accepting God's grace. All the material is not new; but beginning with Chapter II, it is interesting, to the point, and easily understood. Not only will those who feel the need of a wide-awake discussion on Excuses find what they are after, but the pastor who wants illustrations for evangelistic appeals can also find here a

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source of such supply. In spite of the fact that the author makes some slips—as when he alludes to the synagogue as the Jewish church, and *credits the devil with putting the Son of God to death*—he (*the author*) is true to the Person and work of the Lord Jesus Christ.

Out of the Dust, by J. O. Kinnaman. Zondervan Publishing House, Grand Rapids. Cloth binding, 195 pages. Price, $2.00.

The subtitle of this book is "Archaeology and the Bible." Its 19 chapters deal with such subjects as—the Garden of Eden, the Semites, the *Hebrews*, the *Giants*, the *Mystic Emerald of Judah*, *Druidism* and Christianity, the Cross (form and non-Christian symbolism), the Child Whom Jesus Blessed, the *Lost* Chapter of the Acts, etc. This is interesting reading—whether for fact or fiction—but the lay reader, for whom it is written, would like better assurance that the fantastic things stated are related to trustworthy evidence. He will be seriously puzzled as to how the authenticity of the Bible is enhanced by such declarations as: the Garden of Eden has sunk into the Pacific; man has been on earth 1,500,000 years; several human races are now extinct; writers wrote Deuteronomy; the Israelites were not a people with a special mission; Druidism, like Judaism, was a preparation for the Gospel. Yet before the book closes, the author says: "The Bible is a library that traces the purpose of God in creating a nation that should produce a man who should redeem man from his fallen estate. The Old Testament looks forward to the Cross; the New Testament looks two directions: (1) back to the cross; (2) forward to the Second Coming of Christ when *He shall rule the world in righteousness*."

God-Centered Religion, by Paul Traugott Fuhrmann. Zondervan Publishing House, Grand Rapids. Cloth binding, 237 pages. Price, $1.50.

One turns from the hollow and foamy present-day religious printing to these chapters on Calvin and God-Centered Theology, in respect to Revelation, Man, Jesus Christ, Faith, Life, The Church, The Independence of *Faith*, and *The Mystery of Unbelief, with a sigh of relief*. The subtitle declares that this is "An Essay Inspired by Some French and Swiss Protestant Writers"; but it is John Calvin who is chiefly considered. It is his teaching that gives this book substance. One must know Bible doctrine well enough, however, to read this author *safely; for sometimes it* is not altogether clear whether or not he himself does not believe the false teachings which he condemns in Moderns—as as when he says: "The Classics present to us real Man." Again: The first three chapters of the Bible "evidently are not an historical but an artistic composition." And: "If we purify our mind from conceit, the *supposition that man may be just a link in a long chain of beings* that goes from amoeba *to God* is most reasonable." Then, in his chapter of Jesus Christ, he quotes the dangerous slogan: "Back to Christ! From Paul to Jesus!" On the other hand, his representation of Calvin's teaching on the Cross of Christ is magnificent. Had the writer stayed with John Calvin, instead of seeking to set forth his teachings against the background of those of others, such restriction would have rewarded his excellent labors with greater clarity. This is not a book for beginners; but those schooled to think well and deeply theologically can greatly profit by it, in spite of the cloudiness mentioned above.

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Editorial Notes

The Miracle of All Miracles

"Behold the Virgin shall conceive, and bear a son, and shall call His name Immanuel" (Isa. 7:14). We do not give the historical background of this great prophecy, nor furnish the proofs of its Messianic and literal meaning and its literal fulfillment in the birth and Person of our Lord. We have done this many times in our pages and in some of our books. The true Church of God, composed of all believers in Christ, the Son of God, hence saved by grace and born again, the true children of God, has always believed in this great prediction. The professing Church, the Church of Modernism, the Church of Laodiceanism, that nauseating mixture, which some day will be completely disowned by our Lord and spewed out of His mouth, persists in the denial of this great rock of the Gospel. This denial is stronger today in the camp of rationalistic Christendom than ever before. It aims at the complete destruction of true Christianity and its supernatural character. If it were to succeed it would mean the demolition of the faith revealed in the New Testament; it would result in the abandonment of all Christian doctrine and rob us of everything. The denial of the Virgin-birth of our Saviour-Lord is the beginning of the road of Atheism which terminates in eternal night and despair. But there is no need to fear that the solid rock upon which our Christian faith rests can ever be destroyed. The modern Sadducean enemies of Christ, the supernatural Christ, the Immanuel, God manifested in the flesh, come and go. The lips which in the past denied Him, Who is the true God and the eternal life, are silent now; the fingers which have written against

Him, which branded His holy birth a pagan legend are being enamomed by worms, but the solid rock, the rock of ages, stands and will stand.

Several years ago the high-priest of American Modernism, raised the question—"Shall the Fundamentalists Win?" by which he meant conservative, Bible loving, Christ adoring Christians. The same man at another time spoke on "The Danger of Worshipping Jesus." Someone should give us a treatise on the question—"Can Infidel Modernism, With Its Radical and Anti-Christian Tendencies, Succeed?" The answer is a great, big NO! For a time it may progress. But it is even now on the high road to a final ignominious and complete defeat. First of all, let us remind ourselves of one great fact as to the incarnation of our Lord. *The incarnation is a great miracle.* A certain early scholar of the Church, one of the Church-fathers, as history calls these mighty witnesses, spoke of the Virgin Birth of our Lord as *"the miracle of all miracles."* Such it is. Our Lord Himself bore witness to it when He declared that He is from above and not of this world (John 8:23). And St. Paul, with his Spirit-guided pen, wrote—"And without controversy great is the mystery of godliness; God was manifested in the flesh" (1 Tim. 3:16)—the Immanuel, God with us.

Isaiah has given an expanded meaning of this word "Immanuel." In the other outstanding Messianic prophecy (Isaiah 9:6, 7) we read of Him as the child born (His true humanity) and as the Son given, God's unspeakable gift (His Deity). But what is the meaning of Immanuel? Who is He? "The Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." God manifested in the flesh! The miracle of all miracles! What is a miracle? There are many definitions. Ours is the following—"A miracle is an act of God which cannot be explained by the known laws of nature." Explain a miracle and it ceases to be a miracle. Yet a miracle is not unreasonable; it is above our human reason, transcends it; faith believes it and honors God in believing.

Mary of Nazareth, the Virgin mother of our Lord, chosen of God as the instrument through whom the prophecy of Isaiah should become history, desired an explanation, when

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this fact was announced to her by Gabriel. "*How shall this be, seeing I know not a man?*" What was the answer she received?

"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). To her it seemed impossible—but with God, an Almighty God, nothing is impossible. How beautiful was the submission of the virgin maid of Nazareth! "Behold the handmaid of the Lord; be it unto me according to Thy word." No other question. *She accepted in faith.* All true believers do so still without attempting to pry into this mystery of all mysteries or to explain the miracle of all miracles. How can the finite reason of a creature fathom the infinite! Yet we can believingly examine these things till we reach the point where reason is forced to retreat and faith begins, the faith which acknowledges and accepts the supernatural.

In the beginning of the tenth chapter of the Hebrew Epistle we find a statment which we link with Gabriel's words in answer to Mary's question. Greek scholars tell us Hebrews 10:5 should be translated as follows: "Wherefor when about to come into the world, He said, sacrifice and offerings Thou wouldst not, but a body is preparing for Me." It takes us into Heaven at the time before the incarnation, when the Only Begotten was about to leave His eternal habitation in the bosom of the Father. From earth the smoke and incense of sacrifices and offerings were ascending into God's holy presence. But they were unable, wholly insufficient to take away sins. Then His voice is heard, as He was about to come into the world, ready and willing to do the work on earth which He only could do. It was then that a body, a human body was preparing for Him on earth. The Holy Son of God demands a holy, a sinless body. A natural generation is all out of the question for such a birth would mean "conceived and born in sin." How then is He to receive a body of essential and perfect holiness, the body fit for the Holy One and fit to put away sin by its sacrifice? It was a prepared body. Prepared by Whom? Gabriel's message to Mary, the Virgin, gives the

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answer. "*The Holy Spirit shall come upon thee.*" The Holy Spirit of life and power, the same Spirit Who in the hour of creation was brooding upon the face of the waters (Genesis 1:2) came upon the Virgin and prepared in her by His creative power the body for Him. Thus it was a prepared body, and that body was a holy, a sinless body, because the Holy Spirit can produce only such. At the same time the power of the Highest overshadowed the Virgin. He left the Father's bosom to identify Himself with that prepared body. Then in due time "*that holy thing*," that wonderful Being, Who cannot be classified, was born—called the Son of God.

And here is where man comes to the front and attempts to explain this great mystery, the miracle of all miracles. What about His sinlessness? Did He not have a real human body through the Virgin Mary? Did she not have a sinful nature like any other woman? Did not that fallen nature in some way effect that prepared body and its perfect holiness? Rome, in order to overcome this difficulty, invented the dogma of the immaculate conception of Mary of Nazareth.

Recently, a well-meaning brother, loyal to Christ and to the Gospel, which he preaches most faithfully, has advanced another theory based upon certain biological facts. The theory is based almost entirely on Genesis 2:7 to sustain his opinion that sin has its seat, not in the heart of man, the carnal nature, but in the human physical bloodstream. So he claims that when God breathed into the nostrils of Adam the breath of life He performed a kind of a blood transfusion.* But Genesis 2:7 teaches no such thing; it speaks of *breath* and not of *blood*. The application made to our Lord and to His sinless body, the explanation attempted by certain biological facts, the inferences made, are far from explaining anything—they are more confusing than enlightening. The whole theory is so involved that it cannot be treated in full in our brief editorial note, nor can we point out in our limited space into what confusion, if not error, this new invention ultimately may lead.

Christ our Lord, that holy thing, is both very God and very Man. Deny either and you bring dishonor upon His

*M. R. De Haan, M.D., "The Chemistry of Blood!"

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worthy Name. To rob Him of His Deity, or teach anything which in any way detracts from His essential Deity is false doctrine; and equally so it is if some teach things which rob Him of His true humanity. He was as much very Man, apart from sin, as He is very God. But this new theory does this very thing. The New Testament begins with this statement—"The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matthew 1:1). This establishes the fact that He was very Man, that in His veins flowed the blood of His *Israelitish progenitors, David and Abraham.* (Read Romans 9:4, 5.)

The Gospel of John in its opening verse shows that He is very God, the Creator of all things, the Light and the Life. The theory in question seriously impeaches His true Humanity. Nor can we endorse some of the conclusions our brother in his new theory makes, for instance, that those who eat today red meat "insult the life of God." He makes other statements which, to say the least, are extravagant and fanciful. Here is an illustration. It is based on 1 Peter 1:18.

"That blood cannot perish. I do not know where that blood is now but I suspect it is in heaven somewhere, just as fresh and potent as when it was shed nineteen hundred years ago. When I get to heaven I shall not be surprised to find a diamond studded, golden basin next to the throne with the very blood, the precious, incorruptible blood which was shed on Calvary."

This is almost akin to Romish inventions and superstitions. Scores of European Roman Catholic Churches claim they possess bottles filled with the blood, the original blood of our Lord, and therefore, miraculously preserved.

Our brother meant well but his new theory is far from explaining the miracle of all miracles. Years ago an excellent Bible teacher in a brochure, "Sinless Yet Tempted," Mr. F. C. Jennings, for many years in the past an esteemed writer in *Our Hope*, gave an illustration from nature as to our Lord's sinlessness, though being born of a woman. He pointed to the lily, the flower which our Lord also mentioned. The lily is sown, its bulb is planted in vile and offensive mud, unclean and repulsive dirt. But as it comes forth and

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grows out of that mud it repels, rejects, so to speak, abhors all the filth out of which it comes forth and becomes the beautiful, pure, fragrant, pearl-white lily. So the Holy One of God, in His God-prepared body in the Virgin's womb rejected all that might affect His holiness and in His Holy power repelled all which would contaminate. It is true, we acknowledge the illustration is not perfect, nor does it explain the miracle of all miracles. Yet in it we find an element of truth we joyfully accept. And so we leave it. The Child cradled in Bethlehem, is the Virgin-born Son of God, Immanuel, God manifested in the flesh, the miracle of all miracles. We seek no solution by our reason or any scientific research. We believe! More than that, we worship and adore! And He Whom we worship is God's unspeakable gift, Immanuel.

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Why This Great Miracle?

The foes of the supernatural, the modernistic-rationalistic portion of Christendom, mostly found in what is termed "Protestantism," a word which has lost its meaning, bring against the miracle of miracles, the Virgin Birth of our Lord, two charges. They charge that it is patterned after the legends of certain oriental religious claims, that the founders of their pagan-idolatrous systems also came into existence in a supernatural way. Mythology is full of these assertions. The miracle of the incarnation, they say, was invented in order to put a halo of supernatural glory around the head of our Lord. In other words, the miracle of all miracles is just as spurious and just as unbelievable as are the myths of ancient mythologies and the present day oriental religions. This claim is far from being a compliment to the much boasted scholarship of modernism. It bears the same mark of superficiality and shallow thinking, so much in evidence in the camp of rationalism. Anyone who has even the slightest knowledge of mythological legends soon discovers that between the two, the legends of paganism and the Incarnation of the Son of God, exists as great a difference as that between the darkest night and the brightest, unclouded morning. The mythological myths, solely originating in the corrupted minds of various—mostly unknown—

writers, are so ridiculously silly, so utterly unreasonable, often vile and immoral, degrading and repulsive, that it is hard to believe that any sane person can consider even a comparison with the Incarnation as revealed in the Word of God. The Incarnation is chaste, pure and far from being unreasonable and unbelievable; it has upon it the stamp of being the Truth.

The second objection of modernism to the Virgin birth, the holy Incarnation, claims that it is *unessential*. One can be a Christian without believing, "conceived by the Holy Spirit, born of the Virgin Mary." We can afford to drop this belief and, as some have said, "Christianity would be stronger and more successful if it were to eliminate this dogma." This is *total* blindness.

Then they also claim that the New Testament really has not much to say about the miracle of the Incarnation inasmuch as only Matthew and Luke mention it, and the rest of the writers never speak of it. It is true that Matthew and Luke in their Gospels give the *historical* part of the Incarnation, not mentioned by Mark and John, for Matthew's and Luke's testimony is sufficient and does not need to be repeated. The Incarnation is the great doctrine upon which the revealed truths of the entire New Testament rest. To reject it means the ultimate rejection of *every* New Testament doctrine. In fact the rejection of the Incarnation and its great purpose robs us of all we hold most dear. No Incarnation, no Salvation, no Justification, no Sanctification, no Peace with God, no power to live, no hope in death, no Father's House and no everlasting glory to come. It strips us of all and leaves us standing shivering in a world of sin and misery, clad in the filthy rags of our own righteousness, awaiting the judgment blasts of a holy God. No true salvation by God manifested in the flesh and Christianity is worse than the *ethical religious systems with which humanity has* been and still is cursed.

Unessential! Far from that, the miracle of all miracles is all essential.

And so we ask the question—"Why this great miracle?" Our first answer is that it is essentially necessary to make

God known to man, that it reveals God in the person of Him Who is Immanuel.

The Bible tells us the true knowledge of God, once in possession of man, was lost. This is clearly taught in Romans 1:21. After it was lost the human race tried, by itself, to find the way back to God. But that proved to be an impossible task. Instead of finding the way back, recovering the knowledge and fellowship of God, the human race wandered further and further away. Instead of returning to the worship of God, their hearts of sin and foolishness were darkened. They boasted of wisdom when more and more they became fools. Then down and down and still more down in the process of downward evolution they became idolators—creature worshippers, as they deified man; worshippers of birds, of four-footed beasts, the cow, as Ghandi still does, *and millions more; the worship of snakes. This was followed* by a moral corruption so unspeakably vile that the word *bestial* is not sufficient to express its character. And do not forget that such was not alone the case in the past; these horrible things are still true today, in keeping the greater part of the race sin-enslaved.

Then it is written, "*The world by wisdom knew not God*" (1 Cor. 1:21). Nor can man by searching find out God. They talk about it in our days, Science discovering God, when the Bible declares it to be a hopeless, a fruitless search. No Science, even though it spells "Christian" Science, can give us the true and satisfying knowledge of God. Only a *Self-Revelation of God* can give to man that lost knowledge. Nor can a mere created Being restore this knowledge. If Michael, the Arch-angel, or that other mighty Angel-prince, Gabriel, were to attempt to give the human race the knowledge of God, it would be in the end totally insufficient. They could not do it; they lack the qualifications for it and fall short of restoring to man the true knowledge of God.

Only one can give that knowledge and that one *must be equal with God;* He must be God Himself else He cannot be a Revelation of the unseen One. That One and *that One alone*, is He, Who was and is and ever will be the Only Begotten of the Father. "*He is the Image of the invisible God*". (Col.

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1:15). "He is the brightness of His Glory, and *the express image of His person*" (Heb. 1:3).

If the Lord Jesus Christ were anything less than God He could not have made known God nor given back the true and full knowledge of God to the human race. This then is the first answer to our question—"Why the Incarnation?" Let Scripture speak: "*No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him*" (John 1:18). He is the true God and the eternal life. In His light we see the light.

Our Lord, the God-Man, the Immanuel in His self-witness revealed these facts which are far above the supposed and spurious claims of a Buddha, Gautama, a Confucious or a Zoroaster. He came from God, the Father God sent Him into the world, He is from above and not of the world. He said what no so-called religious leader ever dared to say—"*I and the Father are One.*" He told His contemporaries, "Whosoever seeth Me seeth the Father." In other words—look at Me and you behold God! I am God manifested in the flesh. I am the way, the truth and the life.

He claimed full equality with God (John 5). As Immanuel He not only possessed Omnipotence and Omniscience, He manifested both in His life and ministry. The first great purpose of the Incarnation was therefore God-revelation; He is in the fullest sense of the word the Immanuel. He Who was eternally in the form of God made Himself of no reputation—"took upon Himself the form of a servant and was made in the likeness of men" (Phil. 2). Hence apart from the manifestation of God in the Person of His Only Begotten Son there is no true knowledge of God. Nor can God give to the human race a greater manifestation of Himself than the one He has given in Him, Who is His unspeakable gift.

But there is another purpose of the Incarnation which *transcends the purpose stated above. The Incarnation took* place to accomplish something greater than the restoration of the knowledge of God. Its great, its ultimate goal is *the salvation and redemption of man.* The Incarnation in itself brought God down to man, but it could not bring man back to God. Salvation and redemption, redemption from the guilt of sin and the power of sin, and all the spiritual blessings

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fallen man needs, eternal life, eternal glory, eternal fellowship with God, can not be obtained at the cradle of the Virgin-born Son of God, nor can it be secured by the natural man's efforts to imitate the character of the Holy One, for the carnal nature of man is incapable of such a process—that which is born of the flesh is flesh. Let Scripture speak as to the great purpose, the "Why?" of the great miracle of God manifested in the flesh.

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners" (1 Tim. 1:15). "He appeared to put away sin by *the sacrifice of Himself*" (Heb. 9:26). "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto *us the word of reconciliation*. . . . *for He hath made Him sin for us Who knew no sin; that we might be made the righteousness of God in Him*" (II Cor. 5:19-21).

"But God commendeth His Love toward us, in that, while we were yet sinners, *Christ died for us*. Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Romans 5:8, 9). "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3, 4). "Without the shedding of Blood there is no remission of sins." And how many, many more passages of the Scriptures we could add, all revealing the fact, the blessed fact, that the ultimate goal of the Incarnation was *the Cross* and its atoning, redemptive work. That is why He clothed Himself with that holy, that sinless, that perfect human body, produced by God the Holy Spirit, that He might give that holy body as a ransom for many. But this wonderful fact of redemption by the holy precious blood of the God-man, the Immanuel, is the most hated and rejected truth in the camp of modernism. *It is the backbone of the apostasy*, the denial of the Master Who bought them. (II Peter 2:1).

The question has frequently been asked of us—"Do you think a modernist can be saved who denies the Virgin-

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birth and who refuses to believe in redemption by blood?" Our answer has been and is—certainly NOT, unless he repents, abandons his unbelief and believes on Christ the Son of God, that God gave His Only Begotten Son, that Christ died for our sins, was our substitute on the Cross and that His death constitutes our reconciliation to God. This is the only, the true faith, the faith which saves, the faith which brings us to God. "The Just One died for the unjust that He might bring us to 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 3:26). Reject the Incarnation and the death of the Cross has no longer any meaning whatever in salvation. The death of the Holy Son of God is then reduced to a martyr's death, or sneered at as a survival of ancient pagan superstitions. And that is the soul-destroying drift in modernism which finally will be completely and forever consumed by the righteous wrath of God.

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Incarnation Means: God Is For Us

Many years ago, after preaching in a certain church, a lady approached us and repeated several times—"God is Love! God is Love!" Then she asked a question —"Have you ever read how beautifully Mrs. Mary Baker Eddy explains in *Science and Health* that God is Love?" We had difficulty in not answering her with the words our Lord used when He rebuked Peter, who objected to His coming crucifixion. The inventor of the spurious, anti-Gospel system known as "Christian Science" had no faith in the Incarnation nor in its great goal, the finished work of Christ on the Cross. How then could she know anything whatever of the love of God? The only way we, or any human being, can know that the Love of God is by believing the inspired words of the beloved disciple. "Herein is love, not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). This is the only way by which we know that God is Love. What did Mrs. Eddy believe and teach about the atonement made by God's Son, our Lord, when He died on the Cross? Let us listen to her answer:

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"The great Nazarene, as meek as He was mighty, rebuked the hypocrisy, which offered long petitions for blessings upon methods, but cloaked the crime, latent in thought, which was ready to spring into action and crucify God's ancinted. . . . Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated men's oneness with the Father, and for this we owe Him endless homage."

Perhaps one of our readers can enlighten the Editor and tell him what this jumble of words means. We confess that we are unable to make any sense out of this hodge-podge statement. Nothing but empty, swelling words of perversion. How any sane person can fall for such attempts to explain in a semi-philosophical way the work of Christ on the Cross, the shedding of His Blood and its gracious results, is hard to understand. The only explanation we have is "that the god of this age (Satan) has blinded the eyes of them that believe not." "God is Light and God is Love." The Incarnation teaches us both and reveals both. Over His holy, sinless, righteous life it is written—"God is Light." In the work of the Cross both, *God is Light and God is Love, are marvellously* blended into one. After His finished work all who believe on Him, who have accepted Him, who have been washed in His Blood and saved, by the infinite Grace of God, can daily, constantly and eternally join in that glorious, victorious, God and Christ exalting praise uttered by His Spirit-filled servant Paul: "What shall we then say to these things? *If God be for us, who can be against us?* He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord" (Rom. 8:31-39).

Oh! Christian believer, shout with St. Paul—"If God be for us who can be against us?" Rejoice with joy unspeakable and full of glory! Immanuel also means "God is for us." Immanuel and His blessed work means——"No more condemnation and no separation." Immanuel means present peace, present comfort and endless glory. Child of God, let

present things in the darkness of the dying age fade away, more and more, day after day, and let the unseen things of glory, the fast approaching consummation when we shall be with Him to share His glory, become the uppermost trend in your little life down here. Let it be so till faith ends forever and sight begins.

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Immanuel's Land

Only once more is Immanuel's name mentioned in the Old Testament. We find it in Isaiah 8:8. The prophet speaks of the invasion of the King of Assyria and all his glory and then says—"the stretching out of his wings, shall fill the breadth of *Thy land, O Immanuel.*" This land is Israel's land. It is the land of Canaan into which the Lord guided Abraham, His friend, when he had obeyed the call to leave his native country. And when he reached there the Lord gave an additional promise—"Unto thy seed will I give this land" (Gen. 12:7). This promise was repeated several times and the Lord entered into a covenant, the covenant which we call the Abrahamic covenant. The land is most prominent in this covenant. "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."

It would be interesting to follow in the Word of God the past, the present and the future history of this God-given land. We could write much about God's wonderful dealings with Israel. We would find much that is highly instructive revealing God's character and faithfulness and that He did not deal thus with any other nation. But we cannot trace in a brief paragraph the wonderful history of the wonderful people, nor describe the different episodes when Israel as a nation was separated from their land; the Egyptian period, when they were slaves in Egypt; the captivity or dispersion of the ten tribes in unknown regions and the Babylonian captivity, which lasted seventy years, after which a remnant returned. And now the seed of Abraham has been scattered in a world-wide dispersion among all the nations of the world. These different dispersions were plainly predicted by Moses and the prophets. But nowhere in the Word of God

is there a prophecy which leaves the literal seed of Abraham and the possession of the land without hope. The very opposite is the case. Alongside of the different prophecies of the judgments which came upon them, on account of their disobedience and unfaithfulness, are written glowing prophetic promises that such conditions are not permanent, that there will be a regathering of Israel, that God in His infinite mercy will have mercy on Israel. While they are wanderers the world over, cruelly persecuted and hated, yet theirs is still an unwritten history when God will give them the promised glory, when He turns away ungodliness from Jacob, when He forgives their sins and remembers them no more. We quote but one of the scores of promises to Israel as a nation which cannot be interpreted in any other way than the literal, unless the grossest violence is done to the meaning of the Word of the Lord.

Listen to Jeremiah: "Behold I will bring them from the north country, and gather them from the coasts of the earth, . . . Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, *He that scattered Israel will gather him, and keep him, as a shepherd doth his flock*" (*Jer. 31:8-10*). But was not all this fulfilled in the return of a small remnant from the seventy-year captivity? NEVER. What Moses said in a brief sentence that He, the Lord, will return and "gather thee from *all the nations* whither the Lord Thy God has scattered thee" (Deut. 30:3) is many times stated by the prophets, it is the future restoration, the gathering *from all nations*, which is still Israel's future. Only the worst inventions of unbiblical Postmillennialism, *perverted and perverting Amillennialism*, the theory of negation, have the audacity to tell us that "God is through with the Jews," that "there is no future whatever for them," and that as a nation they are hopelessly lost.

"*Immanuel's Land*," such is Israel's land, the holy land, the gift of God to that nation, destined to be the foremost nation of all the nations of the earth. Why, then, is that land "Immanuel's land"? Long before Isaiah's great prophecy had been fulfilled and Immanuel was born in Bethlehem He had revealed Himself in the midst of His people, mostly in the form of the Angel of the Lord. He

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was even then "Immanuel." He appeared unto the patriarchs, also to Moses, to Joshua, to Samuel, David and to different prophets. It was mostly in Israel's land in which these God manifestations, that Jehovah is with His people, took place. Moreover, Israel's land is truly Immanuel's land, for it was the land in which He was born, in which He lived, in which He manifested His Glory. More than that, the land in which He died as the Lamb of God. In that land He was buried. There He arose from among the dead and showed Himself alive for forty days with many infallible proofs and in due time He ascended upon high. He returned from that land to the highest Heaven. How well then, the holy land is named "Immanuel's Land."

There is more than that. The history of Israel's land is written only in part in 1943. It is a mournful, a sad, a deplorable history. It is no longer the land of glory, the land of earthly prosperity, flowing with milk and honey. Its history of blood and tears, trodden down by Gentile nations, began with His rejection by the people. "He came unto His own (His own things—to His own land), and His own (the people *to whom* He came) *received Him not*" (John 1:11). But the day is now rapidly approaching when another chapter of the history of the holy land will be written, when the land of promise will become Immanuel's land as it has never been in the past. It will begin with the great day when He will return to earth, the day of His Second Coming in great power and glory. He will come back and reveal Himself not in Rome, Berlin, New York, or London, but He will return to His own land. He left it as the Firstbegotten from among the dead, to go back to the Father; He left from the Mount of Olives. After He has His Saints with Him, the vast throng of the redeemed, His fellow-heirs, He will return to the same place from which He left—"His feet shall stand in that day upon the Mount of Olives * * * and the Lord my God shall come, and all the saints with Thee" (Zech. 14:1-5). He comes to deliver Jerusalem, He comes to save the remnant of Israel waiting for Him, He comes to claim the throne which belongs to Him, He comes and the land of Israel will become "Immanuel's land." The whole earth will be in darkness.

Israel's days of great tribulation have reached their cul-

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mination, all the nations are in an unspeakable perplexity (for which all is heading now)! Christendom has reached also its predicted end in universal apostasy. But suddenly there comes a burst of glory! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. *For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising*" (Isa. 60:1-3). Neither this passage, nor the wonderful prophecies which follow, have anything to do with His first coming; they relate entirely to the *second coming of Immanuel.*

Then, after His return, He will be Immanuel, the Lord will be with His people, the remnant of Israel. He will dwell in the midst of them. "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." And what else? "Thou shalt no more be termed forsaken, neither shall thy land anymore be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married" (Isaiah 62).

And then in Immanuel's land, with Immanuel, the King of Righteousness and the King of Peace in their midst with the display of His visible Glory and power, Jerusalem will undergo a wonderful change. It will be the city of a great King. Zechariah revealed in a great prophecy the coming of the *King to Jerusalem and bade the daughter of Zion and Jerusalem* to rejoice. And so He came once riding upon an ass. In reading Zechariah 9:9-10, the painstaking reader will discover that only a part of this prophecy was fulfilled in that memorable week when multitudes shouted their Hosanna to the Son of David. But the great welcome—"Blessed is He that cometh in the Name of the Lord" a few days later was changed into the most awful demand for His rejection—"Crucify Him!" But what do we read of that King and His coming to Jerusalem? "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and He shall speak peace to the nations, and His dominion shall be from sea unto sea, and from the river

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to the ends of the earth." Up to now the world has seen nothing of all this, nor will it be seen till the day comes when Immanuel, our Lord, comes again in a second coming to Jerusalem, sitting (symbolically) upon a white charger followed by the armies of Heaven with the name written on His thigh, "King of kings and Lord of lords" (Rev. 19:11-16). *It will be followed by His reign of righteousness and His* enthronement as the Prince of Peace. Then Jerusalem will become the city of righteousness, the faithful city (Isa. 1:26). Jerusalem will be named "*Jehovah Shammah*"—the Lord is there (Ezek. 48:35). Read Isaiah 54:11-17 for a description of the earthly Jerusalem and her glory, the glory which will come when Immanuel visits Israel's land again. And in your study, comparing Scripture with Scripture, do not overlook Zechariah 8:20-23.

Let us remember that all these glorious things of the future are the words of the Lord. They have never been fulfilled, not even in a spiritual form in the Church, as it is so unreasonably claimed. God will see to their fulfillment in the future and see to it that all His sovereign, "It shall be!", will be redeemed in that day when Immanuel returns.

We cannot close this lengthy paragraph without calling attention once *more to Amillennialism, which we might* rightly term "unbiblical Postmillennialism gone to seed." According to this perversion the Jew has no future whatever. We quote from a letter from a certain professor who has been fighting for many years the literal fulfillment of the promises made to Israel, "*God is through with the Jews.*" If this were true we might just as well close our Bibles. And here is another one who wants us to believe, to quote his words, "that the Jews have no more place in God's plan for the world *than have the Japanese.*" What a Bible and God-dishonoring assertion!

And here is a challenge we have received: Show us from the New Testament that the Jews are still the chosen people; show us that there is a future of blessing and glory for them—that the land will be restored to them with the literal Jerusalem as the center of Christ's kingdom to come. Very well, we meet the challenge. *It is a great prophecy, a far-reaching* prophecy, a comprehensive prophecy, a prophecy of deepest

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meaning which the greatest of all prophets, our Lord, made when He spoke of the future of Jerusalem. He had wept over the city when in His omniscience He saw the near future, its destruction forty years later. But after that He spoke of Jerusalem's fate throughout an entire age, the present age. We listen to His words. "*And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*" (Luke 21:24).

We all know that the first part of His prophecy has found a literal fulfillment up to the present time. The Jews are scattered among all nations. The Spirit of God had predicted this even through Moses and other prophets. Equally true it is that since the beginning of the times of the Gentiles under the regime of Nebuchadnezzar, the king of Babylon, and throughout these times, still in force, Jerusalem will be trodden down by the Gentiles, be under their dominion. This is still the case, even though there exists a mandate over Israel's land by the British, who are Gentiles. But is this the fate of Jerusalem in all future history, or is there to be a change?

If we had the space we would take one page of this issue and print in large, black type, right in the center of the page one word, the little word

UNTIL

—until the times of the Gentiles be fulfilled. So there is a limit to the present state of Jerusalem. It will end some day, and it will end when the dominion of the Gentile ends, when the times of the Gentiles are no more, when the remnant of His earthly people Israel will receive the promised national blessings. Then will the kingdom be restored to Israel and the question of the Jewish disciples of our Lord will be definitely answered. No kingdom till Immanuel returns, no return of Christ the King till the times of the Gentiles have expired. Then comes the glory of Jerusalem and the glory promised to Immanuel's land. And the other challenge to show that the Jews, according to the New Testament, are still the chosen people!

It seems the Postmillennial-Amillennial theorists are some-

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what afraid of one chapter in the Roman Epistle. It is the eleventh chapter.

And well might they be! What is the connection of this great dispensational chapter to the rest of the Epistle? A Jew reading the first part of the Epistle to the Romans learns from it certain facts. (1) That the entire race, Jews and Gentiles, is lost, guilty before God and under condemnation. The Gentile without the law is lost and so is the Jew within the law. The whole world is guilty before God. (2) Neither Jew nor Gentile can save himself. If Jews and Gentiles are to be saved God must save them. He has done so in Christ Jesus His Son. This is fully declared in Romans, Chapter 3:21-31. This makes it clear that Jews can be saved during this age in the same way in which the Gentile receives his salvation. "There is no difference for all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus." It is the Gospel of Christ, written in the blood of the Cross and that Gospel is *the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek.* There is no other way of salvation but the way of the Cross; the Jew is on the same footing with the Gentile. But this raises a serious question in the mind of the Jew. It might be put in this way—what becomes of the many prophetic promises in our own Scriptures, promises which belong to our nation, promises of blessing and of glory? Is God never going to keep these promises, is He breaking His Word and His covenants? Is God through with us Jews? What becomes of all these promises? He has never kept them. Has God cast away His people? Is He really through with us as a nation? If such is the case then He is not a righteous God and His Word cannot be trusted.

To answer these questions the Holy Spirit through the Apostle of the Gentiles gave the great testimony as to the future fulfillment of Israel, God's chosen people.*

It seems that the Spirit of God anticipated that in Gentile Christendom such a foolish statement as the one we quoted—

*"*The Jewish Question*," by the Editor, gives a complete analysis and exposition of this great chapter. This exposition has been used in helping thousands of Christians throughout the English-speaking world.

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"God is through with the Jews," would be made and believed. He answers it at once. *"I say then, Hath God cast away His people? God forbid."* And how commentators have labored to explain away the only possible meaning of the literal Israel! It cannot mean anything but His earthly people Israel. "God hath not cast away His people which He foreknew." Nor has God cast them away since Paul wrote these words. They are still His people and as such "beloved for the Father's sake." Theirs is still "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). And what a wonderful key to Israel's future of glory and the glory of Israel this whole chapter presents! All the unbiblical antagonism to Israel's future are answered by the Spirit of God throughout this chapter, especially in verses 12 and verses 25-29. We have met the challenge of Amillennialists and other errorists. God is NOT through with the Jews! Immanuel will come again and restore, converted and Spirit-filled Israel to their land, Immanuel's land.

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The Progress and End of the War

For almost thirty months we have followed the global war by writing special articles on its development and its horrors. These articles have been widely read and as far as we know also approved by thousands of readers. As we need extra space for progressive Bible studies and special articles, we omit these war articles, but shall refer to what is going on in the *"Current Events"* as well as in *"Editorial Notes."* Stronger and stronger seems to become the opinion of keen observers that the end of the war is at last coming in sight. In spite of the propaganda of the already defeated Axis, Nazism is suffering one crushing defeat after another. What is happening in Russia is the major disaster. The news from Germany, internal collapse, the increasing conviction that the war is hopelessly lost, the crumbling of the morale, fast changing to well-founded despair, all point the same way—the war is nearing its end. Add to it the elimination of Italy, the bursting of Mussolini's soap bubbles, the increasing spirit of revolution in the subjugated countries, including Vichy

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France, the threatening famines, the inability of Hitler to replace the tremendous losses he has experienced, and other facts, and the opinion suggesting the speedy end of this horrible war seems to be assured.

But others warn not to be over-optimistic; that there remains still much power in the hands of the forces of unrighteousness and evil, and that Japan *may yet show* its cruel teeth, though the Yellows are also beginning to tremble and fear defeat and the full settlement of Pearl Harbor's crime. Perhaps before the world writes 1944, something startling will happen. God's people must now look up, pray and pray still more, hope and wait and watch as never before. The victory, complete and perfect, is on God's side. He can never be defeated.

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The First and the Second

It is very remarkable that throughout the Word of God the first things are always the things which fail and are rejected while the second things are the things which are chosen and used, which please God and are accepted by Him. We mention some of these interesting contrasts. There is the *first* man, a failure, and the *second* Man, the Lord Jesus Christ and His work which pleased God. The *first* son of Adam, Cain, was a failure, the *second* one, Abel, pleased God and he became a type of the second Man. The *first* son of Abraham, Ishmael, was not the son of promise, but Isaac, the *second* was the promised one. Isaac's two sons Esau and Jacob show again how the *first* is rejected and the *second* chosen. When Joseph was in Egypt and his brethren came the *first* time, they knew him not; but "at the *second* time Joseph was made known to his brethren" (Acts 7:13). Moses was not accepted by his brethren when he sought to deliver them "for he supposed his brethren would have understood how that God, by his hand would deliver them, but they understood not" (Acts 12:25). But when he came the *second* time they accepted him. The *first* tables of stone were broken; the *second* kept. The *first* generation died in the wilderness; the *second* entered into the promised land. The *first* who brought them out of Egypt, Moses, could not

bring them in; but the *second*, Joshua, did. The *first* king, Saul, was a failure; but the *second*, David, was the man after God's heart and accepted. But not the *first* could build the Lord an house; but Solomon, the *second*, was chosen for that work.

And so there was a *first* coming of Christ, when He came to His own and His own received Him not. A *first* coming in humiliation, when the world cast Him out and there was nothing for Him (Dan. 9:25); and there is to be a *second* coming of the Lord, when He will receive the throne, the nations for His inheritance, and the Kingdom. And so it is, *first* the suffering, *then* the glory. *First* the night and *then* the morning without clouds. *First* the storm and *then* the calm. *First* the wars and *then* the peace. *First* the sowing and *then* the reaping. *First* the path with Him in rejection and humiliation and *then* the reigning. *First* the tears and *then* the everlasting joy. *First* the homesickness and *then* at last the blessed home.

Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad;
Tears for a day, for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war—
Long night of heavy clouds and veiled skies;
Then the far sparkle of the Morning Star,
That bids the saints awake, and dawn arise.

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We Thank the Lord and Take Courage

A great highway in the Roman Empire was constructed and used a number of *years before our Lord came to earth.* It was known as the Appian Way. Today the tanks of death and destruction of the fighting nations are rumbling along this highway towards Rome. *We go back to the first century and see marching* along this highway a number of soldiers with prisoners, among whom was the Apostle Paul. At the "Three Taverns" Paul met certain Brethren. Then Paul, who had been a long

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time on the way from Jerusalem to Rome, "*Thanked God and took Courage.*" Though the future was dark, he knew God was with him. He thanked God for the past experiences and His mercies, while his faith gave him courage for the future.

This, too, should be the daily soul exercise of a believer—to thank God and to take courage. We, too, in our humble service for Him, our Lord Jesus Christ, are praising Him for His help, for the evidences of His gracious approval, for answered prayers. With all these blessings there comes the sweet consciousness that we are doing what is well pleasing in His sight. And so, as far as the future is concerned, whether much or little is left, we take courage, knowing afresh that all His promises are as sure and good for tomorrow, as they were yesterday and as they are today.

"*Our Hope*" is bringing continued help and blessing to the household of faith. Many readers tell us that it is the "Meat in Due Season" needed in these dark days. We have added many new readers to our subscription list.

Our latest publications, "*The History of the Scofield Bible*" and the still more important booklet, "*Will There Be a Millennium? When and How?*" have found a hearty welcome among thousands of believers. The latter is by many looked upon as the final word against the unbiblical theory, that Christ, our coming Lord, will never have a literal kingdom on earth, that He will never receive the nations for His inheritance and the uttermost parts of the earth for His possession and that there is nothing left for the Jews, that God is forever through with them as a nation, etc. Our life-long friend, Evangelist W. R. Newell, writes: "You will find one day that thousands who have never written you were delivered through the word that God gave you in such frank and bold messages as these." A Southern Methodist preacher, after reading the Millennium brochure says: "I am so glad the Lord put it into your heart to write that book. No one else in the wide world could have done it as you have. So comprehensive and conclusive! So satisfying, final and unanswerable!" One radio speaker ordered 1,000 copies. Others ordered them by the hundreds, offering them to their radio audiences in different parts of the coun-

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try. A second large edition is now in preparation. We pray that some of our Washington Legislators, Congressmen, Senators and others, will read what God says about future world conditions. If you know some of these lawmakers personally we will gladly furnish you, free of cost, with autographed copies. While it is mighty hard for an earthly politician to accept God's program about "a better world" and the future glory to be revealed, it is still true that "there *is nothing too hard for the Lord.*" *Yes—we thank God, thank Him again and again. We praise Him for all He is* doing through our testimony for Him and we take courage. Courage to continue, courage to look to Him in all things. *Soli Deo Gloria!*

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Important

We had announced on account of the increased prices for paper, printing, and book-binding as well as an increase in our rent, that we would probably have to cut down the number of pages of the monthly issues or raise the subscription price. Neither will be done in the immediate *future. Many of our readers urged us to make the subscription per* year 50c. higher and some even renewed their subscriptions adding an extra 50c. All who wrote expressed the hope that there would be no decrease in pages. We thank you for all these kind suggestions and, above all, for your fellowship in prayer and for your cooperation. *But we are forced to withdraw the special offer to new subscribers. We can no longer furnish them for a dollar. All new subscriptions must be made at the regular rate of $1.50 per year.*

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Israel in the Gospels

We call the special attention of our readers to the article in the current issue on "*Israel in the Gospels.*" It was written about the year 1888 by Dr. James H. Brookes, one of the great Bible Teachers and Bible Students of the nineteenth century. Besides being pastor of one of the leading Presbyterian Churches in St. Louis, Mo., he was Editor of "The Truth." From him mostly Dr. Scofield learned how to divide the Word of Truth rightly. The writer knew Dr. Brookes well. The setting forth of Israel's place, especially in Matthew, will be a great help in delivering those who have so thoughtlessly accepted the A-millennial invention. This article makes most helpful reading and in reading it you soon feel you are reading the Truth.

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As to Our Books

*Our special offers are printed once more in the cur*rent issue. As quite a number of our books must soon be reprinted an advance in the current prices *must be expected. It may only be 25c. in some* cases. Be sure and obtain a copy of our "*Half of a Century*"—fifty years in His service as rendered by the Editor. Book has over 200 pages (Regular price, $1.75). The special price is one dollar. It is illustrated and has several fine portraits of the author. Let your young people read it. It will help them.

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Mark's Gospel

While there are numerous commentaries on Matthew available there are not many expositions of Mark in print. Our associate, Dr. E. Schuyler English, has done well in writing such a fine exposition of the Servant's Gospel. It is a large volume of around 500 pages, well printed and cloth bound. You need it for your study of this Gospel. Remember, the Sunday School Lessons are all in Mark for the first three months of 1944. You will enjoy it. The special price for *Hope* readers is still open for you. ($2.50 instead of $3—until December 31).

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The Minor Prophets

The Headmaster of Stony Brook is writing expositions of the Minor Prophets. The so-called Minor Prophets, Hosea to Malachi, is another neglected portion of the Bible. Follow these monthly expositions with your Bible before you. We know you will be much helped.

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We Are Working on It

Yes, the Editor is working on a larger volume. It is dealing with an interesting, important and most timely question—"*Will there be a Third World War?*" This question is frequently mentioned by statesmen, in newspaper columns, by radio speakers and by preachers. Some express fears that, as it has been so often before, if the situation after the close of the present war is not rightly handled, if certain adjustments are not made, a third world war will surely come and it may mark, when it comes, the end of our civilization. Others are hopeful that the nations have learned their bitter lessons at last and that a lasting peace will follow the greatest tragedy of all history. In writing this volume of about 200 pages we shall use our greatest authority, the authority which knows no fluctuations of any kind—the Holy Bible, the Word of God.

Please join with us in prayer that He Who is the living Word, our Lord, may supply to the writer the needy strength for this task.

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Do Not Forget This

It has been our custom for over thirty years to devote the last day of each passing year to intercessory prayer. We shall love to receive again your *prayer requests. It will be a privilege to bear some* of your burdens. And each year we receive letters of praise for prayers answered.

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A Primer of Bible Doctrine

Due to the fact that we had in hand for our Prophetic Number far more material than space *permitted our using, we have omitted Dr. English's* "A Primer of Bible Doctrine," which we plan, *D. V.*, to publish regularly beginning with the January issue.

"*Your Father knoweth what things ye have need of*" (Matt. 6:8).

Blood divine to cleanse thy stains,
Righteousness to clothe thy soul,
Healing balm to ease thy pain,
Power the tempter to control.

—*J. Trotman.*

SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. B. Schuyler English:

Dec. 1, 2—Reading, Pa.: Interdenominational Monthly Bible Conference; Bible Presbyterian Church, 41 S. Fourth Street; 3 and 7:30 P.M.

Dec. 3, 4—Allentown, Pa.: Interdenominational Monthly Bible Conference; First Baptist Church, 6th and Chew Streets; 3 and 7:30 P.M.

Dec. 4, 11, 18, 25—Radio, Philadelphia, Pa.: Station WPEN (950 Kc.), 8:30 to 9:00 P.M. (every Saturday night).

Dec. 5, 6, 7—Lebanon, Pa.: Interdenominational Monthly Bible Conference; Trinity United Brethren Church, 9th and Willow Streets; 3 and 7.30 P.M.

"WHAT IS THAT TO THEE?"

By T. O. Chisholm

What if God to some has given
Talents greater than thine own?
What if others reap the harvest
From the seeds thy hands have sown?
What if thou must suffer hardships
While another dwells at ease?
What if thou art tempest-driven
While he sails on quiet seas?

What if men misunderstand thee,—
With malicious words condemn?
Was not Christ, thy sinless Saviour,
Also set at naught by them?
Whether men malign or praise thee,
Whether thou must stand alone,
Oh! how little will it matter
When thy earthly course is run!

What if some hold high position
While thou art but little known?
What if some great things accomplish,
When so little thou hast done?
God, to each, his place assigns us,
In His wise and sov'reign will;
Here is all that need concern thee:
Faithfully thy place to fill.

For the Christian, life is simple,
Having but one single aim,
To receive his Lord's approval,
Doing all in His dear Name;
While so many voices clamor,
Heeding but His "Follow Me,"
Silencing all murm'ring questions
With His "What is that to thee?"

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The Prophecy of Obadiah

By Frank E. Gaebelein

The Outline of the Book. In the case of a prophecy of such extreme brevity as Obadiah, analysis by outline presents few problems. Of course, interpreters may differ in details, but the main divisions of the little book are plain. First of all, we have nine verses of predicted doom (1–9). Here Obadiah foresees with startling vividness the judgment to come upon Edom. Next is the section consisting of verses 10-14. In the logic of the book these are explanatory; they set forth clear reasons for the doom which Obadiah denounced against Edom and which history substantiates as having fallen upon that wicked people. Finally, there are the concluding seven verses (15-21). These are future in their main import, looking forward even beyond our own times. In them Obadiah's message broadens to embrace one of the great recurrent themes of Old Testament prophecy, the Day of the Lord. Consistently with his single subject he mentions Edom in this coming Day; but he also goes beyond Edom, as he envisions the future Messianic Kingdom.

On the basis of the foregoing, we may therefore outline the book in this way:

I. Judgment on Edom Predicted (1-9)
II. Why Edom Was Doomed (10-14)
III. The Coming Day of the Lord (15-21)
  1. The Day Itself (15, 16)
  2. Edom in the Time of the Kingdom (17-21)

I. Judgment on Edom Predicted (1-9)

"*The Vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumor from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle*" (Obadiah 1).

With no introduction beyond the four terse words, "The Vision of Obadiah," the prophet plunges into his message, leaving no doubt as to the origin of his vision. The man of God who called himself "the servant of Jehovah" does not hesitate to put at the very threshold of his book the authori-

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tative declaration, "Thus saith the Lord God concerning Edom." Now this express statement of divine authority is familiar to every reader of the Old Testament. No less than 2,400 times in the Old Testament and 1,300 times in the prophetic books alone do we find such phrases. Their multiplicity constitutes one of the unanswerable internal evidences for the divine authority of Scripture. For this statement of Obadiah that his words are really the words of the Lord God is either true or false. But if it, together with the hosts of companion declarations, is false, then the Bible is indeed a tissue of lies. And yet it will be generally admitted that Scripture is the source of our highest ideals of truth and justice. A strange paradox, should Obadiah and the other Old Testament writers not be inspired! *All the difficulty, however, is removed by accepting* the prophet's, "Thus saith the Lord God," at its face value.

Having authenticated his message, Obadiah loses no time in stating the subject of his prophecy. "The Lord God," he says, is speaking "concerning Edom." And in truth his book has but one theme, the ways and destiny of Edom. But who is Edom? Genesis 36:1 gives us the answer. There we read this title over the eighth of the ten genealogical tables of Genesis: "Now these are the generations of Esau who is Edom." Edom, then, is another name for Jacob's older twin, Esau. In the Old Testament it also signifies the nation which sprang from Esau. Its usage in this respect is much like that of Jacob's other name, Israel. The word "Edom" means "red," and clearly comes from the color of the lentil pottage for which Esau sold his birthright to his younger brother. The remainder of this opening verse is full of action, as Obadiah begins to picture the coming doom of the Edomites. Using the editorial "we," doubtless with the implication of Israel speaking, he visualizes tidings dispatched from the Lord and passed to and fro among the nations. These tidings are of a strongly inflammatory nature. "Arise ye," the ambassador calls out. "Let us rise up against her (Edom) in battle."

"*Behold, I have made thee small among the heathen**: thou

*"Heathen" in the Old Testament is generally to be translated "nations."

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art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" (Obadiah 2, 3).

Hard upon this call to action, the Lord begins to speak through Obadiah to the descendants of Esau. In view of what is to follow, it is significant that the divine finger first points to the comparative insignificance of Edom, who, though warlike and powerful, never had a great empire. But more than this is implied, because behind the reference there certainly hovers the whole story of the Edomites' progressive decline under the heavy judgments of the God of Israel, whom they so grossly flouted.

At the third verse we must pause to sketch in some geographical and historical background. After the break with Jacob the Edomites settled in the region south of the Dead Sea, known in the Old Testament as Mount Seir. The precise boundaries of their land are obscure, but in Obadiah's time it was probably not more than about one hundred by twenty miles in extent. In the days of the prophets, such as Isaiah, the name "Bozrah" (Isaiah 63:1) is found in connection with Edom. "Bozrah" means "fortification," and may well have been the early capital of the country. However, it is another city, Sela, for which Edom is unique among ancient kingdoms.

"Thou that dwellest in the cleft of the rock." The Hebrew word here translated "rock" is "Sela," the allusion undoubtedly being to the chief city of the Edomites at the time of Obadiah. Later on, when the country was taken over by the Nabateans, Sela was called Petra, which is the Greek equivalent for "rock." Probably no city of the ancient world is more shrouded in mysterious fascination than Petra. Widely known in ancient times, it was utterly lost to civilization for a period of a thousand years. The story of its recovery reads like the pages of some romance. In 1812 the Swiss explorer, Johann Ludwig Burkhardt, discovered it through a ruse. Knowing that the Arabs of the region would never allow him to enter the city, he claimed to have vowed the slaughter of a goat to Aaron. As the traditional tomb of Aaron is upon a mountain top near Petra, the Arab guide

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dared make no reply to the explorer's stratagem, fearing by opposition to incur the wrath of the first of the High Priests.*

It was indeed a marvelous scene that greeted Burkhardt, as he left the winding canyon which affords entrance to the forgotten metropolis, described in Dean Burgon's famous sonnet as "A rose-red city, half as old as time." This canyon or Sik, as it is called by the Arabs, is one of the most remarkable passes in all the world. Winding in and out between towering walls of sandstone, gorgeously colored in red, yellow and cream, it is in some places as narrow as twelve feet and in no place really wide. A small stream flows along its floor and, as the traveler proceeds along its labyrinthine turns, he sees under his feet remnants of the ancient paving; while, looking up at the walls, he may discern traces of the aqueduct whereby the inhabitants piped water into the city. So tortuous is this defile of over a mile in extent that authorities say it could have been defended by twelve men against a whole army.

The view that bursts upon the traveler as he emerges from the Sik is amazing. For at the last turn there meets the eye one of the strangest buildings of antiquity. There, marvelously hewn from the living rock, is the tremendous facade of a great temple. In classic proportion, column stands upon column, surmounted by cornices, topped with urns, the whole structure towering one hundred thirty feet high. To its desolate setting amid the splendor of the rosy rock, this mysterious building, known as Al-Khazneh, is one of the wonders of archeology.

But Al-Khazneh is not all of Petra. In a setting, a mile in extent and three-quarters of a mile wide, and surrounded by the barren mountains in their vivid coloring, is a profusion of ruins, temples, and tombs, cut, many of them, from the rock.†

There are also the remnants of the great theatre carved out of stone, and seating in tiers some three thousand spec-

*Cf. "The Sarcophagus of an Ancient Civilization," George L. Robinson, p. 445.

† To be sure, most of the temples of Petra were constructed in Roman times after the days of Obadiah. Nevertheless, they give some indication of the character of this strange city in the prophet's day.

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tators. On the surrounding peaks are clearly discernible the ancient "high places," where the vile worship of the Edomites was carried on. Such is Sela, or Petra, today. No one lives there. Silent and desolate it stands in awful desolation.

Read against this background, the third verse of the prophecy comes alive for the modern reader. "The pride of thine heart has deceived thee." Let us mark well that word "pride"; it is the key to the moral and spiritual message of Obadiah. For the present it will suffice but to point it out; later we shall be referring to it in our study.

"Thou that dwellest in the clefts of the rock." That is exactly what the Edomites *did*. In fact there is evidence that the earlier inhabitants of Sela were troglodytes, living in the cliffs. The site abounds in natural caves, of which no less than sixty have been found. No wonder that Obadiah says of this nation, "Whose habitation is high"! No wonder that Edom is reported as saying, "Who shall bring me down to the ground?"

"*Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord*" (Obadiah 4). Humanly speaking, the Edomites could hardly have had a more impregnable center for their nation. But they forgot one of the attributes of Jehovah. For did not David say of Him, "If I ascend up into Heaven, Thou art there: if I make my bed in hell, behold, Thou art there" (Psa. 139:8)! Therefore, the Lord, Who made the cliffs and mountains, denounces their fancied security. The words, "Though thou exalt thyself as the eagle," are significant. The eagle is an ancient symbol of Deity. Moreover, we have reason to believe that one of the items of the corrupt religion of the Edomites was the deification of Esau. Truly, Jehovah was against this people and, as history proves, they were dehssed from their nest among the stars.

"*If thieves came to thee, if robbers by night (how art thou cut off!), would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?*" (Obadiah 5). For the average reader this is an obscure verse. A bit of reflection, however, serves to clear up its meaning. The prophet is using a striking figure of the completeness of Edom's doom. He compares the future judgment of this

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wicked people with the nocturnal descent of robbers upon a rich vineyard. Such thieves, he is saying, would finally cease from their stealing without taking every single grape. At least something would be left. But, the implication is, when the judgment of Jehovah falls upon Edom, it will make a clean sweep. Nothing will remain, everything will be gone.

"*How are the things of Esau searched out! how are his hidden things sought up!*" (Obadiah 6). As the fourth verse implies the omnipresence of God, so this points to His omniscience. To use one of the very words which it contains, it brings us a deeply *searching* thought. The God Who was about to punish Edom is not only ever-present but also all-seeing. He can look into the inner recesses of the human heart. He knows *all* the dark places of national as well as individual life.

Let us pause for the application of this truth. For the unbeliever, the omniscience of a holy God must be a frightening thought. The story is told of a prisoner in the Civil War who found himself in solitary confinement. As he looked about his cell, he saw in the corner of the ceiling a small aperture. Examining it closely, he realized that behind it was a human eye steadily beholding him. All day long the eye watched him. He lay down to sleep, but as soon as dawn came, there was that eye, following his every move. As time passed, the story continues, the thought of that eye ever watching him almost drove the prisoner mad. So the eye of God is ever upon us. For the sinner that divine gaze speaks of judgment. In Romans 2:16 Paul speaks of "the secrets of men," "in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." For the believer, however, it is different. Yes, God is ever beholding us who are in Christ Jesus. But His eye is upon us for good! His omniscient gaze follows us in tender love. As David beautifully puts it, the Lord is saying of His own, "I will guide thee with Mine eye upon thee" (Psa. 32:8).

"*All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him*" (Obadiah 7). At this point in his prophecy Obadiah refers to the

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foreign policy of Edom. The picture is that of an ambassador going out from the Edomites to their allies ("the men of thy confederacy"). The ambassadors have been received courteously, and, according to oriental custom, have been escorted back to the border of Edom. But behind this outward amity ruin was lurking, because the nations at peace with the Edomites are to rise up against them. Those that have been their friends and have shared their hospitality will betray them. The prediction means that God will use the international policies of Edom to bring about its destruction. How up to date this all sounds! Echoing through the words of the ancient prophet, we hear the lesson that statesmanship apart from God is futile. More than that, it is positively dangerous. Neither appeasement of a potential enemy nor great armaments followed by victorious wars can bring lasting security. Only God may be fully trusted.

(To be continued, D.V.)

EARTH'S DRAMA

A quadruplet of sonnets

By Lewis H. Jamison

I—THE ANIMAL KINGDOM

Concealed, with eyes aglow, the tigers wait
Amidst the jungle trees to seize their prey.
Their nature is to rend, torment, and slay.
The crouching leopard snarls and seeks to sate
Its appetite among unfortunate
And timid things, unequal to the fray.
These conflicts rage from dark to break of day,
When hordes of creatures meet a dreadful fate.

Among all living things, both great and small
A warfare ranges—one torments and kills;
The other hides or flees with hated breath.
The animals of earth a flagrant wrong recall:
The fearful conflicts show our planet's ills.
The earth is full of terror, pain, and death.

PART II—THE VEGETABLE KINGDOM

Earth's curse is seen where desert thorns abound.
Mankind extracts from the unwilling soil
The harvest of the fields with sweat and toil.
The tares among the wheat are often found,
And weeds and pests deface and waste the ground.
Great swarms of insects fertile fields despoil;
Where stealthily the dreaded serpents coil.
A blighting curse is seen the world around.

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The fearful ravages of fire and flood
Have left the fertile valleys barren land;
Destructive pests assail each growing thing.
Earth's gardens feel the blight in flow'r and bud.
Disease in plants abound on every hand,
And verdant fields have felt the serpent's sting.

PART III—THE HUMAN KINGDOM

Creation's groan is heard from pole to pole.
Each human being feels the dreaded bane;
For each is held in bondage, fear, and pain.
Man's innocence and peace the Devil stole.
The sentence, "once to die" fell on the whole
Of Adam's sinful race, from wicked Cain
To those who on the battle field are slain.
From Heaven God beholds sin's scourging toll.

From Satan's pawn-shop God alone could free
The human pawns, and pay redemption's price.
He sent His Son to seek and save the race.
He died for us; He paid the penalty.
Mankind, redeemed by Christ's great sacrifice,
Will yet be free—a trophy of God's grace.

PART IV—THE TRIUMPH

Some day our Saviour will return to reign;
Then He will overcome His deadly foe,
And all his cohorts He will overthrow.
The desert then will be a fertile plain;
What man had lost through sin, Christ will regain.
A peaceful nature God will then bestow
On every beast and insect here below;
And He will banish sorrow, death, and pain.

Our Lord will then redemption's work complete.
The havoc caused by sin will terminate.
Unrighteousness and crime will be restrained.
The sword and spear will then be obsolete;
For peace and love will vanquish strife and hate.
At last earth's paradise will be regained.

"I was not disobedient to the heavenly vision" (Acts 26:19).

To us, also, the heavenly visions come. On our holidays, rising between us and some soaring Alp, or meeting us in our walk beside the gently-breaking sea; on beds of pain and in chambers of watching; visions of the risen Lord; visions of His infinite grief and pain which we have caused; visions of the possibilities of our lives as ministers and witnesses of the things which we have seen; visions of results far down the vista wherein dark souls should become light, slaves emancipated, the defiled saintly. Ah, visions of God! Ye leave an indelible impression that moulds and ennobles all after-years! Pitiable the soul to which visions of a holier, sweeter life never come, or, if they come, are never seen.

Selected.

Israel in the Gospels

By James H. Brookes*

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." This first verse of the first chapter of the New Testament ought to convince Christians that the Jew is worthy of special attention and respect, and that he was set apart, and is now reserved, for distinguished service in fulfilling the counsels of God. It shows that our divine Redeemer in His human nature descended from a long line of Jewish ancestors; and the same chapter informs us that upon a Jewish maiden was conferred the high honor of bringing Him into the world.

In the Gospel of Luke we learn that the angel said to the virgin, "Fear not, Mary; for thou hast found favor with God, And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Most Christians, no doubt, regard these words as teaching merely the spiritual reign of Christ in the hearts of men, and yet any one who will stop long enough to think must certainly acknowledge that they set forth some special relation which He holds to literal Israel.

Unless this is so, what is the meaning of "the throne of His father David," and of "the house of Jacob"? David's throne was not and is not in Heaven; David's throne is not in our hearts; David's throne was in Jerusalem as the source and center of Jewish government and nationality; and the house of Jacob can not be made to signify, without the most forced and unnatural application, the Gentile church. It is probable that every Christian reader would have taken the words in their simple and obvious import, and believed that Jesus shall one day rule on David's throne and be the recognized King of Jacob's house, had it not

*Now departed and with Christ. Dr. Brookes was a famed Bible teacher and the Editor of *The Truth*.

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been for the wretched allegorizing, or spiritualizing mode of treating the Bible now in vogue, which wrings from it whatever each one's whims may demand.

It may be said that "the throne of David" and "the house of Jacob" are used elsewhere in the New Testament in a figurative sense for the Gentile church; but the assertion is met by a flat and positive denial, and by a challenge for the proof. Peter's sermon on the day of Pentecost is usually cited by the allegorical interpreters as authority for the notion that the promise of Messiah's occupancy of David's throne was fulfilled in the resurrection of Christ, in His ascension to the right hand of the Father, and in the descent of the Holy Ghost as the first exercise of His regal power (Acts 2:25-35). But it will be observed that the apostle does not affirm any such thing. He does not say that the promise of a successor to David's throne had been fulfilled, nor does he say that God had raised up Jesus, and placed Him on David's throne. On the other hand he explicitly states that our ascended Lord has gone to a place which David did not and does not occupy, and He will be there until "the sun shall be turned into darkness, and the moon into blood," when, and not before, He shall take possession of David's throne, at the subjugation of all His foes. That David's throne, or the promised kingdom, shall be given to Him at the time of the national restoration and conversion of the Jews, which is at the time of the restitution of all things, when God shall send Jesus Christ from the Heaven that now receives Him, is plainly intimated by the same apostle in the following chapter (Acts 3:19-21).

The word "Israel" occurs 70 times in the New Testament, and in every instance it is to be taken literally. Even the apostle's benediction forms no exception, "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. 6:16). Upon this Dr. Eadie, not a Pre-millennialist, remarks in his excellent Commentary, "It may be said, indeed, on the one hand, that the apostle has been proving that the Jew, as a Jew, has no privilege above the Gentiles, that both Jew and Gentile are on a level, so that both believing Jews and Gentiles may therefore be called Israel. It may be replied, however, that

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the apostle never in any place so uses the name, never gives the grand old theocratic name to any but the chosen people."

It is also often asserted that according to the New Testament "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female" (Gal. 3:28). But if this proves that the Jew who believes in Christ ceases to be a Jew, it also proves that the freeman or slave who believes ceases to continue in a state of liberty or servitude, and the male or female who believes ceases to be a man or woman. Here again Dr. Eadie well says, "Not that in themselves such distinctions cease to exist, but they interfere not with spiritual oneness and privilege." The fact is that the word "Jew" occurs about 200 times, and it always means a Jew in contrast with a Gentile. The word "Jerusalem" is found more than 140 times, and it invariably refers to the *literal* capital of *Judea*, except when some qualifying word as "new," or "heavenly," or "from above," indicates the different use to which it is put by the Holy Spirit, and showing that elsewhere it is to be understood in its natural and obvious meaning.

Every Christian believes that in the literal sense "there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him" (Matt. 2: 1, 2). Whether the purpose of His mission to earth was communicated to them by divine revelation, or whether it was received by tradition from the prophetic Scriptures, or in whatever manner they had heard of Him, it is certain *that they knew of Him only as King of the Jews, however* widely His empire might extend. That this thought pervades the Gospel of Matthew has always been readily discovered by careful Bible students, so that many of them have assigned to it as an appropriate title, "The Gospel of Jesus Christ, the King of the Jews."

They see that in this Gospel "the kingdom of Heaven," or rather "the kingdom of the heavens" is a phrase which occurs thirty-two times, and that it is not found elsewhere in the entire New Testament. Thus John the Baptist came "preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of Heaven is at hand." Again we read,

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"From that time Jesus began to preach, and to say, Repent, for the kingdom of Heaven is at hand" (Matt. 3:2; 4:17). The Jew would readily understand this announcement, for he had learned from the vision of Daniel, as from other of his prophets, that at the coming of Messiah "judgment was given to the saints of the most high (places); and that the time came that the saints possessed the kingdom." But another class is subsequently added to the saints of the most high places, for it is said, "the kingdom and dominion, and the greatness of the kingdom *under* the whole Heaven, shall be given to the people (the Jews) of the saints of the most high (places)" (Dan. 7:22-27).

Hence our Lord at *first offered this promised kingdom to the Jews*, and confined to them His personal ministry, saying, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). Not only so, but in His first commission to the twelve apostles He strictly charged them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The kingdom of Heaven is at hand" (Matt. 10:5-7). The entire chapter relates to their exclusive ministry among the Jews, and this at once explains the remarkable statement which has perplexed so many, "When they persecute you in one city, flee ye into another; for verily I say unto you, Ye shall not have gone over (margin, finished) the cities of Israel, till the Son of man be come" (vs. 23). The mission of the apostles to the Jews as such terminated abruptly at the death of Christ, and from that time they were to preach the Gospel to every creature, beginning, however, at or rather *from* Jerusalem, and to be His witnesses unto the ends of the earth.

But since God's faithfulness, as already abundantly shown, makes certain the restoration and conversion of the Jews, special proclamations to them will be resumed, when the times of the Gentiles shall be completed. Meanwhile the church fills the interval, as between the 69th and 70th heptad of Daniel, unnoticed here because our Lord is speaking only of the Jews. But when the fulness of the Gentiles is come in, then He will resume His direct connection

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with Israel, and His embassadors will again go forth preaching, not merely the Gospel of grace, or the glad tidings of salvation for sinners generally, but preaching particularly the Gospel of the kingdom, or the glad tidings that His Kingdom is about to be manifested on the earth. This will be during the last seven years of Israel's travail, and hence they shall *not have gone over the cities of Israel* till the Son of man be come.

The kingdom offered to Israel was deliberately and repeatedly rejected, for the promised King "came unto His own, and His own received him not" (John 1:11), and then He predicted a doom upon them for their sin, heavier than that which crushed Tyre and Sidon and Sodom (Matt. 11); and then He went with design into the corn fields on the sabbath day, thus breaking the seal of the Jewish covenant; and then He gave a picture of the Jews past, present, and future under the awful imagery of man from whom an unclean spirit had been expelled, but the spirit after wandering disconsolate in waterless places, discovering that his old home was empty and swept and garnished, "taketh with himself seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

The spirit of idolatry had been banished from the Jews after the Babylonian captivity, but their hearts remained unoccupied by the *fear of the Lord* which should have taken its place, and they wound up centuries of formality and worldliness, by turning a deaf ear to the entreaties and expostulations of their own Messiah. "I am come in My Father's name," He says, "and ye receive Me not: if another shall come in his own name, him ye will receive," (John 5:43). Truly they will be ready, nay, they are ready now, to receive the antichrist when he shall come, and again will they fall into an idolatry sevenfold more debasing than any which stains the annals of their earlier history.

Having uttered this fearful prediction of Israel's apostasy, He immediately refused to recognize His mother and brethren according to the flesh; *and the same day* He went out of the house, and sat by the sea-side, and began to speak in

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parables of "the mysteries of the kingdom" (Matt. 12, 13). It is no longer the kingdom, but the kingdom not revealed, and He sketches in His own divine way the condition of things while the kingdom continues in mystery. First, under the parable of The Sower, He shows that only one-fourth part of the seed, which is the Word of God, will take real effect, and that this will bring forth variously, some an hundred, some sixty, some thirtyfold. It is needless to say that the experience of the Church for more than eighteen *hundred years has confirmed the truth of this representation.*

Then He shows in the parable of The Tares and The Wheat, that the children of the kingdom and the children of the wicked one will be found side by side, up to the very end of the age, when His personal coming will lead to a separation. This is followed by the parable of The Mustard Seed, symbolizing the outward growth of the professing Christian body, and yet the birds of the air, which He had just declared represent the wicked one, the devil, Satan, lodge in the branches of the great tree. This again is followed by the parable of The Leaven, always in Scripture the symbol of evil, which a woman, the emblem of the church good or bad, hid, insidiously introduced, in the three measures of meal, the seed corn ground up and lifeless, till the whole was leavened.

Sad comment, one may say, upon the state of Christendom during His absence, or until the revelation of the kingdom, but every word of it is true so far before the eyes of all the world. After He had dismissed the multitude and entered into a house with His disciples, He cheered their hearts, saddened by what they had just heard, with the parable of The Treasure Hid in the Field, His own Jewish people, and with the parable of The Pearl of Great Price, His own loved Church, both of which He purchased for Himself at great expense; and finally He tells them of the dragnet drawn through the sea of time, bringing all of His own to His feet at His coming, when the wicked shall be cast away.

Not until His break with Israel did He allude to the Church, and then He spoke of it as something yet in the future. "Upon this rock I will build My church" (Matt.

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16:18); and the meaning is well explained by Dr. Joseph Addison Alexander, who says, "*I will build* (as something yet to be accomplished) *My church*, a Greek word, which according to its etymology, means something *called out* or evoked, and by implication *called together* or convoked, as a separate assembly or society, selected from the greater number." According to this high authority, then, the very meaning of the word forbids the idea of the conversion of the world by the Church, for the Church itself is made up of those called out and called together from the world, selected from the greater number.

The word *church* is found three times in Matthew, and not elsewhere in the Gospels. "The kingdom of God" occurs four times in Matthew, and, as already stated, "the kingdom of Heaven" more than thirty times. Since our Lord used all three of the expressions in the same Gospel, it is evident that they are not precisely equivalent to each other. It may be said of "the kingdom of God," that it is within you, or among you, because God's King is now preached unto them, and God's power in the righteousness, peace, and joy of believers is now exerted. But it is never said of "the kingdom of Heaven" that it is nigher than "at hand," and when the rejected Messiah took His way into the heavens, the kingdom of Heaven began its career in mystery, corresponding in general with the present dispensation, and having the special sphere of its rule in what is called Christendom.

On the other hand, the Church, in the strict, New Testament sense of the word, did not begin and could not begin until our Lord's ascension, and the descent of the Holy Ghost. While He was upon the earth it was said, "The Holy Ghost was not yet, because that Jesus was not yet glorified" (John 7:39); and He invariably speaks of the coming of the Holy Ghost as dependent upon His departure (John 14-16). The reason for this is that the Church forms the body, of which the risen and exalted Christ is the Head (1 Cor. 12:13; Eph. 1:22-23, etc.); and until Jesus was glorified there was no man at God's right hand, on risen Head to which the body could be united by the Holy Ghost. Men were saved before the Church was formed; men will be saved after the Church has been caught away to meet

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the Lord in the air; for only those who are called out in the present dispensation, and baptized by one Spirit into one body to be linked to the Head, and to constitute the bride of Christ, can be termed "the Church" in precise accuracy of language.

But His purpose to build His Church upon Himself, as the rock, was immediately followed by the scene upon the Mount of Transfiguration, which was plainly a sample of the promised kingdom; and in connection with this scene, *after the death of John the Baptist*, He said, "Elias truly shall first come, and restore all things" (Matt. 17:11). Hence, whenever the kingdom is mentioned, He had the Jew in view, as He certainly had in the last days of His ministry. Thus we find Him saying to His disciples the night preceding His crucifixion, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you I will not drink of the fruit of the vine, until the Kingdom of God shall come" (Luke 22:15-18).

These words, it will be observed, have no reference to the Lord's Supper, which was not instituted till afterwards, but solely to the Jewish passover; and it was on the same sad and solemn occasion He said to the apostles, "I appoint unto you a Kingdom as My Father hath appointed unto Me; that ye may eat and drink at My table in My Kingdom, and sit on thrones, judging the twelve tribes of Israel," (Luke 22:29-30). Ten of these twelve tribes had been lost to human eye for centuries in the countries east of the Euphrates; but they were not lost to the all seeing eye of Him, Who here anticipates and foretells their return and restoration at His appearing and Kingdom.

The Holy Spirit recognizes but three classes, or divisions, of men, the Jews, the Gentiles, and the Church of God (1 Cor. 10:32); and these three form the subject of our Lord's memorable prophecy on the Mount of Olives just before His crucifixion, (Matt. 24, 25). Closely related to the delivery of that prophecy He uttered a touching lamentation, the meaning of which cannot be mistaken: "O Jeru-

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salem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 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. 23:37-39). He does not say, as in the Old Testament, My house, but *your* house, for He could not own that from which He was excluded. Yet language has no meaning, unless the inhabitants of Jerusalem shall see Him again, and see Him with blessings on His name; and it is equally certain that they shall see Him only at His second coming.

Immediately after that, He predicts concerning the temple, "There shall not be left here one stone upon another, that shall not be thrown down." Considering the enormous size of the stones, some of which were more than seventy feet in length, ten feet in width, and eight feet in thickness, and looking at the massive structure that seemed to have upon it the stamp of immortality, this would have been the maddest prophecy, if He had not been divine Who uttered it; and it is not strange that the disciples came to Him, as He sat upon the Mount of Olives, saying, "Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world," or rather "age?" They evidently thought that the temple would stand until the second advent, and until the close of the present order of things.

To these three questions our Lord replies, first covering the entire period of Jewish history, filled with sorrows, down to the time when there "shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be." He also referred to "the abomination of desolation, spoken of by Daniel the prophet," and, turning to Daniel the prophet, we read, "At that time [that is, at the time the antichrist shall plant the tabernacle of his palace between the seas in the glorious holy mountain] shall Michael stand up, the great prince which standeth for the children of thy people [the Jews]; and there shall be a time of trouble, such as never was since there was a nation

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even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some [that awake] to everlasting life, and some [that awake not] to shame and everlasting contempt. . . . And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Dan 12).

It is *obvious* that *our Lord* and *Daniel* are speaking of the same event, for there cannot be two tribulations of unequalled violence, and it has already been proved that the *long ages of Jewish suffering* will close amid yet heavier calamities and yet darker despair. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in Heaven, and then shall the tribes of the earth mourn, and they [not *ye*, for ye shall be with Him in the air] shall see the Son of man coming in the clouds of Heaven, with power and great glory. And He shall send His angels with a great sound of trumpet; and they shall gather together His elect [Jews] from the four winds, from one end of Heaven to the other."

The notion of some that all of this refers to the destruction of Jerusalem by Titus is too absurd to be dignified by serious refutation. It may well be dismissed with the *contempt* it deserves. But it will be observed that for the Jew, at least, there is no Millennium possible till Jesus comes. It is *vexation of spirit all the way through, terminating in sorer distress, and immediately* after the unparallelled tribulation of the last days, He appears for their deliverance. "*Verily I say unto you*, This generation [or this *time* as the word is rendered in Acts 14:16; 15:21; or this *age* as the word is rendered in Eph. 3:5-21; or this *nation* as the word is rendered in Phil. 2:15, with special reference to the moral characteristics of the people, according to the constant Scriptural use of the word *generation*] shall not pass away till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away."

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Then our Lord touches upon the condition of the world at His second advent, asserting that it will be as the days of Noah, before the flood; warns against the danger of *saying with the evil servant, "My Lord delayeth his coming"*; shows that indifference to His personal return will lead to the careless slumber of the ten virgins, from which they will be aroused at midnight by the cry, "Behold, the bridegroom cometh; go yet out to meet him"; and closes the part of His discourse that is addressed specially to the Church with the parable of the servants to whom He gives talents, "to every man according to his several ability," and with the stirring reminder, "After a long time, the lord of those servants cometh, and reckoneth with them."

Finally His discourse reaches the third division of the human race, the Gentiles, and He tells of His visible descent in glory, with all the holy angels to judge the nations, the judgment proceeding wholly upon the treatment they had given to His brethren during His absence, and especially during the closing tribulation. These brethren can not belong either to those known as the sheep, or to those who are called the goats, because all of the sheep and all of the goats are judged solely according to their conduct towards the brethren, obviously a third and distinct class. They are the elect remnant of believing Jews, who will take up the testimony for the Kingdom, as in chapters 10 and 24, and elsewhere, and in hunger, and thirst, and loneliness, and nakedness, and sickness, and imprisonment, bear witness amid the boasting and bustle of a Godless and Christless age, that the true King, the only hope of a ruined world, is coming again.

The somewhat parallel discourse in Luke is still more explicit. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." No one questions that our Lord refers here to the literal Jerusalem. But He goes on: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The times of the Gentiles began, as has been seen, with the supremacy of the Babylonian empire over the Jews, and they will terminate with the re-established Roman empire in ten confeder-

ated kingdoms, when the Stone oot made with hands shall fall upoo the entire structure, and make it as the worthless chaff of the summer threshing floors.

If there was oot aoother passage io the New Testament whith proves its iospiestioo, aod oot another passage which proves the Deity of Christ, this alone would be sufficient If ooe were to staod oow in the streets of Paris, or Loodon, or New York, and aoooouoee that the city would be speedily overthrown, aod its inhabitaots scattered to the eods of the earth, aod itself trodden uoder feot by a foreign race for ao indefioite period, he would be regarded as a luoatic. But this remarkable predictioo of Jesus has beco fulfilled, as all the world knows, aod fulfilled io spite of the determioed purpose of the emperor Julian to rebuild the temple, fulfilled io spite of the herculean efforts of the Crusaders, when all Europe again aod again rallied to arms io vain to rescue the holy sepulchre from the grasp of the Mohammedan.

But when the times of the Gentiles are fulfilled—what then? "There shall be signs io the suo, aod io the mooo, aod io the stars; aod upoo the earth distress of natioos with perplexity; the sea and the waves roaring; men's hearts failing them for fear, aod for looking after those thiogs which are enmiog oo the earth; for the powers of Heaven shall be shaken. And then shall they see the Soo of maa enmiog io a cloud with power aod great glory," (Luke 21:24-27). If Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, it is certain that when these times shall be fulfilled, it will cease to be trodden down, aod will be restored to its original aod rightful owners, the Jews.

It is oot amaziog that Christiaos will read ooe part of their Saviour's prediction, admittiog that it has been literally fulfilled, aod then read another part of the same prediction, equally clear aod distioct io statiog that there will oot be at the close of the times of the Gentiles uoiversal peace aod prosperity, but uoiversal distress aod perplexity, *when amid atmospheric disturbances and roaring seas, He* shall be seen enming io a cloud, and still iosist that it is well with the Church aod the world, and still thiok nothing of the Jew aod Jerusalem!

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Ah, they say, the Jew forfeited every blessing, and annulled every covenant, and defeated every promise of future restoration by the frenzied cry, "Crucify Him! Crucify Him! His blood be upon us, and on our children!" But what will they do with the prayer of Jesus, uttered on the Cross, "Father, forgive them; for they know not what they do"? This was no mere expression of a kindly feeling for His murderers, but it was the earnest prayer of One Who could say, "Father, I thank Thee, that Thou hast heard Me. And I know that Thou hearest Me always," (John 11:41-42). Here then with the all-prevalent prayer of the crucified Redeemer in their behalf, and with the oft-repeated assurance of their return at last to their own land, the thoughtful reader of the Gospels may well say, "How harmonious are all the testimonies of God's Word, how certain the recovery of Israel from their present lost condition, how sure the second coming of our Lord!"

Question Box

No. 868. Please explain John 5:39 in view of the uncertainty which seems to be in this clause: "for in them ye *think* ye have eternal life."

In view of the fact that this question comes from a member of the Royal Canadian Air Force who writes that he is located in a desolate outpost, we give it precedence over some which have been in our files for a longer period.

First of all, let us quote in full the verse in question: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." Our Lord was here speaking to Israelites who were inimical to Him and sought to slay Him (see vss. 16 and 18). It was their proud boast that they had known the Scriptures from youth. Thus, because they were familiar with the dictates of the Law, they accused our Lord of evil when He healed a man on the Sabbath day, for this was unlawful, they claimed. So the Lord Jesus called their attention to what the Scriptures had to say concerning Himself. The expression, "Search the Scriptures," is not so much a command, perhaps, as a statement—"Ye search the Scriptures; for in them ye *think* ye have eternal life." But it is not the Scriptures which give eternal life, but the One of Whom the Scriptures witness, the eternal Son of God, typified again and again in the Old Testament, the only Scriptures which they had. "They are they which testify *of Me*," *said our Lord. These Jews refused the Son of God, would* not believe in Him. They pleaded their own righteousness because they were familiar with the Scriptures. Had they known the Christ of God and received Him as the One of Whom the Scriptures prophesied, they would have realized their own unrighteousness and cast themselves down before Him for mercy.

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Current Events

In the Light of the Bible

By E. Schuyler English

Review of the Month. No startling news has come from the battle fronts in the last thirty days, to the time of writing. Nor is it necessary for us to mention miles gained or towns taken by the Allies—they are too many to enumerate and too difficult to spell. Looking at the situations in the East and West from our position guarded by ocean waters on either side, type is a very insensitive barometer with which to measure "blood, sweat and tears." Victories have been gained by the United Nations, but the cost has not been low. Still, it has been higher for the Axis powers.

In the Pacific area MacArthur's men are setting their sights upon Rabaul, the number one goal in the current program, for it is the hub of operations in the Solomons-New Guinea-New Britain circumference and holds an important flanking position in respect to the Marshall, Gilbert, and Truk islands. Its conquest is not far distant. Meanwhile the Japs have been losing heavily in the air, more heavily than they can afford, for at the present rate, 800 planes downed within the past two weeks, she cannot possibly replace them. The situation is not yet in hand, but it has become serious enough for Tojo to state in the eighty-third special meeting of the Diet that the United States, "defeated in the beginning of the war, is now overcoming difficulties and dangers and the war is growing in intensity." The United Nations' effort in the Pacific is still handicapped by inadequate materials, but progress is being made.

On the *Russian* front Stalin's forces continue in the ascendancy. The Nazis are retreating, still with some semblance of order over a 350 mile front. Nevertheless the pressure of the Bear's grip is threatening vast numbers of German troops in the Ukraine, and before long there may be a route *if* Hitler's men are able to escape the giant Russian trap set for them. Meanwhile certain points on the present front are only 110 miles from the Russian-Polish border of 1939. Hitler must be having nightmares when he thinks of the situation on his east.

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In Italy the United Nations' progress is slow indeed—*but it is progress* which we believe will develop in speed later. Presently Generals Clark and Montgomery are bringing up supplies, equipment and reinforcements in the rear, we assume. Meanwhile, despite Hitler's daring coup in rescuing Mussolini, Fascism appears to be done in Italy. It would not surprise us to learn of the King's enforced abdication at any time.

On Germany's home front there is much travail. Bombing raids which dwarf into insignificance the fearsome Nazi raids on London two years past are taking place in daylight and in the dark of the night over German industrial cities. Tremendous damage has been done. It has been costly to the Allies in planes and pilots, but well worth the cost because of myriads of lives which will be spared by a shorter war.

So frontiers and faces change day by day. We do not enhance any of these present movements with the prophetic program of Scripture. We cannot see behind the scenes, and only God knows the end from the beginning. Aware that these *may* be days of cataclysmic developments, we watch—and then we turn our eyes *up* in expectancy and hope.

A Meeting of Great Import. As we write there comes out of Moscow an agreement that may equal, if not outweigh, many victories on the battle front. Whatever its import, the result of the Tripartite Conference of Foreign Ministers, held at the end of October, was more favorable than Allied leaders had dared to hope, and much more so than Adolf Hitler envisioned. One of the Nazi's chief propaganda efforts has been to cause disunity between the United Nations. But Moscow's ten-day parley has left Hitler gasping for breath and for some straw of hope.

It is true, the Moscow pact is not much more than an agreement to agree. But in order that the terms of the paper should be formulated, it was necessary that much misunderstanding be clarified and distrust overcome. This was accomplished—and now political leaders look for a new and brighter world. Unfortunately, the vision is man-made and man-dependent.

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Chief delegates to the conference were U. S. Secretary of State Hull, British Foreign Minister Eden, Soviet Foreign Commissar Molotov, and China's Moscow Ambassador Foo Ping-sheung. It was in fact a meeting of *four* (rather than *three*) great powers of the United Nations, but the texts of the agreement take into account the dissociation of China from the European conflict, and Russia from the war with Japan. We print the chief points of the accord below:

The United States, Great Britain, United States of Soviet Russia, and China declared:

(1) United action, pledged for the prosecution of the war against their respective enemies, will be continued for the organization and maintenance of peace and security.

(2) Those at war with a common enemy will act together in all matters relating to the surrender and disarmament of that enemy.

(3) The U. S., Britain, the U.S.S.R. and China will take all measures necessary to enforce the peace terms upon their respective enemies.

(4) A general international organization, based on the principle of the sovereign equality of all peace-loving states, and open to membership by all such states, large and small, for the maintenance of international peace and security, will be established at the earliest practicable date.

(5) To maintain peace and security, pending the re-establishment of law and order and the inauguration of a system of general security, the U. S., Britain, the U.S.S.R. and China will consult with one another and with other members of the United Nations.

(6) After the war, U. S., British, Soviet and Chinese forces will not be employed within other states except to make good these principles, after joint consultation.

(7) The U. S., Britain, the U.S.S.R. and China will cooperate with one another and with other members of the United Nations to regulate armaments.

The United States, Great Britain, and the United States of Soviet Russia declared:

(1) Austria shall be liberated from German domination. The annexation imposed on Austria by Germany on March 13, 1938, is null and void. Austria is reminded, however, that she has a responsibility, which she cannot evade, for participation in the war on the side of Hitlerite Germany, and that in the final settlement account will inevitably be taken of her own contribution to her liberation.

(2) Allied policy toward Italy must be based upon the fundamental principle that Fascism and all its evil influence and configuration shall be completely destroyed and that the Italian people shall be given every opportunity to re-establish democratic government. All Fascist or pro-Fascist elements shall be removed from the administration and from public institutions and organizations. All political prisoners of the Fascist regime shall be released. Fascist chiefs and Army generals known or suspected to be war criminals shall be arrested and handed over to justice. But so long as active military operations continue in Italy, the time to give full effect to these principles will be determined by the military commanders.

Thus, as the war continues the United Nations' leaders are looking forward to the peace that is to follow, toward a confederated peace by means of a league of nations. It is to be observed that God is not mentioned in the agreement.

Another Plan for Peace. Two weeks prior to the Moscow Meeting another gathering was held, this time of a religious nature. It was the joint convention of the Federal Council of Churches of Christ in America (Protestant), the National Catholic Welfare Conference (Roman), and the Synagogue Council of America (Jewish). From this meeting was issued, after four months of study, a "Declaration on World Peace," signed by "38 Catholic archbishops, bishops, priests, and laity; 46 representative rabbis and laity; and 45 leaders of Protestant communions and national organizations." Among the Protestant signers were Bishop Henry St. George Tucker, Presiding Bishop of the Episcopal Church and President of the (modernist) Federal Council of Churches, and Dr. Henry Sloane Coffin, Moderator of the General Assembly of the Presbyterian Church in the U. S. A., and President of (modernist) Union Theological Seminary.

We print below this joint Protestant, Catholic, and Jewish Declaration:

(1) *The moral law must govern world order.* The organization of a just peace depends upon a practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God.

(2) *The rights of the individual must be assured.* The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.

(3) *The rights of oppressed, weak or colonial peoples must be protected.* The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

(4) *The rights of minorities must be secured.* National governments and international organization must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

(5) *International institutions to maintain peace with justice must be organized.* An enduring peace requires the organization of international

institutions which will (a) develop a body of international law, (b) guarantee the faithful fulfilment of international obligations and revise them when necessary, (c) assure collective security by drastic limitations and continuing control of armements, compulsory arbitration and adjudication of controversies, and the use, when necessary, of adequate sanctions to enforce the law.

(6) *International economic cooperation must be developed.* International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

(7) *A just social order within each state must be achieved.* Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, and a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

In this religious federation world peace is also the order of the day. It is quite true that the name of God is mentioned in this declaration, but not that of His Son, our Lord Jesus Christ—for the Jews have no faith in Him. If there is any Gospel here—and remember, our Lord's Commission was that His servants are to preach the Gospel to all nations—it is a social Gospel, and weak at that.

Now, having reviewed these two federations, international and inter-faith, let us examine them in the light of God's Word.

How Will Peace Come to the World? There is no indication in God's Word that peace that endures will come upon the world through man-made efforts. We are not suggesting for a moment that nations should not seek peace, or that religious leaders should not pray for it devoutly. It would be irrational to see this war come to its close, or any war, without attempting some plan for the future to solve the problems which develop selfishness and hatred and bring on warfare. But what we do contend is that it is folly to speak of a peace program without taking God into account. For a so-called Christian nation (and our own country considers itself that) to meet with other nations and formulate plans or make agreements without once referring to God's will and seeking His way, is fallacious and doomed to failure.

As far as the inter-faith declaration referred to above is concerned, again we suggest that it is vain to hope to

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find peace by man-made schemes, no matter how cooperative they may be, when ignoring the Christ of God by Whom only peace can come, as those who are trustees of the Holy Scriptures should know full well. We do not censure the desire for peace in the minds of leaders of our denominations, but we are grieved that they expend so much effort toward bringing in a Christless and Christ-rejecting peace when they ought to be proclaiming that which will bring salvation and the peace of God to the hearts of all who will receive it, the Gospel of our Lord and Saviour Jesus Christ.

Until Christ shall come again to reign on earth there will be no permanent peace, but only wars and rumors of wars, intensified in frequency and degree as the time approaches. He is the Prince of Peace (Isa. 9:6), and when He comes again there will be peace and justice henceforth for ever. "The zeal of the Lord of hosts will perform this."

God has given us a very clear picture of the order of events as the age draws to its close, though not the exact time that they will occur. A day is to come when all the happy promises to the nation Israel regarding themselves and the land of Palestine will be fulfilled, when it shall blossom as the rose, when the wolf shall dwell with the lamb, and the leopard with the kid; when the earth shall be full of the knowledge of the Lord, as the waters cover the sea. This will be when David's Son is upon His father's throne, when the seed of the house of Israel has been brought from the north country, and all countries whither they have been driven, back into their own land, where they shall dwell in peace and safety, and in the knowledge of their God as their Messiah. This will be the Millennium, and not until then will there be permanent peace. It will be brought in when Christ Himself returns in power to destroy the Gentile nations and to set up a righteous kingdom, the kingdom promised of old. (See Isaiah 11; Jeremiah 23; Matthew 24 and 25; Revelation 19; etc.)*

Before such a glorious state exists on earth, however, we must remember that there will be a time of tribulation such as the world has never seen, concluding with the time of

* For a very full and interesting discussion of this matter read the Editor's *Will There Be a Millennium? When and How?* (*Our Hope* Publications, 50 cents).

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Jacob's trouble. Then the "Stone cut without hands" will crush the Gentile world powers, and the enduring kingdom will be set up. (See Matthew 24; Daniel 2.) It is during the tribulation referred to that men will be saying, "Peace and safety"—to find that sudden destruction shall come upon them, and they shall not escape (1 Thess. 5). Before then the Church will have been taken to be with Christ. In between His coming for His Bride to take her to be with Himself and His return in power to reign the world will see international confederacies designed to establish peace, and inter-faith (but faith in man and not in God) religious movements, the great ecclesiastical machinery of those days, Babylon the Great, the apostate religious system, seeking man-made peace while defying God. And we believe—though again we do not censure men for wanting peace and sanctity—that the four-power pact and the three-faith declaration of October 1943 are but foreshadows of more godless unions of that future day, the day of *the apostasy*.

Where Did the Flood Start, and Can It Be Stopped? The best friend that the Jew has is the Christian, who knows God's Word, His love for His Chosen People, and their place in the prophetic plan. We shrink, therefore, from writing what we are about to write, and do so only because another *shadow* of things to come is touching our life-path.

An Associated Press report out of Boston, Mass., dated November 2, 1943, tells of the beating and brutal handling of many Jewish boys in the city of Boston over a period of some months, by gangs, some of whom were wearing black shirts. In trying to trace the reasons behind these disturbances Bishop G. Bromley Oxnam, of the Methodist Church, brings to light the fact that a great deal of anti-Semitic literature has been flooding the country. Who is distributing it? Where is it published? Who is financing the program?

Boston is not the only area either, where this is going on. The writer has himself seen chalk-written statements, as "Down with the Jews!" on the walls of prominent buildings in his own city, and has come across more than one anti-Jewish leaflet in street-cars.

We need to pray for the Jewish people, and ask God that they shall turn to Him in vast numbers, and believe in the Lord Jesus Christ, that they may be spared their fate in other lands. What horrors they must face one day! But oh! what will be their joy and their inheritance when they *recognize* Him Who is *their* Messiah, the Christ of God, Who Himself bore our sins in His own body on the tree!

The Palestine Enigma. We have mentioned more than once the plea of the Zionists that Britain's *White Paper* regarding Palestine shall be revoked and the promise made to Chaim Weismann and satisfied for a time through the Balfour Declaration be fulfilled. We have recognized Britain's problem in endeavoring to conciliate the Arabs and their fellow Mohammedans in India, and yet to keep faith with the Jewish people. Now a new enigma develops. Almost at the same time that 500 orthodox Jewish rabbis visited Vice-President Wallace with the request: "To open immediately * * * the doors of Palestine, the Holy Land of our forefathers which was given to Israel for an eternal heritage by the Lord, blessed be His name, with oath and covenant," one of the main opponents of a Jewish homeland in Palestine was feted and dined in Washington. It was Prince Feisal, Foreign Minister to Saudi Arabia's wily Abdul Aziz Ibn Saud. Was it coincidence that within the week news leaked out that the United States was dickering to purchase a piece of Arabia's fabulous oil resources? We know nothing about the political implications or governmental involvements connected with the United States Government speculating in foreign oil, but we do know this—if the deal is consummated, we are going to find ourselves figuratively swimming in boiling oil: the Palestine problem, Ibn Saud, Moslems, Zionists, rabbis, *et al.*

Pot Pourri. The militant Christians in Denmark are openly expressing their willingness to suffer martyrdom rather than to be dictated to by the Nazis as to their preaching. Many religious leaders have been arrested, best known of whom is 45-year-old Kaj Munk, rector of Vedersoe in West Jutland. His last act before arrest was to refuse to obey the

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Nazi edict against prayer for persecuted Norwegians. Wrote he: "If for fear of men I should sit a passive onlooker I should be a traitor to my Christian faith, and to my clergyman's oath. It is better to damage Denmark in the eyes of Germany than myself in the eyes of Jesus" * * * Chaplain Howell Forgey, who is credited with having shouted out during the attack on Pearl Harbor on December 7, 1941: "Praise the Lord and pass the ammunition!"—from which the sacrilegious song heard so often over the radio got its title, recently stated: "I should be content never to hear it (the song) again. I am much more interested in the effect of battle upon man's religious faith and in the souls of men." * * * The late Pope Pius XI was convinced that the best way to convert American Negroes to the Roman Catholic Church was to appeal to them through priests of their own race, and requested that a seminary be established to train them. The result was the founding of the Seminary of St. Augustine, which just celebrated its twentieth birthday. Of the eighteen graduates ordained after a *fourteen-year* course (including high school) fifteen have gone into regular charges, while two have become missionaries in the Gold Coast, and one is chaplain to Negro troops with the Army's 93rd Division. * * * On October 7, 1943 one Ignatius Trebitsch died at the age of 64 years, in a hospital in Shanghai. At his death he was known as Chao Kung, a Tibetan Buddhist monk. In the intervening years he was Presbyterian missionary in Canada, a vicar of the Church of England in Kent, an international spy, a member of the British Parliament, a prisoner because of check-forgery, one of the instigators of the Kapp *putsch* in Germany; then, finally, a Chinese monk. At one time he bore the name Trebitsch-Lincoln, because of his admiration for the Great Emancipator, and it is also said that he was connected with Chiang Kai-shek's secret service for a while. We mention all this because of a statement of his quoted in our February 1940 issue, which was that "Unless the governments of Britain, France, Germany, and Russia shall resign in favor of others who shall immediately convene to formulate world peace, the Tibetan Buddhist supreme masters, without prejudice, predirection, or favor, will unchain forces and powers whose very existence is unknown

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to you and against whose operations you are consequently helpless." Well, Trebitsch is in the grave, and his soul elsewhere. His predictions, as do the predictions of all mankind, sounded silly when he made them (though some took them seriously), and they sound even sillier now. Even Satan does not know the future. But God knows the end from the beginning.

Nourishment Needed. Out of the war have come many wonderful and thrilling tales of awakening interest in spiritual things. Men adrift on rafts, in flaming tankers, under strafing from the enemy, in damaged planes, have called upon God and have come through safely. Some have come home and written books about their experiences, and the hopeful or credulous see in all this "a going in the tops of the mulberry trees," and they look for a great revival. Others, while not skeptical, are not starry-eyed either. They believe that some of the boys in the foxholes are no longer atheists, that some never were, and some still are. But there does seem to be a certain turning to God on the part of many. They never thought they needed Him before, but now in the face of death, danger, loneliness and trial they find comfort in Him, or they are ready to hear the Word, the entrance of which giveth light. We have no doubt that multitudes have been converted on the battle fronts and in war zones. We hope that they will not be left groping. Many a chaplain is equipped to instruct them in the Word, while others are not. It needs to be our earnest prayer that the newly converted will be built up and strengthened in the most holy faith, that they will feed upon the Word of God, that they will think about and adore our blessed Lord, and come back to us firmly rooted and grounded in the things of God, bearing witness to Him in life and in death.

"My yoke is easy, and My burden is light" (Matt. 11:30)

He will share your burdens,
Make your joys increase,
Give you strength and courage,
Fill you with His peace.
—*N. Phillips*

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The Prince of Peace

By Max I. Reich*

This earth will not always be a scene of strife and confusion, of hatred and war. The prophetic Scriptures foretell an age of universal peace, administered by One Who bears the title of "Prince of Peace" (Isa. 9:6).

Nationalities came into being after the confusion of tongues which resulted from the judgment of God on the impious attempt of mankind after the flood to make itself master of the earth without considering God. The tower of Babel was an idolatrous symbol tending to self-deification, behind which was Satan seeking to supplant the true God. The full development of that impiety will be seen in "the man of sin," "the lawless one," who will brook no higher god than himself, as the result of "the inworking of Satan." He will be fallen Adam fully developed (Gen. 11:1-9, 12:1-3; 2 Thess. 2:3-9 R. V.).

The nations have been jealous of each other ever since their inception. At strife continually, they have sought to thwart each other's economic and imperialistic ambitions. "Peace" has never been anything else at any time but "an armed truce." However, God began a new thing when He called out Abram out of country, kindred, and his father's house, to become in the fulness of time the father of a "seed" in Whom the war-weary nations would find their lost center. (See also Gen. 49:10 R. V.) God had a warless world in view when He appeared to Abram, and made him a stranger and a pilgrim on the earth.

The prophets who were raised up from among the descendants of Abraham, persistently kept alive that hope. Both Micah and Isaiah foresaw a world in which the nations would learn from the God of Israel, Whose glory will be enthroned in Zion, to beat their swords into ploughshares and their spears into pruning hooks. Nations will not lift up sword against nation, neither will they learn war any more (Micah 4:1-3; Isa. 2:1-4).

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The fact is, *regenerated Israel* will be the first nation to take the Sermon of the Mount as its *national* constitution, and not merely as a standard for *private* ethics. When the Messiah returns to penitent Israel, He will cut off the war-chariot from Ephraim, and the battle-horse from Jerusalem. When the battle-bow has been cut off from Israel, predicts the prophet Zechariah, *then* will Messiah *speak peace to the nations:* and His dominion will be from sea to sea, and from the river to the ends of the earth (Zech. 9:9-11). Thus will the converted Jewish nation lead the Gentile world into paths of peace. Till then "wars and rumors of war" will continue to plague our earth.

The view here advanced seems fantastic to many, namely, that God should incorporate *earth*, as well as *Heaven*, in His Kingdom. They lose sight of the fact that the glory and honor of God is involved in the vindication of His suffering Christ in the scene of His suffering, and not only in exalting Him to His right hand "far above all heavens." For in the beginning, through the Son, God created both Heaven and earth. And by His death the Son has laid the foundation of the reconciliation, not of things in Heaven only, but of those in earth also (Col. 1:16, 20). This war-torn and death-shadowed earth must yet be "filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (Hab. 2:14). In the meantime God is calling out a people for heavenly blessing, who will, when Christ's day has begun, reign with Him over a regenerated earth. This present heavenly people of God anticipates the spiritual blessings which will be dispensed in "the world to come" (Heb. 2:5); i. e., the new order which will prevail on earth when the rejected Messiah has His blood-bought rights. The true knowledge of God, which will be universally diffused, and which will establish righteousness and truth on earth, and *thus remove the causes of war*, is already present Christian experience, according to the teaching of the Apostle Paul in 2 Corinthians 4:6 R. V.: "Seeing it is God, that said, Light shall shine out of darkness, Who shined in our hearts, *to give the light of the knowledge of the glory of God in the Face of Jesus Christ.*" The coming Prince of Peace brings believers already into "the Kingdom of God" which is "righteousness, peace and joy in the Holy Ghost" (Rom. 14:17).

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A Message For Each Day

By Frank E. Gaebelein

December 1. "We love Him, because He first loved us" (1 John 4:19).

There is an alternate rendering of this beautiful sentence. According to high manuscript authority, it may read, "We love, because He first loved us." Far from depriving the verse of its point, this reading broadens it to Christ-like proportions. Of course, we love God, because He first loved us. But the proof that we love God is our love for the brethren. That is exactly what the next statement (vs. 20) tells us. For there John writes, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The love of God includes the love of our brethren; the love of our brethren includes the love of God. "But," some one asks, "do not all men love?". In the common human sense, yes; but in the deeper Christian sense, all men do not love. Christian love is the love of Christ; Christian love is willing to lay down its life for its friends. That kind of love is not natural to man. Its source is God's love in giving His only Son to die in our place.

December 2. "He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God" (1 John 5:12 and 13).

Every Christian needs from time to time to return to the very basis of spiritual assurance. The devil has a way of making us uncomfortable about our salvation; he is adept in introducing doubts as to whether or not we really possess eternal life. As if to anticipate this strategy of the enemy of our souls, the Word of God contains passage after passage of assurance. One of the most helpful is now before us.

Suppose we consider it by means of question and answer. Who has life? "He," John replies, "that has the Son has life." And, as if to make it doubly plain, he states the same thought negatively. Then another question arises: "What is it to have the Son?" Again John gives answers in that great word so blessedly emphasized in his Gospel and in this Epistle—the word, "believe." "Believe on the name of the Son of God"—that is John's definition of having the Son. How, then, may we *know* that we have eternal life? We may know it, John says, by possessing the Son. And we possess the Son by the simple act of believing upon Him.

In nothing relating to our salvation is God's mercy more apparent than in the fact that our possession of eternal life rests neither upon our own feelings, or attainments, or knowledge, or service, but upon simple faith in what God has done for us in Christ Jesus.

December 3. "But he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

The text admits another translation of these words, a translation which brings to light a new and helpful shade of meaning. This render-

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ing goes somewhat as follows: "He who has been begotten of God keeps him, and the wicked one does not catch him." In this sense of the words it is Christ, the only-begotten Son of God, who keeps the believer. That, of course, is precisely the case. Our security never lies in self-protection, but only in Christ's protection.

The rendering "catch" instead of "touch" is vividly suggestive. The wicked one is a wily adversary. As the Ninety-first Psalm suggests, he sets traps for God's children. He is the malevolent fowler who sets his snare for the redeemed. But those who are kept by the power of the only begotten Son of God can never be caught by the wicked one. In the Lord Jesus they are safe.

December 4. "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life (1 John 5:20).

High upon the list of the benefits of salvation is the gift spoken of in these concluding words of John's First Epistle. All men do not have an understanding of the reality of God and His Son. Such apprehension is peculiar to Christians. Others may have their thoughts regarding God; the Christian goes beyond intellectual apprehension and philosophical speculation. For the Christian, God is real. As a matter of fact, the word "true" in this verse may be translated "real."

When a person receives Christ as His Saviour, that person receives new spiritual faculties. This newness of life brings with it a definite comprehention of the reality of God and His Son. Vagueness is superseded by certainty. For it is the birthright of us Christians to know that the Lord Jesus is the real God and eternal life. To be sure, some of us are not utilizing this heritage. We overlay this gift of spiritual understanding with a lot of religiousness which gets between us and the Lord. Or we may for the time being almost nullify it through sin. Nevertheless, our birthright is there. Yes, as Christians we may have, and ought to have, full certainty as to the reality of the Lord Jesus.

December 5. "And this is the confidence that we have in Him. * * *" (1 John 5:14).

This is the final statement regarding prayer in the Bible. While the subject is mentioned incidentally in Jude and Revelation, this verse and the one which follows are the last treatment of the basis and conditions of answered prayer. Now the final mention of a subject in the Bible is usually of a summarizing nature. Looking at this verse and its successor, we see an example of this principle.

First of all, we note the introductory words. "And this," John writes, "is the confidence that we have in Him." The word translated "confidence" appears several times in the Epistle to the Hebrews, where it is translated "boldness" (cf. Heb. 10:19). It relates, of course, to that greatest of freedoms, the Christian's freedom to approach the throne of grace. We might, therefore, paraphrase John's thought, as he begins his summarizing teaching on prayer, somewhat as this: "And this, in view of our approach to God through the finished work of Christ, *this* is the boldness which we have in Him." Notice that this confidence, is "*in* Him." Thank God, it is not a confidence grounded upon any merit of our own. Resting upon Christ and His atonement, it is the one sure foundation for prevailing prayer.

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December 6. "He heareth us" (1 John 5:14).

The apostle now goes on plainly to define our reason for confidence "in Him." It is the confidence or boldness which comes from the assurance of being heard. In any case of human need where help must come elsewhere than from self, everything depends upon the one from whom help is sought. There are some transgressions of civil law, for example, which can be forgiven only through the pardon of some governor or even the president himself. In order to secure help of this kind, one must first of all gain the ear of the executive. So with the Christian and his prayer life. Everything depends on being heard. One of the glories, therefore, of this concluding teaching upon prayer is the assurance it gives that God hears us.

December 7. "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us" (1 John 5:14).

"This is the confidence that we have in Him . . . that He heareth us." But that is not what John wrote. No, he inserted a conditional clause, "if we ask anything according to His will." *If* we do that, *if* we ask according to the Father's will, *if* we meet these conditions, God will hear us.

This condition is not original with the apostle; it runs right back to our Lord's own practice of prayer during His days upon earth. Remember the agony in the garden, and marvel at how much the practice of this prayer principle cost the Lord Jesus Himself. As He wrestled there in soul, He wholly accepted as the great basis of prayer, "Thy will be done." Though it cost Him anguish even unto great drops of blood, though it led Him on to the cross and the grave; still His steadfast purpose was the Father's will. And how clearly He was vindicated in His holy choice! His resurrection and ascension are the eternal demonstration of the ultimate victory which follows full submission to the will of God.

It is gloriously true that we may ask of God in prayer. It is a blessed fact that there is nothing we may not bring before Him. But we must be willing for our requests to be dealt with in God's own way and according to His own perfect will. When we accept for ourselves the prayer basis of Gethsemane, "Not my will, but Thine, be done," then we may be fully confident that God hears us.

December 8. "And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John 5:15).

To revert to our illustration of the accessibility of some human authority entrusted with pardoning power, we recognise that to be heard by a man, no matter how great, is not enough to insure the granting of one's request. Hearing the petition is essential, but it does not necessarily bring a favorable response. Vastly different, however, is the result of approaching God in true prayer. God cannot fail to hear what is in accord with His will. Nor, when He has heard such a petition, will He ever fail to meet it. There is the great condition, already mentioned in this teaching of John—conformity with the will of God. When we know that this condition has been met, then we may be certain that God hears us; because, when He hears what is in accord with His will for His children, He never fails to act in their behalf.

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December 9. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually" (Exod. 28:29).

Here Aaron presents a beautiful and comforting picture of the present work of the Lord Jesus Christ in behalf of all who belong to Him. As the early portion of this chapter tells us, Aaron, the High Priest, wore over his heart a breastplate, magnificently wrought of gold, blue, purple, and scarlet. In it were set four rows of precious stones, three stones in a row. Upon these stones, sardius, topaz, emerald, diamond, or otherwise, were engraved the names of the twelve tribes of Israel. Therefore, when Aaron went into the holy place in the tabernacle he was bearing upon his heart the names of God's people.

What a glorious portrayal of the work of Christ, our great High Priest, who ever liveth to make intercession for us! Note that Aaron went in "unto the holy place, for a memorial before the Lord *continually*." So the Lord Jesus Christ, bearing upon His heart the names of all His redeemed children, is *continually* in the Presence of the Father. The moment a Christian sins, either wittingly or unwittingly, Christ is before the throne of grace, interceding in that Christian's behalf and pleading His cleansing blood. "*If* any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

December 10. "And when the people complained, it displeased the Lord" (Num. 11:1).

Great is the difference between human and divine values. Most men do not consider complaining a serious sin; it is so common as to be considered of slight moral significance. The Book of Numbers, however, dispels such a notion. Among its many lessons is that of the true seriousness of a complaining spirit.

"And when the people complained, it displeased the Lord." Now that statement relates to [illegible], as they are about to go to Kadesh-barnea. It was there, as the thirteenth and fourteenth chapters of the book show, that Israel made one of the greatest failures in human history. Empowered of God and with all the hosts of the Almighty on their side, they failed to go in to possess the Promised Land. Fear took them captive, so that they were condemned to wander for forty years in the wilderness. And why did these Israelites succumb to failure? If we look back, we shall see that their fear sprang from their lack of faith in the God Who had promised to take them into Canaan. But their doubt goes back still farther to their complaining. For complaining is a sin engendering that wicked unbelief which doubts God's full and perfect care of His own.

Yes, complaining *is* a sin. It is unChristian, dangerous, and never pleasing to God. May we who have a so much fuller revelation than the Israelites, may we *never* displease our loving heavenly Father by complaining against His holy dealings with us!

December 11. "God is not a man, that He should lie; neither the son of man that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? (Num. 23:19).

Here is stability. God can always be depended upon. Unlike man

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it is impossible for Him to lie. Not only that, but He does not fluctuate either in His words or acts. When God says a thing, it shall be done. When He promises, He makes good His word.

So this statement given by God to that strange prophet, Balaam, is greatly comforting. It teaches us to accept the commitments of our Lord with wholehearted faith. It reminds us of His utter consistency. Thus believing in this God of all reliability, let us never hesitate to accept the hundreds of precious promises with which the Bible teems. God never lies nor changes. He does what He says; He makes good every pledge He gives man through His written Word.

December 12. "The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: *turn you, and take your journey, and go to the mount of the* Amorites, and unto all the places nigh thereunto, in the plain, to the land of the Canaanites and unto Lebanon, unto the great river, the river Euphrates * * * and * * * we went through all that great and terrible wilderness" (Deut. 1:6, 7, 19).

Deuteronomy is a book of retrospect. In it Moses is rehearsing God's leading of His people. Looking back, he reminds Israel of how the Lord was with them every step of the way, even "through all that great and terrible wilderness."

It is a well recognized principle that the experiences of the Israelites are typical of those of Christians in the world. So we are reminded by the words now before us that we too may look back. Every believer who has known the Lord for any length of time may, like Moses, take a retrospective view. Whether he is the head of a family or in a position of responsibility for some phase of the Lord's work, or whether he is living all alone, he too may recall God's wonderful dealings during the days which are gone. It is spiritually helpful sometimes to go before the Lord in prayer and retrace His dealings and providential care through the years. Nor can any believer do this without a deep sense of thankful obligation to Him Who is with us always even unto the end of the age.

December 13. "Ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it" (Deut. 1:17).

In Hebrews 3:1 and 2 we have a direct comparison of Moses with Christ. For in that place we are urged to "consider the Apostle and High Priest of our confession, Christ Jesus, Who is faithful to Him that appointed Him, as also Moses was faithful in all this house." Let us, therefore, look at our text for today through the lens of typology.

In his opening oration to Israel, reported here in Deuteronomy, Moses recalls some details of his administration of justice during the wilderness years. He reminds Israel of how wise men were set over them as judges (vss. 15, 16), these judges to present their most baffling cases to Moses himself. Now as Israel was in the wilderness, so we must live in the world. We too face trials and perplexities. And we also have a Judge, a great Chief Justice, to Whom we may bring our greatest difficulties. For what was true measurably of Moses, who was but a man, is completely true of the Lord Jesus Christ, the God-

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Man, our Saviour and our Judge. For Him *nothing* is too hard. Oh, that we may never forget that He is saying to us Christians right now, "And the cause that is too hard for you, bring it unto Me and I will hear it." We have made great progress in the Christian life, when we have learned promptly and trustingly to bring all our difficulties to Jesus.

December 14. "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged" (Deut. 1:21).

Such was the comment Moses transmitted to Israel when they were at the gateway of the Promised Land. Would that they had heeded it! But the Bible tells how Israel failed, because they allowed a view of Canaan's might to drown faith in the living God, Who would have brought them into the Promised Land victoriously.

Like Israel we Christians stand before new territory to be occupied for our Lord. That territory is made up of the days and years yet before us. The greater than Moses, even the Lord Jesus Christ, is saying to us, "Go up and possess it . . . fear not, neither be discouraged." Would that we may never make the mistake any day, let alone this day, of failing to claim *in Christ* the territory our feet are about to tread!

December 15. "Caleb the son of Jephunneh . . . shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord" (Deut. 1:36).

Caleb is one of the inspiring characters of the Old Testament. His record is one of consistent faith, great courage, and loyal service. Though not a general of Joshua's genius, he nevertheless was permitted to accompany the conqueror into Canaan.

Why Caleb received this honor is explained in these words, "because he hath wholly followed the Lord." Few things more wonderful than that are written of any Bible character. Think of living so as to have God say of you, "He has wholly followed Me!" Why, just to have the Lord acknowledge that we have followed Him is glorious. But to have the God Who never lies say, "He hath *wholly* followed Me," that is perhaps the greatest distinction which can come to any man.

One thing is certain. This would never have been said of Caleb, had he not lived each day in full dependence upon God. There is little use in making resolutions for complete obedience in the future. The only practical path to a life like Caleb's is through a moment by moment trust. Oh, that every Christian reading these words might say this day, "Today I *wholly* followed the Lord!"

December 16. "Og the king of Bashan came out against us, he and all his people, to battle at Edrei. And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand" (Deut. 3:1 and 2).

Og, king of Bashan, was apparently the Goliath of the wilderness days. Verse eleven of this chapter speaks of him as a giant who had

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an iron bedstead no less than thirteen and one-half feet long and six feet broad. A formidable foe for Israel! But Moses and the people faced him in faith, trusting in the Lord's promise of deliverance. Wherefore, Moses is able to look back and recall with thanksgiving the utter defeat of Og and all his people (vss. 3-7).

Let us learn from Israel's victory over this terrifying adversary. Though no physical giants face us today, there is not a Christian living who is not attacked from time to time by foes more formidable than Og, king of Bashan. John Bunyan in *Pilgrim's Progress* is entirely right in speaking of "Giant Despair." How that Giant towers over Christians with his vague and murky bulk, threatening their peace of mind! And he is only one of many a foe. What, then, are we to do when Giant Despair, or others like him, stand at the threshold of our day? Simply this: we are to remember that the same Lord Who delivered Moses and Israel from Og, king of Bashan, will deliver us. We are to remember that the Lord is saying to us of any menacing adversary, "Fear him not: for I will deliver him into thy hand."

December 17. "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them" (Deut. 5:1).

Observe the three verbs, "learn," "keep" and "do." Of these we are now concerned with the first, because it suggests the primary importance of Bible study. To *keep* and *do* the Lord's commandments is an essential obligation of every Christian. But we shall never keep and do commandments we have not first learned. An ignorant Christian is not only a weak Christian; he is bound also to be a disobedient one. Just as the citizen who does not know the laws of his country transgresses them through ignorance, so the believer who has never learned what God requires in His Word will also transgress. Let us realize anew that we all have an obligation to be well acquainted with God's Word. The *reading* of it is not enough; its teachings must really be learned. They must be stored in the heart and memory in such fashion as to become our permanent possession. Even if all written Bibles were destroyed, the Word must remain written in Christian hearts. Only through learning what God expects of us are we qualified really to keep and do His commandments.

December 18. "The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, Destroy them" (Deut. 33:27).

This is a good verse for a soldier, combining, as it does, the thought of security with that of victory. Marvelously beautiful is the first part. Indeed its two clauses may be thought of as seed-thoughts for two of the greatest Psalms. We need only recall the opening of Psalm Ninety, attributed to Moses, "Lord, Thou hast been our dwelling place in all generations," to catch the echo of these words, "The eternal God is thy refuge;" and Psalm Ninety-one, with its grand reassurance that "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," seems almost to be built upon the next thought, so that we might almost write over it, "Underneath are the everlasting arms."

Security, however, is not enough for a soldier. He must have *power*

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to overcome the enemy. Therefore, we are heartened as we read, "He shall thrust out the enemy from before thee; and shall say, Destroy them." Good counsel for soldiers, yes; but let us remember that in this day of total war we are all soldiers. Whether in the Armed Forces or not, we are on duty for our King. He Who is our dwelling place and upholds us with His everlasting arms will fight not only *with* us but also *for* us against all the hosts of wickedness.

December 19. "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).

In this greatest of Gospel texts the Greek word for "world" means mankind in general. To be sure, God loves His creation. He takes pleasure in the marvelous beauties of nature which are the expression of His eternal wisdom and glory. But God did not give His all primarily for the great world of nature. It is the other and smaller world of mankind which called out the highest expression of His love. God loves mankind. He loves all mankind rich and poor, wise and simple, friend and enemy, and for them and them alone He gave His dearest, even His only Son.

Let no man ever feel that no one loves him. Though all human love fail, God's love continues. This marvelous declaration from our Lord Himself is the unassailable proof of God's love for humanity. For a gift proves love; and this gift, being no less than the gift of the Divine Self to an extent no human mind can measure, is the eternal demonstration of the Father's love.

December 20. "And without controversy great is the mystery of godliness: He Who 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" (1 Tim. 3:16).

This text has a striking distinction. It is generally conceded by scholars of the New Testament to be something very rare and precious—a portion of one of the earliest of all Christian hymns. The very form of the words is rhythmical and balanced in the highest degree. Six verses, each in the same voice and tense, follow along in three couplets:

"Manifest in the flesh,
Justified in the Spirit;

"Seen of angels,
Preached unto the Gentiles;

"Believed on in the world,
Received up into glory."

Over in Colossians 3:16 Paul speaks of letting "the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." And whether he is quoting by inspiration from some hymn already current in the Church of those early days, or whether he wrote the words himself, the fact remains that Paul is here giving us a stirring echo of the worship of the first century Christians. As such it bears witness to that purity of spirit and integrity of devotion so characteristic of primitive Christianity and so needed in the Church today.

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December 21. "And without controversy great is the mystery of godliness" (1 Tim. 3:16).

In order for our understanding of this ancient hymn we must think about the key words with which Paul introduces it. The first such word is "mystery." What is a mystery! Exactly what does Paul mean by this term? Well, the word has two general senses. The first is the common, secular meaning of something incomprehensible, the contents of which are sealed. But the word also has a recognized theological sense. In fact Funk and Wagnall's Dictionary quite correctly defines this special usage as "truth formerly hidden but now revealed." Such is the significance of the word "mystery," when used by Paul and other New Testament writers. The familiar phrase, "open secret," well describes it.

At least eleven things in the New Testament are classed among the "mysteries" or "open secrets" of our faith. For instance, Paul sets forth in Ephesians 3:1-11 the "mystery" of the Church, explaining the great truth of the unity of all believers, both Jews and Gentiles, in the body of Christ. Again he closes I Corinthians 15 with another great "mystery," the translation of the Church to Heaven at the return of the Lord. Moreover, Christ Himself expounded in the parables of Matthew 13 the "mysteries" of the kingdom of Heaven. And in Colossians 1:27 Paul refers to the "mystery" of Christ in the believer, as "Christ in you the hope of glory."

December 22. "And without controversy great is the mystery of godliness" (1 Tim. 3:16).

We go on to note that the apostle is speaking of "the mystery of godliness." We must understand, therefore, what he means by "godliness." In Scripture this word is never directly used of God, but always of man's relation to God. Some modern translations render it by such terms as "piety" or "religion." Because it relates to the believer's life for God, we may well think of it as signifying the practice of the Christian life. *"The mystery of godliness" with which Paul is dealing* is consequently the open secret of a life honoring to God. If we would know that secret, let us attend carefully to the teaching which follows.

December 23. "He Who 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" (1 Tim. 3:16).

In this great hymn Paul is placing before us six propositions regarding Christ. These six, constituting the mystery of that godliness which is the Christian life, are arranged with marvelous design in three groups of couplets. Each couplet is made up of two contrasting thoughts; all six exhibit a wonderfully logical progression. Some authorities think, not without reason, that the words were sung antiphonally. This might well have been; for Pliny says of the early Christians, "They are wont on a fixed day before dawn to meet and sing a hymn in alternate responses to Christ as being God."

But though the hymn contains six great propositions, there is a unifying factor. All six propositions relate to Christ. Looking more closely at them, we cannot but marvel at their brevity and comprehensiveness. Less than thirty words in extent, they contain in germ the very foundations of theology and the Christian life.

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December 24. "Manifest in the flesh" (1 Tim. 3:17).

"Manifest in the flesh, justified in the spirit." This first couplet confronts us, as do its successors, with definite, historical events, the first of which is the incarnation. Sometimes Christians ask, "What is the greatest miracle?" One can hardly answer such a question dogmatically. But, as we reflect upon the Biblical supernatural, we may know that the incarnation is certainly one of the greatest, if not the very greatest, of all supernatural events. When we consider its stupendous implications, our minds reel. Think of it! God Almighty, the Creator of all things, the Maker of Heaven and earth and all that dwell therein, think of that God manifesting Himself in the flesh and being born as a Babe in the stable of Bethlehem. He Who dwelleth in light and glory unspeakable condescending to enter into this world even as you and I. That indeed is a mystery no mind can fathom.

December 25. "Manifest in the flesh" (1 Tim. 3:16).

Here is a truly fundamental doctrine. Without it there could be no Christianity, and no hope for the world. Yet while this truth is of towering greatness, it is also of surpassing comfort. Where was Christ manifest? The answer clearly comes in these words, "in the flesh." We guard jealously, and rightly so, the great truth of the Deity of Christ, but we need also to give diligence to maintain His true Humanity. "The Word was made flesh, and dwelt among us, and we beheld His glory as the only Begotten of the Father, full of grace and truth" (John 1:14). The fact that the Lord Jesus took upon Him human form is of inexpressible comfort. Reminding ourselves of it, we may sing with conviction the old Gospel Hymn, "What a friend we have in Jesus, all our sins and griefs to bear." Yes, Jesus really understands. Because He Himself lived here on earth, He knows by personal experience the meaning of pain and sorrow. He can enter into our heart-aches, comfort our griefs, and bind up all our wounds.

December 26. "Justified in the Spirit" (1 Tim. 3:16).

In immediate contrast is the second half of this first couplet. As we have just seen, the first phrase stresses the human element of the incarnation, but this one relates to the other part of our Lord's nature, namely His Divinity. Our English Bible capitalizes the word "Spirit," thus referring it to the Holy Spirit. That is quite right, for the Lord Jesus was certainly "justified (i.e., declared righteous) by the Spirit." After Calvary, He was vindicated by the Spirit of God, Who raised Him from the dead. But the words, "justified in the Spirit," also have an intensely personal meaning in relation to our Lord. They refer as well to His own spirit, reminding us that in His innermost being, His spiritual as opposed to His physical nature, He was declared perfectly righteous and holy. We need to remember that an imperfect Saviour could never redeem a single sinner. But Christ was fully and completely holy. Therefore, as the beautiful hymn puts it,

> "There was no other good enough to pay the price of sin;
> He only could unlock the gate of Heav'n and let us in."

December 27. "Seen of angels" (1 Tim. 3:16).

The second couplet ushers us into the invisible world, for it says that Christ was "seen of angels." Now if there is any Bible truth of which modern skepticism has made havoc, it is that of angels. Our Bible, however, clearly teaches the existence of an order of spiritual

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beings, quite separate from men, and created to carry out the divine purposes.

Christ was "seen of angels." When did this take place? Well, the Gospels inform us that angels attended His birth, His temptation in the wilderness, His agony in Gethsemane, His resurrection, and His ascension. These, however, are but the times when men saw angels watching over Him. Actually, our Lord's whole life was "seen of angels." When Peter rashly cut off the ear of the high priest's servant, Christ ordered him to put up his sword, reminding Peter that "more than twelve legions of angels" were available for His protection, were He but to call upon them. A single Roman legion being 6,100 men, this meant that no less than 73,200 angels were at hand (Matt. 26:53). Earlier in this same Gospel our Lord speaks of the guardian angels of children (Matt. 18:10).

And what was it the angels saw when they beheld Christ? They saw the greatest event of history, because they witnessed redemption being wrought out upon earth by the only begotten Son of God. It is a solemn thought that we too are seen of angels. They are the hidden spectators of the redeemed as well as of the Redeemer. What an incentive for our personal application of the mystery of godliness!

December 28. "Preached unto the Gentiles" (1 Tim. 3:16).

From the heavenly realm inhabited by the angels, the companion phrase of this couplet brings us right down to the world where you and I are living. For the Christ Who was "seen of angels" was also "preached unto the Gentiles (nations)." Here indeed are two extremes, angels and men. As some one has said, "What the angels come to know by seeing, the nations have learned by preaching." Between angels and men there is a gap never to be bridged. We Christians are not angels and never shall be; we are something different. We are sinners, loved uniquely by the Christ Who died not for angels, but that lost men and women like you and me might be saved. To proclaim this one message of salvation was Paul's whole purpose. That was what he was doing with all his heart and soul and mind. And that was why he was so preëminent for true godliness. For there are few things that strengthen us like witnessing. A witnessing Christian is always a strong Christian.

December 29. "Preached unto the Gentiles" (1 Tim. 3:16).

Whether we like it or not our lives are preaching. But what are they preaching? I am reminded of a certain church in New York City which I used to pass years ago. Originally built by an evangelical congregation, it had carved in the stone over the door, "We preach Christ crucified." Years passed, and changes came. The building was taken over by a group which denied the Gospel. And as the years flowed on, ivy grew round the door, with the result that the stone inscription was finally reduced to these two words, "We preach." An all too eloquent designation of what had happened to that church spiritually. Oh, that our lives might never preach anything less than the full Gospel of Jesus Christ! Let us not be like some preachers described by one of the religious magazines as dwelling only in "the suburbs" of the Christian religion. Such may not say anything untrue, but they never get beyond the outskirts of Christian doctrine. Let our witness ever be centered in Christ and Him crucified.

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December 30. "Believed on in the world" (1 Tim. 3:16).

The final couplet of this glorious hymn begins with a clear echo of John 3:16. "Believed on in the world," writes Paul of Him Who was and is being "preached unto the nations." Note the two words, so characteristic of the apostle's older colleague, John: "believe" and "world." Observe also that Paul does not say that Christ is believed on *by* the world. No, our Bible never teaches world conversion. Rather does it stress the calling out of a people from the world. In the Old Testament these people are the Jews; in the New Testament they are the one true Church, made up of Jews and Gentiles, that body of Christ which is one of the New Testament mysteries.

We need to remind ourselves that belief, plain, simple belief, is also part of the open secret of godliness. Without belief in Jesus Christ no amount of knowledge of the Bible, theology, ethics, or any other related subject can ever in the slightest degree make us godly. "Believers." That is a good name for any and all Christians. Are we true believers? The world will offer to God almost anything, but this one all-important element of belief. It will give service, ritual, even praise of a sort. But it will never give belief. Belief is too humbling; it requires that one come to God as a little child. Ah, God wants those who will be simple-hearted enough to take Him at His Word and believe implicitly in His plan of redemption, in His loving care, and in the full reliability of all His precious promises!

December 31. "Received up into glory" (1 Tim. 3:16).

The last phrase of the six, comprising this venerable hymn, leads straight up to Heaven. The contrast could hardly be greater; our Lord was and is not only "believed on in the world"; He was also "received up into glory." What a guarantee of the reality of Heaven! Heaven must be an actual place, because Christ was taken up there. Like the doctrine of angels, the ascension of the Lord Jesus has had too little consideration in Christian thought. Yet it is comforting in the extreme. Yes, it is our certification of Heaven, for Jesus said to His disciples, "Where I am there ye shall be also" (John 14:3). And in His High Priestly prayer, He plainly declared as His definite will His desire for His own to be with Him even to the extent of beholding His glory: "Father, I will that they also, whom thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for thou lovedst Me before the foundation of the world" (John 17:24).

Another year ends. And as it does, every one of us Christians is so much nearer that glorious day, when we shall actually see our risen and ascended Saviour face to face and behold His glory.

Book Reviews

BY ARNO C. GAEBELEIN

Wondrous Truths From the Word. By Dr. John Hess McComb, Pastor Broadway Presbyterian Church, New York City. Fleming H. Revell Co. Cloth binding, 128 pages. Price, $1.25.

This splendid volume contains fourteen excellent spiritual treatises well worth reading. They are written in a charming style setting forth

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some of the vital truths of God's Word. Needless to say each essay is *according to sound doctrine. Every Christian will be much benefitted* by it. Young people and new converts need just such a book as this to strengthen their faith in the Holy Word of God and help them spiritually. We hope it may have a wide circulation. Order through *Our Hope* office.

By Arthur Foster We...

The Harmony of Science and the Bible, by C. Theodore Schwarze. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 155 pages. Price $1.25.

This is a delightful publication by an emeritus professor of Civil Engineering on the "Harmony" of the Bible in respect to Engineering, the Age of the Earth, the Prehistoric Cataclysm, "Creation Days," the Creation of Man, the Forbidden Fruit, and Cain's Wife. The author has invited us to partake of some of the fruits of his ripe study and experience. If his conversational style keeps us a bit longer than necessary, we will trust that its quickening atmosphere will add interest to those readers who have had their Bibles assailed by unbelief. Others will rejoice in the new stimulating ideas he has offered us for more accurate information about the Scriptures; and even when his imagination seems sometimes to lead to a dead-end street, we shall go with him to keep mentally alive and out of a rut. Read this book for a new interest in the early chapters of Genesis.

Highways of Christian Living, by Elgie S. Moyer. Moody Press, Chicago, Ill. Cloth binding, 166 pages, Price $1.00.

Happy is the day for a Christian when God begins to open up to him the beauty and the power of The Acts. Dr. Moyer's pages should prove to be a channel of such a *blessing* to many, for they are the result of consecrated thoughtful meditation and ripened experience. We think of three kinds of study-helps for a well-rounded understanding of The Acts—an Introduction to open the eye to its great principles, a good Commentary for sound information about its particulars, and a Practical Theology for the appropriation and application of its truths. "Highways of Christian *Experience*" *has a right to a high place in this* third group. In the words of the author, "I like to think of this book as a close-up of the early Church in action. I find it stimulating to live, in my imagination, in my sympathy, and in my Christian experience and fellowship with those early Christians. They become more to me than examples or ideals of Christian living. They are fellow-travellers with me along the *highway of Christian life and experience.*" The topics discussed are: The Joy of Finding Salvation, The Home of the Spirit, The Blessed Fellowship, The School of Prayer, The Highway of Love, Exalting Christ, The Secret of Guidance, The Stewardship of Life, Witnessing at Home, Encircling the Globe, The Way of the Cross, The Path of *Victory.* The price of this book is small in proportion to its blessings.

"They cry unto the Lord . . . He saveth them out of their distresses" (Psa. 107:19).

OUR HOPE

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Editorial Notes

To Him Be Glory and Dominion Forever and Ever. Amen

It is written in the great Revelation of the Lord Jesus Christ, the final book of the Book of all books, the Bible. "To Him be glory and dominion forever and ever. *Amen*". (Rev. 1:6). Though He Who tabernacled for a brief season among men and *finished the work the Father gave* Him to do, finished it on the Cross and in His resurrection from among the dead as victor over sin, death and the grave, and though He returned to His eternal dwelling place, the Glory and Dominion which belong to Him are not yet fully His. He is still waiting for it. We know that "God raised Him from among the dead and gave Him glory" (1 Peter 1:21). To see Him there, exalted at the right hand of God, is one of the great *visions* our faith beholds. Prophetically the eighth Psalm reveals Him as the second Man, made a little lower than the angels. The Holy Spirit in the second chapter of the Hebrew *Epistle* gives His illuminating comment on this great prophecy. "Thou madest Him a little lower than the *angels; Thou* crownest *Him with glory* and honour, and didst set Him over the works of Thy hands. 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 put under Him. But now we see not yet all things put under Him. But we see Jesus, Who *was made* a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every thing" (Heb. 2:7-9). *"We see not yet all things put under Him."* That was true when the Hebrew

Epistle was written in the *first* century. It is still true in the middle of the *twentieth* century. Faith sees Him crowned with glory and honor at the right hand of God, sees Him seated, sees Him waiting.

"He is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Peter 3:22). Very true; it is a great glory for Him, Who was so despised and rejected of men when He was among them in the days of humiliation and suffering. But even this glory and the place of glory above the angels and all other authorities and powers is not *all the glory* which is His, nor is His pre-eminence in Heaven as the upholder of all things, the object of worship and adoration, *all the dominion* which belongs to Him.

Blessedly true it is what we read in the beginning of the Ephesian Epistle, in that great Spirit-breathed prayer of St. Paul. The Spirit's prayer is that the eyes of our hearts might behold, know and understand what is God's exceeding greatness of His power, what is God's mighty power "which He wrought in Christ when He raised Him from among the dead, and set Him at His own right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world (age), but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all, the church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:18-23). Yet even in the presence of such a glory we say there is still a glory, there is still a dominion, which is not yet His, which belongs to the future, for which He is waiting as the First-begotten from among the dead, patiently waiting till it pleases the Father to give to Him the glory and the dominion forever and ever.

The Old Testament has much to say of these two words, "glory and dominion." The glory of which the Prophets speak, the glory which they beheld is both a spiritual glory and also a visible glory. When they use the word "dominion" it is confined to the earth, both dominion over the earth and dominion over the nations. In the editorial paragraphs which follow we shall have more to say as to these two words and their meaning in the Old

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Testament.. But there is a glory which belongs to our Lord which the holy prophets of old did not see, of which they had no knowledge. The prophets beheld His glory as Jehovah, the self-existing One; they saw and witnessed to His pre-incarnation glory; they predicted His glory as Immanuel; above all they saw His matchless glory as Redeemer and, finally, as the King of kings, the Lord of lords, the Prince of Peace. But one great glory was unknown to all the prophets. What glory is it?

It is the Glory of Christ as the head of His body, the Church, that peculiar outgathered body during this age, that body which had its glorious beginning on the Day of Pentecost when the Holy Spirit by His coming began the formation of that body. It is God's new creation. That body, the Church of Christ, the habitation of God by the Spirit of God, the Body of Christ and the Bride of Christ, invisible to man, but not to God, consists of all Jews and Gentiles who by the new birth have become a new creation. The Holy Spirit, in His operation amongst men, does two things. To all who acknowledge themselves as sinners before God, who believe in the Lord Jesus Christ as the Son of God and that He died for our sins, the Holy Spirit at once imparts the new, the divine, nature; they are born again and thus become the children of God by faith in Jesus Christ.

The Holy Spirit, at the same time, baptizes such true believers, redeemed by the blood of Christ and saved by grace, into the body of Christ, the Church. This is the only way by which a human being can become a member of the true Church of which the risen, the glorified Christ, is the head. It was non-existent in previous ages (Ephes. 3:1-7). The destiny of this Church is clearly revealed in the New Testament and preeminently connected with His Glory.

Each member of His mystical body is in possession of His life, and Christ is the Bridegroom of the Church on account of His Love. We do not enlarge upon this. *But the Church is likewise the Glory of Christ, yea, His greatest glory.*

In the first Epistle to the Thessalonians, St. Paul speaks of the Thessalonian believers, led to Christ by his ministry, as being, "*his glory and joy.*" In a far greater degree this is true of all who are Christ's. We are His workmanship, His

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masterpiece (Ephesians 2:10). We are Christ's glory and His joy. While we have obtained in Him an inheritance of glory, we are also His glory and He has His inheritance in ourselves, in His Saints (Eph. 1:11, 18). "*The riches of the glory of His inheritance in the Saints.*" We quote once more from the Epistle which unfolds the Glory of the Church, as His highest glory.

In Ephesians 5:21-27 three facts are revealed concerning the true Church, the Body and the Bride of Christ, as His Glory. (1) He loved the Church, even before it was in existance, and gave Himself for it. This takes us to the Cross. There He gave His all to obtain the pearl of great price. (2) He continuously sanctifies the Church and cleanses it with the washing of water by the Word. (Not by any kind of baptismal waters.) It describes His present activity in glory in behalf of every member of His body. (3) "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."

And here we are face to face with *His future glory*, the glory He has not yet, the glory for which He is waiting, the glory promised unto Him as the head of the Church and promised to each member of His body. There is a day of glory coming for Him and that day will bring also the full glory of every member of His body.

It is the day for which He is waiting at the right hand of God, the day for which the redeemed in glory and the redeemed on earth are waiting, the day on which Head and Body, Bridegroom and Bride will meet. Then on that coming day He will receive "*the travail of His soul.*" It is the day which brings the fulfillment of His promise, a promise not given to Israel, nor to the world, but only to His own just as only His eleven disciples heard it from His lips, the promise which is still the comfort and the blessed hope of the true Church. Read it again in John 14:1-3. Needless to remind our readers that the way how this will come to pass is revealed in detail in 1 Thessalonians 4:16-18 and in 1 Corinthians 15:51-53. Both are revelations unknown in the Old Testament. Who is able to describe that future day of glory? What a day it will be when He receives His own

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glorious union! *What a day when we shall see Him as He is!* What a day when full redemption will be conferred upon each member of His body! What a day when our predestination will be consummated—"to be conformed to the image of His Son, that He might be the Firstborn among many Brethren"! What a day when we shall see Him as He is and shall be like Him! What a day when our bodies will be fashioned like unto His glorious body! What a day when He makes us sharers of His glory, when we shall know the *vastness, the greatness and the glory of being Joint Heirs* with Christ!

But above everything else, what glory will then be His, *when He has us with Him, when He sees us, His own workmanship*, without spot, garbed in fine white linen, expressing righteousness and holiness! What a glory it will be to Him when He brings His *many sons unto glory*! What a glory for Him when He leads forth in visible glory the hosts of blood-washed Saints, including all who put their trust in Him! *Oh! that will be glory for Him!* For in that day of the display of His glory He will be *glorified in His Saints* and more than that—*He will be admired in all them that believed!* (2 Thess. 1:10).

Earth dwellers, Israel, the nations of the world, not forgetting apostate Christendom, both Roman and Protestantism with its obnoxious, infidel modernism, will see that startling spectacle, see it in reality, as John saw it in the Patmos vision (Rev. 19:11-16). Such is the Glory *He has not yet*, but which He will receive on that day. Reader! Will you have a share and part in that glory? Christian! in daily self-surrender, give Him even now the glory and the praise in anticipation of the glory which will be yours—in a moment, in the twinkling of an eye.

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The Glory and the Knowledge of the Lord of Glory

It was a glorious vision, which Isaiah, the Prophet beheld in the year when King Uzziah died (Isaiah 6:1-3). The New Testament makes it very clear whose glory he beheld. The beloved disciple, the Apostle St. John, refers to Isaiah's vision in his Gospel (12:40) and says, "these things said

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Isaiah, *when he saw His Glory and spake of Him.*" It is therefore the vision of Jehovah, the Son of God. The Seraphim in this vision, besides uttering their threefold "holy," declared: "*The whole earth is full of His glory.*" It is partially true as far as creation is concerned. "The heavens declare the glory of God; and the firmament showeth His handywork" (Psa. 19:1). "O Lord how manifold are Thy works! in wisdom hast Thou made them all; the earth is full of Thy riches" (Psa. 104:24). But in another sense, *as regards His spiritual glory, and more so His visible* glory, the earth is far from being full of His glory. It is full of sin, full of misery, full of pain, full of suffering, full of tears, full of curses, drenched in blood. Yet the holy tenants of the heavens declared that the earth is full of His glory. Theirs was the vision of the future; they are therefore not ignorant of God's plans and purposes.

Let us have a backward look in connection with this statement. God had called, in the execution of His purposes, Israel to be unto Him "a peculiar treasure, above all people . . . a kingdom of priests and a holy nation" (Ex. 19:5, 6). Through that nation God purposed to show forth His praises and reveal His glory, not only in Israel, but through Israel to the other nations. God called Israel, "My glory" (Isaiah 46:13).

But they failed miserably. It happened at Kadesh-barnea. After all the glorious manifestations of the Lord's power, both in Egypt and in their deliverance out of slavedom, as well as in the overthrow of their enemies and His gracious care for them in their onward journey towards the God-given land, they began to murmur. Read once more the story in Numbers, Chapter 14. Frightened by the prospect of conflict with the giants of Canaan, they abandoned all faith and trust in God. Listen to their unbelief—"Would God that we had died in the land of Egypt! Or would God that we had died in this wilderness!" Throughout the camp the cry is heard to return to Egypt. They are ready to appoint a new leadership, ready to stone Moses and Aaron. Only four of their number, Moses, Aaron, Joshua and Caleb did not share their rebellion. In vain were their words of exhortation to trust the Lord.

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Then the Lord spake. He is ready to judge them, to make an end of all of them and exalt Moses as the progenitor of another nation. This was followed by the gracious intercession of Moses, ending with the plea, "Pardon, I beseech Thee, the iniquity of the people according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now."

What was His answer? No doubt in answering Moses, Jehovah looked forward to the coming day on which He would die for that nation and make atonement for their sins.

"And the Lord said, I have pardoned according to thy word. *But as truly as I live, all the earth shall be filled with the glory of the Lord*"—with His own future glory. Paraphrased these words mean—though Israel, the nation I have chosen to be a kingdom, fails to fall in line with my purpose, though everything else fails, yet My purpose stands, all the earth *shall* be filled with My glory. Where else in Scripture do we find the same assurance that such will be the case? We find it in a great prophetic Psalm. "*Let the whole earth be filled with His glory. Amen and Amen*" (Psa. 72:19). This stands at the close of the vision of the kingdom reign of Israel's Messiah, according to the flesh, the Son of David, when He occupies David's throne.

Twice more we find the promise in Isaiah. "*The earth shall be full of the knowledge of the Lord, as the waters cover the sea* (11:9). This means His spiritual glory as well as His visible glory, as the context shows, after His return and after His righteous judgments. The glory, both spiritual and visible, will be universal, for we read—"*I will gather all nations and tongues, and they shall come and see My Glory*" (Isaiah 66:18). Most interesting is the same prophecy given through Habakkuk. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!" (Just what is being done in our Christless civilization.) "Behold is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity." (Again we say is not this reflected in our own times!) "*For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea*" (Hab. 2:12-14).

We use in Gospel preaching often Isaiah 45:22. "Look

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unto Me and be ye saved . . .", but stop frequently with this without considering what else is connected with it. "I have sworn by *Myself*, the word is gone out of My mouth in righteousness and shall not return, That unto Me every knee shall bow *every tongue* shall swear. *Surely* shall one say, In the Lord shall I have righteousness and strength, even to Him shall men come; and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory" (Isaiah 45:22-25).

Twice this prophecy is mentioned in the New Testament (Rom. 14:11; Phil. 2:10). But how will it be accomplished? *It will come after God's purpose in our age is finished and* the Lord Jesus Christ has returned, and as a result of His personal, visible and glorious second coming, the spiritual knowledge of Himself, the knowledge as the all-sufficient Saviour and His blood-bought salvation will cover the whole earth. His return will silence forever all His enemies. The inventions, counterfeits, delusions, all aiming, during this age, at Him and His salvation, will then be no more. Modernism, robbing Him of the glory of His Saviourhood, will be *no more*. "*The social Gospel*," *as well as other* counterfeits of the one Gospel can then no longer mislead. Instead there will be heard the good tidings of His salvation. With the arch-deceiver in chains the nations will be no longer deceived. Thus His knowledge will cover every continent, the ends of the earth will see His salvation. But there is another glory which will be revealed.

"*And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it*" (Isa. 40:5).

It is His literal, a visible glory. He had a glory with the Father before the world was; He is crowned with glory and honor now; when He returns it will be in great power and glory. Sacred history is filled with the visions of that literal glory. It was beheld by many individuals, by Moses, Joshua, David, Daniel, Ezekiel, Isaiah, Zechariah and others. On *many pages of Israel's past history we find the records of* that visible glory. It filled the tabernacle and it tarried with Israel in the wilderness, a cloud by day, a column of fire by night; it filled Solomon's temple. Later it departed

out of Israel's midst; but Ezekiel saw its return, which in 1944 A.D. is still to come. And it will come when the Lord of Glory returns.

Isaiah 4:4, 5 speaks of it. It will hover as a visible token of the presence of Zion's King in Jerusalem. It will cover the earth so that all flesh, all people, will see it and know the Lord of Glory dwells gloriously once more in the midst of His people. Read your Old Testament again and read of that glory as it was and as it is to come. "The heavens declare His righteousness, and all the people see His glory" (Psa. 97:6). "So the nations shall fear the name of the Lord, and all the kings of the earth Thy glory" (Psa. 102:15). "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). "And behold, the glory of the God of Israel came from the way of the East, and His voice was like the voice of many waters, and the earth shined with His glory" (Ezek. 43:2). "The glory of the Lord filled the House" (Ezek. 43:4, 5).

Such will be His glory in the future. In vain, however, do we look for it *now*. It cannot come till He Himself returns wearing many diadems, till He is revealed from Heaven with His mighty angels, till He brings with Him His many brethren to glory, till He comes and brings His Saints with Him.

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And Dominion

When our Lord was on earth that mysterious being, the devil, took Him up into an exceedingly high mountain and showed Him all the kingdoms of the world, and the glory of them. He then offered all these kingdoms to our Lord, that he would give them to Him, if He would fall down in worship before this sinister being. We know what answer he received from Christ. In making this offer the devil claimed that all the kingdoms of the world and their glory belong to him. This is the only time when the liar from the beginning did not lie. This is still true though our Lord purchased these kingdoms by the shedding of His blood. The devil still has them in his terrible grasp, the murderer's hands. Besides being the prince of this world and the prince of the power of the air he also is the god of this age.

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His offer to our Lord indicates two other facts. The fact that he knows these kingdoms would some day be taken from him and be given to the One Who stood in his presence; the second fact, that Christ would receive all the kingdoms of the world as the result of His sacrificial death, that they would constitute part of His glorious reward. For this very reason the devil, knowing that our Lord would strip him some day of his dominion, that He would dethrone him by the way of the Cross, tried to prevent Him from going to the Cross.

There is no need to say it again, the kingdoms of this world are at present far from being the kingdoms of God and of Christ. This global war and its increasing horrors bear witness to that. But it will not always be so. The day is coming when the seventh angel will sound his trumpet. Great things will happen then. Great voices will be heard throughout the heavens. They make a startling announcement. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. And the four and twenty elders (the glorified redeemed) which sat before God on their thrones, fell upon their faces, and worshipped God, saying, we give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned" (Rev. 11:15-17).

Such will be His dominion. It is written large in the testimony of the Prophets. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth . . . Yea all kings shall fall down before Him; all nations shall serve Him" (Psa. 72:8, 11). Read the same prophetic promise in Zechariah 9:10. Then nations will learn war no more when He reigns and occupies the throne over all the earth. Listen to some of the blessed results after He has become the King of kings and Lord of lords; King of righteousness and King of peace.

"O sing unto the Lord a new song, sing unto the Lord, all the earth . . . declare His glory among the nations, His wonders among all people . . . Say unto the nations that the Lord reigneth; the world also shall be established that it shall not be moved, He shall judge the people righteously"

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(Psa. 96). "Sing unto the Lord a new song, for He hath done marvellous things; His right hand, and His holy arm, hath gotten Him the victory" (Psa. 98). No longer will be heard the groans and moans which sweep in this dying age over every continent. Songs of deliverance, songs of worship, songs of victory will take their places. We cannot even imagine the blessings and the glory when He shall have world-wide dominion, when peace on earth and glory to God in the Highest have come. Much we hear in our times of a new deal, a new world-order; all kinds of permanent peace schemes are advocated. They are mostly air-castles, political and international soap-bubbles which, as past history so abundantly shows, will burst and vanish into nothing. What the world needs is a new form of government, a government which rests in the mighty hands of a potentate Who will judge the world in righteousness and under Whose beneficial regime war, unrighteousness and all crimes can be no more. There is but One, and only One Who can bring this about—our Lord Jesus Christ.

But Who will give unto Him the power, the glory, the dominion? Who will crown Him King? There is a hymn sung often by thoughtless Christian believers. A stanza says—

"King of kings in Heaven we crown Him
When our Journey is complete."

No such thing is revealed in the Word of God. We do not crown Him; He crowns us. But that is the wrong conception, that in some way man must do his part to make Christ King, when in reality the greater part of humanity, Jews and Gentiles, continues to say, "We will not that this Man reign over us." The politics of the age have disposed of earth's rightful King long ago. There is no place for Him at any peace-table, nor is He wanted in any League of Nations, nor will world-leaders recognize the crown-rights which belong to Him.

Who, then, is going to give Him "the Dominion," the Dominion which in the beginning of 1944 A.D. is still in other hands? Who will put Him upon the throne from which another rules the world today in unrighteousness with

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lying and murdering? Man, we say it again, cannot do it; not even the Church.

It is God Himself Who will give unto Him that throne and the dominion. It is God Who will crown His Son, our Lord, King of kings and Lord of lords.

"Ask of Me," thus speaks the Father to Him Who still sits at His own right hand—"*and I will give Thee the nations for Thine inheritance and the uttermost parts of the earth for Thy possession*" (Psa. 2). According to Psalm 110, the One Who was raised from among the dead, after His finished work will remain at the right hand of God till His enemies are made the footstool of His feet. But Who will do that? The Church or the preaching of the Gospel? No! God speaks "until I MAKE." God will do it. That God will do it, giving to Him the dominion, putting all nations under Him is seen in the clearest vision given to Daniel to behold. "I saw in the night visions, and behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given unto 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 shall not be destroyed" (Dan. 7:13, 14).

Can there be a believing, a Christ-centered heart which, in these days of horror upon horror, days of darkness and world-wide distress, does not cry to God to give soon, VERY SOON, to His Son, our Lord, the Glory and the Dominion? May it be soon! Amen and Amen!

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Destiny of The Nations

In the midst of the great distress of nations, *when men's hearts are failing them for fear,* (Luke 21:25-26) the child of God may be kept in perfect peace, for the Word of God has foretold these conditions. They are not worse than predicted by God's prophets. The Bible shows that all *nations will finally face a crisis in which God will deal with* them in judgment. "Come near, ye nations, to hear, and harken ye people; let the earth hear and all that is therein,

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the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies" (Isa. 34:1:2). "In those days there is no peace to him who is going out, and to him who is coming in, for many troubles are upon all the inhabitants of the lands, and they have been beaten down, nation by nation, and city by city, for God hath humbled them with every adversity" (2 Chron. 15:5-6). "For by fire and by His sword will the Lord plead with all flesh and the slain of the Lord shall be many" (Isa. 66:16). "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:32-33). "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind" (Isa. 17:12-13). All these predictions were not fulfilled in the past. And many other prophecies show the political future of the nations. Almost every prophet received a message about the nations and their final overthrow by a righteous God. Joel announced that the nations were to prepare for war and to beat their plowshares into swords and their pruning hooks into spears, to do the opposite from what will be done *by the nations of the earth, when the King of Righteousness* and the Prince of Peace reigns. And Joel gives the place where they will assemble for judgment. "Let the nations be wakened and come up to the valley of Jehoshaphat, for there will I judge all the nations round about" (Joel 3:9-16).

Years ago Dr. Chalmers wrote to Bishop Bickersteth of Exeter, "The end will come through the entire demolition of our civil and ecclesiastical structure"; but when that happens God will introduce something better. The dominion of the earth will be taken from the Gentiles and be given to a Monarch Who is worthy to rule and reign, One Who hath won the victory and paid the price, One Who has the power

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to end all strife, poverty and misery. And that One is the Lord Jesus Christ. So there is a bright future in store for this earth. Surely the vision is plain enough in the inerrant Word of God. May we turn to it and have our hearts and minds filled with the vision; it will strengthen and keep us. It will surely all come to pass as written in the Scriptures of Truth. "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:3).

"Come then, and, added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou Who alone art worthy! It was Thine
By ancient covenant, ere Nature's birth;
And Thou hast made it Thine by purchase since,
And overpaid its value by Thy blood."

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Deplorable Delusion and Hopeless Confusion

We mean the British-Israel invention, also called Anglo-Israelism, the foolish theory that Great Britain and the United States are the ten lost tribes of Israel and that in them are now being fulfilled the sacred prophecies of the Bible given by the Lord to the literal Israel, the seed of Abraham. Hitler and his deluded followers claim an Aryan supremacy which is to domineer the whole world. And now the arrogant belief that the two English-speaking nations, Great Britain and the United States, are the Israel of the Bible! Both nations are composed of a conglomerate of nations, a mixture which perhaps nowhere exists in the same degree. The theory has been disproved over and over again. Yet it seems to grow and prosper among a certain class of people. During one of our visits to Toronto, Ontario, the late Canon Dyson Hague of fragrant memory, almost begged the writer to produce a volume exposing its error to halt in some way the spread of British-Israel in Canada.

To show how far these delusionists can go we mention the following taken from one of their publications. Our readers who study prophecy know how wonderfully the Prophet Daniel beheld in God-given visions the political history of the Times of the Gentiles. These visions are found in

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chapters 2 and 7 in the Book of Daniel. In both chapters we find the predictions as to the four great world-empires which would rise and fall during the Times of the Gentiles, while Israel is no longer in possession of their land nor possesses a kingdom. Both visions show how the Time of the Gentiles will end.

In the second chapter of Daniel the end is brought about when a *Stone* falls in a supernatural way from Heaven, strikes the feet of the great man-image, representing the revived Roman Empire and pulverizes the whole image, so that it passes away. In the seventh chapter Daniel sees the four world monarchies, which Nebuchadnezzar and Daniel saw in the image of a gigantic man composed of four metals in a process of deterioration, and as four wild beasts. When the fourth is on earth and is destroying everything the scene changeth. The end of the beast-nations comes when the Son of Man appears in the clouds of Heaven to receive the kingdom. The Son of Man is of course the Lord Jesus Christ, *fully corresponding* to the smiting stone which demolishes the man-image and makes an end of the ten-toed kingdom.

Now listen to the British-Israel delusion. They tell us that we are entirely mistaken. They want us to believe that the smiting stone is not a person, at least not one person. They want us to believe that what the smiting the stone does is already being done in Europe today. You do not need to look to the future for that. The stone is *British Israel*, the men who are doing the smiting, who fulfill now this prophecy are *President Roosevelt and Prime Minister Churchill*. What about courageous Stalin? He certainly has done a good part of the smiting. Roosevelt and Churchill are pulverizing the territory of the erstwhile Roman Empire! So there will be no future restored Roman Empire as predicted by Daniel and St. John in his Patmos vision. Of necessity then, the Son of Man Who receives earth's dominion is not our Lord. Symbolically, the Son of Man represents British-Israel.

And, furthermore, what about Matthew 21:44? "And whosoever falls on this *stone* shall be broken, but on whomsoever it shall fall it will grind him to powder." There can be no question whatever when our Lord spoke these words He spoke of Himself. He came as the stone of Israel, and the

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Jews fell against Him. He became for them the stumbling stone, the stone of offense. As a nation they were broken. But some day the same stone will fall upon the Gentile world powers and they will be ground to powder. No question, by these words show that our Lord is *The Stone.* He will be the smiting stone in His second coming to deal with the political corruption He finds in the world.

Should any of our readers have fallen into this delusion we beg you to purge yourself of it. Believe in prophecy! Not only that which is sound, but which is *sane* as well. British-Israelism is unbiblical, unsound and unbalanced. It is not sane Bible interpretation, but a hallucination.

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Be Happy!

It is customary when a new year begins to wish our loved ones, our friends, a "Happy New Year." The children of the world do the same, though they do not know what true happiness is. No person can enjoy true happiness unless it is founded upon the right relationship to God through His Son, our Saviour-Lord. If such is not the case there can be no permanent peace, no satisfying assurance and no joy. The highest knowledge a human being can obtain is not a university education, but to know Him, Whom to know is eternal life. He has made peace by the blood of His Cross; He has made us nigh; He has brought us to God; He has transformed us into the children of light; He has delivered us from the power of darkness, from sin's guilt and its power, snapped the chains which bind us, set us free and opened wide and gloriously the portals of the Father's house, in the Heaven *of heavens. We say it again—no higher knowledge than the* knowledge, the heart knowledge of the Lord Jesus Christ.

This spiritual knowledge of true salvation and the assurance of our unspeakable and eternal glory, is the only knowledge which can give true happiness. And the highest attainment in human existence is the fellowship with Jesus Christ our Lord, to follow Him daily, look to Him and be sustained by Him. Though Moses, the man of God, was so near to God he did not enjoy the knowledge which is given to us, in the fullness as it is ours, yet he had glimpses of the

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true happiness. Before he went to Pisgah from where God permitted him to see the land of Israel, he had spoken a final word to the people.

"*Happy art thou, O Israel! who is like unto thee! O people saved by the Lord, the shield of thy help, who is the sword of thy excellency*" (Deut. 33:29).

We must look to the preceding verses. They are addressed to the tribe of *Asher*. The word Asher means "Happy." It is therefore the happy tribe. But Asher's happiness is not confined to the tribe of the past. It is the happiness which belongs to all true children of God. What was the happiness of Asher?

We point out three things mentioned by Moses.

(1) *The eternal God is thy Refuge.* In the Psalm of Moses, *written by him in the wilderness, Moses reveals the fact of* the dwelling place, the dwelling [illegible]ce of the people of God *in every age and under every circumstance.*

"Lord, Thou has been *our dwelling place* in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting Thou art God" (Psa. 90:1). The [illegible]e believers in one generation after another, the godly in Israel, knew this refuge, this wonderful dwelling place. It echoes and re-echoes throughout centuries. "God is our refuge and our strength, a very present help in trouble . . . The God of Jacob is our refuge" (Psa. 46:1-11). "My God is the rock of refuge" (Psa. 94:22). "For Thou hast been a strength for the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat" (Isa. 25:4). "In the shadow of Thy wings will I make my refuge, until these calamities be overpast" (Psa. 57:1). And so He is still and ever will be the safe, the *peaceful refuge for all who put their trust in Him. What a* comfort in these days of terror and world-wide calamity to know there is a place where peace and calmness rule.

(2) "*Underneath are the everlasting arms*" (Deut. 33:27). Not human arms, not arms of time, not frail arms, not helpless arms, but the very arms of a Loving Father and an Almighty God; a God Who changeth not; a Lord Who is the same today, as He was yesterday and Who abideth faithful forever and ever. And these everlasting arms which are

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beneath all God's true children to catch them should they stumble, are also above us and around us, to sustain, to keep, arms which never fail, arms which never get tired; arms upheld in intercession for blessing and victory.

(3) "*As thy days are so thy strength shall be*" (Deut. 33:25). Our strength fails often. We are weak and frail. Many of our readers, scores, perhaps hundreds of them, including your Editor, have reached or passed the four-score years. The limitations of age are our portion. But in the presence of such a promise we can joyfully keep on trusting, for He never fails. Nor do we need to pray—"Cast me not off in the time of old age; forsake me not when my strength faileth" (Psa. 71:9). He has given us repeatedly in His holy Word the promise that He will not leave nor forsake. Whatever our days are, whatever our frailty, our physical weaknesses, the everlasting arms will manifest their power and the Lord will see to the needed supply of help and strength. And should we reach "the valley of the shadow of death" we need not fear, we do not need to be afraid. We know He will be with us to the end of our little life's journey. But we look forward to something far better than the valley of the shadow of death." We look for HIMSELF, we have our spiritual ears tuned to the coming voice of Himself when He will bid all His own to come away, on the wings of the morning, when the Morningstar twinkles in the dawn, heralding the day of His glory and our glory. Nor will He disappoint our expectation.

Such is our happiness as true believers. Be happy! Be happy, child of God. He is the same; He never fails! Be happy in your present salvation and let your eyes and hearts be filled with the glory to come.

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The Prayer Track

When many years ago the natives of South Africa received the Gospel and were saved, they gave themselves much to prayer. They had no churches then, no places where to worship. Their huts were miserable affairs with no privacy whatever. They selected a place here and there in the jungle to obey the Lord's command in Matthew 6:6, to commune with Him in prayer fellowship. The tracks to

these places soon began to show themselves in the high grass and vegetation, because they went to these places several times a day. If a convert began to get lukewarm and lost some of his spirituality, they used to say to him, "Brother, the grass is growing on your path."

How is it with you, dear reader? Is the grass growing on your path? All spiritual decline and backsliding begin with the neglect of private prayer. Spiritual progress and enjoyment of the things of God can only be maintained by seeking much His presence. The Editor often thinks of his own experience in his eighteenth year, when the things of God became real to him. Often hours were spent in the spring and summer time under some tree in blessed fellowship with the Lord. It was then that His call came to us for service, and there the young life was dedicated to Him. But that service could never be maintained and continued in freshness apart from prayer. How we need to be reminded of this constantly! We are apt to forget it in these days. Brother, is the grass growing on your path?

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Fruits of Modernism

Almost every year we receive prayer requests from fathers and mothers whose sons and daughters have been misled by the most subtle infidelity with which Christendom is afflicted in our times. Once it called itself "Higher Criticism;" the better name is "Destructive Criticism," for it destroys, or attempts to destroy, the faith delivered unto the Saints in the Holy Word of God, the Bible. It masquerades now mostly under the name of "Modernism." But it is not modern in any sense of the word. It is as old as the garden of Eden, where its voice was heard for the first time. "Yea hath God said?" The speaker was the serpent and behind the serpent, the father of lies, the devil. It is plain rationalism, the bitter enemy of the supernatural. We quote from a letter written by one of our readers:

"May I ask your earnest daily prayers for a dear son of mine who is a college graduate, with both a 'Master of Arts'

and a 'Master of Theology' degree, and for five years was a Presbyterian preacher, who has departed from the faith and who says the Bible is not true and tells me, his mother, that he dislikes me because I taught him to believe it, as the inspired Word of God? He has become very worldly. He even does no longer speak to us, his parents."

We *feel very sorry for this Christian mother* and her husband. How heartless, how cruel for a son to dislike his own mother for having taught him, when a child, that the Bible is God's Word! This is not an isolated case. We remember at least ten similar cases which were brought to our attention. A prominent New Yorker told the Editor some fifteen years ago that he sent his two daughters to a widely known Women's College. They were both believers in the Bible but after they finished the four year course they came home ridiculing the Bible. Several young men, after having attended orthodox schools of evangelical denominations, were persuaded to take post-graduate courses in a certain New York Seminary to improve their scholarship, so as to become eligible candidates for some modernistic pulpit paying a fat salary. Alas! that seminary became the *cemetery* in which their faith was hopelessly buried. By their fruits ye shall know them.

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We Thank Hundreds

Large numbers of our beloved readers have written us of late. We thank you all for *your good wishes, for your loving co-operation*, yes, above everything else for your prayers. It has refreshed us, brought cheer to the heart, of the Editor. We only regret that it is altogether out of our reach to answer all these letters in a personal way. But we thank you again and again for all your kindness. It is deeply appreciated. We desire to add that your prayer requests for yourself and for your loved ones have been, and also will be again presented in His presence. Such united prayer is well pleasing in His sight. To it we follow His own requests to pray one for another and trust in His promise. Do pray for us, as we pray for you. Thanks in His Name!

Silent Voices and New Inventions

A number of men and women have, for several years, been rather forward in the foolish attempt of prophesying. There is a big difference between a sane and scriptural interpretation of Prophecy and the attempt to be a prophet. Scores of pamphleteers have found their Waterloo when Benito Mussolini did not develop into the person they were so cocksure he would be—the *Anti-christ*. We warned and warned against these false prophets but they persisted. His big mouth has been stopped and only fools will claim anything for him at this time. He evidently is done for. And Hitler, the madman, is rushing faster and faster to his ignominious doom.

And now new voices are heard, with new prophecies. One of these pamphlets, as I opened it at random, speaks of *Japan as the leopard* in Daniel, chapter 7, and not the Graeco Macedonian Empire, with a lot of other nonsense! We shall have more to say about some of the newest hallucinations by would-be teathers of prophecy. In the meantime, beloved readers, do not waste your money, nor your valuable time on such stuff, nor on British-Israelism.

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Refreshing

It is most refreshing to get so many letters from Christians who have recently become readers of *Our Hope*. Quite a good many deplore that fact, after reading two or three issues, that they had not known of the existence of our Monthly before; they tell us they realize that they missed something. Others received great help and blessing through the article in the November Jubilee Issue on "*How Great is Thy Faithfulness.*" The "*Daily Messages*" and the "*Current Events*" have been mentioned by other new subscribers.

All this encourages us much to continue to prepare each issue with much prayer so that each number will bring "the meat in due season" to the household of faith.

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How To Do It?

Several people have asked us to give some instruction as to the study of Prophecy. We give a simple advice. Start with a small inexpensive booklet, by the Late Dr. Scofield, "*Rightly Dividing the Word of Truth.*" After studying this with your Bible, take next "*Jesus is Coming,*" by W. E. Blackstone. After mastering this volume begin to study the Editor's "*Harmony of the Prophetic Word.*" This will consume several months if you do it thoroughly. The next two books we recommend are our own Expositions of the *Prophet Daniel* (over 200 pages) and *The Revelation* (same size as Daniel). Both are explained in a way which anybody can easily understand. Do not hurry in your study. Take chapter by chapter; do not pass along till you have obtained the right knowledge. These five books will be your key to open the door to the study of Prophecy. We also urge a study of "*The Hope of the Ages*" and "*The World's Prospects;*" "*How Will It All End?*"

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Jewish Question

"*Hath God Cast Away His People (Israel)?* has been pronounced one of the best books on Israel's glorious future. It is a complete exposition of that great prophetic chapter in the Roman Epistle, the eleventh chapter. It is the completest answer to the unscriptural teaching that God is

through with the Jews. Be sure and read our latest *Will There be a Millennium?*

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Radio Notice

A new station is being added as an outlet for the broadcasts of *Dr. English—in Easton, Pa.* It is station WEST, 1400 kilocycles, which reaches out all round the Easton area. It can be received clearly in Bethlehem, Allentown, etc. These programs can be heard at the same time as the broadcasts over WPEN, Philadelphia; that is, on Saturday nights, from 8:30–9:00 o'clock. Tune in if you are in the listening radius, tell others about the broadcasts, and pray that God will continue to use this ministry to *His own glory.*

SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

Jan. 23—New York City: First Reformed Episcopal Church, 317 E. 50th Street. Morning and Evening Services.

Dr. E. Schuyler English:

Jan. 1, 8, 15, 22, 29—Radio, Philadelphia, Pa.: Station WPEN (950 Kc.), 8:30 to 9:00 P.M. (every Saturday night).

Radio, Easton, Pa.: Station WEST (1400 Kc.), 8:30 to 9:00 P.M. (every Saturday night).

Jan. 11, 12, 13, 14—Hazleton, Pa.: Monthly Bible Conference, under direction of Earl S. Tathudy; evening meetings.

With Christ our theme begins,
The Lord of truth and love;
When He had purged our sins,
He took His seat above.
Our hearts are glad; we raise the voice;
The Lord has made us to rejoice.

His power can never fail,
He'll rule o'er earth, in Heaven;
The keys of death and hell
To Him alone are given.
Our hearts are glad; we raise the voice;
The Lord has made us to rejoice.

And sweet that blessed hope:
Jesus, the Lord, shall come,
And take His brethren up
E'en to His Father's home.
Our hearts are glad; we raise the voice;
The Lord has made us to rejoice.

—*Charles Wesley.*

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Our Debt to 1944

By Herbert Lockyer*

In the goodness of God we have been privileged to enter another year. And what it holds for each one of us, God alone knows. Having wished one another "A Happy New Year," we must await the passage of the year for those circumstances contributing to our happiness or sadness. Of this we are confident, 1944 will be different from all other years. As international changes develop, we may be able to discern more clearly the texture of prophetic tapestry. The cessation of the bloodiest war in all history would produce gigantic problems for the rulers to settle, and if our Lord should tarry, undreamed of possibilities for the Church to evangelize the world.

Our present concern, however, is over our personal responsibility as we journey over the unknown road of another year. The Year of our Lord 1944 will have 366 days, 8760 hours—some 2900 of which we will spend in bed—and 525,600 minutes. And if we are determined to give to each flying minute something to keep in store, then there are several "debts" we must discharge. "Debt" might not be a popular subject for a New Year homily, yet it is a most practical one. There are several points of duty defined for us in the oft-repeated "ought," which is a word expressing obligation. "Ought" is what we "owe to do." Occurring as a verb and some forty-eight times in the New Testament, "ought" bears the significance of *debt*. What we *ought* to do, we *owe*. "Ought," then, is what we owe to do, just as "duty" is what is "due to" God and our neighbor.

We Ought to Obey God

In the face of terrific persecution, Peter declared that God came before men (Acts 5:29). Church, priest, creed, council, or any human authority have no right to come before God. "The foundation of all true Protestantism is 'God first.'" As the year unfolds, the old time challenge

*Dr. Lockyer, British Conference speaker and author, is also Editor-in-Chief of the *Christian Reader's Digest*. We welcome this special message for the new year.

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will come our way. Choices will have to be made between the will of God and the wishes of men. May ours be the Apostolic determination, "We ought (we owe it to God) to obey Him rather than men!"

We Ought to Heed the Divine Voice

What a year of spiritual progress this will be if we close our ears to every other voice but God's! "We ought to give the more earnest heed to the things which we have heard" (Heb. 2:1). Many voices will clamor for our attention, but as His sheep we must know His voice and follow where He leads. *As the telegraph operator listens to his instrument,* the accused to the judge, the servant to his master, so should we have our ears tuned to detect the least whisper of God's voice. And what we hear we must heed and not let "slip" or run away, as water from a leaking vessel, as the margin puts it.

We Ought to Be More Prayerful

The untrodden way of this New Year demands that we pray more. We owe it to 1944 to pray with all prayer and supplication in the Spirit. We "ought" always to pray is *another "ought" we must learn to obey if we would be* triumphant Christians (Luke 18:1). As day follows day, here is a word to remember—"always." Not only when we feel like it, or we have the urge, but "always." Always—at stated seasons and, if possible, in a stated place; and with special errands in between. Always—for all ourselves—for all men—for all things. Always—even if the answer tarries, we must not faint, but pray on.

We Ought to Please God

Thinking of the New Year as a journey, it is important to know how to walk. Well, says the Apostle Paul, citing the example of the Lord Jesus Who always lived for the pleasure of His Father, "We ought to walk and please God" (1 Thess. 4:1). What an ambition! Will you make it the supreme object of your life, to live for His pleasure? And pleasing Him, you will not please yourself, but fulfil your duty to those who are weak (Rom. 15:1).

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We Ought to Love

The prospect of "A Happy New Year" is already blasted for us if we have carried over from the old year its hates, bitternesses, feuds, and estrangements. "We ought to love one another" (1 John 4:11). Alas, this great imperative leaves us cold! Loving others is something we ought to do, but somehow fail to do. John, however, makes it clear that God's love for us is the basis and incentive of our love for others. He calls us "liars" if we profess to love God and yet assume a loveless attitude towards those around. Other "oughts" of John cover service for others (John 13:14), walking as Christ walked (1 John 2:6), sacrifice for others (1 John 3:16), and hospitality (3 John 8).

We Ought to Be Consistent

James the Practical wrote "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be" (3:10). Out of Peter's mouth came the astounding confession of Christ's deity and also the denial of any knowledge of his Master. God forbid that we should be known as *Mr. Facing-Both-Ways!* Our spiritual life is bound to suffer if we are equally at home with Christ and the world. May the rare jewel of consistency adorn our testimony, causing us to attract others to the Saviour as they cross our pathway throughout the year!

We Ought to Invest

If 1944 is to be a year of unprecedented blessing we must *invest all we are and have in God's service. Whatever we* have is ours only on loan. Therefore, all talents lent us by God must be at His disposal. The "one talent" man put his talent in the wrong place. The napkin should have been used to wipe the sweat from off his brow as he used his talent. "Thou oughtest to have put my money to the exchangers, and then at my coming I should have received my own with interest" (Matt. 25:27). The evangelization of a war-torn world will demand the full investment of ourselves and our substance.

These, then, are some of the things we "owe it" to do day by day in the New Year. Looking back over the past year

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and thinking of those things we *ought* to have done, and of all we *ought not* to have done..let us seek forgiveness for the unpaid debts of love, patience, kindness, and service, and resolve that as another year unfolds, all debts will be fully paid. And when we have paid all that we owe, we will still be unprofitable servants who have only done that which it was our duty to do (Luke 17:10).

"God commendeth His love toward us" (Rom. 5:8).

'Tis on earth the *Lord discloses*
All His love how vast it is;
Earth's the favoured spot he chooses
To display the truth of this—
—*T. Kelly*

FAITH—TESTED AND TRIUMPHANT

By T. O. Cuthbert

Now Abraham believed in God,
And minded Him implicitly;
Whenever God commanded Him,
Would straightway answer, "Here am I!"
For him there seemed no other way,
When God would speak, but to obey;
So quick His bidding to attend,
Small wonder God would call him "Friend."

To Abraham God gave a son,
(Now grown to be beyond a lad),—
The child of Abraham's old age,—
In truth, the only son he had.
His parents set great store by him,
For God had straitly promised them,
Before his birth, that he would be
A blessing to humanity.

One day God said to Abraham:
"Take now thy son, whom thou dost love,
And offer him upon a mount,—
A place which I will tell thee of."
So Abraham rose up and went,
With Isaac trudging by his side,
And built an altar, laid the wood,
Thereon his son securely tied.

And now a thing unseen before
By human or by angels' eyes!
The father, knife uplifted high,
Prepares to slay his sacrifice! . . .
It is enough! *He* stays the test!
His arm, restrained from Heav'n, drops down;
His boy received to life again,
His faith has won the victor's crown.

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The Prophecy of Obadiah

By Frank E. Gaebelein

"Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?" (Obad. 8).

It is not generally known that the Edomites were proverbial for their wisdom. Indeed, there are some scholars who think that the book of Job came out of an Edomite background.* Whether or not this be true, it is interesting that the mention of Teman in the next verse of Obadiah's prophecy suggests the book of Job, for we recall that one of Job's comforters was Eliphaz, the Temanite.

There are, however, several other features of this verse which deserve comment. Among them is the shift to the future tense. Thus far the prophet has been viewing the doom of Edom as an accomplished fact. That it is, however, in actuality still distant is proved by the future verb in this verse and its successor. It would almost seem that the prophet's vision has been so alive to his own mind as to lead him to describe the future as past history. But now, as he closes the first part of his message, he phrases the thought in the more usual future tense. We may also note in passing that our English version has no adequate way of rendering the distinctive expression translated in this eighth verse by "saith the Lord." Scholars tell us that the Hebrew refers to "the solemn utterance of Jehovah."† The connotation almost implies the idea of "fate," except that the reference is clearly to the eternal and sovereign Jehovah.

But let us look from these details to the plain lesson of this verse. Just as the foreign policy of Edom is to turn against them and be brought to naught, so their wisdom, however famed among the nations of antiquity, will prove of no avail against God's judgments. One would be foolish indeed to scorn the intellectual powers God confers upon man. But

*cf. "The Sarcophagus of an Ancient Civilization," George L. Robinson, p. 415 ff.

†cf. Principal George C. M. Douglas, "The Six Intermediate Minor Prophets," p. 16 and p. 61.

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human reason can never be a substitute for divine leading. Moreover, pride of intellect is one of the great snares of the soul. That individual or that nation which finds in its own wisdom all that is necessary for guidance in life is on the sure path to ruin.

"*And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter*" (Obad. 9).

Again using the future tense, Obadiah brings his first pronouncement of doom to an awful close. Teman, to whom we have already alluded in the preceding verse, was the grandson of Esau (Gen. 36:11). He is here used synonymously with Edom. But notice the completeness of the *prophesied destruction of the Edomites. Already it has been* hinted at in the vivid figure of the thieves and grape-gatherers of verse five. Here for the first, but not the last, time in the book it is clearly stated.

As we leave this first section, it is worthy of remark that there is no reference in Obadiah, or for that matter, anywhere else in the Bible to the religion of the Edomites. That they had a religion is certain from archeological investigation. *In fact, the names of certain of their gods are known. Among* these are Kaush, Hadad, Ai, and, very significantly, Edom and Esau. It is possible that the earlier descendants of Esau worshiped Jehovah but soon fell back into idolatry. The region of Petra contains a number of "high places" which show traces of having been used for idolatrous worship of a debased order. A heathen feast survived at Mamre, near Hebron, until the time of Constantine, who suppressed it because of its unspeakable vileness.* When one reflects upon the privileges of the Edomites, all this is indescribably sad. They were a people sprung directly from one of the patriarchs. *They could have adhered to the true worship of Jehovah.* Instead they went far beyond their Israelitish brethren in succumbing to the lure of idolatry. And, perhaps, their crowning sin in this respect was the worship of their progenitor Esau as himself being a god.

**Ibid*, pp. 404-405.

II. Why Edom was Doomed (10-14)

There is a sense in which we may liken this little book to a lawyer's brief. Small in size, it is extraordinarily complete. Judgment has been pronounced, doom predicted, and the prophet will return ere he closes to yet another forecast of punishment. But now he pauses to prove the case. In a remarkable passage he reveals clearly and definitely the reasons for the complete destruction of this whole nation.

"*For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever*" (Obad. 10). The proof begins with a topic sentence in which Obadiah penetrates to the heart of Edom's sin and reveals it as unbrotherliness. This is the sin for which the Edomites are to be "cut off forever." It is a drastic judgment, irrevocable in its consequences. As a matter of fact, the Bible does not contain many such dooms. What Obadiah predicts against Edom is akin in its completeness to the fate of Sodom and Gomorrah.

Now, in order to understand the reason for this dreadful punishment, we need to look back into earlier Old Testament history. Every Bible student knows the story of Jacob and Esau, the two sons of Isaac and Rebekah. It is a sordid tale of appetite and deceit, and it is difficult to commend Jacob's part in it. The fact remains, however, that with all his trickery Jacob had a consuming desire for spiritual blessing. He valued the birthright at its true worth. Esau, to whom it naturally belonged, was typical of the carnal man. He lived for the pleasure of the moment. And so, when he came in tired from the hunt and smelled the rich food his brother had prepared, he unhesitatingly sold his birthright for the mess of porridge.

The story goes on to depict Esau's remorse and his belated appreciation of his heritage. But it is too late. The birthright is lost never to be regained. After this Esau leaves home and marries heathen wives. In a later scene Jacob, with his wives and children, must pass by Esau's territory. He makes elaborate preparations to be reconciled to his brother, and they meet with no outward clash. But, as subsequent history proves, Esau cherished in his heart an undying hatred for his brother.

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Years pass. Jacob's twelve sons have become a great nation, despite the centuries of servitude in Egypt. Delivered by the mighty hand of God through the passover and the destruction of Pharaoh's hosts in the Red sea, they are on their way to the Promised Land. In the twentieth chapter of Numbers, at the close of their years of wandering we find them on the borders of Edom. Moses sends messengers from Kadesh to the King of Edom with this request: "Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us."- Here the message recounts the years of suffering in Egypt and God's deliverance, continuing as follows: "Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders" (Num. 20:14-17). The request is surely a reasonable one. Moreover, it is introduced by a reference to the brotherly relationship between Israel and Edom.

But what a reception it received! "And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with a sword" (Num. 20:18). Again Moses pleads, saying, "*We will go by the high way: and if I and my cattle* drink of thy water, then I will pay for it: I will only, without doing anything else, go through on my feet" (vs. 19). The plea could hardly be more modest, nor could it very well have been couched in more humble terms. And we should remember that it meant a great deal for Israel to be allowed to pass through the territory of Edom.

But the second request is answered even more callously than the first, for the passage in Numbers goes on to say of the King of Edom, "And he said, Thou shalt not go through." Not only that, but we read that these implacable enemies were resolved to enforce their prohibition, because the record says, "And Edom came out against him with much people, and a strong hand" (vs. 20). The incident closes with this telling comment: "Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him" (vs. 21).

From that day forward there was bad blood between

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Israel and Edom. Under Saul (1 Sam. 14:47), there was war between the two nations. This war was continued by David, who slew a vast number of Edomites in the Valley of Salt (2 Sam. 8:13 ff.). For a time after this Edom was under Israel, but at the time of Jehoram, the Edomites revolted. Though Jehoram defeated them, he was unable to stay their rebellion (2 Kings 8:20 ff.). A little later when the Philistines and Arabians attacked Judah and took Jerusalem (2 Chron. 21:16, 17), the Edomites were there, exulting in the tribulation of their hard-pressed brethren. Indeed, some authorities* feel that this is the incident referred to in Obadiah 10-14. However, as has been pointed out in our introduction to the prophecy, the later fall of Jerusalem at the time of the Babylonian captivity is probably described in this section.

"*In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them*" (Obad. 11). The scene is doubtless the fall of Jerusalem under Nebuchadnezzar's invasion. Especially striking is the last clause, "even thou wast as one of them." It is almost as if one were to say of some renegade American that, because he was standing by and rejoicing while his British allies were suffering a defeat, he was as one of the Nazis.

"*But thou shouldest not have looked on the day of thy brother in the day that he became a stranger, neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress*" (Obad. 12). Here we revert to something already noted in our discussion of the date of the prophecy; this verse, together with 13 and 14, is not accurately translated in the Authorized Version. Instead of the past tense, "Thou shouldest not have looked," "thou shouldest not have rejoiced," "thou shouldest not have entered," etc., the verbs throughout should be in the present imperative, reading in this way: "Look not on the day of thy brother," "rejoice not," "enter not into." Linguistically the passage is looking

*For instance, Principal George C. M. Douglas, in "The Six Intermediate Minor Prophets," pp. 9-11.

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forward rather than backward, as in the common English rendering. To be sure, many modern commentators choose to overrule this fact and insist that, although the prophet is using a future mode of address, he is nevertheless describing a past event. However, there is excellent authority for taking the words at their face value. They are so interpreted, for example, by Dr. Pusey, whose work on the minor prophets remains a classic in its field. As we examine this passage, therefore, in which Obadiah unsparingly reveals the sin of Edom, let us hold to the literal sense of the Hebrew text.

One of the most curious books in English literature is *Robert Burton's "Anatomy of Melancholy."** Few more fascinating volumes have ever been written than this book in which the learned author discusses melancholy, conceived of as one of four humors of medieval medicine. With amazing erudition, Burton anatomizes or dissects the melancholy temperament. Something similar is now packed by Obadiah into very few words. In verses 12-14 he has given us nothing less than the anatomy of a damning sin. Let us follow him step by step. "Look not," he begins, "on the day of thy brother in the day of his becoming a stranger." So the sin which crowned the hatred of Edom for Israel grew out of wrong looking. Like many another sin it was incited by the lust of the eyes. "Rejoice not over the children of *Judah in the day of their destruction.*" *The next step was* for Edom to add malice to their transgression. Glorying in the downfall of another is bad enough, but when he is a brother, the evil becomes even darker. "Speak not proudly in the day of their distress." Here Edom proceeds to compound the crime with the root sin of pride, already alluded to in verse 3. The expression in the Hebrew text is vivid. It means "to make thy mouth great."† One can almost see the boaster with what men even today call a "big mouth," his lips parted in an evil grin and broadcasting jeering insults.

"Thou shouldest not have entered into the gate of My people in the day of their calamity; yea, thou shouldest not have looked

*1577-1640.
†cf. T. T. Perowne, "Obadiah and Jonah," p. 33.

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on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity" (Obad. 13). "Enter not into the gate of My people in the day of their calamity." This is presumption. Not only did Edom transgress by looking on that from which they should have veiled their eyes, not only did they rejoice in the downfall of their brethren and speak proudly, but they went farther and added to these sins of the spirit others of a material nature. They stepped boldly into the city in order to hasten the ruin of God's people. "Yea, look not on their affliction in the day of their calamity." As if to catch up with himself, Obadiah refers back to this first count against Edom. The repetition underlines the wickedness of their gloating. "Lay not hands on their substance in the day of their calamity." It was but a step from presumption to this sin of greed, whereby Edom further aggravated their transgression.

"*Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress*" (Obad. 14). "And stand not in the crossway to cut off those of his that do escape." All the gloating, malice, pride, and presumption have now borne fruit in a crescendo of wickedness. The Edomites have put into practice that which their boasting mouths proclaimed. They have taken up the sword against their brethren and have joined in the massacre of the refugees from Babylonian fury. This was not the first time Edom committed such a sin. In the days of Joram they had done the same thing. Nor is it, as we shall show in a moment, the last time they were to be guilty of it. "Deliver not up those of his that do remain in the day of distress." Some of the refugees were slain. Others were doubtless taken alive by Edom and delivered over bodily to the enemy. Think of it! They took the Lord's people and gave them up to the heathen. To such lengths did this kindred yet enemy people of Israel go in their overt aggression against God's chosen nation.

It may be that some reader is saying to himself, "What a depressing little prophecy and what gloomy comments!" Well, sin is a dreadful thing. And before we shrug off this portion of Obadiah, we ought to open our eyes and see that

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everything the prophet has so far mentioned is found on a vastly greater scale today. Who of us that takes a realistic view of human affairs can fail to admit that gloating, malice, pride, presumption, greed, persecution of the Lord's own are today almost world-wide? And they are not confined entirely to our enemies. In Obadiah's time God was against such things, against them to the extent of judgment so strenuous as to spell national annihilation. The Almighty does not change His moral demands. Sin remains sin in His sight. He Who punished Edom still declares, "Vengeance is Mine; I will repay, saith the Lord" (Rom. 12:19).

(*To be continued, D. V.*)

PRAY FOR ME, MY FRIEND!

"Brethren, pray for us"—1 Thess. 5:25.

Please pray for me, my friend!
I need your prayers,
For there are burdens pressing hard,
And many cares;
Pray, too, that Christ will make of me
The Christian that I ought to be.

Do pray for me, my friend,
At morning hour,
That I may not be overborne
By Satan's pow'r;
That, 'mid the whirl and maze of "things"
My soul may drink of hidden springs.

And pray for me, my friend,
When night comes on;
God's stars look down upon us both,
Apart—alone;
Will you, dear friend, before you sleep,
Pray Him my soul, with yours, to keep?

Cease not to pray for me,
Tho' sundered far,
Come, meet me at the Mercy Seat
From where you are;
Nor time nor distance can divide
Our hearts that in His love abide.

Thus, praying each for each,
That will come true
Of which our Lord and Master spake,—
"If two of you"—
No purer joy may friendship share
Than in the fellowship of prayer.

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A Primer of Bible Doctrine

By E. Schuyler English

I—The Inspiration of the Scriptures

The source of every doctrine of the Christian faith is the Bible, and this is true of the doctrine of the Inspiration of the Scriptures. This is not to say that every teaching of our faith is formed from one statement, verse, passage, or book of the Bible. To the contrary, the full development of any one Christian creed is reached by comparing Scripture with Scripture and determining the whole scope of the subject only after considering all that the Bible has to say on that matter. This does not imply that one portion contradicts or denies another, but it declares that one isolated passage may not reveal all the truth in regard to a particular article of faith.

The substitutionary death of the Lord Jesus Christ on the Cross for sin is the central fact in God's plan of redemption. The resurrection of Christ is the seal of God's approval of His Son's vicarious death and the proof of the Deity of our Lord. These are fundamentals of the Christian faith. But the basic fundamental is the Inspiration of the Scriptures. If the Bible is the work of man and not of God, then it is subject to error and no Bible doctrine is infallible. But if, on the other hand, the Bible is the Word of God it is consequently without error, and every doctrine arrived at by this source is truth and cannot be disallowed or altered.

Are the Scriptures inspired of God? They claim to be, and we believe that there are ample evidences within the Bible to prove this to be so, and that in addition to this internal witness to itself there are external demonstrations which will declare patently to every open minded person the fact of the Inspiration of the Scriptures.

First, before these evidences are examined, it might be well to define what we mean when we speak of the "Inspiration of the Scriptures." For there are those who employ the expression to denote something other than the restricted biblical doctrine of inspiration. Some admit that the writers of Scripture were inspired in the sense that a Shakespeare

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or a Milton was inspired — that is not the kind of inspiration we are discussing. Others say that they concur with us in holding the inspiration of the Scriptures, but they mean a *partial* inspiration, that is, for example, (1) that certain portions of the Bible which contain deep spiritual truths are inspired, but that other passages or books, as the historical, are man-made and sometimes erroneous; and (2) that the general message of any book of the Bible is inspired, but not the setting down of that message. In other words, thoughts are inspired, but not words. The proponents of the first proposition will quote the extremely unfortunate translation of 2 Timothy 3:16 to be found in the Revised Versions: "Every Scripture inspired of God is also profitable for teaching," etc. But on two counts they are in error. First, this translation is not literal. No less a scholar than the compiler of the Analytical Concordance which bears his name, Robert Young, LL.D., gives this rendition: "Every Writing is God-breathed, and profitable for teaching," etc.* And the American Standard Version admits this as an alternate reading in the margin. In addition, the testimony of Scripture as a whole affirms that it is all divinely inspired, as we shall see. Of the second group, those who allow that the thoughts of the Bible are inspired, but not the words, we ask one question: "How can one express thoughts accurately and without error unless the words employed are accurate and without error?" It is our contention that the biblical doctrine of inspiration avers that *all* Scripture, *every* Writing, is inspired of God. If this be not so then the Bible cannot be the Word of God. Being God's Word, it is without error.

The word *inspiration* is found only twice in the Bible: in Job 32:8 and 2 Timothy 3:16. The English word comes from the Latin *inspirare*, meaning *to blow or breathe into*. Thus, when we read that "all Scripture is given by inspiration of God," we understand that God has breathed into every Scripture. And that is exactly what the Greek New Testament tells us—"Every Writing (*graphee*) is God-breathed (*Theopneustos*, a compound of *Theos* [God] and *pneoo* [to

*Quoted by Dr. Frank E. Gaebelein in his *Facing the Fact of Inspiration* (American Bible Conference Association, Inc., Philadelphia), 1933, p. 18.

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breathe, or to blow]). So, then, we hold to the plenary (in contrast to partial) inspiration of the Scriptures, better known as the "verbal inspiration." Of course this refers to the original manuscripts as they were penned by the writers of the Bible. We do not claim for a moment that every translation in every language is without error, for copyists and translators have made some few mistakes, though remarkably few. Here, then, is a definition of the term "The Inspiration of the Scriptures": *The doctrine of the Inspiration of the Scriptures affirms that the Bible, composed of all the books of the Old and New Testaments, is the Word of God which, written by the hands of human instruments under the guidance of the Holy Spirit, is the exact expression of God, and as such wholly without error in the original manuscripts.*

Certain questions may arise in connection with the above definition: (1) If God inspired the original manuscripts so that they were without error, why did He not inspire the translators and translators so that they too would be kept [illegible]? (2) What about the so-called contradictions in the Bible? (3) If every word of the Bible is inspired, then every word must be true. What, then, are we to think about such statements, for example, as "there is nothing better, than that a man should rejoice in his own works" (Eccles. 3:22)? (4) If the human writers of the Bible wrote under the guidance of the Holy Spirit, were they merely mechanical robots, and if so, why did not God write the Scriptures with His own hand?

In regard to the first question, let us admit *freely* that we finite beings cannot always understand the mind of God, especially when He has not revealed it to us. His ways are not our ways; His thoughts, not our thoughts. Whatever He has made was made perfectly, yet in His wisdom He allowed corruption to come upon that which He has created. Adam was created perfect and in the likeness of God. But Adam sinned. The first fruit tree was certainly made perfect, but the *fruit of every tree, and its seed, is not today perfect.* The rose in all its beauty and fragrance is an expression of God's perfect handiwork, but some roses never develop. Even the perfect Son of God was scourged and marred physically by the hands of men. It pleased God to cause the

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original manuscripts of His Word to be without error, but He has allowed certain corruption to touch the Scriptures through the frailty of men who have been its transcribers. However, it is to be observed that the mistakes are miraculously few, so that it is said that less than one per cent of the Bible contains any flaw, and never in respect to any important doctrine, but only in cases of numeries, or spelling, or the like. Imperfection in the original manuscripts would impugn the character of God Himself, Who cannot make a mistake. Imperfection in the transcriptions points merely to the imperfection in man.

The second question has to do with so-called contradictions in the Bible. How can the Scriptures, if they are verbally inspired, contain any such inconsistencies? The burden of proof lies with the questioner. Let him point out a contradiction. We readily admit certain well-known *apparent* contradictions. But they fall away and become perfect in agreement under careful scrutiny. Popular fancy to the contrary, no critic of the Bible has ever been able to prove one single contradiction or error in the original manuscripts, and we leave it there. For were we to take time and space to disprove any so-called contradiction, the skeptical reader would submit another, and so on *ad infinitum*. We suggest that he who thinks he has found a discrepancy follow its detection to its source and finality, comparing Scripture with Scripture. If he does so his doubt will fade away.

The third question presents no difficulty. Every statement in the Bible, since God's Word is verbally inspired, is true in that what it relates as having taken place or having been spoken actually did take place or was spoken. But this is not to say that every word spoken is truth. For example, it is true that Satan, in the form of a serpent, said to Eve: "Ye shall not surely die" (Gen. 3:4). But what Satan said was not the truth. Every word attributed to Elihu in his conversation with Job is reported as Elihu spoke it, but it is not of necessity all true. In the book of Ecclesiastes the wisdom of man "under the sun" is reported. Solomon wrote every word of the book, but all that he declared is not necessarily the final truth. We must not confuse inspiration with revelation. In the case of the former we have facts stated. In the case of

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the latter we have [illegible]th unfolded. But "*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, throughly furnished unto all good works."

As to query number four, one has only to read and study God's Word to see that its divinely inspired penmen were not mere automatons. It was the will of God that the personalities and gifts of men should be utilized in recording divine truth. All classes of mankind were to read His Word. One mind is appealed to by logic; another, by poetic expression; still another, by historic accuracy; and so on. So within the pages of Scripture we find the irresistible reasoning of a Paul, the lyric stanzas of a David, the precise recording of a Luke, and the humble revelations of a Daniel. God willed it so, and so it is.

Let us consider what the Bible has to say about itself and examine, as well, other internal evidences as to the verbal inspiration of the Scriptures.

First, as we page through the Old Testament we read such phrases as these: "Thus saith the Lord"; "The Lord said unto Moses"; "The Lord spake, saying"; etc. Exodus 20:4 tells us that "Moses wrote all the words of the Lord." The book of Joshua opens with the statement that "the Lord spake unto Joshua," and we find Him commanding Joshua to live "according to all that is written therein," that is, in "the book of the Law" (Josh. 1:1, 8), the book that God had told Moses to write. So we might go on and on to find that Samuel, David, Isaiah, Jeremiah, Daniel and others wrote as the Lord commanded them. Nearly 2000 times the writings of the Old Testament declare themselves to be the voice of God. Well over 300 times the very words, "thus saith the Lord," appear. No one can approach the Old Testament with an open mind without perceiving its own claim of divine inspiration.

But what of the New Testament? The very first chapter declares with unescapable authority which could be known by God alone that Mary's Child was "of the Holy Ghost" (Matt. 1:18), and that it was "the angel of the Lord" who told Joseph of Mary's innocence and that all this was done

"that it might be fulfilled which was spoken of the Lord by the prophet" (vss. 20, 22). Mark's Gospel opens with the words: "The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets . . ." The prophecy which Mark specifically quotes, Malachi 3:1, is there affirmed to be the word of "the Lord of hosts." However, disregarding further intimations in respect to the subject, we turn to several noted texts. The first is 2 Timothy 3:16 which we have already referred to more than once, which states that "every Scripture is God-breathed." Someone will say that the Scripture here alluded to is the Old Testament, and not the New, as the Apostle Paul was unaware of the New Testament, since it was not yet completed. If you will have it so in this instance, we shall simply use this verse, then, as an indication of the Old Testament's inspiration.

But what are we going to do with 2 Peter 1:19-21? First, Peter intimates that the apostles make the word of prophecy more sure, a light that shines in a dark place until the Day shall dawn. How do they make it more sure? By confirming in writing that which they have both seen and heard. The Apostle declares clearly that prophecy (and that is Scripture) came in former days, not by the will of man: "but holy men of God spake as they were moved by the Holy Ghost." These holy men of old were inspired; and the whole point is lost if we do not see that he is implying that he, and the other apostles, were inspired as well in setting forth what was revealed to them.

Lest it be thought that we presume in thus suggesting that Peter had apostolic writings in mind as the object of divine inspiration, we quote from 2 Peter 3:15, 16: ". . . even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." Unqualifiedly Peter deposes that Paul's wisdom was given him, and in the expression "as they do also the *other* Scriptures" asserts that the Epistles of Paul are likewise a part of the Word of God.

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Add to these things the facts that the Old Testament is constantly referred to and quoted in the New Testament, and that these twenty-seven New Testament writings, as do the thirty-nine of the Old Testament, compliment each other and never contradict, and throughout the whole we have a progressive revelation of God's dealings with mankind and His provision for it, etc., and the unbiased and thoughtful reader will admit the Scriptures' own testimony to their divine inspiration.

The witness of the Lord Jesus Christ ought to bear more weight than that of any other, surely more than that of the skeptic of today. What did He say? We need few citations, for only he who is not familiar with the four Gospels will suggest that Christ did not consider the Scriptures the final authority. Again and again He declared, "It is written." Again and again He referred to the writings of Moses and David and the prophets. And of the Scriptures He declared: in Matthew 5:18—"For verily I say unto you, Till Heaven and earth pass, one jot (the smallest letter of the Hebrew alphabet) or one tittle (a small projecting portion of some Hebrew letters) shall in no wise pass from the Law, till all be fulfilled"; in Mark 13:31—"Heaven and earth shall pass away: but My Words shall not pass away"; in Luke 25:44—"That all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me"; and in John 10:34—"The Scripture cannot be broken."

No word, no jot or tittle of the Scripture can be broken. So accurate in every detail is God's Word that, employing only two examples where we might use many, the whole argument of Scripture is based upon a singular noun instead of a plural, in one instance, and a present tense instead of the past tense, in another. In the first case, the Apostle Paul writes in Galatians 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Paul was referring to God's promise to Abraham that He would give the land to him, and to his seed, for ever (Gen. 13:15), and bases his argument on the fact that the word *seed* was spoken and written in the singular and not the plural.

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In the second instance the Lord Jesus Christ proves the doctrine of the conscious existence of those whose bodies are in the grave and of their resurrection by referring to Exodus 3:6 in His conversation with the Sadducees, as recorded in Mark 12:18-27: "And as touching the dead, that they rise: have ye not read in the book of Moses how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living" (vss. 26, 27). The whole case rests on Jehovah's use, and Moses' record of it, of the present tense of the verb *to be*—"I am (not I *was*) the God of Abraham, and the God of Isaac, and the God of Jacob." Not the thoughts only, but the words of Scripture, even their tense and number, are inspired.

Further internal evidence of the Inspiration of the Scriptures is to be had by examining the fulfilled prophecies of the Bible. "Anyone might write history," some one may say. But only God knows the future, the end from the beginning. It is beyond the scope of this article to cite case after case. We shall mention only a few specifically. In the book of Daniel, chapter 2, the prophet of God predicted the Medo-Persian Empire about three score years and ten before it came into existence, although in the year that the prophecy was made Persia was a satrapy. Further, Daniel's announcement, under the revelation of God, of the coming Grecian Empire was spoken two hundred and seventy years before the Empire came into existence, and while the people of that land were still made up of small tribes, with no national government. History proves the truth of his prophecy. Just as surely and as long as Babylon is in ruins (Jer. 51:37), just as surely and as long as Tyre is nothing but a place where nets are dried in the midst of the sea (Ezek. 26:4, 5), just as surely as the Jewish people are scattered among the nations (Deut. 28:64) in this age and Jerusalem trodden down by the Gentiles, so surely is the book proven to be the Word of God. In the Old Testament there are 333 prophecies concerning Messiah, and every one of these which refer to His first advent was fulfilled in His incarnation and earthly ministry. Four hundred and eighty-four years to the day from the time that Daniel prophesied that Christ would be

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cut off sixty-nine septads (prophetic weeks equalling four hundred and eighty-three years) *after* "the going forth of the commandment to restore and to build Jerusalem" (9:25), which took place in 445 B.C. in the twentieth year of Artaxerxes, reign (Neh. 2:1), our Lord was crucified. And Daniel was not writing history. He wrote more than five centuries before Christ. Josephus records that Alexander the Great read Daniel's prophecy in the year 332 B.C. Fulfilled prophecy is another evidence of the Inspiration of the Scriptures.

We make one more reference to internal evidences, and that is to the authorship and structure of the Bible as a whole. It has sixty-six books in all, penned over a period of 1500 years by some forty writers. Each book can stand alone and witness to itself, yet every book dove-tails with every other book. And their penmen came from every stratum of life. Among them were kings and shepherds, statesmen and fishermen, physicians and tax-gatherers, poets and prophets, priests and outcasts. Yet the whole is a unit whith tells without room for misunderstanding "the story of man's complete ruin in sin, and God's perfect remedy in Christ." Assemble the works of any other forty writers, produced over the last millennium and a half, and try to live by or die by their combined work! You know how impossible it would be. Only writers inspired by the Spirit of God could produce what we know as the Holy Bible. There is no other explanation.

As to external evidences, we shall mention only two. The first is archeology. Scientists and intellectuals, critics of the Book of books, have tauntingly denied certain of its historical assertions, declaring that nations mentioned and rulers named never lived, for the reason that no archeological findings had, at the time of the utterances of these wise men of the world, uncovered the particular historical data referred to. But the archeologist's spade has dug up evidence upon evidence to prove the critics liars. One classic example will suffice. In Daniel five Belshazzar is mentioned as the king of the Chaldeans. For centuries secular history, though it possessed the complete list of Babylonian rulers, mentioned no Belshazzar. Instead, a king Nabonidus, son of Nebuchad-

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nezzar, reigned in the exact period ascribed in the Bible to Belshazzar. But in the middle of the 19th century Sir Henry Rawlinson unearthed ancient Babylonian tablets which declare two things: (1) that Belshazzar was the eldest son of Nabonidus; and (2) that Belshazzar was made prince-regent during his father's captivity, and that it was he, the *acting* king, who died when Cyrus, king of Persia, invaded Babylon (cf. Dan. 5:30). Archeology confirms the Bible; it does not deny it. It cannot be otherwise, since the Bible is God's Word.

Finally, suppose we examine the effect that the Bible has produced upon the hearts of men. If those who deny the Inspiration of the Scriptures are correct, then from beginning to end the Bible is the work of men who themselves were cheats and liars, and it is full of error and untruth. Would such a book be a good or an evil influence? We leave the answer to any fair-minded person. But what of the influence of the Bible? What change, what hope, what comfort, what joy, this Book has been responsible for! Not in one case, or in one hundred cases, or one thousand cases, or hundreds of thousands of cases—but in millions of lives! What other book can be picked up by an outcast, a drunkard, a thief, a murderer, a self-righteous man, rich or poor, bond or free, multiplied again and again and again, and can change that one, those millions, into God-fearing, God-honoring, God-believing, joyful, singing, Christ-exalting, sacrificial men and women who know no fear, but who, conscious of sins forgiven and eternal hope, look forward to eternal union and fellowship with the Christ of God? Only the Bible, God's Holy Word.

We may not understand all that is written in this blessed Book, but we can believe it, and believing it, find life and the answer to every problem and every need. "The entrance of Thy Words giveth light."

(Next instalment, D.V.—"The Holy Trinity")

"My son, give Me thine heart" (Prov. 23:26).

Lord! Thou dost this demand
Before all gifts of mine:
Take it, unworthy as it is,
My heart, O Lord, is Thine!

—*Spitta*

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Zion in History and Prophecy

By Anton D[illegible]*

The word "Zion" appears 148 times in sixteen books of the Old Testament. It is mentioned most frequently in the Book of Psalms, where it is used thirty-eight times in thirty-two different Psalms. The prophet Isaiah used it forty-seven times in thirty-two different chapters. Jeremiah used the term twenty-six times. The Minor Prophets mentioned it thirty times. The term in the New Testament is rendered in the Greek language as "Sion," and appears seven times.

There is no question but that every reference to Zion in the Old Testament has application to the earthly city of Jerusalem, as nothing under the Mosaic dispensation was revealed of a heavenly Jerusalem. The Bible contains nearly nine hundred references to the city of Jerusalem. Of this number only a few references speak of a heavenly Jerusalem, and in every case the writer is careful to use the term "above," to distinguish clearly the heavenly from the earthly Jerusalem. This heavenly Jerusalem—the eternal abode of all the redeemed—is clearly unfolded in the closing chapters of the Book of The Revelation, where it is called "the Holy City, the New Jerusalem." Apart from the last revelation given to John on the Isle of Patmos of a new Jerusalem coming to view in Heaven, and the few references where Paul speaks of the Jerusalem which is above, every reference to Jerusalem both in the New Testament and in the Old is strictly that of an earthly, material, visible city. This city was established by David upon Mount Zion as the abode of Jehovah, and was the theocratic center of divine government throughout all the earth. Even when used in a symbolical sense, Zion—meaning the Kingdom of God—always centers in the literal Jerusalem. Since Jerusalem is always the earthly Jerusalem unless otherwise clearly mentioned, so *Mount Zion can be only earthly unless otherwise declared.* This study is given to aid in tracing the earthly history of

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Mount Zion, which culminates in the Mount Zion upon which John saw the Lamb standing with the 144,000.

I. Zion Made the City of David (Gen. 14:17–22; Josh. 10:1–5; 2 Sam. 5:5–9)

Mount Zion is the most prominent mount upon which Jerusalem was built. It rises 2,520 feet above the level of the Mediterranean Sea, and is located in the southwestern part of Jerusalem. In tracing the history of Jerusalem, it is necessary to go back much further than to David, who made it the theocratic center of worship for Israel. In relating the story of Abraham's capture of Lot, special mention is made in the Book of Genesis that Melchizedek, "the priest of the most high God," was king of Salem, which name is embodied in "Jeru-salem." This priest-king, representing "the most high God, the possessor of Heaven and earth," brought forth "bread and wine," and blessed Abram, and Abram "gave him tithes of all." This wonderful story of this priest-king of Salem reveals the fact that Jerusalem was first ruled by a representative of the "most high God." Salem was amidst the pagan tribes of Canaan, as its name indicates, the city of peace, for "the Possessor of Heaven and earth" had there his appointed priest, Melchizedek, ruling as "king of righteousness," as well as "king of peace." Later on, frequent reference is made to this city of Salem as being in the possession of the Jebusites, and therefore it changed its name to Jeru-salem, "the city of the Jebusites."

After Saul's death, David, who had ruled in Hebron over Judah for seven years, was made king over all Israel. David then determined to capture the strong fortress held by the Jebusites, and to dedicate the city again to the worship of God, as was true of it in Abram's time. Though the Jebusites utterly defied David with childish ridicule in his assault, nevertheless David took the stronghold of Zion. From the time of his capture, "David dwelt in the fort, and called it the City of David." Thus it was that Mount Zion came into view, because "David went on and grew great, and the Lord God of hosts was with him."

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II. Zion Made the Habitation of God (Deut. 12:4–7; 1 Chron. 15:1, 25–29; 16:1; 1 Kings 8:1–11; Psalm 24:7–10; Psalm 48; Psalm 84; Psalm 87; Psalm 122; Psalm 132).

Thrilling as is the story of the capture of Jerusalem by David, still more thrilling is the story of how he made Jerusalem the one central place of worship for the twelve tribes of Israel. Moses had declared that God would choose "a place" for "His habitation" in Canaan, "thither ye shall bring your sacrifices and your tithes." This prophecy found its fulfilment when David "prepared a place for the Ark of God, and pitched for it a tent." Psalm 24 gives expression to the joy caused by the bringing in of the Ark, symbolic of Messiah's presence in Israel, into the gates of Jerusalem. Mount Zion was made the first secure abiding place for the Ark of God. Upon the removal of the Ark from Mount Zion to Mount Moriah, where the Temple of Solomon was built, the entire city of Jerusalem with its bulwarks and palaces, was known as Mount Zion.

Jerusalem, "the city of the Lord of Hosts," is henceforth known as "Mount Zion, the City of our God," that He will establish forever as "the City of the Great King." There the worshippers in Israel rejoiced in their God, and went "from strength to strength, every one of them in Zion appeareth before God." Was it any wonder that with the Lord's loving "the gates of Zion more than all the dwellings of Jacob," that glorious things are spoken of Mount Zion?

III. Zion to Be Built Up When Christ Appears in Glory (Psalm 126; Psalm 137; Psalm 102:13–22; Isa. 35; Isa. 52:1, 2, 7, 8; 62:1–7; Zech. 1:14–17; Heb. 12:18–24; Rev. 14:1)

Instead of the nation of Israel's maintaining the standard of Divine worship begun upon Mount Zion by David, there took place a decline and decay, which ended in the Assyrian and Babylonian captivities. Yet, during this very period of apostasy, when idolatry was being practised in Jerusalem, God enabled the prophets to declare amidst the impending doom of Jerusalem that God would "have mercy upon Zion," and again "build up Zion." The prophets declared that "the Redeemer shall come to Zion." They declared that

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Messiah's reign would center in Zion, and that "from Zion was to go forth the law, and the Word of the Lord from Jerusalem." No distinction was made by the prophets between Christ's First and Second Coming. Both of these were blended together in one prophetic vision. The reason that the Mediatorial, Messianic Kingdom was not inaugurated at Christ's First Coming in humiliation as the Son of Man was that the Jews rejected Him as their King. Jesus wept over Jerusalem because of its impending doom. On account of their rejection of Jesus as the Son of God He declared that the desolation of Jerusalem would take place in their dispersion "into all nations." He also said that "Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled." Satan has succeeded in having the Church claim all the blessings promised to Zion to herself.

Many of the headings of the Psalms and chapters in the writings of the Prophets, which were made for the Authorized Version, reveal this serious error, yet not one reference to Zion, either of the Old or New Testament, has the remotest bearing or application directly to the Church. All the hymns applying the term Zion to the Church in the spiritual sense are based on a wrong interpretation of the Scriptures, for the word Zion used in a prophetical as well as historical sense applies only to Israel and looks forward to the future restoration of Israel as a nation, and the future glory of Jerusalem as Israel's governmental center.

When our Lord comes from Heaven in His glory to sit upon David's throne, Jerusalem will become "the City of the Lord, the Zion of the Holy One of Israel." In the same sixtieth chapter of Isaiah Jerusalem's walls are called Salvation and its gates Praise, for its people will be "all righteous and they shall inherit the Land forever." Jeremiah says: "I will take you one of a city and two of a family, and will bring you to Zion—at that time shall they call Jerusalem the throne of the Lord and all nations shall be gathered unto it, to the Name of the Lord, to Jerusalem."

To students of prophecy, it is of more than passing interest, that over a half million Jews, out from among the nations of earth, have already returned to their homeland, Palestine, in response to the Balfour Declaration under the

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British Mandate. This is more than ten times the number that returned from Babylon under the decree of Cyrus to rebuild the Temple and walls of Jerusalem.

For nineteen centuries Palestine has been under the heel of the Gentiles in utter desolation, but today it is taking on new life. The hand of Divine Providence can clearly be seen in the Zionist Movement of today, which is responsible for so many Jews having returned to Palestine in the twentieth century. These Jews, prompted by the Zionist Movement, have brought about marvelous changes in Palestine, seen not not only in the rebuilding of Jerusalem as witnessed by the writer, and the founding of Tel Aviv with a population of over two hundred thousand, but especially in establishing over three hundred new colonies in various parts of Palestine.

It must be remembered, however, that these Jews returning to Palestine are still blinded with unbelief, having a veil over their eyes, so that they are still unwilling to acknowledge Jesus as their national Messiah. The Zionist Movement, therefore, does not represent the spiritual revivification of the Jewish people, but only their *national awakening*, which, therefore, presents the Zionist Movement in the light of Scripture as being Zion in desolation, as Zion still in unbelief, as Zion yet estranged from Jehovah, her betrothed Husband, as her Messianic Redeemer. The prophet Ezekiel declares, however, that the moving of "the dry bones" in "the graves of the nations" is a definite foretoken of their spiritual awakening, *which will enable them to obtain spiritual life* from God in a national rebirth, and "stand on their feet an exceeding great army" of a fully redeemed people (Ezek. 37:11–14).

The day is not far away when the Jews will be going through the pangs of their national rebirth, as they enter upon the period of "Jacob's Trouble." They, in their great agony of soul, will then "*look upon Him Whom they have* pierced" and acknowledge Jesus, "coming in the clouds of Heaven," as their Deliverer and Messianic King.

Important as is the national awakening of the Jews today, yet of still greater importance to every child of God should be the greater spiritual awakening taking place among the Jews in a greater measure than at any previous time since

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their rejection of our Lord Jesus Christ as their Messianic King. When one considers the influence of the printing press in giving forth the Gospel message and the still greater influence of the radio, one can safely say that today millions of Jews are being reached with the message of the Gospel and as the result of this seed-sowing of giving the Gospel to the Jews, already many marvelous conversions of Jews have taken place and many are ready to own Jesus as their Messiah and Redeemer. These converts from among the Jews become and are a vital part of the Invisible Church, which makes up the Body of Christ in this dispensation of the grace of God.

It should be remembered, however, that great as are the present results of Jewish Missions being carried on in many of the great centers of Jewish populations, that this work of giving the Gospel message to millions of Jews is but laying the foundation for the future ingathering of the one hundred and forty-four thousand after the Rapture of the departed and living saints, that will then be sealed by God in their foreheads "of all the tribes of the children of Israel" as spoken of in the seventh chapter of Revelation.

These constitute God's messengers to the nations of earth during the period of the Great Tribulation. Then we read in the fourteenth chapter of Revelation that John looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's Name written on their foreheads, and they sung a new song before the throne which no man could learn but the hundred and forty-four thousand, which were redeemed from the earth.

Then it is that Zion will in a larger measure than ever in David's or Solomon's time, yea, even in the days of Jesus' earthly ministry, become the manifestation of the Theocratic government, which will be in effect upon all the earth during the thousand-year rule of Christ as "King of kings and Lord of lords." Mount Zion will then be the earthly manifestation of Jehovah as Israel's promised King, as was Mount Sinai the manifestation of Jehovah to Israel when they were on their way to the Promised Land in the time of Moses.

As was Mount Calvary the place of Christ's sufferings and of His crucifixion and death, so Mount Zion will be the place

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where Christ, the rejected Man of sorrows, will manifest His glory and Divine power to reign as King over all the earth to exercise dominion over all nations. Then "it shall come to pass in the last days, that the Mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2).

Question Box

No. 869. If the Holy Spirit departs with the Church at its rapture, how will the Gospel be preached to Israel and the Gentiles, before the judgment of the nations (Matt. 25:31)?

The Holy Spirit will then not dwell here, in the Church, as now, but He will work as He ever has done. See Matthew 10:20, verse 23 shows that the Lord passes over from the time in which He was then speaking to the end of the age, overlooking the period from the day of Pentecost to the rapture. But as before the day of Pentecost He could send out men to preach (Luke 9:2; 10:1; Matt. 10:1), so He will after the rapture.

No. 870. Please explain 1 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."

Beginning in verse 14 of this chapter the Apostle John is speaking about prayer, and this thought is continued here. It is clear that if a man sees his brother, that is, a fellow-Christian, sin a sin which is not unto death, he may ask God on behalf of his brother, and He shall hear the prayer, and give such a one life. The clear implication is that sometimes sickness comes as the result of sin, for the purpose of chastening. When we act on our backs we are looking up, you see. It is also evident here that in some cases the sin is unto death (physical death, not spiritual), because it is so grievous to the Lord or so damaging to His testimony. For example, Moses sinned a sin unto death when in anger he smote the rock, at Meribah. Later he pled with God to allow him to enter the land, but the answer came: "Speak no more unto Me of this matter" (Deut. 3:26). His sin was sin unto death. So with Ananias and Sapphira (Acts 5). When such is the case, it is of no avail to pray for life, for the sin is unto death. On the other hand, it would be unbrotherly to pray for that one's death, even though that death is ordained of God. So John writes: "There is a sin unto death: I do not say that he shall pray for it." Then, to make it quite plain that all sin on the part of the Christian is *not* unto death, he adds the words of verse 17: "All unrighteousness is sin" (and is grievous to God, of course): "and there is sin *not unto death*."

The whole passage is more clear when the indefinite article is omitted in each case before the word *sin*,—since it does not appear in the original—not "a sin," but "sin." It is not a specific sin which is referred to, but sin which God in His sovereignty deems worthy of death in certain instances, as those already alluded to.

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Current Events

In the Light of the Bible

By E. Schuyler English

Four Star Special. We write these lines at a desk in a hotel room, on December 7, 1943, the second anniversary of the attack on Pearl Harbor. As we were wondering what heading to give this paragraph our eyes fell on a blotter on the desk, advertising the advantages of this particular hostelry as a "Four Star Special." So we are reminded of four "stars" who have conferred during these past two weeks: Chiang, Churchill, Roosevelt, and Stalin. Their meetings have been the biggest war news in weeks, not so much for what has been publicized concerning their conferences, but because of the united action of four great allies which must result from these history-making conferences—one in Cairo, Egypt, pertaining to the plans for Japanese total defeat; the other in Teheran, Iran, with the same unhappy end in view for Nazi Germany. You have all read of the meetings, and, therefore, there is no need to go into details about them. Sufficient it is to summarize.

In the meeting between Chiang Kai-shek, Winston Churchill, and Franklin D. Roosevelt, the destruction of the Japanese Empire was envisioned, the purpose of the Cairo Declaration being to guarantee that the Nipponese should be stripped of *everything* beyond the bounds of Japan itself, reducing her to the territorial position which was hers in the days of Commodore Perry. It is thought that the meeting must have been one of great encouragement to President and Generalissimo Chiang, since heretofore it has been Great Britain's song that the Nazis in Germany are the chief foes of democracy and decency. But it is one thing to threaten the defeat of an enemy, and quite another to execute those plans. We have only to read the brief dispatches which tell of the bloody and highly costly landing at Tarawa to see the toughness of the task before us.

Geography is Japan's greatest weapon. She now has an empire which is self-sustaining. She needs not to be on the aggressive but on the defensive. Thus, though her navy is weaker than ours, and her air force, too, she can wait for

na to attack, for us to force our way with ships and planes to her own strongholds, and in such a way make the most of her forces. Her defeat seems certain in the end, God willing—but the end is not yet in the war against Japan.

Now, concerning the conference of the so-called "Big Three" at Teheran, it is too early as we write to know the complete results (that is, the results as the public can know them after censorship). It is noticeable that while the defeat of Germany was discussed, no commitments like those issued at Cairo have come forth. Perhaps that is because already the Nazis' defeat and their unconditional surrender have been pledged by Russia, Great Britain and America.

Post-war territorial problems may or may not have been discussed. That Stalin wants Poland can be little doubted. But to date all that we know of that is *silence*.

Three statements are noteworthy. (1) Stalin is reported to have given a "toast" at a banquet attended by Roosevelt, Churchill, and military and diplomatic leaders of the United Nations. Said he, according to an Associated Press report: "Without American production the United Nations could never have won the war." Well, the war is not yet won, but this is a big step toward frankness and a unity of purpose which has not formerly been taken. To the contrary, heretofore the utterances of the Russian Premier have disparaged the help we have given the U. S. S. R. (2) In the Declaration of Teheran, signed December 1, 1943, by Roosevelt, Stalin, and Churchill in that order, post-war co-operation was pledged between the three representative nations, and an invitation was extended to "all nations, large and small, whose people in heart and mind are dedicated, as are our own peoples, to the elimination of tyranny and slavery, oppression and intolerance. We will welcome them as they may choose to come into *a world family of democratic nations*." It seems that there is to be looked for a Co-operative International Family rather than another League of Nations; that is, as far as present diplomatic commitments are concerned. How this is to be accomplished is another matter. (3) The Declaration, after guaranteeing that "*victory* (in war) will be *ours*," states: "and as to peace, we are sure that our concord will make it *an enduring peace*." Nowhere, in *any* of the political

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utterances from the varied "Big Two" to "Big Four" conferences, has God been taken into account. It is all to be done in the strength of men, machines, and nations!

As we write, Chiang Kai-shek and Joseph Stalin have returned to their respective capitals amid great acclaim. It is rumored that Roosevelt and Churchill are in Turkey conferring with President Ismet Inonu. If so, the point of discussion is, of course, Turkey's future in relation to the Allies' war against Germany. And in the meanwhile, certain military leaders of the United States and England are celebrating with a big "party" at the King David Hotel in Jerusalem, an affair described by one of them as "real west end stuff," which is the parlance of the world for a riotous and disreputable celebration. And this is the city where our Lord was crucified! But then, what else can we expect? The world would crucify the Saviour again, if it had the opportunity, for it loves darkness rather than light.

Turning to the military developments, the news is encouraging though not startling. Germany herself is tasting the bitter pills, and large ones, of devastations by bombing raids. Russia is still gaining on Germany's east; however, the resistance is stiff. In Italy, American and British armies are fighting bravely, and gaining ground. But every mile is fought for with ferocity. In the Pacific area gains have been made. We are on the offensive there, too. But at what a cost!—Tarawa tells the story. Without wanting to be pessimistic, it still appears that victory is a long way off—and a *hard* way off.

The Christian reads the Declaration of Teheran with clearer eyes than the man of the world, because he reads it with his Bible in his other hand. And he cannot help but remember, when he hears men speak of "*an enduring peace*," the words of the Holy Spirit through the Apostle Paul: "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child" (1 Thess. 5:3). Yet we do pray for peace, for the conclusion of this awful present carnage, and for our boys and girls engaged in it. But we pray *more* for another event which will far precede any enduring peace—that glorious moment when the Lord shall descend from Heaven with

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n shout to gather His blood-bought people Home. "Even so, come, Lord Jesus."

An Interesting Prophecy. An unidentified radio news commentator made an interesting prophecy recently concerning post-war alignments which, to the student of the Bible, was familiar in its general scope if not in detail. He declared that when World War II is at length won by the United Nations, and the blue prints of the Peace Table are fully approved, the world will find itself made up of two major federations of nations. In the northeast there will be an alliance of Russia with China, and into this will be drawn what is left of Germany and Japan. The other international team will be composed of ten major nations, headed up in Great Britain—and significantly, the territories enumerated are those which composed the Old Roman Empire, plus countries in the west where Christianity is known. This prophecy is not a great deal unlike the thoughts for the future expressed by South Africa's 73-year-old Prime Minister and Field Marshal Jan Christiaan Smuts to the British House of Commons. General Smuts' address delineated three major powers of the post-war world: Russia, as the new colossus of Europe; Britain with allied democratic states of Western Europe; and the United States in the Western Hemisphere.

It is the first scheme suggested, however, which particularly interests us, for it speaks of two leagues of nations which will come into existence in due course, that is, in God's time. The alliance of ten nations in the south of Europe (and possibly with them, or a part of them, the nations of Christendom in the Western Hemisphere) will develop and be a great power during the Tribulation. It is the Revived *Roman Empire of the Bible. And the league in which* Russia and Germany will have their part is Ezekiel's prophecy, to come into being toward the end of the Tribulation, perhaps, or directly after it. We do not know the exact times and seasons; we cannot set any dates. Whether what we see or what men anticipate is that which is written in God's Word cannot be known yet. We simply watch these changing frontiers with immense interest in the

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knowledge that the signs all about us point, unless we are, to the fact that the *coming of the Lord draws nigh.*

Christianity and Japan. In an article in *Collier's* (November 20, 1943) entitled, "Christianity Must Go—Says Japan," the case of Christian Missions (so-called) receives a strong rebuke. It seems that the author of the article, Robert Bellaire, was having dinner one evening in a geisha house in Shanghai with Colonel S. Nishihara, spokesman for the Japanese army. Nishihara is supposed to be a Christian, registered in the Christian Church in Japan. He admitted to the author of the article that he was a "Christian" for one purpose—to serve the emperor. "The Imperial army ordered me to attend a Christian *mission school,*" said he, "so that I might learn English from your American teachers. Many of us in the army and navy qualified ourselves for translation work in this way." He went on to tell how that in the early days of American missions in Japan a great many *Japanese officers had registered as Christians to learn not* only foreign languages, but higher mathematics, the sciences, history, and so on. What a shameful reprimand this is to those so-called Christian missionaries who, under the guise of preaching the Gospel of salvation, expended the money of hosts of *trusting* evangelicals for the establishment of schools and colleges and other educational and social institutions! And then, they allowed men and women who were still followers of Shintoism, *to register as Christians!* This course made good reports for the home front—so many added to the church in one year, when possibly none at all were added to the Church of the Lord Jesus Christ, His Body. There is nothing Christian in such missionary effort. It only makes for greater apostasy in the church. Our Lord did not tell us to go into all the world to teach science or history to lost men and women, or to teach them foreign languages. He told us to preach the Gospel, which is the *power of God unto salvation to all that believe.* He said that we are to be *witnesses unto Him,* the Son of God. Of course there have been sound and earnest missionaries to Japan, some in the great denominational missions, and many others in the smaller works, "faith missions"—but the responsibility

for educating thousands of Japanese to proclaim now in conquered lands that "Christ, a prophet, when He rose from the grave went to Japan and died there near the throne of the god-emperor of Japan," belongs to those who taught them languages, sciences and the like, while they themselves were supported by many sacrificing and evangelical Christians. And the responsibility for remaining silent in the respect to the Gospel while supposedly intent upon serving Christ is also theirs. As one of these men once said to the writer, in explaining his "call" to be a missionary to the Orient: "I felt that I had always wanted to travel to the East, and I could be helpful in teaching what I had learned in the university here while I gained for myself knowledge of the philosophy of the East. And it didn't cost me a cent."

"No" to Moses. *Newsweek* reports: "The Ten Commandments of Moses were weighed in Canadian educational scales and found wanting last week. The British Columbia Trustees Association denied his tablets a display spot on the walls of Vancouver city schools. 'I don't know of anything less likely to make a child feel warmly toward his school,' said one trustee, 'than seeing a lot of "Thou Shalt Nots" staring him in the face'."

"No" to Moses, and "No" to God—it is the way of the world. It is far more important to the average man today to make a child feel warmly toward his school than uncomfortable about his sin. As it was in the days of Noah—as it was in the days of the Lord; it is today. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

The Wonders of Science. A former Nobel Prize winner in chemistry, who is now Associate Director of the General Electric Laboratories, predicts that modern airplanes will be as snails in comparison with rabbits alongside the speed of transportation in the not distant future, when persons will be hurtled in great vacuum tubes distances up to five thousand miles in little more than an hour. And yet some men term the miracle of our Lord's ascension impossible!

Nothing is impossible with God. And one day we, in our resurrection bodies, will, we believe, be able to make those vacuum tubes look "snail-like." For with bodies like that of our risen Lord we shall be able to transport ourselves in some miraculous and mysterious way beyond the limits of space or time.

We Have a Covenant Keeping God. One who objects to statements having to do with Israel's future return to their own land, Palestine, says that however good our intentions may be—and understandable in view of Hitler's persecution of the Chosen People—we are all wrong in looking for a national migration to the Land in any future day. He writes that the 16,000,000 Jews throughout the world are not a homogeneous people, but that to the contrary, they have no common and peculiar characteristics, tastes or beliefs. "Biologically," he says, "they are made up of brunettes and blonds, short and tall, nice-appearing or ugly. Socially they are composed of rich and poor, educated and illiterate, honorable and crooked. . . . Even in the matter of religion, once their common bond (while today the bond is anti-Semitism), a million Jews will vary as widely as a million Gentiles. Jews, like non-Jews, come from every land and dwell in every land, and they are, like Gentiles, loyal citizens of the land of their birth or adoption."

Without comment, we simply quote the Word of God, preferring to base our confidence in His promise and not in man's illusion: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23: 7, 8).

Such an event has not yet taken place. God said that it would take place. Therefore it is yet future, and our critic, while he may not believe it now, will one day be obliged to eat his words.

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A Message for Each Day

By Frank E. Gaebelein

January 1. "And without controversy great is the mystery of godliness: He who 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" (1 Tim. 3:16).

Such, then, is this precious fragment of first-century hymnology, which comes down to us through the ages so brief in words but overflowing with meaning. Can we sing it? Is its truth for us the mystery of godliness, the open secret of our Christian piety, the ground and *motive of a life well pleasing to the Lord Who shed His blood for us!*

And finally, as we leave this wonderful text, we look back to its first words. "Without controversy," it begins, "great is the mystery of godliness." There are some things in religion about which men may differ. But there are others which are "without controversy," beyond dispute, above debate for all true Christians. Among these are surely the six propositions comprising this hymn. Would that no controversy as to a single one of them might ever arise among us who believe! Would that our lives this New Year might be wholly loyal to this open secret of our service for Christ!

January 2. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God . . . . Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:3, 10, 11, 12).

That the Lord Jesus is speaking directly to Nicodemus is crystal clear. Yet his marvelous discourse has an outreach far beyond a conversation with one man only. True, Jesus is speaking to Nicodemus as an individual. Yet he is also addressing all men at all times. Thus, immediately following the directly personal, "Verily, verily I say unto *thee*," there comes the general statement, "Except *a man* be born again, he cannot see the kingdom of God." Again, in verses ten and eleven, the Lord Jesus speaks pointedly to Nicodemus, asking him the personal question, "Art *thou* a teacher of Israel and knowest not these things?" But immediately afterwards, he says, "And *ye* receive not our witness." Moreover, the verb here, as well as in the double repetition of "believe" in verse twelve, is in the plural.

A strange mixture of number in this interview? Ah, no! Rather is it our Lord's divine foresight. It is as if He is looking down the centuries and seeing the multitudes of souls who have been, and are today the auditors of His own instruction in the new birth.

Christ spoke to Nicodemus, but in doing so He was addressing you and me as well. *Have you been born again?* It is a blessed thing to have learned of the new birth from your Lord's own teaching.

January 3. "For God so loved the world, that He gave

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His only begotten Son, that whosoever believeth in Him *should not perish, but have everlasting life*" (*John* 3:16).

In this greatest of Gospel texts the Greek word for "world" means *mankind in general. To be sure, God loves His creation. He takes* pleasure in the marvelous beauties of nature which are the expression of His eternal wisdom and glory. But God did not give His all primarily *for* the great world of nature. *It is the other and smaller world of* mankind which called out the highest expression of His love. God loves mankind. He loves all mankind, rich and poor, wise and simple, friend and enemy, and for them and them alone He gave His dearest, even His only Son.

Let no man ever feel that no one cares for him. Though all human affection fail, God's love continues. This marvelous declaration from our Lord Himself is the unassailable proof of God's love for humanity. *For a gift proves love; and this gift, being no less than the bestowal of* the Divine Self to an extent no human mind can measure, is the eternal demonstration of the Father's love.

January 4. "He that hath the bride is the bridegroom: but the friend of the bridegroom, which *standeth* and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John 3:29, 30).

John the Baptist is speaking. He has just witnessed to Christ in answer to a question about baptism. This witness, as the first part of our *text* shows, he now puts in the *form of a little parable.* Christ, of course, is the bridegroom. John, likening himself to the friend of the bridegroom who delights even in the sound of the bridegroom's voice, says, "This my joy therefore is fulfilled." Whereupon he utters that declaration of sublime self-effacement, "He must increase, but I must decrease." And this too is intimately related to the fulfillment of his joy. For mark you, John has found the source of truest happiness. He has found it in the exaltation of his Lord.

How is it with us? Can we say that honoring Christ really fulfills our joy? Are we content, nay, determined to decrease, that Christ may increase? Or do some things bring us greater happiness than seeing and hearing our Lord exalted? Thinking thus, we cannot but be humbled. Everyone of us has lessons to learn from this great forerunner of Christ.

January 5. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32).

What an argument Paul is giving us! It is a *perfect* example of reasoning from the greater to the less. God, he reminds us, has not spared His own Son; and, if God has not spared to give us that supreme gift, shall he not also *freely* bestow upon us *all things? The logic is* completely convincing for all who value the greatness of our salvation in Christ Jesus. God Who went to such lengths of divine generosity in our behalf will not be niggardly when it comes to the things that His children need.

But as we meditate on this glorious argument we need to remind ourselves that it is no brave a promise to give us all our wants. God has graciously left the statement broad enough to include every single *thing we really need. But on the other hand, He has certainly not*

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promised to give us everything we think we need. Were we to meditate more upon the infinite extent of God's gift in Christ, we should be less concerned about *His giving us things*. *Preoccupation with things* is surely a barrier to spiritual effectiveness.

January 6. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

In the record of our Lord's conversation with the woman of Samaria the Greek text has different Greek words for "well." When she says to Him in verse eleven, "Sir, Thou hast nothing to draw with, and the well is deep," she uses a word which relates more to the outward form of the well rather than to the water it contains. But when the Lord Jesus answers her query as to the living water, He utilizes another word, meaning a fountain or self-renewing spring. So accurate is Scripture in verbal detail.

One draught of physical water can never quench the thirst of a lifetime. But one draught of the water which Christ gives means the quenching of our soul's thirst now and forever. The water of life is a regenerating fountain. Not only does it spring up to water the dryness of our souls; it also acts as life-giving moisture for our parched hearts.

Ah, it is a great thing to have within our hearts the fountain of living water. And, think of it, any one may possess this well of water springing up into everlasting life. The only condition is a heart which trusts the Saviour and receives Him by faith.

January 7. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:24).

In the original this great verse is even more emphatic, for the first word in the Greek text is "Spirit." Literally translated the rendering is as follows. "A Spirit (is) God, and those worshipping in spirit and truth must worship." Thus this memorable word of Christ regarding worship, places to the fore the fact that "God is a Spirit." Here indeed *is the fundamental of fundamentals. Any deviation from this revelation* of the essential nature of the Almighty leads to deadly error. Upon the great fact that God is first of all a Spirit, eternal and almighty, rests the whole structure of revealed religion.

Then there is the second part of this declaration. Because God is first of all spiritual, His worship must be in accord with His Being. To worship the eternal Spirit through mere carnal observances, to offer Him falsehood in place of truth, is an unspeakable offense which can only merit His condemnation. This being the case, how our weak humanity needs heavenly aid in the worship of God. Truly only a revealed religion set forth in God's inspired Word and applied to our *hearts by His own Holy Spirit is a sufficient guide to His worship.*

January 8. "Salvation is of the Jews" (John 4:22).

Behold the final answer to the curse of anti-Semitism. Let the *ignorant and bigoted, the misguided and malevolent, hate the Jew. Nevertheless, the fact remains that, as our Lord said, "Salvation is* of the Jews." Nothing can alter this fact. Out of Israel came Christ. And Christ is the one Saviour of the world. He only, He and no other, is "The way, the truth, and the life." Through Him alone men come to the Father.

After all, there is much in anti-Semitism which makes it almost the

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ultimate in wickedness. To hate and persecute those whom God used to bring salvation to the lost world is a crime. Yet it is a crime into which even Christians may fall. Its best preventive is an enlightened knowledge of the Scriptures. No truly instructed Christian, who knows the Word of God and is taught by the Holy Spirit, can fall into this sin of despising the people from which our Lord sprang. Let us remember that the roots of our blessed Saviour go deep down in the Old Testament. Let us not only not hate His earthly people; let us love them, minister to their suffering and need, and, above all, evangelize them and pray for their salvation.

January 9. "He saith unto him, Wilt thou be made whole?" (John 5:6).

The words our Lord spoke in thus addressing the impotent man are very meaningful. The question is no perfunctory formality. The Lord Jesus is not saying to the impotent man, "Will you at some future time be made whole?" No, He is not using the simple future tense but a very strong word implying determination. "Wilt thou, art thou determined, to be healed?" That is the sense of the question our Lord asked this *afflicted man.*

God has many blessings to confer upon us. There are times, as in this case, when He wonderfully heals the body; yet whether or not He wills to heal the body, there is no doubt that He is always willing to heal the soul. Christ does not force His salvation upon anybody. Instead He offers it freely. But to receive it requires a definite act of will upon the part of the believing recipient.

January 10. "My judgment is just, because I seek not Mine own will, but the will of the Father which hath sent Me" (John 5:30).

At this place in the profound discourse following the healing of the lame man at the pool of Bethesda, the Lord Jesus reveals how righteous decisions are made. He points out that His own judgment is always righteous. "My judgment is just." Had He stopped there, no man could say Him nay, for all must acknowledge His perfect wisdom and spotless character. None can deny the righteousness of Christ's judgments.

However, He did not stop with that declaration of His own justice. Instead He went on to tell exactly how and why His judgment was infallibly correct. And this is His reason: "because I seek not Mine own will, but the will of the Father which hath sent Me."

What, then, are we to learn regarding our own acts of decision? Well, we are to learn that the only road to righteous judgment is to be certain that we are in all things placing the will of God above personal desire. Because the Lord Jesus said, "I seek not My will, but the will of Him that sent Me," He could declare, "My judgment is just." How then can any man who is out of the will of God or not even caring to be in that will, hope to decide aright?

January 11. "And this He said to prove him" (John 6:6).

It is just before the feeding of the five thousand. The Lord Jesus has said to Philip, "Whence shall we buy bread, that these may eat?" Then, at this point in the narrative, John lets us look into the heart of the Lord. "And this He said to prove him: for He himself knew what He would do."

How our Lord's dealings with Philip are instructive in that they show

how He may be dealing with us. Jesus was proving or testing Philip. And if we will but open our eyes, we must see that there is many a day upon which our Lord is likewise speaking to us. He speaks by circumstances, through His Word, and by the Spirit putting His thoughts into our hearts. Some times, as with Philip, our Lord may be proving our fidelity to Himself and our earnestness in doing His will. If such be the case, we may well pray to be kept from Philip's lack of discernment. After all, every difficulty and every need is an opportunity for the Lord to act in our behalf. Philip's mistake was essentially that of measuring a great need against the insignificant human means available for meeting it. Would that we might know better, and, refusing to calculate on a material basis without God, take Him first of all into the reckoning. Ours is a Master not limited by human sight; no matter how He may test us, He Himself *knows* what He would do.

January 12. "For He Himself knew what He would do" (John 6:6).

"He knew his business." That is a colloquial way of characterizing a thoroughly competent person. Reverently we may think of it as expressing the tenor of our text. For when the Lord Jesus asked Philip that test question as to how bread might be secured for the hungry crowd, He knew all the time exactly how He would meet the need through His own glorious power. Nevertheless, it was important for Him to test the faith of Philip—important not for Himself but for Philip's sake, that that disciple might have an unforgettable lesson in the infinite resources of his Lord. "He Himself knew what He would do." That is always true of our Lord. There is deep comfort in the fact that He never can be taken by surprise. Though the circumstances of our lives, on occasion, seem planless, when they are in Christ's control, we may be wholly sure that our Guide is One Who knows His business. To trust such a leader means everything. It means security from worry and concern. Therefore, it results in better work. Christ indeed knows His business; ours is the responsibility of following His commands in unswerving obedience. Praise His Name, our Saviour is never at a loss!

January 13. "That nothing be lost" (John 6:12).

Now we overhear as in an undertone something of our Lord's divine economy. He is speaking of the fragments of food remaining after His miraculous feeding of the five thousand. Yet it is significant that He Who by His Word could multiply the loaves and fishes, is nevertheless solicitious that there be no waste. Thus He gave His disciples and us after them a lasting lesson in Christian economy. All created things are precious. They are gifts from our Heavenly Father. If the Lord Jesus was not too busy to take care "that nothing be lost," neither should we find it too much trouble to conserve what He gives us out of His bounty.

"That nothing be lost." All we have said regarding our Lord's economy of food applies in a heightened sense to His attitude toward human life. He Who created life would have none of it lost. He Who was about to give His own life a ransom for many, places an infinite value upon every single human soul. What a different world it would be if rulers and statesmen had as their guide this principle of our Lord "that nothing be lost." We who are His born-again followers can do nothing better than look at our lives and everything He has bestowed upon us through the lens of these precious words, "that nothing be lost."

January 14. "But He saith unto them, It is I; be not afraid" (John 6:20).

Although our English translations pretty generally unite in rendering Christ's words, "It is I; be not afraid," this is not the literal meaning. Actually the Lord Jesus said, "Egu eimi," two Greek words which actually mean, "I am."

The scene is a storm on Galilee. Walking on the sea, the Saviour draws near the ship. The disciples are afraid, but His voice reaches them over the howling winds and lashing waves. And this is what He says, "*I am*; be not afraid."

Behold the foundation of all true comfort, O troubled soul. Christ says to you, "I am; be not afraid." Fears may assail you, difficulties may overwhelm your life; but so long as you are in Christ, you are safe. Nothing, positively nothing in Heaven or on earth or under the earth, has the power to remove you from His sheltering love. "I am," He says to you. Therefore, you need never be afraid.

"I am." Yes, He is the lover of our souls. He is the Shepherd Who lays down His life for the sheep. He is "Jesus Christ, the same yesterday and today and *forever*" (Heb. 13:8). The great fact of *His* Divine Being is enough to stabilize every heart that really trusts Him. When we hear Christ, saying over the storms of life, "I am," then we bid *farewell to fear.*

January 15. "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John 6:39).

A glorious revelation of the divine will! It carries us not only through this life but over into the life everlasting. It is grounded in the calling of the Almighty, and realized through the saving and keeping work of His Son.

"But how," some one asks, "may I know that I am among those for whom God has given His Son?" To answer this question one has only to read the next verse. There we are told that it is the will of the Father that everyone who sees the Son and believes in Him *has* everlasting life, and Christ *shall* raise him up in the last day. It is clear, therefore, that seeing the Son and believing on Him proves God's calling.

How can we help asking ourselves some questions? Have we really seen Christ with the eye of faith? Do we now believe on Him? If our answer is "yes," then we are assured by the Son of God Himself of our soul's safety now and in that future day of glorious resurrection which is the heritage of every Christian. "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John 6:40).

January 16. "For neither did His brethren believe in Him" (John 7:5).

And this was written of our Lord's own relatives! Lest we be hasty, however, to *condemn them out of self-superiority*, we ought to think of the application of this tragic statement to our own hearts.

"For neither did His brethren believe in Him." Who are Christ's *brethren in the larger sense?* Scripture leaves us no doubt of the answer; they are those who are born again through faith in His Name. It is they whom He is now ashamed to call brethren. With Him they are fellow-heirs of the eternal riches (Rom. 8:17).

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Yet there are actually times, and we must admit the fact if we are honest, when we who are His brethren do not believe in Him. Such are the periods when doubt cripples our faith, or when fear steals our peace. The black days when great difficulties have loomed up before us and we have given up in despair—those may be among the more modern times when His brethren did not believe in Him. Ah, what happy brethren we should all be, were we everywhere and in everything really believing in our Divine Brother, our Saviour and our God!

January 17. "Jesus answered them, and said, My doctrine is not Mine, but His that sent Me" (John 7:16).

The degree to which we Christians can say this, conditions our spiritual effectiveness. In one way or another, we believers are called upon to teach. But our teaching is useless, if it is only our own. The more it reflects our Lord the more spiritually effective it becomes. The marvel of Christ's teaching is that it is a perfect transmission of the thought and purposes of the Father Who sent Him. It takes spiritual bigness of an order all too uncommon for a preacher or teacher to desire only and always to reflect the Christ Who sent Him. Ah yes, we would preach Him and Him crucified. But how easy it is to slip in something of our own, something to give us credit and bring us praise! Our greatest safeguard is to base our witness only upon the Word of God and to seek always to magnify Christ. This is made fully clear by these words at the beginning of the eighteenth verse: "He who speaks of himself seeks his own glory." Positively the greatest danger of a spiritual leader is to divert attention from his Lord to himself.

January 18. "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:39).

The close bond between the Spirit and the glorification of our Lord is the message of this verse. Where the Spirit is, Christ is glorified. Where Christ is glorified, there the Spirit is. It cannot be otherwise. For, as Paul says, "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). This being the case, we ought to give heed to our testimony. Is it aimed first of all at the glorification of Christ? If that is its sincere aim, then we may be sure that the Spirit is in it. The great work of the Spirit in this age is not to speak of Himself but of Christ. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come" (John 16:13).

January 19. "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy" (Lev. 11:44).

Though there is a difference between the method of sanctification in ancient Israel and our times, the necessity for sanctification remains unchanged. We make a great mistake, if we feel that God has relaxed His requirements for approach to Himself, simply because thousands of years have passed since the early days of Israel. He does not change so readily. God *does not let down the bars.*

This book of Leviticus, so seldom read, emphasizes with great power

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the holiness of God. We think all too little of this fundamental attribute of Deity. Only shallow theology takes the ground that God will put up with anything. No, God is holy, and demands holiness of all who would have fellowship with Himself. *For Him to tolerate the unsanctified in His presence* is as impossible as for light and darkness to mix.

Were this all, no man could abide in the Presence of the Almighty. But God is also love, and has therefore provided for sinful man a way unto Himself. That way is by blood-bought redemption. In Old Testament days it was through sacrifices, and offerings, in themselves without saving power, but divinely appointed as types of the coming Redeemer. Today sanctification is possible through the Cross and the power of the living Christ in our hearts. God commanded, definitely and unequivocally, "Ye shall be holy." And then out of His love He opened the way to holiness through the finished work of His Son upon Calvary.

January 20. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. 53:7).

If we remember of Whom the prophet is speaking, we shall be the better able to appreciate the wonder of these words. As every student of Scripture knows, this fifty-third chapter of Isaiah *is a prewritten* account of the Cross. Its subject from beginning to end is the Lord Jesus Christ in His atonement for sin. Where the prophet writes that "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth," we may well ask, "But Who is He?" Ah, dear friends, He is no one other than the One of Whom David wrote, "The Lord is my Shepherd." He is the "Great Shepherd of the sheep," of Whom we read at the close of the Epistle to the Hebrews (13:20, 21). According to His own words, He is "the Good Shepherd Who giveth His life for the sheep" (John 10:11). But Isaiah shows Him *in the place of the sheep*. "He is brought as a *lamb* to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

A strange reversal of position! The good Shepherd is Himself being led like a poor dumb sheep to the place of death. How can this be? We who are saved by His grace know the answer. We know that our only hope of forgiveness and eternal life is in the fact that He, the great Shepherd of the sheep, actually took the place of the condemned sheep. For us the Son of God voluntarily became the Lamb of God.

January 21. "But they *constrained* Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them" (Luke 24:29).

When the two disciples on the road to Emmaus constrained the Risen Lord to abide with them, though they did not recognize Him, nevertheless they were truly *constrained by the love of Christ. And it was this* love for the Lord Whom as yet their veiled eyes could not know, which led them to give Him the all-important invitation to tarry with them. "Abide with us," they said, "for it is toward evening and the day is far spent."

For many who are reading these words their life's day is toward evening; they are approaching the end of their pilgrimage. But others are younger. Yet for them, too, the day is far spent, as this age nears its close and the Lord's coming awaits. "Abide with me." That is an invitation the Lord Jesus never, never refuses. When our hearts

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are open and we ask Him to terry with us, He always comes in. "And," the verse concludes, "He went in to abide with them." So when you and I ask our Lord out of yearning hearts to abide with us, then it may be written of us also, "And He went in to abide with them."

January 22. "Then He opened their minds that they might continue to understand the Scriptures" (Luke 24:45, Robertson).

It was the Risen Christ Who did this. He did it after appearing to a group of disciples in Jerusalem the evening of His resurrection. He had manifested Himself to them, and they had been awed and even frightened by the vision. But He gave them His peace and reassured them of His reality. Comforting as such an appearance was to the troubled disciples, it was not enough. Our Lord was about to leave the world by the glorious path of ascension. Those whom He left behind needed more than the inspiration of a brief vision, however glorious. For visions fade, but words abide.

It is significant, therefore, that the next thing our Lord did was to open their minds to the understanding of the Scriptures. Moreover, it was Christ Who personally opened their minds. They could not do this for themselves. Sin, combined with unbelief, had locked their thoughts against the things of Christ. Some one outside themselves had to open their minds.

"Open minds." The phrase is a popular one with many whose view of man and eternity is far from Christian. An open mind is essential, but by itself far from enough. The vital issue is the purpose for which our minds are opened. So we read, "Then opened He their minds that they might continue to understand the Scriptures." There is an higher purpose to which a poised and balanced mind, opened by Christ, can be put than the understanding of the Bible.

January 23. "Then He opened their minds that they might continue to understand the Scriptures" (Luke 24:45, Robertson).

"That they might continue to understand the Scriptures." Christ's provision for His own is always far-sighted. These disciples needed *their minds opened immediately. But in future years* that same need would recur over and over again. Therefore, Luke tells us that our Lord dealt with their minds in such a way that they might "continue to understand" His Word.

As with these disciples, so with us; we too must have our minds opened by our Risen Lord before we can understand the Scriptures. For us also He provides a continuing insight into His written Word. This is not a special gift for preachers and scholars; every Christian who is willing to take the time for Bible study may realize in some measure this Christ-given understanding of divine Truth.

January 24. "She hath been a helper of many, and of myself also" (Rom. 16:2, Margin).

Paul is speaking of Phoebe, the Christian woman from the Church at Cenchrea, whom he used to bring his greatest epistle to the Church at Rome. He is commending her to the congregation at the imperial capital. It is a beautiful recommendation he gives her to this far distant group of believers: "She hath been a helper of many, and of myself also." Aside from this little reference at the close of Romans we know nothing of Phoebe. But what a tribute to her Christian life is

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contained in these few phrases, and what world-wide recognition the generous pen of the apostle has bestowed upon her!

None of us has the outstanding talents of a Paul. But we may all do what Phoebe did. We may be known for the great Christian virtue of *helpfulness*. The opportunity for the immediate exercise of this virtue is at hand for each of us. We are all surrounded by others. The friends, relatives, and acquaintances who throng us afford plenty of chances for true helpfulness. And who knows but that there may be among us some *Christian of almost Pauline mold* to whom we may be of special help. Not every believer may enter the ministry or go to the mission field, *but we may all follow in the noble succession of Phoebe*. To do so takes practice, not profession. And we may begin our practice of *helpfulness this very day*.

January 25. "Sing unto the Lord, and praise His Name; be telling of His salvation from day to day" (Psa. 96:2, Prayer Book Version).

Do we have a question as to our spiritual occupation? Here is an answer. We are to sing unto the Lord and to praise His Name; from *day to day we are to be telling of His salvation. For each Christian* reading this little message to apply this seriously in his own life would *bring blessing to many.*

"Be telling of His salvation from day to day." Measured by that standard, some of the days we consider most successful are sadly lacking in heavenly accomplishment. Oh, we may have consummated some piece of business or done some other work. It is all very important, and, because everything we do should be for the Lord, it has its place. But if we have not been praising our Lord and telling of His salvation, there is something missing. To be sure, the Psalmist does not mean that every day must see some sermon preached or discourse delivered. No, the brief remark, pointing some one to the Lord, the thoughtful act testifying to a saved life as well as a saved soul, these tell of His salvation from day to day just as truly as a message delivered in a crowded church.

January 26. "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Psa. 110:1).

It is not often that Scripture drews aside the veil and reveals what has gone on in Heaven between the Father and the Son. The beginning of this great Psalm, however, is such a place. God is speaking. And David's inspired pen records His words.

That no mere man is here addressed has long been recognized by spiritually-minded commentators. But beyond all human comment and proving the Messianic character of the Psalm beyond a shadow of a doubt is the statement of the Lord Jesus Christ to the Pharisees (Matt. 22:41-46). In the light of His words no believing Christian can read this Psalm and fail to acknowledge that it actually relates to the Messiah.

January 27. "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Psa. 110:1).

When was it that the Father spoke these words? There can be little doubt of the general time. It must have been after Christ's ascension

into Heaven. As He returned to the glory which He left in order to carry out the great work of redemption, He may well have been greeted in Heaven by these words. The right hand is the place of honor. There, upon the very throne of the universe, God placed His Son, Who, victorious over death and the grave, returned in His resurrection body which bears the marks of the Cross (Rev. 5:6). There our Lord is waiting, waiting for that future day when His enemies, of whom the world is now so full, will be subjected unto Him.

"Sit thou at My right hand, until I make Thine enemies Thy footstool." With these words God welcomed His Son back to Heaven. Surely there is a solemnity about them which fills the heart with awe.

January 28. "Until I make Thine enemies Thy footstool" (Psa. 110:1).

The picture with which this great Messianic Psalm opens is one of rest. The very words addressed to our Lord by His Father indicate a cessation of His former activity. He is to be *seated* at God's right hand.

But this rest is not to continue indefinitely. Our Lord is to remain seated only for a time, and something of when that time will end is revealed in the clause before us. Christ is to remain seated at the right hand of God *until* God humbles His enemies before Him even to the extent of making them His footstool.

Exactly when will this take place? No man can answer that question by the day and hour (Matt. 25:13). The date is a secret with the Father. However, we do know that it is future. Our Lord is still waiting at the right hand of God, the place of supreme honor in Heaven. He is still, along with His waiting saints, anticipating that great day when God will humble His enemies before Him. It is of that day, our Lord's work in it, during it, and its significance that the Psalm goes on to speak.

January 29. "The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies" (Psa. 110:2).

In order to understand this sentence, it is necessary to determine its scene. The opening of the Psalm obviously refers to Heaven, where, as we have already pointed out, the Father is speaking to the Son. How He promises to send "the rod of Thy strength out of Zion." Is the heavenly or the earthly Zion meant? Zion, of course, is another name for Jerusalem. If the coming King is to appear from Heaven, as He must, it would seem that the heavenly Zion is referred to in this first part of this verse. God is promising to send the Messiah back from Heaven with overwhelming power.

But we go on to the second clause: "rule Thou in the midst of Thine enemies." There can be no doubt that this applies to the earth. For God to promise that Christ will rule in the midst of His enemies can only mean an earthly reign. There neither are nor can be any enemies of Christ in Heaven. We have in this verse, therefore, a clear promise given by the Father to the Son of earthly sovereignty after His return.

"Rule Thou in the midst of thine enemies." That is truly a comforting word to all Christians who are troubled as to the future of this suffering world. It makes certain the coming of the Kingdom when the Lord Jesus shall occupy the throne of David and reign as King of kings and Lord of lords.

January 30. "Thy people shall be willing in the day of

Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth" (Psa. 110:3).

This language is highly poetic. And it is only fair to say that devout commentators differ as to its meaning. Perhaps the most satisfactory interpretation is that "Thy people" refers to Israel, who, in the day of Christ's return, will be brought into that national restoration promised by the prophets and the apostle Paul (Rom. 11:26). No longer rebellious but now a redeemed nation, they will be willing to acknowledge Him in the day of His power. Moreover, as His companions and helpers, they will be like the dew of His youth.

Surely it should rejoice the hearts of Christians that in this time of *great distress for our Jewish brethren* God's Word holds out for them a future so unspeakably glorious. We owe much to the people from whom our Lord came. Through their humiliation we have come into the blessings of the Gospel; but, as Paul cries out in Romans 11:12, 15, what will their fullness mean for us and for the world? What indeed but "life from the dead."

January 31. "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Psa. 110:4).

Up to this point in the Psalm, Christ is visualized as the reigning King; now He is seen as the eternal Priest. As if in an interlude or *parenthesis, the emphasis shifts from His majesty to His intercession.* These words are the basis for a remarkable section in the Epistle to the Hebrews where, in a great series of comparisons, the inspired writer sets forth the supremacy of Christ. When he comes to the priesthood, he shows with close-knit logic, springing out of the Old Testament, that the Lord Jesus is a greater Priest than Aaron, because He is "a High Priest for ever after the order of Melchizedek" (Heb. 7:21). "Melchizedek!" That takes us back to the mysterious place in Genesis (14:17-20), wherein we are told that Abraham, returning from the battle with the ten kings, encountered Melchizedek, King of Salem, and offered him bread and wine. And because Aaron was a descendent of Abraham, the author of Hebrews rightly contends that the Melchizedek priesthood is greater even than that instituted under Moses.

The Priesthood of our Lord is one of His present functions. Not only that but it continues to answer our need. Though He is coming back to reign, He will never for a moment cease His priestly work. Whenever we sin, we may depend upon His eternal intercession and advocacy of our cause. Thank God, for our Great High Priest, Christ Jesus!

I look to Thee in ev'ry need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

—*Samuel Longfellow*

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Book Reviews

By Arthur Forest Wells

It is Time, by Vance Havner. Fleming H. Revell Co., New York. Cloth binding, 96 pages. Price $1.25.

This is a call to God's people for revival of their interest in the Lord Jesus Christ, rather than a discussion of the intricacies of prophetic interpretation. Six of these articles have appeared in various magazines; but even if they had not been revised, their merit would still justify their reprinting. Those who have heard or read Mr. Havner will not need to be told of the qualities of his preaching that have opened to him as many doors of witnessing to the Saviour and of rousing the Church to its dangers and opportunities. But for those who do not yet know him, we call attention to his faithfulness in the Gospel, his keen common sense and his inimitable homespun way of saying tactfully and interestingly the very things that lukewarm Christians need for their revival, and that faithful Christians welcome for their guidance and comfort. Here he discusses: "What Time Is It?" "It Is Time for God to Work; It Is Time to Seek the Lord;" "Time for Judgment;" "Time to Wake Up;" "Time to Be Serious;" "It Is Later Than You Think;" "'Lord, Do It Again'!" "Prescription for Revival;" "Fools, Fat, and Fire;" "'But We See Jesus';" "Christ, the Great Divider."

The Coming Tribulation, by Cecil J. Lawry. Zondervan Publishing House, Grand Rapids. Paper covers, 114 pages. Price 50 cents.

Most of these pages deal with matters concerning the Deluge. Two chapters, headed respectively, "Noah's World, Sodom and Present-Day Apostasy," and "The Coming World Government, Antichrist and Coming Tribulation"—deal with the moral and spiritual condition of our time. The last chapter, of about two pages, deals with "Jesus Christ, Man's Only Hope." Much of this material is made up of quotations—some quite lengthy—from ancient, old-modern and current sources of utterances. Not all will agree that the author has always brought in the best witness for his case; although conservatives will naturally stand with him in the general truth of his propositions. The book is written in the language of middle-west unconventionalism. Its applications are not essentially new; but we can visualize a usefulness of this publication in the hands of those who need a book on polemics against antichristianity or unbelief in general.

Spurgeon's Sermons on the Second Coming, by David Otis Fuller. Zondervan Publishing House, Grand Rapids. Cloth binding, 147 pages. Price $1.00.

In this volume Mr. Fuller has done a fine job in giving us seven precious sermons by Charles Haddon Spurgeon that touch upon the Second Coming of the Lord Jesus Christ. One does not turn to Spurgeon for the minutiae of eschatological analysis; since, as he himself confessed, it was exceedingly seldom that he intruded into the mysteries of the future. Spurgeon is known as a great preacher of the Gospel of the Cross and the Resurrection of Christ. Those who read this volume will bear that in mind. Not all of Spurgeon's sermons hold the interest of the modern reader; since not all of them are equally great, and because the times have changed. Here, however, is a selection of his finest

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Read them; and your heart will be strangely warmed. And this holds for those who are not Baptist ministers—to whom this volume is specially dedicated. The subjects of these seven sermons are: "The First Resurrection;" "The Watchword for Today: 'Stand Fast';" "Nevertheless, Hereafter;" "Come, My Beloved;" "Citizenship in Heaven;" "'Behold, He Cometh With Clouds';" "Jesus Admired in Them that Believe."

The Borrowed Glow, by Richard Ellsworth Day. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 417 pages. Price $2.00.

Great is the blessing of the Lord upon a man who's he writes a book like this. Here are helps for the Quiet Hour that keep daily devotions challengingly and encouragingly on a high spiritual plane. The author reveals and makes use of a great fund of choice bits of [illegible] literature that repeatedly, in a flash, shed abundant light upon [illegible]. These pages are not only different, they are different with a [illegible] that stimulates soul and spirit. There is an appropriate text and comment for each day, but no prayer. We heartily recommend the book to those who would rejoice to have brand new suggestions for private worship. Ministers will find many a seed-thought here for further study and testimony. The closing pages give an index of texts used.

Crucial Questions, by W. M. Robertson. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 116 pages. Price $1.25.

Here we have Christian polemics written with grace and fine insight into the meaning of religious distinctions that matter much. The author discusses eight subjects—Coalition or Conflict? Is the Cross Central? Must We Jettison Jonah? What Is the Gospel? Doctrine: The Root or Fruit of Experience? Where Do We Go from Here? Christianity or Socialism? The Great Commission—and he does so with culture and clearness. We warmly recommend this book to all those who, in loyalty to the Lord and love of the brethren, desire to have their arguments for the truth of the Gospel set forth plainly, firmly, graciously.

Living Above, by Howard W. Ferrin. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 125 pages, Price $1.25.

We pray for this book a very wide circulation and reading. It consists of sermons and poems on victorious living that truly blest the soul. There is nothing here of a holier-than-thou, goody-goody or repressive attitude. These messages are other-worldly rather than negatively unworldly, and they touch human realities with a wholesome uplift. Already tested and fruitfully used on The Mountain Top Hour over 15 stations of the Yankee Network in New England, they give assuring evidence of becoming channels of blessings to many others in this their printed form. Here are samples of the author's 12 messages: The Christ from Above, What is "Living Above"? How to "Live Above," Hindrances to "Living Above," Recapturing the Lost Secret.

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Editorial Notes

The Mystery of God

All spiritually-minded Christians who walk in the Spirit are deeply convinced that Paul's Epistles to the Ephesians and Colossians are the highwater mark of God's revelation. In both Epistles we find several times the word "*mystery.*" In the second chapter of the Colossian Epistle this word is prominently mentioned though somewhat obscured by a faulty translation. The correct reading of chapter 2:2 is—"*the Mystery of God in which are hid all the treasures of wisdom and knowledge.*" What then is that Mystery of God in which all the treasures of God's own wisdom and knowledge are hid? In which the Word of God is fulfilled or completed? (Col. 1:25). The answer is one word—*Christ.* Through Him and in Him God has given the highest revelation of Himself. In Him, the Only Begotten of the Father, are deposited not only wisdom and knowledge but "*all the treasures of it,*" and these treasures are so vast and so great that they are inexhaustible; our finite minds cannot fathom them nor can we, as long as we are in our mortal bodies, fully absorb them. The capacity to do this will be ours some day.

We see in the opening chapters of this Epistle the fact is stated that in Christ all fulness dwells. But there is a difference in this double fulness.

After that great description of the person and glory of Christ (1:15-18) we read—"For it pleased the Father that in Him should all fulness dwell". We note that the word "Father" is printed in italics, showing thereby that it is supplied and not in the original text. The right word to be

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inserted should be the word "*Godhead.*" The text refers to our Lord on earth in humiliation. In Him, the fulness of the Godhead dwelled. He bore witness to it for He said "the Father Who dwelleth in Me," and, "Whosoever seeth Me seeth the Father." He Himself was the Son of God in incarnation and God the Holy Spirit was in Him not by measure, but the Third Person of the Trinity came upon Him and dwelled in Him. He was the Temple of the Holy Spirit. The triune God was manifested in Him. Father, Son and Holy Spirit were at work, so to speak, in producing man's redemption. The Father gave His Only Begotten Son; the Son of God gave Himself and by the Holy Spirit offered Himself as the mighty sacrifice. Thus in Him, Who was despised and rejected of men the fulness of the Godhead was pleased to dwell. In Him all the treasures of the wisdom and knowledge of God are found. Christ is all-Wisdom, Righteousness, Sanctification and Redemption.

In the second chapter of the Colossian Epistle we read once more of the Fulness of Christ. "*For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him Who is the head of all principality and power*" (2:9, 10). This refers to Christ in glory. He Who was made a little lower than the angels, Who died for our sins, Who was buried, Who arose from the dead on the third day and ascended upon high to be seated at the right hand of God, in Him dwelleth now the fulness of the Godhead *bodily*, more than in a spiritual way, in His glorified body. And all who believe on Him are complete in Him; in fact they have become a part of Himself, partakers of His life and of His glory. Thus it is written: "But God Who is rich in mercy for the great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and hath made us sit together in the heavenlies in Christ Jesus. That in the ages to come He might show the exceeding riches of His grace in kindness towards us through Christ Jesus" (Ephes. 2:4-7).

It 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

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glory" (1 Tim. 3:16). In the First Epistle to the Corinthians the Apostle Paul makes a contrast between the wisdom of men and the wisdom of God. He writes of the *wisdom of God in a mystery*, the mystery of the hidden wisdom which God ordained before the world unto our glory. The words which follow are frequently misapplied.

"But as it is written, 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." Most Christians in reading these words think of Heaven. Heaven is such a wonderful place, filled with such glories which no human eye has ever seen, nor any human ear ever heard. The things which God has prepared for those who love Him have never entered the human heart. But this is a wrong conception. The words quoted have nothing to do with the things above, the glories which await the redeemed of God. The next verse makes this clear for we read—"*But God hath revealed them unto us by His Spirit*" (1 Cor. 2:7-10). We find that Paul's words are a quotation from the Prophet Isaiah (Isa. 64:4). He spoke of the great blessings which would come to all who wait for Him, the blessings in spiritual things which would come to the hearts and lives of men when the promised Redeemer came. But now Christ having come, Christ having finished His work, Christ victorious over sin, over Satan, over death and the grave; Christ having become the pre-eminent Lord, in Whom all the treasures of God's wisdom and knowledge are hid, the mystery of God, these things of full redemption are now revealed unto all who believe. So faith looks up and knows that in the risen Christ, the victorious Christ, the Christ Who is bodily present at the right hand of God, all the treasures of wisdom and knowledge are hid. The grace of God has made all who believe on Him partakers of that fulness which dwells in Him bodily, and we know that our completeness is not in ourselves but in Him. "For in Him dwelleth all the fullness of the Godhead bodily; and ye are complete in Him, Who is the head of all principality and power" (Col. 2:9, 10). It is out of this fulness we receive grace upon grace (John 1:16). Our perfection, our completeness and every spiritual blessing we have in Him. In Him God has lifted us out of

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the deepest degradation into which sin has dragged us and lifted us into the place of unspeakable glory, far above all principality, and power and might, and dominion, constituting all believers heirs of Himself and joint-heirs with Christ. *All* the Glory God could give He bestowed upon His Son and the Son of God has conferred the Glory the *Father has given to Him upon us.* The life, the nearness to God which He has belongs to us, the Love of God wherewith God loves Him is the love wherewith He loves us. No matter how vast His inheritance is, including, as it does, the universes so vast and deep that the staggering mind of man is unable to express it in even by what finite man calls *astronomical figures, for all is incomprehensible*—yet He will make even the weakest saint a participant of this never ending glory for whith He paid by His own blood.

And how much more we could write, though still looking into a glass darkly! How much more there is in that mystery of God, the living Christ, the glorified Christ, the Christ in Whom dwelleth the fulness of the Godhead bodily and *our eternal identification with Him!* The Church *is* the fulness of Him Who filleth all in all, and how much else we might add. We stop. We worship and we adore! We hope for its soon manifestation in Him and His glory.

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The Fast Approaching Consummation

Daniel in great perplexity, after the visions of God, unfolding the panorama of the future, confessed—"I heard but understood not." Then came his question. "*O my Lord, what shall be the end of these things?*" (Dan. 12:8).

But Daniel's perplexity is no longer our perplexity. The end of all these things is now fully revealed. The full mystery *unknown in former ages is now fully made known.* Nor do we need to wait for an additional revelation as to God's *eternal purposes. They are all made known, since it was* given to the Apostle Paul to fulfill, to complete the Word of God, as mentioned in our previous paragraph (Col. 1:25).

What interests us more than anything is the glorious fact that the great consummation, which was not revealed to Daniel, the Prophet, is now fast approaching. It cannot

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be far away. By this we mean the fulfillment of those precious promises for which the true Church has been waiting so patiently ever since His holy lips assured the little flock—"I will come again and receive you unto Myself, that were I am ye may be also."

We shall now quote Scripture without giving any comment whatever. Please take your Bible and read what we quote in your own Bible. Stop frequently; stop for a brief prayer; ask for the guidance of the Holy Spirit, Who dwells in your heart to show you things to come. He Himself will illumine His own words afresh and shed new light upon them. You will be quickened afresh by His Word; it will take on new meaning; it will lift you closer to Himself; your hope will be revived and you will share the deepening conviction of thousands of loyal, Christ loving and Christ adoring hearts, that all these things are at hand, are not far away, and that the household of faith will not need to wait very much longer for the glorious and literal realization of what from Apostolic days has well been called "That Blessed Hope."

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:1-3).

"And the glory which Thou gavest Me I have given them; that they may be one, even as We are One: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foondation of the world" (John 17:22-24).

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto

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the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18).

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor.15:51-57.)

"For our citizenship is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our mortal body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20-21).

"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 on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:1-4).

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren" (Rom. 8:28-29).

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God: there-

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

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:11-15).

Read all these blessed words daily. You will never read them in vain. You will discover still more of their preciousness; you will receive through reading and believing these prophetic promises the spiritual help and strength you need in these days of darkness. Remember that the predicted events with which the present age will be terminated come after our blessed Hope has become realized and the Saints of God possess their blood-bought, precious possessions.

Live in daily expectation of that blessed Hope. Know that world events now indicate as *never before* that something startling *may* happen at any time. Remember the time is short. Use the little time which is left to glorify Him.

✠

Present Groans and Future Songs

As never before the earth is filled with the groans of sin, suffering and death. Countless thousands, hundreds of thousands and millions are suffering and groaning throughout the world. As long as Satan is the god of this age it cannot be better. We know it will be worse. The final great tribulation has not yet come. It will be the time when Satan will manifest his cruel power upon men, when he is dispossessed of his place in the air and cast down into the earth, then "Woe to the inhabitants of

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the earth and of the sea, for the devil is come down onto you, having great wrath, because he knoweth that he hath *but a short time*" (Rev. 12:12). The nations having forgotten God and rejected His Word are suffering and groaning. The Jewish people are passing through indescribable sufferings and their groans were never so great as now. All creation groaneth and travaileth in pain. "And not only they but ourselves also, which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, the redemption of our body" (Rom. 8:23).

The Bible has made known beforehand all these groans and sorrows, the moans and groans which should come. God *saw it all and knows it all. Horrible as the days* are in which we live, they are not worse than God's Holy Spirit described them long ago. But above all let us remember that there is One Who was brought down from the glory of His uncreated Heaven by the groans of sin. When Israel was groaning in Egypt domineered over by one who was a type of Satan, the Lord said, "I have surely seen the affliction of My people . . . I have heard their cry . . . I know their sorrow . . . and I am come down to deliver them" (Exod. 5:7). And so He came and by the blood of the *Passover-lamb they were redeemed from* Egypt, led forth and then redeemed by His power, so that their groans were changed to a song of redemption. He, Who is in the bosom of the Father, was brought from the throne to a manger by the groans of earth. He came, He Who was rich, to be the man of sorrows and acquainted with griefs.

Man of Sorrows, what a Name!
For the Son of God Who came
Ruined sinners to reclaim
Hallelujah—what a Savior!

He learned human sorrow and human groans. He groaned and wept. But as we know, that blessed life with its sorrow and griefs, its tears and groans, cannot change a single groan of a sinner and give in its place salvation's joy and peace. To bring deliverance from sin and its awful results He had to suffer and to die on the Cross. Who can describe the groans which He uttered then! Oh the bitter wailing!

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Oh the billows of divine wrath! Oh! the sorrow beyond any sorrow ever endured! "Behold and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger" (Lam. 1:12). And the groan of all groans—"My God, my God, why hast Thou forsaken Me?"

Was it for sins that I had done
He groaned upon the tree!
Amazing pity, grace unknown
And love beyond degree.

We, who have believed in Him, know that He changeth our groans. We can say "He hath put a new song in my mouth, even praises unto our God." Songs of praise and joy, songs of deliverance are the blessed portion of all who have accepted Him as their Saviour. Weeping and groans, sorrows and losses are the portion of God's redeemed ones, yet He giveth songs in the night. Weeping endureth for the night, but joy cometh in the morning. We groan within ourselves, but we know the Lord will soon come for us and then the groans will forever end and give way to an eternal glory-song.

And the Bible which makes known the present groans also reveals the future songs. Groans and songs are written side by side in the prophetic Word. Groaning times will not last forever—singing times surely come. Israel now groaning will sing some blessed day and all her tears will be wiped away. The nations and kingdoms of the earth will also sing and rejoice. Even creation itself will break forth in singing. Heaven will sing above and earth will answer with her hallelujahs. Here are a few prophecies of the singing times when groans are ended: "Sing, O barren (Israel), thou that didst not bear, break forth into singing and cry aloud" (Isa. 54:1). "I have blotted out as a thick cloud, thy transgressions, and, as a cloud thy sins, return unto Me for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout ye lower parts of the earth; break forth into singing ye mountains, O forest and every tree therein; for the Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. 44:22-23). "And the ransomed of the Lord shall return, and come to Zion with

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songs and everlasting joy upoo their heads, they shall obtain joy aod gladness, and sorrow and sighing shall flee away" (Isa. 25:10). "Sing unto the Lord; for He hath done eacellent things, this is knowo in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee" (Isa. 12). "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy. The King of Israel, the Lord, is in the midst of thee; thou shalt not see evil any more" (Zech. 3:14-15). Then follows the song of nations. "Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea and all that is therein, the isles and the inhabitants thereof." "The wilderness and the cities will join that song" (Isa. 42:10-12). "Sing praises to God, sing praises; sing praises unto our King, sing praises. For God is the King of all the earth" (Psa. 47:6-7). "O let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon the earth" (Psa. 67:4). "O, sing unto the Lord a new song, sing unto the Lord all the earth" (Psa. 96:1). Then even the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands. O, blessed, thrice blessed singing times which are coming for this poor, bleeding earth! And all His redeemed ones will sing the song of perfect worship in the Father's house.

But all this singing can come only and must come through Him "Who groaned upon the tree" and Who wore the crown of thorns, the emblem of the curse and the groan upon His blessed brow. No other way is possible than through Him. But who today speaks of Him in this way? His people do. The vast number of professing Christians and the nations have forgotten Him. What government today on the earth issues a proclamation and mentions His blessed and worthy name? Not one. We have had different proclamations in our own land and calls from institutions and leading men. We have not seen one which speaks of our Lord and His rights. He is the forgotten One. He is ruled out. Yet peace, permanent peace can only come through Him.

Groans can become songs only through Him. Even now He beholds the awful afflictions and hears the groans of the poor and innocent ones and in His own time He will come down and do His mighty work. And then the singing.

✠

He Shall Not Fail

"He shall not fail nor be discouraged, till He have set judgment in the earth and the isles shall wait for His law" (Isaiah 42:4). "He shall not fail." It is a blessed word of assurance to which His people can cling in the dark days which are upon us. We have begun another year. What will it bring forth? How will the existing conditions in the world develop? Will the great world-war with its unspeakable misery soon end? These and other questions no human being can answer. Whatever may come we as His people know that we are in His hands. Let darkness become darker, distress increase and sorrows and afflictions multiply, we know that He shall not fail. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord Thy God, the Holy One of Israel, thy Saviour" (Isaiah 43:2-3). "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint" (Isaiah 40:28-31). "Fear thou not; for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of My righteousness" (Isaiah 41:10). What blessed, precious promises these are! True it is, they have a special meaning for the remnant of Israel, but they also belong to all His trusting people. We can lean upon them and upon the everlasting arm. He will not disappoint

His trusting people. If we cast ourselves upon Him with all our need, and honor Him by our child-like faith, if we give Him the place in our lives which belongs to Him, we shall constantly see how blessedly true the words are, "He shall not fail." He will never leave nor forsake. So let us *face the future as our days come* and go with the glad song of trust in our souls—"He shall not fail." As our days are so shall our strength be. His loving arms are about His own to sustain and to keep. But we also must realize that such a simple trust in Him necessitates a close walk with Him. Surely this is our need. Just tell Him your heart's desire, the desire created by His Spirit, to know Him better, to have a closer fellowship with Him and He will make it a reality in your daily life. And some day He shall make good the greatest of all His promises and take us from earth's sorrow and conflict to the blessed home He has prepared for us. He shall not fail!

And He shall not fail as to the earth. He shall yet set judgment in the earth. He will bring peace and righteousness. His glory will cover the earth. He is the only Hope for this world. Oh! let us rejoice; He will do all the Spirit of God has promised in the Word. He shall not fail.

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The Morning Star

Beautiful sight! There in the eastern sky in the early morning that brilliant star! It is the Morning Star, the herald of the dawning day, the rising Sun in all his glory. Our Lord is both, the Morning Star and the Sun. At the close of the Old Testament Scriptures the coming day is announced that shall burn like an oven. The proud and the wicked *shall be* the stubble. In that day the Sun of righteousness arises with healing in His wings. This is His visible and glorious coming to judge the earth in righteousness, to bring peace to the nations and to establish His Kingdom. The sunrise is for Israel and the nations, the breaking of the millennial day. At the close of the New Testament His own voice is heard. "I am the root and offspring of David, the bright and Morning Star." As soon as He announces Himself as the Morning Star there is an answer from the earth: "The Spirit and the Bride say Come."

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The Spirit is the Holy Spirit dwelling on earth in the members of the body of Christ; the Bride is the body of Christ, the Church. The word "Come" is addressed to Him, the Morning Star, that He Who has promised to come for His own may soon come. The Morning Star is symbolical of *His coming for His saints to take them home to glory.*

Surely the Morning Star will rise for the night cannot last forever; the morning must come. Surely He will keep His promise, in which we hope and trust, and come for us, His waiting people. Let us watch and wait. May it be true of all His people what David expressed: "My soul waiteth for the Lord more than they that watch for the morning" (Psa. 130:6).

How often we have looked at the Morning Star in the eastern sky and then, with the thousands of His dear people prayed, "O Lord Jesus, Thou bright and Morning Star, Come!" *And what a day when the love-call is answered!* What a sight when we see Him in all His glorious beauty! What a joy when earth's sorrows end and Heaven's portals swing open!

"Even so, come, Lord Jesus."

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Face to Face

"Now we see through a glass darkly; but then face to face" (1 Cor. 13:12). And that will be in the blessed day when we see Him face to face. The aged John in writing his two small Epistles said "Having many things to write you, I *would not write with paper and ink, but I trust to come* unto you, and speak face to face, that your joy may be full" (2 John, verse 12). "But I trust I shall shortly see thee and we shall speak face to face. Peace be to thee" (3 John, vs. 14). John expected to see the dear ones to whom he was writing face to face. How solemn these words become when we put them into the lips of our Lord and think of Him. Shortly we shall see Him face to face and He will speak to us face to face. Then His joy and our joy will be full. Face to face with Him! Oh the joy! And what a change it will be when we shall be changed in a moment, in the twinkling of an eye. "A change *from humiliation to glory; a change* from a world of sorrow and suffering to a scene of the most

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unalloyed joy, and the most exalted bliss; from a state of failure in which we often grieve the Saviour Whom we love, to a state that shall be in every way suited to Himself. From a scene of mist and darkness, where His glory and *beauty are so obscured to the vision of our souls*, to a scene of unsullied light, where His glory shall shine in all its undiminished lustre before our ravishing eyes; where the light of His countenance shall ever be lifted upon us; where we shall gaze upon His face, refulgent with the Father's glory, and not be afraid. Oh! what a change! all in a moment.

"Yes, it will one day really happen that thousands of people walking about on this earth, struggling with all the difficulties of this life, and suffering from all the sorrows of this world; some mourning, some rejoicing, some in the best of *health and strength, some on beds of languishing; some* filled with forebodings of the coming morrow, some looking for a special pleasure; some young and joyous, just commencing life; some old and grave, only just waiting to pass off the scene; some gathered together around our blessed Lord exalting and praising His name with one heart and one voice, and some preaching His glorious worth and the value of His finished work; yes, doubtless all this will be true of thousands of people at one moment, and the next moment they shall be gazing upon Christ in glory, fully conformed to His image, *and surrounded by all the felicities of Heaven.* Oh! what a change! Should not such a hope inspire us with holy joy and enthusiasm, and to wholehearted devotedness in the cause of Christ, and with more real loyalty of heart to our coming Redeemer?"

Oh beloved readers! let us live in daily anticipation of this coming face to face meeting and the great change "in a moment" which awaits us.

In all our service, labor, trial and suffering let us remember we are on the way to the glorious goal. And how soon!

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Why? Why is it that in the blessed fellowship the Lord had with His own in the upper room He did not say anything to them about the great tribulation to come? Why did he not say a word about the end of this age, the times of upheaval, when

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nation lifts up sword against nation? Why did He not speak to the eleven disciples of His visible Return out of Heaven in clouds and in power and great glory? It is significant that the entire Gospel of John has no descriptions of His visible Coming, His Second Coming in the clouds of Heaven. The other three Gospels report the teathings of our Lord about His Return. But in the Gospel of John our Lord speaks a word, which is not reported in the other Gospels. "I will come again and receive you unto myself, that where I am ye may be also" (14:3). This is the prominent allusion He makes to His Coming in the precious fellowship discourses in John 13-16. It is true He spoke of tribulation but not of *the* great tribulation, which is something entirely different. Why then does our Lord omit all these events recorded in the three Gospels, events connected with His visible Return to this earth? Why did He not make mention of all these things when He had His beloved disciples around Himself? Because their blessed Hope is His coming again for His own to receive them unto Himself. The Hope of the Church has nothing to do with wars, the great tribulation, the coming wrath, but the Hope of true believers is His own Coming to receive them. He just told them, "I will come again and receive you unto Myself." And later He gave in the first Epistle the great Apostle ever wrote the details of the fulfillment of His promise to His disciples. First Thessalonians 4:13-17 is a revelation from the Lord. There He revealed how He is coming for His own. And there too is not a word said of His visible manifestation, His Return to the earth preceded by the great tribulation. This word of the Lord tells us that with a shout He will call us to meet Him not on earth, but in the air. How simple all this is, and yet people can turn from this blessed Hope and follow the inventions and theories of man.

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Perfect Rest

The resting place for God's people is the Lord. In Him alone is perfect rest. In the thirty-seventh Psalm, which has brought so much comfort to the Saints of all ages, we read of trusting in the Lord, and are told "delight thyself also in the Lord—commit thy way unto the Lord," and finally

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"rest in the Lord and wait patiently for Him." And this is the true way to rest; blessed rest and peace in our Lord become ours. First we must trust Him; trust Him in all things, trust Him fully and always. He must be our delight, the one attraction of our lives, the One altogether lovely. In all our ways He must be honored and acknowledged, and if we do, we commit our way unto the Lord. Trust, delight and daily fellowship with Him lead to a perfect rest in Him. We rest in His *infinite love*, the love which knows no end, the love which passeth knowledge, the love which never fails, the love which went to the Cross and paid the price, that infinite price for our redemption. It is infinite love which is ours in Him, the infinite Lord of Glory. We rest in His *infinite power*. He is our omnipotent Lord, the Jehovah, the Self-existing One. The hands which were pierced for our sins uphold all things. All power is His and all glory as well. His love will never fail His trusting people, neither will His power. What a rest, to rest in faith in One Who created all things and sustains all things.

We rest in *His infinite wisdom*. On earth the testimony was borne, "He does all things well." All He does for His own, all He permits, all suffering which may come, all trials, all sorrows, all disappointments are governed and watched over by infinite wisdom. In that wisdom all things work together for good to those who love God. Oh! rest in the Lord—in infinite love, infinite power and infinite wisdom.

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Habakkuk's Triumphant Note

Habakkuk, the great man of prayer, had the vision of the future. He describes in his prophetic ode how he beheld the approach of the evil day, the invading hordes, the *day of trouble* and the *manifestation* of the Lord to execute *judgment*. And then he expresses his fears and terror. "When I heard, my belly trembled; my lips quivered at the voice, rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble, when he cometh up unto the people, he will invade them with his troops" (Hab. 3:16). That was the fear of unbelief. It was not his last word. He looks up. Faith takes hold and he utters the never-to-be-forgotten words: "Although

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the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls—yet I will rejoice in the Lord, I will joy in the God of my salvation." This is faith triumphant laying hold on God. Let all fail, the Lord cannot err will He fail His people. Let all go down and everything be taken away, His people can still rejoice in Him, Who is their portion forever and ever. Such faith and trust we need and it is ours through the power of the Holy Spirit. Then Habakkuk adds the triumphant note of Hope: "The Lord God is my strength, He will make my feet like hinds' feet, and He will make me to walk upon mine high places." The hinds' feet are swift to escape. Some day we too shall leave the place of sorrow and tears, the scenes of trouble and be caught up to the heavenly places.

✠

He Satisfies

Dr. H. T. Schofield, of London, a prominent Christian physician, relates the following incident:

Some time ago I placed a trained nurse with a patient. The patient was a young girl who had met with a most deplorable accident, which would probably render it necessary for her nevermore to mix in the world, but to spend the rest of her days in suffering. The nurse came to me after two weeks and said: "A fortnight ago I was an agnostic, but I am not one now. When I was a little child, I used to believe, but then I became sceptical, and for a long time I have not thought much about religious matters, but I can say now that I have become a true believer." I said, "That is good news. How did it come about?" She replied, "It is your patient. It is the first time in my life I have seen a really satisfied girl, and I could not stand it. I thought, if Christ can satisfy her, He will satisfy me."

This reminds us of a similar experience we had some twenty years ago. We spent an evening with a prominent Jewish surgeon. In talking to him about the Messiahship of our Lord, he freely acknowledged that there was something that Christianity gives, which he did not possess. Then he told the writer that a few days before one of his patients, a young lady, suffering from an incurable disease, asked him: "Doctor, I know I can never get well. But please tell me how soon the end may come." He refused to give her the desired information. As she kept pleading with him to tell her, and the mother also joined in the request, he said:

"You may live two weeks longer, but certainly not longer." *No sooner had he spoken these words, the physician said,* than the countenance of the sufferer became transformed by an almost supernatural light and she burst out: "Oh! is it true? Only two weeks more and I shall be with my Lord *in glory! Oh, doctor, are you sure it shall not be longer?*" And she was filled with an unearthly joy. She went home to be with the Lord a few days later. The physician told us he had never had such an experience before and could not understand why a young lady could be filled with such joy when he told her the probable time of her death. We told him she had Christ, the Son of God, and the assurance of an eternal salvation and an eternal home. Blessed be His Name. He satisfies in life and death; and He will be our eternal portion.

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Fleeing, Resisting and Fighting

The Christian is exhorted in God's Word to flee, to resist and to fight. Paul wrote to young Timothy, his spiritual son, "Flee also youthful lusts" (1 Tim. 2:22). The youthful lusts are the lusts of the flesh. Peter also wrote, "Dearly beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts, which war against the soul" (1 Peter 1:11). And again Paul wrote: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men into destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things" (1 Tim. 6:9-11). If we turn away from these things and are obedient to the Word of God, the power of the Holy Spirit will surely sustain us and give victory.

We are to resist the devil and his wiles. We are not commanded to flee from our enemy, but to stand and to withstand. We are to face him, taking the shield of faith wherewith we shall be able to quench all his fiery darts (Eph. 6:10-14). "Whom resist steadfast in faith," though he come upon us like a roaring lion (1 Peter 5:8, 9). "Neither give place to the devil" (Eph. 4:27). "Resist the devil and he will flee

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from you" (James 4:7). It would be a serious mistake to flee from our adversary; he is to do the running and not we, who belong to Christ. The Captain of our Salvation has completely defeated him, and as we meet the conquered foe with the shield of faith in the all prevailing Name of our Lord Jesus Christ, resisting him, he will be powerless. May we remember he does not appear in these days as a roaring lion, he comes transformed as an angel of light; he puts on a garment of righteousness underneath which he hides his soul-destroying errors. Read 2 Corinthians 11:13-15.

We also have to fight, but not the flesh, nor the devil. Being dead unto sin, through the death of Christ, we are to reckon ourselves dead also and put the workings of the old nature into the place of death. Our fight is different. "Fight the good fight of faith" (1 Tim. 6:12). Then in the Second Epistle to Timothy, the aged Apostle gives his own testimony, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7). Such should be the confession of every true believer. The fight is the fight of faith and that faith is revealed in the Word of God. We must therefore earnestly contend for the faith once and for all delivered unto the saints (Jude 3). In this fight we must hold fast the form of sound words, holding fast what we have, and be separated from all evil. May we practice these things daily. The final great victory is in sight.

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We thank again scores of our beloved readers for their most kind letters we have received from them. Also the many requests for intercessory prayers. How we wish that we could write in each of our correspondents a letter of appreciation! But it is far beyond our reach. The so-called holidays were days of prayer for the Editor and days of physical weakness as we did not escape the prevalent "Flu" epidemic, which left us rather weak. But He still renews our strength as we continue to wait on Him.

We continue to remember you and yours in our prayers. We know many hundreds of our readers will do the same for us. We all are in His hands.

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'That Never-Failing Hope

We hope to announce in our next issue the publication of a splendid new booklet on "*The Hope That Will Never Fail*". The author is one of our younger readers in South Carolina, Mr. Paul R. Alderman, Jr. We are thankful for every new voice which bears a scriptural witness to "that Blessed Hope," especially if it comes from a

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young believer as in this case. It should have the widest circulation, especially throughout the Southland. Details you will find in our March issue.

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Still More Difficulties

Our publication difficulties have not decreased. The Lord has most graciously answered one prayer and has helped us in one work. But with increased rent, increasing paper prices, higher wages, higher binding cloth prices, higher everything and everywhere we will need to economize.

Our beloved readers are almost 100% against publishing *Our Hope* with less pages monthly. Thousands depend on the Monthly Messages and would rather see the number of pages enlarged instead of curtailed.

JUST ONE CENT more (1¢), that is, a week—*One Cent a Week More*—for spiritual food, for the promised "Meat in Due Season," will solve our problem. So please continue to pray daily for these needs. We shall have more to say in our next issue—March.

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Gospel of Mark

The most excellent exposition of the Gospel of Mark (over 500 pages) written by our Associate Editor, E. Schuyler English, Litt.D., should prove a great help to our readers who are interested in Sunday School work, inasmuch as the Lessons for months are taken from this Gospel. But it has a wider field. Mark's Gospel is frequently called the neglected Gospel. This exposition we have now from our brother will be welcomed by many Christians who have never given attention to an analytical exposition as we possess it now in the work of Dr. English. Read it systematically at your family worship.

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Minor Prophets

Real helps on the twelve Minor Prophets are but few in existence. Scores of our readers have already expressed their delight that, the Lord willing, for months to come Dr. Frank E. Gaebelein, the headmaster of Stony Brook School, will lead us in the study of these interesting smaller prophetic books. Be sure and follow these expositions month after month.

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Still Wanted

To complete his files of *Our Hope* over the half-century of its publication, Associate Editor English still lacks volumes I, II, and IV. If you have these bound volumes, and can spare them, will you communicate with him? It would be an appreciated service if you would. Or perhaps you may have miscellaneous copies of issues in the above mentioned volumes. If so, Dr. English would be happy to hear from you.

Praise the Lord! He died to save us!
'Tis by Him alone we live;
And in Him the Father gave us
All that boundless love could give:
Life eternal
In the Saviour we receive.

—*T. Kelly*

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SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

Feb. 20—Fair Lawn, N. J.: Columbia Heights Community Church, Loretta and Heights Avenue.

Dr. E. Schuyler English:

Feb. 5, 12, 19, 26—Radio, Philadelphia, Pa.: Station WPEN (950 Kc.), 8:30-9:00 P.M. (*every Saturday night*).

Radio, Easton, Pa.: Station WEST (1400 Kc.), 8:30-9:00 P.M. (every Saturday night).

Feb. 6—Philadelphia, Pa.: Church of the Open Door, 5455 York Rd., 10:30 A. M.

Feb. 10—Philadelphia, Pa.: Fellowship Tract Club, 1120 S. 53rd St.; Weekly Prayer Meeting.

Nicodemus

(John 3:1-18)

By Corwin Knapp Linson*

A cloudless moon shone high above the town
That slumbered in its gray expanse, save for
A Roman guard, a watchman here and there,
Or scavengering dogs in battle for a bone
Tossed from above from some belated feast.
Though late the hour, one somber-shadowed street
Held a lone passer-by, whose way
Was slowly made along the stony path,
His staff accenting every measured step.
The only sound between the buttressed walls
And barred and shuttered fronts. Now and again
High archways held abodes that blocked the sky
From all the narrowed space below, and made
Black tunnels for some evil lurking there.
A casement partly closed against the night
Cut in the purple shade an orange gleam,
Betraying a last lingering glow of life
Behind the grim, forbidding masonry.
Richly attired, yet in simple garb,
The passenger went on; a startled beast
Fled snarling from his feet, yet not a pause
He made, nor glanced to right or left,
His mind intent, rapt meditation held.

"Who is this Nazarene of whom we hear?
What is he? Prophet, as we're told? Or but
Another mischief-monger in the bud,
Of whom so many have appeared, to keep
Our nation in a ferment of false hopes,

*Our Brother Linson, a portrait painter of note and illustrator for such magazines as *Scribner's*, *Ladies' Home Journal*, etc., has contributed to our pages upon other occasions. We welcome this unusual poetic treatment of John 3.

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And lead us into futile strife with Rome?
But stay! What of the wonders of his deeds?
His speech is righteous—nay, 'tis more,
The very power of God was in the voice
That drove the knaves from out the Temple courts.
Defilers of his Father's House, he said;
His Father's House! Dare we thus name our God
To call Him Father? Here is a mystery
Hid from our eyes, or else a blasphemy,
An arrant, bold assuming of a place
Unthinkable. And yet that little whip
Of cords had not availed him were it not
That coward fear made panic in their souls.
One man against a score! He called them thieves,
And thieves they were. Yet our priests allowed
The merchandising as if valuing
Their gold above the Temple sanctity.
Reason declares him true, and not a cheat,
But reason also asks, 'What of his birth?'
For not from Nazareth Messiah comes,
But little Bethlehem. How can he then
Be Moses' Prophet? And that one foretold
In Micah's scroll, and born of David's line?
So weighted with a measureless concern
Lies all this matter heavy on my heart!
Oh that he were indeed our nation's hope!
Our King Messiah, Lord Immanuel!"†
Halting, and resting at a seat placed in
The corner of a turn, he sighed, and mused—
"Can it be He? And yet—and yet—O God,
There must be answer to the questing doubts
And turmoil of my weary heart and mind!
But I must not delay."
From where he sat
The street led down, then up a slight ascent
To where upon a housetop sat two men
In close converse beside a lighted wick
Wavering a tiny flame against a night
That held a mild, serene effulgence from
The moon that looked upon Jerusalem.

At the light summons from the door below,
One of the two descended. "Who's without?"
"'Tis Nicodemus, friend, and friend to you.
Alone, I am desiring much to know
In person him whose works are known to me,
But not himself. I pray your pardon, for
The hour is late; night is my only time,
For all the day the business of men
Is my concern. Night is the time for speech
And quiet fellowship. I thank you for
Your gracious ministry." All this the while
John bade him welcome, took his shoes and led
Him up the stair and out upon the roof,
Below which spread the city to its walls.

†Isa. 7:14—Matt. 1:23.

(To be continued, D. V.)

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The Prophecy of Obadiah

By Frank E. Gaebelein

The case is complete. Obadiah has concluded his preview of Edom's damning sin.* Unsparingly he has dissected it. Step by step he has shown its development. With inexorable logic he has demonstrated the causes of that "perpetual hatred" with which the great Ezekiel was later to charge Edom (Ezek. 35:5). As we leave this section, let us look beyond the prophet's day. The Edomites never changed. And because they never changed, their history is a warning of the fixity of sin long indulged. Think of the first century when the Lord Jesus came into the world. Upon the throne of Judah sat a dynasty of kings known as the Herods. There was Herod the Great, who, in his mad desire to exterminate the Heaven-sent Son of God, slaughtered the innocents (Matt. 2:16). He was an Edomite or, to use the New Testament form of the word, an Idumean. There was his successor, Herod Antipas, who beheaded John the Baptist and whom the Lord Jesus called "that fox." Finally there was Herod Agrippa I, who killed James and imprisoned Peter. They, too, were of this bitter people, enemies of God like their remote ancestors of whom Obadiah wrote. Hatred was in the blood of Edom, and only the wrath of God could deal with it.

III. The Coming Day of the Lord (15-21)

1. The Day Itself (15, 16)

There remain only seven verses of the book. But they are of great importance, because into them Obadiah has compressed that portion of his message which is still future. These verses, so brief yet so portentous, bring before us one of the cardinal principles of Old Testament prophecy, namely, the universal prediction growing out of the local circumstances. Again and again the prophets speak in this two-fold manner. Their message being rooted in the conditions of their own day, they take their point of departure from that which is local. But, under the control of inspira-

* Obadiah 10-14.

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tion or, as Peter so excellently puts it in his Second Epistle, "borne along by the Holy Ghost" (2 Peter 1:21), their vision broadens to world-wide scope and future impact. Of this prophetic principle the close of Obadiah is a notable example. Thus far in his denunciation he has confined himself exclusively to the Edomites. Now he speaks of "all the nations," and refers in his few closing verses to "the house of Jacob," "they of the South," "they of the plain," "the Philistines," "the fields of Ephraim and the fields of Samaria," "Benjamin," "Gilead," "the children of Israel," "the Canaanites," "Zarephath," "Sepharad," and "the Kingdom." Yet through all this succession he keeps Edom steadily in focus.

"*For the day of the Lord is near upon all the nations: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head*" (Obad. 15). This verse demands a full measure of exposition. It begins by mentioning one of the central themes of prophecy, "the day of the Lord." Every prophetic student is familiar with the term. It occurs scores of times in the Old Testament, being mentioned over and over again.* Not *only so, but we find it in the New* Testament as well.†

But what is this "day of the Lord" or "day of Jehovah," as it is also called? We can do no better than quote Dr. C. I. Scofield's definition of it. "The day of Jehovah (called also 'that day,' and 'the great day') is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth."‡ From this definition, which is scripturally sound, it is plain that the day of the Lord comprehends Armageddon, the judgment of the nations, the Millennium, the resurrection of the wicked dead and their final judgment, and the cleansing of the earth by fire. It is obviously preceded by the signs of *the last times, including world-wide disruption and apostasy.* More immediately prior to it are the rapture of the church,

*cf. Isa. 2:12; 10:20; 13:6, 9; Ezek. 13:5; 30:3; Joel 1:15; 2:11; Amos 5:18; Zeph. 1:7; Zech. 14:1, and many other places.

†cf. 1 Thess. 5:4; 2 Thess. 2:2 (translation should be "day of the Lord," not "day of Christ"); Jude 6; Rev. 6:17; and other passages.

‡Note on Rev. 19:19 in the Scofield Reference Bible.

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the manifestation of the anti-Christ, and the judgments of the Apocalypse.

If we are correct in our view of the date of Obadiah, his mention of this great day is noteworthy as being the first such reference in the prophetic Scriptures. That it is a time of universal judgment is plain from the statement that "the day of the Lord is near upon *all* the nations." Remote as was Obadiah's situation from this still future period of judgment, with the peculiar telescopic vision so characteristic of inspired prophecy he yet saw that the principle of judgment whereby the Edomites would pay for their iniquity is not confined to this one people.

But what gives additional food for thought in the prophet's announcement of "the day of the Lord" is his use of the word "near." At once the question arises, "How can Obadiah, or any other Old Testament prophet, for that matter, speak of the day of the Lord as 'near,' when already some twenty-six hundred years have elapsed without its arrival"? In dealing with this query some understanding of prophetic usage is necessary. For Obadiah is not alone in calling far-off things near. Other examples are found in the following passages: Isa. 56:1; Ezek. 7:7; 30:3; Joel 3:14; Zeph. 1:14.

The very fact that the prophets use such a word as "near" of events not yet come to pass in our own day proves the *predictive element in their writings*. But we must at the same time bear in mind that Obadiah's use of "near" really did fit Edom. *Their* doom was actually waiting at the door. So we see another instance of the distinction between the local and universal elements of Old Testament prophecy. For the individual nation, "the day of the Lord"—i.e., the day of His judgment, is always "near" or "at hand." History is one long record of the fact that judgment does not hover indefinitely over any nation. There comes a time when, as in the case of Edom, and Assyria, Egypt and Babylon, Philistia and even Judah itself, God brings down His wrath upon those peoples who turn away from Him. In this sense, the day of the Lord is "near" upon the nations of our own time. Yet, and we stress once more the principle of prophetic interpretation, "the day of the Lord" has a wider significance. In this sense it is universal, "upon *all* the

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nations," and it applies not just to Obadiah's day but also to this age in which we are living.

And now let us pause again to answer another question many are asking. "Exactly how near are we in this year of 1944 to the coming 'day of the Lord' in its universal sense?" There is a peril in that question because of the tendency of some to set dates for the prophetic future. However, while our Lord warns against date-setting, at the same time He urges us to watch the signs of the end of the age (Matt. 24:32-36,42-51; Mark 13:28-37; Luke21:29-35). And it seems clear from the accumulation of prophetic signs, *now seen together for the first time in history*, that "the day of the Lord" may be close. Perhaps the best word is "imminent," for it would appear that there remains unfulfilled no great event in the prophetic schedule of Scripture yet to precede the rapture of the church (1 Thess. 4:13-17); and once the rapture takes place, "the day of the Lord" will follow with the *sure precision of the divine forecast as found in Daniel*, Matthew 24 and Revelation.

Now when we say that a prophetic event is "imminent," just what do we mean? The following illustration is useful. With a little care one may balance a heavy book on the edge of a table. There the book remains poised, half-way between falling and resting on the table. Let the room remain absolutely quiet and the book may stay there indefinitely. Yet at any moment a slight jar may cause it to fall. Nor can anyone predict the precise instant of its drop. So it is with the next event in the prophetic schedule; the rapture may come in our day, or it may linger well beyond our time. Not itself "the day of the Lord," it is the vestibule of that day. Once it occurs, the time of judgment of which Obadiah and the other prophets so unitedly speak will surely begin.

As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." We pass now to the balance of this important verse, which is by contrast with what has gone before intensely personal. From his fleeting *vision of all the nations, the prophet narrows down his case* to Edom alone. His phraseology is an excellent example of that species of dramatic irony, known as "poetic justice."

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The Edomites will be paid in coin like that which they have dealt their enemies.

In contemplating this spectacle of signal retribution, we need constantly to remind ourselves that God deals with nations much as He deals with individuals. There is a valid analogy between national and personal conduct. As individuals we are tempted to draw our skirts aside from the wicked and think ourselves far better. When we see some one suffering under the manifest judgment of the Almighty, we may fancy that such things cannot happen to us. Both individuals and nations have a tendency to consider themselves special cases. But the Holy God plays no favorites. He Who dealt with the sin of Edom is the God Who deals with our sin. Our only recourse is the Cross of the Lord Jesus Christ, the one refuge, because the death of the only begotten Son has fully satisfied divine justice.

"*For as ye have drunk upon My holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been*" (Obad. 16). In a striking figure of speech Obadiah restates the thought of the second half of the foregoing verse. The picture is that of a drunken carousal. The Edomites are visualized as indulging in an orgy of strong drink upon Mount Zion, their cruelty to their brethren being likened to this debauchery. As they have thus drunk, the prophet is saying, so shall all the nations do in that future day of judgment. Once again we observe the mingling of the local and universal elements in the prophecy. Because Edom has chosen to drink the cup of hatred and aggression, she will be forced in the future to drain the bitter cup of God's wrath, even unto her destruction. But this is not to be the lot of Edom alone; all the nations upon whom the divine wrath is coming will share it.

It is interesting that this figure of the cup is also found in Jeremiah. In the twenty-fifth chapter of that prophecy we find a great passage about the wine cup of fury: "For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved,

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and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me" (Jer. 25:15-17). Later on in the same chapter there is a long list of peoples and nations, *including Edom* (vs. 21) that are to partake of this wine cup of fury. Then, following the roll call of the nations, the prophet declares, "Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink" (Jer. 25:27, 28). What Jeremiah saw in his prophetic vision was the war lust of the nations. Who will *doubt that we are living* [illegible] *day when this ancient lust has* been revived and the world is drinking the cup of fury as never before?

"*And they shall be as though they had not been.*" That, finally, is the result of the judgment to be inflicted during "the day of the Lord." The nations so dealt with, having swallowed down the cup of divine wrath, will be wiped out. Yes, Obadiah's direct reference to "the day of the Lord" is very brief. But we miss its undoubted application to the present, if we fail to see mingled with its brevity a warning for any nation which persists in the way of evil aggression and God-forgetfulness.

2. Edom in the Time of the Kingdom (17-21)

"But upon Mount Zion shall be deliverance, and there shall be holiness" (Obad. 17a). "But——" God's adversatives are always significant. Up to this point Obadiah's picture of "the day of the Lord" has been confined to its judgment aspect. But this verse, together with much that follows, shows that the God of judgment is also the God of deliverance. His wrath *is in order to* ultimate blessing upon those who are the objects of His favor. Observe that this promise is definitely located; the coming deliverance shall appear "upon Mount Zion." Moreover, it is covenanted through a specific people, "the house of Jacob". In a prophecy so taken up with the sin of Edom the mere mention of the word

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"Jacob" is arresting. It proves that, though God's judgment was upon Esau, He still keeps in mind the covenant He made with Jacob long before Obadiah's day.

This seventeenth verse introduces Obadiah's prophecy of the Messianic kingdom. In speaking of that kingdom, he is in one of the main currents of Old Testament prophecy. All the prophetic books, whether large or small, have something to say about the kingdom. Nor can we escape the implication that the kingdom is to be set up on earth, unless we do great violence to the plain meaning of the prophets' words. The tendency to spiritualize these predictions and identify the Messianic kingdom of the prophets with the Church of the New Testament leads but to confusion. One does not have to be theologically trained to see this. Some years ago there appeared in the *Atlantic Monthly* an article by S. J. Whitmee, a missionary friend of Robert Louis Stevenson, who knew the great author during his last days in Samoa. The article contains these words of Stevenson, showing that he was among those who see the impossibility of identifying the kingdom promises with the Church of our time: "I cannot understand how you theologians and preachers can apply to the Church—or multiplicity of churches—Scripture promises which, in their plain meaning apply to God's chosen people, Israel, and to Palestine; and which consequently must be still future. . . . The prophetic books are full of teachings which, if they are interpreted literally, would be inspiring, and a magnificent assurance of a great and glorious future; but which, as they are spiritualized, become farcical—as applied to the Church they are a comedy." And Mr. Whitmee goes on to comment, "From his belief in the prophetic books of the Old Testament, the teaching of Christ, and the apocalyptic portions of the New Testament, he [i.e., Stevenson] possessed the fullest and clearest conception of the Second Coming of Christ, and the establishment of His Kingdom upon earth of all the men I then knew."

But there is more to this verse than its explicit location of the kingdom. Obadiah goes on to say, "And there shall be holiness." These are weighty words, because they show exactly why human efforts alone will never bring in the kingdom. For an essential element of that promised reign of

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world-wide peace and righteousness is holiness. And holiness is the one thing which no man apart from Christ possesses. Let us not be deluded, no, not even by the idealism of our time. A Christless peace table will never banish war. No international federation or union of nations will bring in the kingdom without the King. The one essential element of holiness will be lacking. Had Obadiah written nothing but these five words, his prophecy would still be immortal.

(*To be continued, D. V.*)

That Dear Love of Thine

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

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

It passeth *praise!* that dear love of Thine,
O Jesus! Saviour! yet this heart of mine
Would sing a love so rich, so full, so free,
Which brought a rebel sinner, such as me,
Nigh unto God.

But though I cannot tell, or sing, or know,
The fulness of Thy love while here below,
My tiny vessel I may freely bring—
O Thou, Who art of love the living Spring,
My vessel fill!

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

Lord Jesus! when Thee face to face I see,
When on Thy lofty throne I sit with Thee;
Then of Thy love in all its breadth and length,
Its height and depth, its everlasting strength,
My soul shall sing.

—*Mary Shackleton*

"*In all thy ways acknowledge Him*" (Prov. 3:6)

"*Whoso trusteth in the Lord, happy is he*" (Prov. 16:20)

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The Lord Was With Joseph

By Lehman Strauss*

Some years ago while traveling in the state of Virginia, our attention was directed to a quaint graveyard in which stood the monument and tomb of a great southern general. As we walked from grave to grave, reading the epitaphs engraved on the tombstones, our eyes rested upon the words: "The Lord Was With Him." This was another's estimate of a life that long since had passed into eternity.

An epitaph on a tombstone is very often revealing of a person's life while upon earth, but it is not always an accurate account of the departed. It may express that phase or part of a man's life known only to a single person or to a certain group, while the man himself may have lived a double life. But the estimate and epitaph left us by God can be received as being the true account of the man himself.

More than once we read in the book of Genesis concerning Joseph: "The Lord was with Joseph." From this testimony of Joseph we take it that he was a man who, in his lifetime had experienced the presence and the power of God, for the Lord was with him. What the Bible said of Joseph can be said of all who have been washed in His Blood, because the Lord desires to occupy our hearts and to share with us both in the joys and in the sorrows of life.

Most of what has been written about the life of Joseph shows him to be a type of the Lord Jesus Christ. How reflective in its typology is the life of Joseph with that of Joseph's Lord! But in this biographical sketch let us look at some of the experiences in the life of the son of Jacob's old age as they parallel those experiences of each of us who have become Christians.

1. Joseph in the Pit

"And they took him, and cast him into a pit: and the pit was empty, and there was no water in it" (Gen. 37:24). Here is Joseph a helpless victim in the hands of an evil power and influence.

*Brother Strauss is Pastor of the Calvary Baptist Church, Bristol, Pa., and author of several booklets on spiritual themes. His writings are in increasing demand.

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What a graphic portrayal of the natural man—in the pit! Coming from the loins of the first Adam, man finds himself a helpless victim to the prey and power of the wicked one. Having had nothing to do with his natural condition, he cries with David: "Behold, I was shapen in iniquity; and *in sin did my mother conceive me*" (Psa. 51:5). He is a fallen creature nevertheless, and sunken in sin—in the pit. When Adam fell from his holy estate, his posterity fell with him, and one look at the human race of every generation will confirm its prevailing wickedness. Men do not become sinful by sinning, but they sin because by nature they are sinful. Like Joseph they discover themselves in the pit, having been placed there by another. The entire human race is helplessly trapped by Satan in the pit of sin, for we "were by nature the children of wrath" (Eph. 2:3), being made sinners by the disobedience of one man (Rom. 5:19).

It is not to be overlooked that Joseph was stripped of his coat just previous to his being cast into the pit—"And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him" (Gen. 37:23).

When God said: "Let Us make man in Our image, after Our likeness" (Gen. 1:26), He did not refer to physical likeness, for God *is a Spirit*. This image and likeness had reference to the holiness and righteousness of God. Thus we see the first Adam spotlessly perfect and holy even as God is holy. But Adam's wilful act of sin was a downward plunge from his original state, and he needed not that any one should tell him that he was naked—"I was afraid, because I was naked; and I hid myself" (Gen. 3:10). Certainly we cannot be far wrong to conclude that Adam was just as conscious of the nakedness of his soul as he was of his body. He was stripped of the righteousness of God.

In the Authorized Version of the Bible we have new light thrown upon Joseph's "coat of many colours." The word "many" is in italics, indicating that it does not appear in the original. Also the word translated "colours" is understood to mean "pieces." This plain long white shirt or desert garment usually was given to the one whom the father had chosen as his heir. Here we see that Joseph was stripped of

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the white garment that entitled him to his father's riches. ("*White* in Scripture speaks of righteousness.")

This is a sad and tragic picture of the human soul, and is shown clearly by the prophet Isaiah when he said: "All our righteousnesses are as filthy rags" (Isa. 64:6). The righteousness of God was stripped from all mankind because of the sin of Adam and Eve, and while many are going about seeking to establish their own righteousness they are ignorant of the righteousness of God (Rom. 10:3) which was lost to man because of our first parents.

It is to be noted also that the pit into which Joseph was cast was empty and dry—"And the pit was empty, there was no water in it" (Gen. 37:24). No artist can paint a more vivid portrait of the soul outside of Jesus Christ. Its barrenness and emptiness are beyond explanation, and often it can be expressed only in terms of agony and remorse. The Psalmist describes it thus: "Hungry and thirsty, their soul fainted in them" (Psa. 107:5). The pleasures of this world are but a sham, and offer no lasting satisfaction, only disappointment, leaving the heart empty and dry. The Apostle Peter says: "These are wells without water" (2 Peter 2:17).

In contrast to the life that is compared with a desert waste the Apostle John speaks of the abundant and overflowing life that is found in the Lord Jesus Christ. Our Lord said to the woman of Samaria: "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14). The ungodly life is one of emptiness while the Christian life is full of freshness and usefulness.

2. Joseph in Potiphar's House

"Potiphar, an officer of Pharaoh, bought him . . . and he was in the house of his master" (Gen. 39:1, 2). Joseph did not remain in the pit long, but was bought by the captain of Pharaoh's guard and immediately was placed into service. We dare not overlook the fact that "they drew and lifted up Joseph out of the pit" (Gen. 37:28), for he was unable to rescue himself.

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How this pictures the redemption that is in Christ Jesus! When writing to Christians, the Apostle Paul said: "Ye are bought with a price" (1 Cor. 6:20). The pit had held us captive until Jesus Christ purchased us with His own Blood, and now it is given to every believer to render loving and obedient service to Him. Deliverance cannot come to one's soul by any other than the Son of God, "neither is there salvation in any other" (Acts 4:12). How it must grieve Him to look upon the host He has redeemed, only to find a *few who render any thanksgiving at all!*

David said: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psa. 40:2). It is Satan's wish that the past sins of the Christian follow him so that his effectiveness and power in service are retarded. Contrariwise, every believer should rejoice daily that he has been delivered from the penalty of past sins, and at no time should he be hindered by the thought of them. Yet we, like David, would lose our pride if, occasionally we looked back to the horrible pit from which our Lord drew us, and then knelt in humble appreciation for our salvation.

More grievous to Him still is the heat of men and women that will not be drawn. By rejecting His loving offer to save them they are digging deeper the pit of their own destruction. We read in the book of Proverbs: "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit" (Prov. 28:10). There are many who, by their stubborn rejection of Jesus Christ, are causing their own loved ones to go astray. How sad will be their destruction! On the other hand there are those who, like Joseph, are a blessing wherever they are found. We are told that "the Lord blessed the Egyptian's house for Joseph's sake" (Gen. 39:5). Every life can be a blessing to others. Is God blessing your friends, your office, your home, your loved ones because of you?

Apparently all was going well with Joseph in his new environment. He had been delivered out of the pit and had become a trusted servant of his new master. All of this was in addition to God's favor and blessing upon his own heart and soul. But alas! there came into Joseph's life a

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terrific temptation that appealed to both the young man's appetite and ambition. He was brought under the fiery trial of temptation to gratify his human passion—the lust of the flesh. Potiphar's wife had sought to entice Joseph into adultery with herself. Yet Joseph stood firm and won his victory. This young Hebrew who was not a glorified saint but a man of like passion with ourselves, stood his ground and boldly stated his conviction: "How then can I do this great wickedness, and sin against God?" (Gen. 39:9). If the Bible were silent about the depth of Joseph's spirituality, this one statement would suffice to teach us that he walked with God and considered the honor of his Master at stake.

Joseph's experience in Potiphar's house teaches us how to meet temptation. His victory lies in his refusal. There is power in the little word "no." He met temptation and he conquered it by an absolute refusal to stay in its presence.

God has nowhere promised in His Word that we who are His children will never be tempted. However, He did say by the pen of Paul: "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. Wherefore, my dearly beloved, flee from idolatry" (1 Cor. 10:13, 14). Joseph found deliverance from temptation by hastily putting distance between it and himself. Elsewhere the Apostle Paul exhorted Timothy to "*flee* also youthful lusts" (2 Tim. 2:22). "But thou, O man of God, *flee* these things" (1 Tim. 6:11).

Young Christians need not sin and go down in defeat. We can remain pure and live victoriously even under the fiery trial of temptation. Only let us make sure that the Spirit Who possessed Joseph has got hold of us also—"How can I do this great wickedness, and sin against God?"

3. Joseph in the Prison

"And Joseph's master took him, and put him in prison" (Gen. 39:20). Joseph's refusal to succumb to and compromise with evil had put him where many a conqueror for Christ has found himself—"he was there in the prison." This no

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doubt was a greater test of Joseph's faith in God than was his experience with the adulterous and deceitful wife of Potiphar.

Perhaps Joseph heard Satan's voice saying: "Well, Joseph, you can see that it doesn't pay to be too straight-laced. Everybody's doing it, you know. Had you let down the bars a little you would be a free man today."

But Joseph could reply unhesitatingly: "Yes, it does pay. I would rather sit in a dark dungeon knowing that the sunlight of God's approval is upon my soul, than to be free in Egypt and suffer in the darkness of an evil conscience."

Prisons and persecutions were not uncommon among the true followers of Christ down through the centuries. When the Apostles preached in the power of the Spirit, they were cast into prison (Acts 5:17, 18). "Peter therefore was kept *in prison*" (Acts 12:5).

Paul was stoned at Lystra, and later was cast into the jail at Philippi, and testifying still later in Corinth he wrote: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep" (2 Cor. 11:23-25).

And all of this was suffered for God's righteous cause and the honor of His Name. Paul could testify: "Most gladly *therefore will I rather glory in my infirmities*, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in *distresses for Christ's sake: for when I am weak, then am* I strong" (2 Cor. 12:9, 10).

"But the Lord was with Joseph, and shewed him mercy." So it has been with all who have suffered for righteousness' sake.

When the father of Origen lay in prison, the boy was but fifteen years old. Still he visited his father who was seized *for his Christian testimony, and not only did the son urge* his father to be faithful to the end, "but so earnestly coveted to share his cross with him that his mother was forced to hide his clothes to prevent him from seeking martyrdom as well."

When the Roman governor sent out his decree that all

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Christians should be burned, Tertullian said: "We do not fear or dread you in the least. We worship one God; you worship demons. I warn you not to fight against God."

When the ungodly Empress Eusodia threatened Chrysostom, he said: "What can I fear? Will it be death? But you know that Christ is my life and that I shall gain by death. Will it be exile? But the earth and all its fullness is the Lord's. Will it be the loss of wealth? But we brought nothing into the world and can carry nothing out. Thus all the terrors of the world are contemptible in my eyes and I smile at all its good things. Poverty I do not fear. Riches I do not sigh for. Death I do not shrink from and life I do not desire save only for the progress of your souls. But you know, my friends, the true cause of my fall. It is that I have not lined my house with rich tapestry. It is that I have not clothed me in robes of silk. It is that I have not flattered the effeminacy and sensuality of certain men nor laid gold and silver at their feet. But why need I say more? Jezebel is raising her persecution and Elijah must fly; Herodias is taking her pleasure and John must be bound with chains; the Egyptian wife tells her lie and Joseph must be thrust into prison. And so, if they banish me, I shall be like Elijah; if they throw me in the mire, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; if into the pit, like Daniel; if they stone me, it is Stephen that I shall resemble; John the forerunner if they cut off my head; Paul if they beat me with stripes; Isaiah if they saw me asunder."

In the tenth century Adelbert went through Poland and Prussia, singing and preathing the Gospel until he was slain by the lance of a heathen.

During the first crusade Europe was drenched with the blood of half of million of her people. Still Peter the Hermit preached from the market-place: "Should you fall in His service, with sins forgiven and Heaven assured, you will leap from the arena of conflict to the conqueror's throne."

The Lord Jesus Christ said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). "Lo I am with you alway, even unto the end." A prison cell with its accompanying privation is

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but for a season, and even then the presence of our blessed Lord will be near to brighten the experience.

A great saint of years ago has said that if the world was against him because he refused to compromise with its evil and apostasy, then he was against the world. Beloved, the world is the enemy of Jesus Christ, so let us flee its temptations and refuse to enter into its trysts.

4. Joseph in the Palace

For the second time dreams are to play an important role in God's providential dealings with Joseph. Once they had put him in bad standing with his brethren, causing separation from his father. But now they are to be used to exalt Joseph to the highest assistant to none save Pharaoh. God works in mysterious ways His wonders to perform.

Unable to interpret his strange dreams of the full ears and the thin ears, and the fat cattle and the thin cattle, Pharaoh sent for Joseph and had him brought out of the prison. This in turn led to Joseph's exalted position, and Joseph began to wear Pharaoh's ring on his hand, his robe on his back, and his gold chain about his neck. Pharaoh made him to ride in the second chariot, and caused the people to bow the knee to Joseph while Pharaoh made him ruler over all the land of Egypt.

The Apostle Paul said: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). But in the same epistle he assures us: "If we suffer, we shall also reign with Him" (2 Tim. 2:12). Our Lord experienced untold suffering, and truly the servant is identified with his Lord and called upon to follow in the same path. If the believer is true to Jesus Christ and lives in separation from the world, he will be made to bear the reproach of Christ and suffer persecution.

But all who suffer are assured that they shall reign. Reigning then is conditional upon suffering. All saints will be in the Kingdom, but all will not reign in the same capacity.

The "crown of life" is promised to all that endure patiently and faithfully until death. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that

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love Him" (James 1:12). "Be thou faithful until death, and I will give thee a crown of life" (Rev. 2:10).

There is a special mark of approval for all believers who endure the Lord's prescribed trials because of love for Him. Death by fire, sword, wild beasts, or starvation in a concentration camp is but the death of the body. They shall not be hurt of the second death, but shall have an honored place in God's Palace Beautiful.

Let us, with Joseph, refuse to compromise with and take part in that which is sin and which is opposed to all that has the savor of holiness. Though the world will have little use for us now, we may be assured that God will exalt the faithful in due time.

STICK OUT YOUR TONGUE, PLEASE

Leon Tucker tells of travelling on a train in the West and of speaking to a Jewish man about the homeland. The Jew went on to say that he was perfectly satisfied here in the United States. His home was here, his business was here, his family had been born here. He wasn't interested in Jerusalem. Tucker said to him: "Stretch out your right hand, will you, please?" The Jew stuck out his right hand and Tucker looked at it and then said: "*Stick out your tongue, please.*"

The Jew said, "Are you trying to make a fool out of me?"

Tucker said: "No, but I would like to see your tongue." The Jew stuck out his tongue. Tucker looked at it, and quoted from Psalm 137:5, 6: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

That Jew bowed his head and, with tears on his cheek, said: "My God, I was never so rebuked in my life."

—From *The Prophetic News and Israel's Watchman*

Father, we worship Thee, our God!
What rich unfathomable grace,
On us, in Christ, hast Thou bestowed!
Children of wrath (our nature's place),
Now ransom'd and with Him made one,
Glories around unbounded shine,
The fulness of our God alone
The measure is of grace divine!

—*Selected*

"*And they shall see His face*" (Rev. 22:4)

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Current Events

In the Light of the Bible

By E. Schuyler English

The Year of Crisis? At last year's end Adolf Hitler delivered a rather gloomy message to the German people. He spoke of 1944 as being the "second year of great crisis for the Fatherland," and said: "In this war there will be no victors and losers, but merely survivors and annihilated." This is the first real note of uncertainty which has crept into the Fuehrer's public utterances, though we have no doubt that it is not the first to have plagued his thinking.

From East to West it is generally admitted that 1944 will be the year of crisis. The invasion of Europe from the west should be attempted before many weeks, by April or May, and the tide is rolling more ominously toward Japan in the Pacific area. The war of nerves has become a boomerang which is threatening the one who propelled it in 1940 and 1941. From which direction will it strike first? And from how many points of the compass? Through the Balkans? From southern France? From western France, Denmark, Norway? One man's guess is as good as another's—but Herr Hitler must guess rightly, or die. The changes in command among the forces of the United Nations is the shadow cast by coming events. We can be sure that the invasion of Europe will not be undertaken until plans are well laid and coordinated, until General Eisenhower feels certain that control of the air over the invasion point or points will belong definitely to the Allies, until success is *assured*. For there can be no failure, else the war will be prolonged indefinitely and with a possibility that Hitler's prediction will be true: "no victors and losers, but merely survivors and annihilated."

1944 will be a year of crisis, *perhaps* the year of victory for the United Nations. The latter is by no means certain. What is sure is that it will be a costly year, a year in which lights will go out in many an American home—perhaps a half-million—when the casualty lists are published. We must be realistic, for the war is not yet won. Our enemies have

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suffered losses, it is true. But so did England in 1940. So did America in 1941 and 1942.

There is still a hard road ahead. Russia cannot win the war alone. She has fought bravely and magnificently. She will in all likelihood drive the Germans out of northern Russia, eastern Poland, and southern Russia. But the Nazi forces are not being trapped, they are not surrendering—as a whole. And as they get nearer home they may make a stronger stand. German supply problems will ease up while Russia's will grow more difficult. Action on the west is needed for Germany's defeat.

Nor will Germany be defeated by air power alone. Bombings have shocked her people, have paralyzed certain industries, and have wiped out not a few cities. But bombings did not defeat England, and they will not defeat Germany. So it all turns back to a western invasion of Europe to knock Germany out of the war. And if the progress in Italy is any criterion, it may not go as easily or as quickly as has been anticipated.

This is not a pessimistic analysis, but a realistic one. We believe sincerely and whole-heartedly that, under God, Hitler will be defeated. We believe that the continent of Europe will be successfully invaded by the spring of 1944. But we believe that to speak of victory over Germany by the spring of 1944 is over-optimistic. Perhaps it would be better to look to the spring of 1945.

As for Japan, though she may be "groggy" by year's end, unless Russia will take our part in the Pacific war, it should be two years before it is consummated.

Two years! A lot can happen in that time. Two years! Will the Church of Christ still be on earth, or shall we be with Him? God alone knows. But His heart rejoices when we await with expectancy the coming of the Lord, when we abide in the hope of His coming, of seeing Him face to face.

A Different World. If Christ should come for His own before the end of the war (or whenever He comes), we can be sure that the post-rapture world will be a different world. But if He does not come, and we are here to view the end of World War II, we are going to see a different world than has

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been seen before. We mentioned very briefly last month the prediction of Jan Christiaan Smuts, South Africa's Prime Minister, that the new colossus of Europe will be Russia, *while England, though still respected, will be poverty stricken by the war and will take second place in the power-poll* of the Eastern Hemisphere. General Smuts gives the United States first place in *world*-power after the war. Looking more minutely at his prophecy we see that he declares that Germany will disappear entirely as a major power, never to emerge again, except in conjunction with Russia. That is in line with Ezekiel's prophecy of the end times. So the 73-year-old General may be right—though, of course, it is *possible* that this is *not* God's time for such a union.

But we believe that Smuts is unequivocally wrong in declaring that Italy will disappear as an important power, "*not to rise again.*" Though Mussolini's dream of a Revived Roman Empire *under his leadership* has been smashed to pieces, we know from God's Word that that Empire will be restored. The books of Daniel and Revelation show this clearly: in Daniel's man-image of chapter 2, with its feet of iron and of clay, and the ten toes, and in the nondescript beast of chapter 7; while in Revelation we find John the Apostle *beholding* the same *kind* of beastly heads *arising* at the end of the age and preceding the Coming of the Lord in power.

We hardly think that there will be the accord between the Big Three for post-war problems that there is in the matter of the war's prosecution. It appears to have come out of the Teheran Conference that Roosevelt-Churchill have one viewpoint about the shape of things to come, and Stalin another. Roosevelt-Churchill want Europe to be little changed; Stalin would like to see something new, with Russia *very much* the boss. Roosevelt-Churchill are strong supporters of the Polish Government-in-exile, while Stalin has other ideas, we believe. Concerning France Roosevelt-Churchill seem to lean toward Petain's leadership, or Giraud's, while Stalin favors de Gaulle. In Italy, Yugoslavia, and Greece Roosevelt-Churchill are playing close to the monarchies, while Stalin backs the partisan groups.

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But, before the war ends opinions may change; also, Roosevelt *may* not be elected for a fourth term, Churchill *may* not be Britain's Prime Minister, Stalin may not be Russia's leader! Frontiers will change again, no doubt. Governments will fall and rise. The pattern of the Bible's prophetic-world is not yet defined in the current events that we watch. But some day, in the wisdom and power of God, when He determines that the time is right—a time predetermined by Him in eternity—the pattern will take shape.

Tribulation Temple. In Pierre Van Paassen's recent book, *The Forgotten Ally* (Dial Press, New York), a plea for the case of the Jewish people, mention is made that the Zionists wish to rebuild Solomon's Temple on its ancient site, now occupied by the Mosque of Omar. Will they build a temple there? And is such a temple predicted in the Scriptures?

We must remember that Zionism, the immigration of Jews into Palestine in recent years and the repatriation of the land for which the Zionists are working, is a return in unbelief. It is not God's miraculous bringing them back such as we read of in passages like Jeremiah 23, for example, but a prior return of some who will flee from the land again during the reign of the Beast and Anti-Christ, concerning which flight our Lord spoke in His Olivet Discourse (Matt. 24: 15-31).

Now the temple that Zionism is planning will be built. The building of such an edifice is the capstone of Israel's return in unbelief, for patterned after the former temple (and with its Levitical ritual of worship) it will be a day by day open avowal that the Lamb of God Who came into the world as *the final sacrifice for sin* was not Messiah, the Son of God. It will be an open and blasphemous denial of the Deity of Christ. This denial will be capped by "the abomination of desolation, spoken of by Daniel the prophet" (Matt. 24:15; Dan. 9:27; 11:31; 12:11), and to which the Apostle Paul referred in 2 Thessalonians 2:3, and 4: the revelation of the man of sin, "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

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When, in the Tribulation, the sacrifices will be brought to the altar, God will look on, saying: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations" (Isa. 66:3).

But in Jerusalem in that awful day will be some who believe, the remnant of God. And the loving-kindness of the ever merciful Father will not forget them. To them He shall speak: "Hear the Word of the Lord, ye that tremble at His Word; Your brethren that hated you, and cast you out for My Name's sake, said, Let the Lord be glorified—but He shall appear (when He comes in power) to your joy, and they shall be ashamed" (Isa. 66:5).

Only One Way. A great many articles have appeared in print, and several near "best sellers" have been published, which will make the casually minded believe that there is a great turning to God through this war. We are told that there are no atheists in foxholes, no atheists in airplanes, no atheists in submarines, and so on. God is said to be the co-pilot of aviators, the co-commander of destroyers. We are told that men are praying, and we hear and read of boys whose lives were saved from the ocean or the skies because they cried out: "Please help me, God."

Now we know that God answers prayer. [illegible] He can and does do and care for men as [illegible] have been cared for—He does hear the pra[illegible] cry to Him. But we do not believe that bec[illegible] one young lad calls for help when his plane is falling i[illegible] that men are turning to God. Men have always petitio[illegible] and in times of trouble—and often forgotten Him (as we, [illegible] have) when the crisis is past. However, while many [illegible] boys who have had such experiences, or who have heard of others who have had them, have never called on God to save them *from their sins*, and while many of them are not Christians, and have not yet turned to God—*a great opportunity* presents itself to believers in Christ, a great door has

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been opened. Multitudes do not know the way of salvation; that there *is only one way, through Christ; that no man can* come to the Father but by Him: but they are ready to listen *today because of the experiences they have had or heard of.* It is not considered unmanly to talk about the things pertaining to God and life after death. Hearts are receptive.

God grant that chaplains, and others who have contacts with the men in the service, shall be faithful witnesses to Christ and His Cross.

Again, we know that more copies of the Bible were sold last year than any year in history. Of course, every copy that is sold or given is not read. And there are multitudes who read a few Psalms, and nothing more, while blind leaders of the blind wholly misinterpret the Scriptures. We read just the other day an article that was supposed to be a great commendation of the Bible (as if God's Word needed man's commendation!). It told of the wonderful stories of the Old Testament, drama written even better than Shakespeare wrote it. Then the writer went on to say that in the New Testament there arose a Teacher of godlike life who expounded the full meaning of the precept: "Thou shalt love thy neighbor as thyself." So, said the author, the Living God was now disclosed "as great enough to be the God and Father compassionate of all mankind. All men have the spark of the divine in them. All men are God's children. Therefore they are brothers."

Well, of course, if there is anything much farther from the teaching of God's Word, we do not know it. But it is the idea that the majority of people who do not read the Bible, and many who read it in part, have. Nevertheless, the fact remains that the Bible is in the hands of the people today more than ever before. And since it is, and since the Word, if read or preached, does not return to the Lord void, we can pray: "God grant that more of those who own Bibles will read them." It is of no value carried as a talisman. One boy at the front said that he carried a Testament in his pocket as a luck-charm. Perhaps it might stop a bullet! Now God's Word is a weapon, a weapon of offense, against stronger foes than the Japanese; against the rulers of the

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darkness of this world, against principalities and powers of Satan. But it is of value as it is read and meditated upon, and not as a bullet-proof vest.

However, today a young man will carry a Testament with pride. He will acknowledge owning, and sometimes reading, a Bible. What an open door! What an opportunity to proclaim what is written in it, when ears are ready to hear! Perhaps a great majority of those who say that God is their co-this or co-that, and of those who have Bibles or New Testaments in their packs, have never heard the true Gospel —that man is a sinner, lost and without hope in himself; that Christ, the Son of God, died for them, for their sins; that through His death for sin there is life for all who will receive Him, who will put their trust in Him; that this is the way of salvation, and that "there is none other name under Heaven given among men whereby we must be saved" (*Acts* 4:12).

God grant that *we* shall be faithful witnesses, "redeeming the time, because the days are evil" (Eph. 5:16).

The Dead Sea has no outlet. It is constantly receiving water, and yet nothing apparently goes out except by evaporation. It does not rise any higher. The sun is so intensely hot that the water is evaporated and the minerals remain. The water of the Dead Sea contains nearly twenty-six per cent of solid matter. The waters of the Atlantic and Pacific Oceans contain four to six per cent of solid matter. So you can see how much more dense the waters of the Dead Sea are. What a lesson is there—constantly receiving and never giving out! I have an idea some of you have been attending services for years, listening to the Gospel all this time and yet you never talk to other people about Christ. You are constantly receiving and never giving out. But then think of the worldling, how terribly true of him! Think of the blessings that God is continually lavishing upon this poor lost world, and yet there are millions of people who never recognize His goodness, never give back to Him the love and worship that He should have, and who are absolutely indifferent to the needs of those around them. If you want to have a fresh, bright, happy experience yourself, then as you receive the goodness of the Lord, pass it on to others.

—*H. A. Ironside*

"I am the Lord thy God which leadeth thee by the way" (Isa. 48:17).

My Father, help me on my way,
Bring me towards Thee every day,
Each joy, each grief, their work perform,
And bear me on through sun and storm.

—*Klopstock*

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The Hungry Sheep

By the Late Dr. William Lyon Phelps

"The hungry sheep look up, and are not fed,
But swoln with wind and the rank mist they draw,
Rot inwardly, and foul contagion spread."
Milton, "Lycidas."

One of today's favorite questions, both in private speculation and in public debate, is this, "Why do not more men go regularly to church?" Like all questions of real interest, it is much easier to ask than to answer. The pews undoubtedly contain more women than men, though this fact by itself need occasion no alarm. It does not prove that the church has "lost its hold" or that the habit of going to church is relatively unimportant. Women have always taken more interest in religious organizations than men, both because they have more leisure for contemplation, and because public worship appeals more to a woman's nature than it does to a man's. If the mere fact that the minister sees in front of him more brilliant hats than bald heads be a sign that the church does not appeal to the solid intelligence of humanity, then the symphony concert and the art museum fail even more signally. The masculine proportion of listeners at a high-class musical entertainment or among the visitors at an art gallery is even less than it is at church. Indeed, it is rather interesting to observe that at almost any public spectacle the number of men is in inverse ratio to the intellectual value of the performance. At a vaudeville the men vastly outnumber the women, and amid the enormous throng at a prize-fight there are hardly any women at all. Thus the fact that the seats at a prize-fight are crowded with men, while the pews are filled with women, does not in itself indicate that the church is on the down-grade.

Still, it is unfortunate that more men do not attend church, and it is more unfortunate for the men than it is for the church. Men need the church more than the church needs men. The real difficulty is not a fundamental one; it does not lie in the nature of religion or in the nature of man. Next to

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questions of sex and means of subsistence, the average man is at heart more interested in religion than in any other one thing. . . .

The main trouble with the church today is not in the pews; it is in the pulpit. There is more Christian faith in the *average congregation than there is in the average preacher.* During the short period of Emerson's pastorate, he was *obliged to call on an old man who was dying. The young* minister murmured apologetically a number of confused and clumsy commonplaces, and finally his aged client cried sharply, "Young man, if you don't know your business, you had better go home." Emerson, who came to give advice, took it, like the honest and sincere man that he was . . . He was totally unfitted to be a minister because he had no Christian *faith, and as soon as he realized his unfitness,* he sought another occupation.

A United States senator met three clergymen in three different parts of the country, and each complained that he could not get a large audience. The senator asked the first man if he believed that the Bible was the Word of God; the cleric smiled pityingly, and said that of course he did not *in the crude and ordinary sense,* and then he launched a mass of vague metaphysical phrases. The senator asked the second man if he believed in the future life, and the gentleman said that he did not believe in personal immortality, but that the essence of life was indestructible, or some such notion. The senator asked the third man, a pastor of an evangelical church, if he believed in the divinity of Jesus Christ; the shepherd of souls replied that all men were divine. The three clergymen had themselves supplied abundant reasons why their audiences were small. They had nothing to offer them but wind. *The hungry sheep looked up, and were not fed.*

A vital Christian faith is the prime essential for a man who wishes to succeed in the ministry. It is worth more to him than all the learning in the world. If an honest man cannot believe, we surely ought not to blame him or quarrel with him; but he has no business in the pulpit. Christian faith is just as necessary a prerequisite for a clergyman as a knowledge of mathematics is for a civil engineer. Without it, he

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is not merely ineffective; he is futile and absurd. I remember being present once in a vast audience where Mr. Moody was talking, and at the end of his remarks he said that he would be glad to answer any questions. Some one asked, "What, in your judgment, is the best work a modern minister can do?" Before Mr. Moody had time to reply, there was a voice from the throng, which cried out, "This is the work of God, that ye believe in Him Whom He hath sent." The great evangelist hesitated a moment, and then said that he had nothing to add.

The Protestant clergy of today are sadly weakened by a spirit of compromise. They are afraid to preach Christianity, partly because they do not believe in it, and partly because they are afraid it won't "draw." They attempt to beguile men into the church by announcing secular themes, by the discussion of timely political and literary topics. As a matter of fact, the ungodly respect heartily a Christian minister who is absolutely sincere and who confines his sermons to religion, and they despise a vacillating and worldly minded pastor, who seems to apologize for his religion, and who substitutes lectures on politics and socialism for the preaching of the Gospel. No mistake is greater than the mistake of the minister who conceives it to be his duty to preach politics from the pulpit. To an audience who have read the daily papers all the week, and the Sunday paper that very morning, nothing is more superfluous than a political discourse in church. I remember the case of a prominent clergyman who, during a whole Presidential campaign, preached Sunday after Sunday against one of the candidates, to a constantly diminishing audience. On the night when the returns came in, the object of his attacks was apparently successful, and he cried out in despair, "What can be done now?" He was effectively answered by one of the ungodly who happened to be present. "I don't see that there is anything left for you now, Doctor, except to preach the Gospel."

The tremendous strength of the Roman Catholic Church lies in its fidelity to principle, in its religious vitality, and in its hatred of compromise. It should be an object-lesson to all Protestant ministers. They may not believe in its dogma,

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they may not accept any theological dogmas at all; but they *ought to learn that the chief duty of a preacher is to hold* forth Christianity, and not to discourse on sanitation, political economy, or literature. People everywhere are eager for the Gospel, and always respond to it when it is convincingly set forth, whether by men like Phillips Brooks or men like Billy Sunday. The great Boston bishop never had any trouble in getting an audience; and although he was a man of the highest and broadest cultivation, interested in every modern movement in literature, politics, and art, he never preached anything but the Christian religion. He used all *his remarkable gifts in that one direction. The result* was that his congregations were enormous, and that he was beloved and respected by all classes of men.

The pastor should be a leader, not a follower. If he has less conviction than his audience, how can he lead them? What would be thought of the general of an army who had no definite ideas as to where he ought to take his men, and no conviction that his cause was good? If the trumpet give an uncertain sound, who shall prepare himself for battle? The main difficulty with the church today is that the people in the pews do not have the Gospel preached to them. *The hungry sheep look up, and are not fed.*

—*From "Our Hope," March 1913.*

What a change in the lives of people a revival always makes! Cards are put away, theaters are almost empty, no cursing is heard on the streets, bills are paid, gossip ceases, impurity is loathed, drunkenness entirely disappears. The power of a revival is in the coming and working of the Holy Spirit, and the consequence of the Holy Spirit's work in the human heart is always a life of holiness. In the revival under Hezekiah we find words indicating sanctification and holiness twenty-six different times in seventy-two verses, a constant recurrence of such words as *cleanse, consecrate, purification, holiness, the Holy Place, holy things*, and especially, the verb *sanctify*, which occurs fourteen times. When the Temple is cleansed, the human heart must be cleansed. When the Word of God is preached and believed it will be found to be a river of living water, purifying every part of human life . . . Revival leads to holiness, but will any revival ever come until there is, even before it comes, definite holiness in the hearts of those whom God has separated unto His Gospel?

—Wilbur M. Smith, *The Glorious Revival Under King Hezekiah*

"Let us draw near with a true heart" (Heb. 10:22).

A Primer of Bible Doctrine

By E. Schuyler English

II—The Holy Trinity

Nowhere in the Scriptures can the terms, *The Holy Trinity*, or, *The Triune God*, be found. Nevertheless, *Trinitarianism*, the doctrine that *God is one God Who at the same time subsists in three Persons: Father, Son, and Spirit*, is the teaching of the Bible. For Bible doctrine is not discerned of necessity from any one, or some few citations, nor is it always expressed in the exact terms that we are used to employing to sum it up. For example, we speak of the doctrine of *The Deity of Christ*. Certainly the fact that the Son of God is God the Son is repeatedly affirmed in Scripture; but the words by which we summarize the teaching are not in Holy Writ. And thus we do not find the Godhead referred to in the Bible as "The Holy Trinity."

Those who hold the doctrine of Trinitarianism are accused by some of being polytheists, of having more than one God. Mohammedanism takes this view of us, as is clearly stated in the *Koran*, Islam's Bible, which says: "Say not, There are three gods; forbear this . . . God is but one God . . . There are certain infidels who say, God is the third of three; but there is no god besides one God." That this declaration is an attack on Christianity's doctrine of *The Holy Trinity* is unquestionable. However, its premise is wrong and reveals a total misapprehension of the teaching of Scripture. Christianity does not hold that there are three gods, but one God. Christianity is monotheistic, not polytheistic.

Nothing can be clearer than what the Bible has to say about there being only one God. We cite but two verses: Deuteronomy 6:4: "Hear, O Israel: The Lord our God is one Lord"; and Isaiah 44:6: "Thus saith the Lord the King of Israel, and His Redeemer the Lord of hosts; I am the first, and I am the last; and beside Me there is no God." No doctrine which contradicts this primary and essential declared truth of God and the Bible can stand. The Trinitarian does not and cannot deny this basic revelation of the oneness of God.

No less clearly than it is revealed in Scripture that God is

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essentially One do we find it implied and asserted again and again that God is at the same time a plurality, that is, that there are three distinct Persons, Father, Son, and Spirit, in the Godhead—each One no less God than the Other, each having the same attributes, power, and glory, and co-equal One with Another. Several Scripture references will demonstrate the truth of this assertion. The plurality of God is indicated in the very first verse of the Bible, for in Genesis 1:1: "In the beginning God created the heaven and the earth," the word *God* is the Hebrew *Elohim*, a plural proper noun. By a primary law of grammar a plural noun, as subject of a sentence, demands a plural verb; yet the verb *created* is in the singular number in the original, thus implying at the outset of the Bible the doctrine of the Three-in-One, the Triune God. But more—the creation of the universe is attributed to three Persons. Of God the Father it is said: "O my God . . . . Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands" (Psa. 102:24, 25). Of our Lord Jesus Christ, God the Son, it is written: "For by Him were all things created, that are in the heavens and upon the earth" (Col. 1:16, R. V.). While of the Holy Spirit it is declared: "By His Spirit He hath garnished the heavens" (Job 26:13), and as to the earth, "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth" (Psa. 104:30); or, "The Spirit of God moved upon the face of the waters" (Gen. 1:2). Thus we see that *Elohim*, Who was the creator of the heavens and the earth, while one God is yet Three-in-One, God the Father, God the Son, and God the Spirit, and that each of the divine Persons acts individually, or better, separately while at the same time acting as a unity.

A favorite comparison used by those who would illustrate what the Trinity is and how the Trinity operates is that of the tri-partite nature of man: "spirit and soul and body" (1 Thess. 5:23). Looking at these parts of man in reverse order we find that the *body*, *sense*-consciousness, is appealed to by anything that touches the senses: a cool bath, good food, etc. The *soul*, which we may think of as *self*-consciousness, is the seat of natural emotions: the praise of our fellow-

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men, the fruits of business success, the affections of life in society, have to do with the soul. The *spirit* is God-consciousness; it is the highest of the tri-partite nature of man, and is owned by mankind only. Our relationship toward God is bound up with the spirit. "The Spirit Himself beareth witness *with our spirit*, that we are the children of God" (*Rom. 8:16*). But although we have in the tri-partite nature of man, one personality with three activating forces, an example of a trinity in unity, yet it falls far short of being an illustration of the Tri-Unity of the Godhead. In only one sense do we find it wholly comparable to the Holy Trinity: we do not understand it! It is a mystery, but not so unfathomable as the mystery of the Triune God.

There is no need, however, to deny a fact because we do not comprehend it. The vast majority of men and women do not understand electricity. But that does not deter them from pushing the button on the wall in order to use the light or the electric instrument. A great host of people, especially from middle age upward, do not understand how an airplane weighing tons can fly through the air, defying the law of gravity (which they also do not understand); but they believe that the plane can fly, for they have seen it. To refuse to believe the doctrine of the Holy Trinity because one does not comprehend it is to limit the Infinite to the intellect of the finite. Surely God, Who had no beginning but always was, Who created the universe, the world, and the creature, is beyond our comprehension as His works are beyond our understanding. God has chosen to reveal the fact of the Trinity in His Word. Therefore we believe it.

We shall examine very briefly what the Scriptures have to say about the Holy Trinity, under three major divisions.

1. The Fact of the Trinity Revealed

We have already mentioned that the first implication of the plurality of the Godhead is to be found in the very first verse of the Bible, where the plural noun *Elohim* is used in the Hebrew. It is interesting to recall that in the Hebrew language there are three numbers: singular, dual, and plural. But for the name *God* there is no dual; only the singular and

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plural. Further, we have the plural pronouns referring to God in the record of the creation of man, "Let *us* make man in *our* own image, after *our* likeness" (Gen. 1:26).

Another classic Old Testament passage is Isaiah 48:16: "Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit, hath sent Me." It is the Second Person of the Holy Trinity Who spoke these words (cf. John 18:20), and He referred to the Lord God and the Holy Spirit, the First and Third Persons of the Godhead respectively, in this prophecy. Another instance of the Son's speaking and alluding to the Father and the Spirit may be seen in Isaiah 61:1, 2, while the same prophet records still a third instance by implication: "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses. For He said, Surely they are My people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them" (Isa. 63:7-10). Here the Father is clearly indicated in verse 7, the Son in verse 8, and the Spirit in verse 10. These are sufficient citations to convince us that the Old Testament is not silent regarding the Holy Trinity.

Surely the reader of the New Testament will not be unaware that it declares the fact of the Trinity. Passing over its implication in the birth of God the Saviour through the ministration of God the Spirit upon the virgin, Mary, we see, at the outset of the public ministry of our Lord Jesus Christ the Trinity's manifestation. For at our Lord's baptism, as the Son came up out of the water, the Spirit was visible in the form of a dove descending upon Him, while the Father's voice was audible from Heaven itself: "This is My beloved Son, in Whom I am well pleased" (Matt.

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3:16, 17). In the same Gospel, after His resurrection, the Lord Jesus gave His commission to the Eleven, saying: "All power is given unto Me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . ." (28:18-20).

Three more citations will suffice to declare the New Testament's teaching in respect to the Trinity, and the Unity of the Trinity. Paul's well-known apostolic benediction is found in 2 Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." The Apostle Peter, in his salutation to the sojourners of the dispersion, speaks of them in his First Epistle, as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ . . ." (1 Peter 1:2). And John writes, in his earliest Letter: "No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. . . . And it is the Spirit that beareth witness, because the Spirit is truth. . . . And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself. . . . And this is the record (*witness*), that God hath given to us eternal life, and this life is in His Son" (1 John 4:12-15; 5:6, 8-11). This merging of the names, the work, and the witness of the Father, and of the Son, and of the Spirit is significant evidence that this Trinity composes the Godhead and that the Three share (as it were) divine Unity.

That the Scriptures teach the plurality of the Godhead, a Holy Trinity composed of Father, and Son, and Spirit, each a distinct Personality and yet divinely One God, is

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clear, even though all the implications of this doctrine are mystifying to the finite mind.

The Personalities of the Holy Trinity, and Their Work

We have seen that the Godhead comprises three Personalities: the Father, and the Son, and the Holy Spirit. Each One of the Holy Trinity is a Person; not, however, independent of the other Two, but related and co-equal One to Another. The Father generates the Son (Psa. 2:7), the Son is begotten of the Father (John 3:16), and the Holy Spirit proceeds from the Son (John 16:7). The Spirit glorifies the Son (John 16:14), the Son glorifies the Father (John 17:4), *and the Father glorifies the Son (John 17:5).* In some mysterious way, while they are not separate Personalities, they are distinct Personalities. Nor are they simply different lights in which one God presents Himself, different manifestations *alone* of God (though, of course, the Son was God manifest in the flesh—1 Tim. 3:16). The Father has always been the Father; the Son has always been the Son; the Holy Spirit has always been the Holy Spirit. God the Father did not cease to be when God the Son left Heaven's glory to come to earth and become a sacrifice for sin on the Cross. God the Son is today at the Father's right hand even while *God the Spirit dwells within Christian men and women and* seals them until the day of redemption.

Someone may say: "I can see that the Lord Jesus Christ is a Person, for He manifested Himself in a body. But as to God the Father, and God the Spirit being Personalities—no! For do we not read in John 4:24: 'God is a Spirit'? And our Lord Himself said: 'A Spirit hath not flesh and bones, as ye see Me have' (Luke 24:39)." But such reasoning confuses personality with corporeity. The premise is not that the Father, and the Son, and the Spirit each have bodies, but that Each is a Personality.

Personality is composed of knowledge, feeling, and will. Examples too plentiful to need quotation can be found in the Scriptures denoting the Personality of the Father and of the Son. They are alluded to, and refer to themselves, in the personal pronouns. They hear, they speak, they will, they act; they love, they are angered, they hate, etc.

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The references to the Holy Spirit behaving thus are not so numerous, and so we quote one passage to clarify the matter, namely, John 16:7-15. Here are the words of the Lord Jesus promising the advent of the Holy Spirit: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send *Him* unto you. And when *He* is come, *He* will reprove the world of sin, and of righteousness, and of judgment . . . I have many things to say unto you, but ye cannot bear them now. Howbeit when *He*, the Spirit of truth is come, *He* will guide you into all truth: for *He* shall not speak of *Himself;* but whatsoever *He* shall hear, that shall *He speak: and He will show you* things to come. *He* shall glorify Me: for *He* shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that *He* shall take of Mine, and shall show it unto you." Certainly "knowledge, feeling, and will" are indicated in our Lord's description of the Third Person of the Godhead, the Holy Spirit. He is a Person, Who knows and hears and speaks and wills and acts and reproves and guides.

Each One of the divine Trinity is characterized by a peculiar and specific ministry. God the Father is manifested, as it were, especially in Heaven, and we think of Him as to His holiness (Isa. 5:16; 1 Peter 1:15, 16), righteousness (Ezra 9:15), mercy (Psa. 103:8), faithfulness (Deut. 7:9), and love (John 3:16). God the Son (though eternally in the bosom of the Father, and now in Heaven at His right hand) was peculiarly manifested in His earth-work, as Redeemer (1 Peter 1:18, 19), Reconciler (2 Cor. 5:19), as the Mediator (1 Tim. 2:5) between God and men, our Intercessor (Heb. 7:25), Advocate (1 John 2:1), and the Heir of all things (Heb. 1:2). God the Spirit is manifested especially as the One Who indwells (1 Cor. 6:19), empowers and keeps the blood-bought children of God (Ephes. 4:30), and Who touches the hearts and convicts of sin, of righteousness, and of judgment (John 16:8).

God the Father is a Person. Yet it is wrong, and dishonoring to His glory, to picture Him as a benevolent, or angry, old man, with a great white beard. To do so is to

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be irreverent and profane. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John 4:24). And to deny the Son His Deity because He took upon Himself the form of a Man is to blaspheme His holy Name. The Scriptures' witness to Him, His witness to Himself, His birth, His life, His words, His works, His death, His resurrection, His ascension--all declare Him to be the Son of God and God the Son. He is not a son of God; He is *the* Son of God, or else the Apostle Paul blasphemed when he wrote: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13:14). While to speak of the Holy Spirit as "it," thus depriving Him of His Personality as the Third Person of the eternal Godhead is careless and thoughtless impiety.* He is One with the Father and with the Son.

3 The Co-Equality and Attributes of the Trinity

The very fact that the Holy Trinity is a Divine Unity presupposes that the Three Persons of the Godhead are co-equal. It is not a new thought. When our Lord declared to the Jews: "My Father worketh hitherto, and I work," they sought to kill Him because He said "that God was His Father, making Himself equal with God" (John 5:17, 18). Elsewhere the Scripture declares that Christ in His eternal state was "in the form of God, (and that He) thought it not a thing to be grasped after to be equal with God, but made Himself of no reputation . . ." (Phil. 2:6, 7). In other words, He was and is co-equal with the Father.

When the same power, the same works, the same thoughts, and the same glory are attributed to the three Persons of the Godhead, it is not presumption to ascribe to Each co-equality with the Others. Suppose we cite an instance of this. In an earlier paragraph we showed from Scripture that the creation was the work of the Father, and of the Son, and of the Holy Spirit. Now let us examine what the Word of God has to say about the resurrection of our Lord

*It is true that in the Authorized Version the Third Person of the Godhead is referred to by the pronoun *Itself* (Rom. 8:26), but this improper rendering is corrected in the Revised Versions to read *Himself*.

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Jesus Christ. It is attributed to God the Father: "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:24), *and again, it was Paul's prayer that the Church* might know the "greatness of His power to usward who believe, according to the working of His mighty power, which He (the God of our Lord Jesus Christ, the Father of glory) wrought in Christ, when He raised Him from the dead, and set Him at His own right hand" (Ephes. 1:17, 19, 20). But our Lord claimed that power of resurrection for Himself: "Destroy this temple, and in three days I will raise it up. . . . But He spake of the temple of His body" (John 2:19, 21); and again He said: "Therefore doth My Father *love Me, because I lay down My life, that I may take it* again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). While of the Third Person of the Godhead this is written: "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened (made alive) by the Spirit" (1 Peter 3:18).

The diligent searcher of Scripture will find that there are other instances wherein the same acts are said to be per*formed by the Father, and the Son, and the Holy Spirit*, as for example, Christ's incarnation, His death, the indwelling Spirit, the sanctification of the believer, etc. He who will seek it out will see that the same attributes, attributes which belong alone to Deity, are shared by the Holy Trinity. The Father is Omnipotent (Gen. 18:14; Job 42:2). The Son is Omnipotent (Ephes. 1:20-23; Heb. 1:3; Matt. 28:18). The Holy Spirit is Omnipotent (Luke 1:35). So also the Father, and the Son, and the Spirit are Omniscient (Psa. 147:5; 1 John 3:20; Col. 2:3; John 16:30; John 14:26; 1 Cor. 2:10, 11). The same is true of the attribute of Omnipresence (Jer. 23:23, 24; Matt. 18:20; Psa. 139:7-10). Each Person of the Godhead is said to be Eternal: God the Father (Isa. *40:28; Psa. 90:2-4), and God the Son (John 1:1; Isa. 9:6;* Micah 5:2; John 8:58), and God the Holy Spirit (Heb. 9:14). And in addition to its being understood and accepted,

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of course, that God is the Father and the Father is God, the name of God is also applied to the Son (John 1:1; I John 5:20) and likewise to the Spirit (Acts 5:3, 4).

We have given, in so far as we are able in limited space, Scriptural proof as to the fact of the Holy Trinity, together with the Personalities, attributes, and ministry of Those Who compose the Triune God. We cannot explain it all, for we do not understand it all. It is a mystery, beyond the wisdom of man, known only to the Infinite. But we are not called upon to understand it; only to believe it. Of this doctrine Dr. Robert South wrote: "As he that denies it may lose his soul; so he that too much strives to understand it *may lose his wits.*"*

It is of the utmost importance that we believe the doctrine of the Holy Trinity. To deny it is to deny the inerrant Word of God. To deny it is to dishonor the Son of God. To deny it is to be lost, for it is written: "He that believeth on Him is not condemned: *but 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); "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); "*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him,* and he in God" (I John 4:15). It is a mystery, but a holy mystery, the truth of which has been revealed to our hearts by the Holy Spirit, the Third Person of the Godhead, Who is our guide into all truth. May we believe it, and cherish it because God has declared it. It is through the First Person, the Father, that we are chosen. It is through the Second Person, the Son, that we have been redeemed. It is through the Third Person, the Spirit, that we are kept. May the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be our abiding portion, now, and evermore. Amen.

*Quoted by Lewis Sperry Chafer, D.D., in his article, "Trinitarianism," *Bibliotheca Sacra*, January-March, 1940.

(*Next instalment, D. V.*—"*The Deity of Christ*")

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A Message for Each Day

By Frank E. Gaebelein

February 1. "The Lord at Thy right hand shall strike through kings in the day of His wrath" (Psa. 110:5).

In the second verse of this regal Psalm we have the plain assurance of Christ's coming reign: "Rule Thou in the midst of Thine enemies." And now, as the Psalm approaches its end, the revelation of our Lord's future glory continues. There was a time, not so long ago, when this whole subject of Christ's sovereignty as foretold in Scripture was distasteful to many. That was when men were deluded by rosy dreams of human progress outlawing violence and war. In a haze of false optimism the aspect of Christ's future stressed in this Psalm was conveniently ignored. The Bible, however, portrays Christ not only as the meek and lowly Jesus but also as the returning King, Whose eyes are as a flame of fire and out of Whose mouth goes the sharp two-edged sword of judgment (Rev. 1:14-16). And one of the by-products of these violent days is a greater readiness to admit that there is such a thing as the wrath of God.

This aspect of the Almighty is now stressed by our Psalm. In forceful imagery it reminds us *of the wrath of Christ as well as the wrath of God.* It is His portrait in that final time of reckoning, called by the prophets "the day of the Lord." In that day, when He shall come again to judge the quick and the dead, not even the mightiest will be exempted from His anger. Kings as well as commoners will meet their Judge, and neither nations nor individuals will escape their accounting with the Christ to Whom the Father has committed all judgment (John 5:22).

February 2. "He shall judge among the nations, He shall fill the places with the dead bodies; He shall wound the heads over many countries" (Psa. 110:6).

Without question, the future judgment of Christ upon the nations will be largely punitive. As the believer reads this terse description of slaughter and devastation, he is moved to cry out with the author of the Second Psalm, "Kiss the Son, lest He be angry, and ye perish *from* the way" (Psa. 2:12). Ah, but how few there are among world rulers who have a heart to become fully reconciled to the Son! Let us Christians *pray with all earnestness at our command that in the making of* the peace our Lord may be given His rightful place. Otherwise the judgment portrayed at the close of this great Psalm will descend upon the *victors as well as vanquished in the great struggle of our day.*

February 3. "He shall drink of the brook in the way: therefore shall He lift up the head" (Psa. 110:7).

The very last words of the Psalm are in a different key from what has gone before. "He shall drink of the brook in the way: therefore shall He lift up the head." The sentence seems cryptic to the casual reader, but read with spiritual insight it is richly meaningful. Obviously, there are two contrasting ideas—the drinking of the brook, and the lifting up of the head. Moreover, these two ideas clearly relate to the returning King. What, then, do they signify? Surely they tell of the double aspect of the Lord's work. The drinking of the brook in the way is His humiliation while on earth nineteen hundred years ago. "In the way," yes, "in the way" to the cross He drank of the brook, partaking

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of the bitter cup for our sins, "and not for ours only but also for the sins of the whole world." As He cried out on Calvary, "My God, My God, why hast Thou forsaken Me," He drained that cup to the dregs. "Therefore," and let us lay proper stress upon the logic of that word, "*therefore*, shall He lift up the head"—i.e., therefore, shall He be exalted.

True, this One Hundred Tenth Psalm reveals the might of the returning King. But it blessedly reverts to the deepest of all spiritual lessons when it shows at its conclusion the source of the King's power to be His voluntary humiliation in the drinking of the brook. It is the same lesson our Risen Lord taught the two on the Emmaus road when He asked them, "Ought not Christ to have suffered these things, and to enter into His glory?" Because the servant must ever follow His master, it is the lesson we, too, must learn in life. We also must drink of the brook of suffering before we lift up the head in victory.

February 4. "Then are they glad, because they are at rest; and so He bringeth them into the haven where they would be" (Psa. 107:30, Prayer Book Version).

This concludes one of the great passages in the Psalms. It is that vivid description of the storm at sea, wherein "they that go down to *the sea in ships . . . see the works of the Lord and His wonders in the deep.*" *The spiritual meaning, of course, is plain for all who will* receive it. Just as the mariner is happy when the waters become calm and he sails into the harbor of his desire, so the soul rejoices in that rest into which the Lord brings all who trust His Son.

We need to know more about rejoicing in hope. Cloudy skies and stormy seas are the common lot of mankind. And Christians are not exempt from this lot. But of all believers it is literally true that there is coming a day when it may be said of them, "They are glad, because they are at rest." But in what does this rest consist? It consists of our safe arrival at the haven for which our souls now long. We shall not reach that place alone. There is One Who brings us into the harbor. As the Psalmist says, "*He* bringeth them into the haven." For He is the Pilot Whom, in the day of transforming vision, we shall see face to face.

February 5. "Now Jesus loved Martha, and her sister, and Lazarus" (John 11:5).

The home at Bethany, which was so dear to the Lord Jesus, was deeply troubled. Lazarus was at the point of death. But, though Mary and Martha, the distracted sisters, could not realize it, all was surely and ultimately well for these three so highly honored with the close friendship of Jesus. In the simple statement before us we see why all was well. "Now Jesus loved Martha, and her sister, and Lazarus." The home may not have been one of great wealth, but it was infinitely rich in possessing the personal and individual love of Christ.

There is a sense in which this whole wonderful chapter is a commentary upon the text we have chosen for today. "Jesus loved Martha, and her sister, and Lazarus." With some persons love is but an emotion and a selfish one at that. But with Jesus love is more even than purest affection, because it is always affection expressed in benevolent action. The great guarantee of our eternal well-being is the simple but fathomless assurance that Jesus loves us. Oh, what a chapter for comfort is this eleventh of John! There are mysteries in it beyond comprehension. And there are also great flashes of spiritual enlightenment which heal as they illuminate our souls.

February 6. "But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee" (John 11:22).

One of the jewels of this narrative is its picture of Martha. Here the sister who on another occasion was "cumbered with much serving" rises to her full stature. Ponder the meaning of these two little words, spoken as she met the Lord Jesus coming to Bethany after her brother's death. "But I know," she said, "that *even* now, whatsoever Thou wilt ask of God, God will give it Thee." "Even now." What faith hovers behind these words! For Martha and her sister the very worst had happened. Their dear brother was dead and buried. Yet she could say "even now" in reference to her Lord's help. For Martha had learned that nothing is beyond the power of the Lord Jesus. In the *blindness of her grief—and grief often clouds our spiritual sight—she* could not begin to imagine what Jesus would do for her brother. Yet she affirmed that even under these most hopeless circumstances God would do anything His Son asked Him. Let us think of Martha when we face our "even nows." Let us dare to believe with her that nothing is beyond Christ's power to help.

February 7. "She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world" (John 11:27).

If we think back to what immediately preceded this grand confession of faith, we shall understand it better. The Lord Jesus (vs. 25) has just declared Himself to be "the resurrection and the life." He has said that all who believe in Him shall never die. And then He has asked Martha the direct question, "Believest thou this?" Her answer is wonderfully human and at the same time deeply Christian. We can almost see her struggle, as she begins her reply, "Yea, Lord." She cannot understand how the dead are to live; she cannot fully see how Jesus is the resurrection and the life. Yet she not only answers affirmatively but also goes on to declare her faith in the Person of the Lord. "I believe," she says, "that Thou art the Christ, the Son of the living God." That is enough. Those who are able with Martha to affirm their full belief in the Deity of Christ have help in every difficulty with which this life may confront them.

February 8. "The Master is come, and calleth for thee" (John 11:28).

In Martha's words to Mary we have something every Christian may tell his dear ones, even those who are not believers. "The Master cometh and calleth for thee." Have you ever presented that invitation to a loved one? In order for you to do it effectively, one thing is necessary. Christ must be real to you. If He is not real to you, you will not believe fully enough in His invitation to pass it on convincingly to others.

We have said that the invitation is for non-Christians. So it is. But it is very specially for Christians as well. After all, Martha said the words to Mary, who was, if anything, closer to Christ than she herself. What, then, is the significance of this invitation for the believer? We do not have to look far for an answer; it lies in the circumstances under which Mary spoke to Martha. Those circumstances were sorrowful, for the sisters had lost a well-loved brother. Consequently we see that in any kind of need (and there is no reason to confine this truth only to bereavement) the Lord Jesus is calling for us. Our distress may be caused by any one of a thousand things. But whatever it is, may our

ears be open to hear the Master calling us to His side for comfort, wisdom, and strength to continue serving Him.

February 9. "As soon as she heard that, she arose quickly, and came unto Him" (John 11:29).

We turn from Martha to Mary, and in so doing behold another jewel of this chapter. If anything, Mary's character is more fully portrayed than her sister's. Here it is the adverb, "quickly," which speaks of her spirituality. Martha had brought word of Christ's calling her. And Mary's response is summed up in this word, "quickly." She no sooner heard that Jesus was asking for her than she acted immediately.

This may seem all very simple and elementary. But if we are honest, must we not admit our difference from Mary? As has already been pointed out, Christ calls us also through the manifold circumstances of our lives. But how slow is our response! Daily He calls us. He calls us to prayer the first thing in the morning. He calls us to feed upon His Word and to worship Him. Yet how strangely tardy we are in arising to come to Him. Again He calls us to the ministry of service for others. Every one in need, yes, the need of the whole world, is His call. Yet our response is so often delayed. We, too, hear the Master. May we also learn from Mary to arise *quickly* and come to Him!

February 10. "Then 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" (John 11:32).

"When Mary . . . saw Him, she fell down at His feet." Nothing could be more characteristic of Mary of Bethany. Of all Christ's disciples none seems to have valued more highly the privilege of fellowship with Him. It is perfectly true that she was in special need at this time. Yet that other glimpse into her character given us by Luke shows her in *happier circumstances, but with the same attitude toward* her Lord (Luke 10:38-42). Is there not a sense in which we should all be like Mary? Really beholding Jesus should always mean falling at His feet. If we love Him as we ought, to behold Him can have no other outcome. It therefore follows that our deficiencies in worship all go back to a clouded vision of the Lord. The more clearly we see Him the more we must love Him and yield Him the homage of our lives.

February 11. "Jesus wept" (John 11:35).

It is unfortunate that this verse is for many to be remembered only because it is so brief. To be sure, it is the shortest verse in the Bible. But what a callous indifference to spiritual values is implied in dismissing it with a mere reference to its brevity! As a matter of fact, this shortest of verses is certainly one of the most profound of Scripture statements. A whole volume could not take us more deeply into the heart of our blessed Saviour. "Jesus wept." There is the ultimate of solace for us who know Him as our Lord. Why did He weep? Because of the sorrow which had come to His dear ones in Bethany. Yet that was not the only time Jesus wept. His sympathy continues through the ages. *He is touched, as Hebrews tells us, with the feeling of our* infirmities. He knows and understands all that concerns us. For every child of God Jesus is the sympathizing Christ. That is the precious truth of which these two unfathomable words are the solemn guarantee. "Jesus wept."

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February 12. "Jesus said, Take ye away the stone" (John 11:39).

Jesus knew exactly what He was going to do. He realized that, apart from His divine power, Lazarus would certainly remain in that tomb. He knew that no force on earth aside from His sovereign Word could call His friend forth from the grave. He was fully aware of the fact that Lazarus was forever beyond the help of Mary or Martha or of the bystanders who were about to witness one of the most stupendous of miracles. Yet Jesus also knew that there was something those bystanders could do. And He asked them, as a necessary preliminary to the miracle, to do that one thing. "Take away," He commanded them, "the stone." If we read on, we see that Martha, so trusting yet so practical-minded, remonstrated with the Lord regarding this order. But her objection was overruled and the stone removed.

There come times in our lives when we realize that nothing short of God's own power can help us. If we are to go on, we need Him to act in our behalf. Yet sometimes He asks us first to "take away the stone." He has in mind for us some preliminary which is within our power and which is an earnest of our full reliance upon Him. Though it is, of course, useless to speculate, we can hardly help wondering whether Lazarus would ever have been raised if no one had obeyed Christ in taking away the stone. Oh, the Lord could indeed have removed it by a miracle, but somehow one doubts whether He would have done so. When Christ tells us to take away some stone in our lives, it is dangerous to disobey.

February 13. "Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40).

Who that is spiritual can fail to long for that future time of unveiling when faith shall become sight and we shall actually behold the glory of God in the face of Jesus Christ? The criticism is sometimes made of evangelical religion that it is "other worldly." There may have been a time when that criticism contained some truth, but it hardly applies to this day. Our tendency is too much in the other direction. We think neither sufficiently often nor intently enough of what the future has in store for the children of God. Were we to do so, preoccupation with earthly things would be no problem in the Christian life.

Be that as it may, this saying of Jesus to Martha gives us the one essential preliminary of our seeing the glory of God. That preliminary is belief. But it is belief of a very active kind, because immediately after these words our Lord repeated His order for the removal of the stone. Belief, then, that remains in the realm of the theoretical will never suffice as a gateway to seeing the glory of God. Faith committed to action, however, is another matter. That action need not be material; it may remain in the realm of the spiritual, the will, the heart, or the mind, and yet be all that Christ desires.

February 14. "And I know that Thou hearest me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me" (John 11:42).

This little sentence, occurring in that remarkable prayer with which Christ prefaced His raising of Lazarus from the dead, shows the uniqueness of our Lord. With perfect assurance He could look into the face of His Father and say that He *knew* that He was *always* heard. He

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knew this because His will was ever at one with that of the Father. He was always heard, because never in thought, word, or deed did He for an instant deviate from God's purpose. We may have our moments of communion, but in between them are periods, all too long, when communion may be broken. Our Lord's life upon this earth was one unbroken and perfect time of communion with His Heavenly Father. This is one of the many reasons why He alone is qualified for the work of heavenly intercession. When we bring our prayers to God through Jesus and through Him only, we bring them through One Whom the Father always hears and answers.

February 15. "And when He thus had spoken, He cried with a loud voice, Lazarus, come forth" (John 11:43).

An excellent illustration of this verse comes from the life of the late Colonel Robert G. Ingersoll, the notorious free-thinker. Colonel Ingersoll was ridiculing in one of his lectures this great miracle of the raising of Lazarus. As a rhetorical question he cried out, "Can any man here tell me why Jesus said, 'Lazarus, come forth'?" Immediately there arose a man in the audience who said something like this: "Yes, sir. I can tell you. If my Lord had not said, 'Lazarus,' He would have had the whole graveyard of Bethany coming out to Him." This is said to be the only time in his career that Colonel Ingersoll was discomfited in public. To that man he could make no reply.

Yes, the Word of Christ is the word of power. Lazarus, though dead, heard it in that ancient tomb. And there will come a time when countless millions of believing dead, awakening to the voice of the Son of God, will come forth to live forever in the presence of their King.

February 16. "Jesus saith unto them, Loose him, and let him go" (John 11:44).

We fail to do this great miracle anything like justice, if we do not in some way recognize its typical meaning. Assuredly Lazarus stands for that vast company of sinners who are called from death into life by Christ's quickening word. Thinking on this wise, we may see in the sentence before us what happens when Christ makes a dead soul live. "Loose him" (the words may also be translated, "free him"), "and let him go," said the Lord Jesus. Picture the scene. Lazarus was bound hand and foot with the graveclothes. He needed most of all freedom. And Christ gave him what he needed.

What the Lord did for Lazarus he does for the believing sinner. Apart from Christ, every man is dead in trespasses and sins. He needs not only life but freedom from the old ways and evil habits which, like the graveclothes binding Lazarus, are wrapped around his life, hampering his will and preventing his enjoyment of the liberty wherewith Christ has made us free. But our Lord not only saves; He also frees. As He says in the preceding chapter, "I am the door: by Me if any man enter in, he shall be saved, and shall go *in and out*, and find pasture" (John 10:9).

February 17. "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:49, 50).

This passage about what Caiaphas said to the Pharisees after the

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raising of Lazarus is a place of considerable difficulty. Naturally, the leaders of the Jews were disturbed at the growing popularity of the Lord Jesus. After His last miracle they felt that something had to be done once and for all. As they were assembled in council, the high priest, Caiaphas, spoke up. His words have been paraphrased thus: "You Pharisees have no policy to offer. We Sadducees have a very definite one. Jesus must die in our interests and in the interests of the national existence." Caiaphas thought that Jesus' death would be nothing more than an expedient to placate the Romans. Little did He realize that men of every nation and every age have benefited and are benefiting by what he so callously would arrange. But Caiaphas himself never tasted the benefits of Christ's atonement; his high priesthood could not avail to save him, because he did not believe on the Son of God.

February 18. "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad" (John 11:51, 52).

John goes on to comment that Caiaphas was speaking prophetically. That the priest sometimes had the power of prophetic utterance was an Old Testament principle (cf. Ex. 28:30; Num. 27:21). Here was a case where a wicked priest became a prophet in spite of himself. Without fully realizing it and thinking merely of expediency, he nevertheless proclaimed the Lord Jesus as the true sacrifice Whose blood only could atone for the sins of the world. John realized this and (vs. 52) put the very broadest interpretation upon Caiaphas's remarkable prediction. For John saw that the Lord Jesus died not just for the Jews but for all the children of God everywhere. It is the same thought expressed in his First Epistle. Therefore, Caiaphas, enemy though he was, became a prophet of the atonement. For God can make even the wrath of man to praise Him.

February 19. "These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him" (John 12:16).

The glorification of Christ is the key to our understanding of Him. That is the lesson which shines out of these words. Putting it very personally, you may ask yourself this, "Is Christ being glorified in my life?" If He is, you are in the way toward a deeper understanding of Him. But if you are not living in such a way as to glorify the Saviour, you have no right to expect a deeper appreciation of all He should mean to you.

Again, there is no better touchstone by which to estimate what men say and write about Christ than this. Is the book or sermon or lecture under consideration such as to give glory to Christ? If so, it cannot but lead to fuller understanding of Him. Contrariwise, a Christ shorn of His glory, and demoted, as He is being demoted today, to the human level, can never be valued at His true divine worth.

February 20. "The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus" (John 12:21).

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"Sir, we would see Jesus." Happy are we if this be our true desire regarding Christ. Look at these Greeks who came to Philip at the feast in Jerusalem. Their request expressed no mere passing wish. Its very form connoted deep desire. We have no record of their names or whence they came, but we know something better of them. We know that they really wanted to behold the Lord Jesus. Therefore, as with all who are really thirsting to see Him, their request was granted. We all have our desires, various as individuals vary. But the highest desire of which the human soul is capable is this longing to see Jesus.

February 21. "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:23, 24).

What an honor now came to these Greeks! They were brought face to face with Jesus, as He Himself answered them. His answer stands as one of His most profound utterances. We have a portion of it in the verses quoted at the head of this message, but it continued beyond *these verses. His reply to the Greeks was of two-fold import. First,* Jesus pointed to the hour of His own glorification through the cross. He Himself is the great corn of wheat which, dying, brings forth much fruit. For these Greeks really to see Him in His saving significance, it *was necessary for His atoning work to be consummated. We are like* those Greeks. We, too, see Jesus rightly by seeing Him as the One Who came to His hour of glorification through suffering and dying that we might live. As for the remainder of our Lord's reply to the *Greeks, we shall think of it tomorrow.*

February 22. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it *unto life eternal*" (John 12:24, 25).

This portion of our Lord's answer to the Greeks has primary reference to Himself. He died in order that there might be the fruit of many sons brought into glory. However, it is a principle of New Testament interpretation that truth relating to Christ concerns the believer also. Did He not say, "As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17:18)? Moreover, the Pauline Epistles expressly identify the believer with the cross. This is one of the most profound of Christian principles. We must be united with our Lord even unto death. We also are like the corn of wheat. Only by hating our life in this world shall we keep it unto life eternal. From this point of view the suffering which is the lot of every Christian is the source of his highest blessing and usefulness. There could be no greater calamity for a believer than a life devoid of trial. Spiritual fruit grows out of adversity. Lives identified with Christ to the extent of a willing sharing of His sufferings do not abide alone but bring forth much fruit.

February 23. "If any man serve Me, let him follow Me; and where I am, there shall also My servant be" (John 12:26a).

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What a promise! How it enlarges our conception of Christian service! In our comment upon verses twenty-four and twenty-five we saw *something of the extent of following Christ. It comprehends no less* than what Revelation 12:11 has in view when it describes the overcomers as they who "loved not their lives unto the death." That is the cost of Christian service. But greater is the reward. Our Lord goes *on to give His word that where He is, there shall His servant be. Oh,* that our sense of values might ever be in accord with that declaration. Were we faced with a choice of comfort and safety without Christ and a concentration camp and death with Him, God grant that we might *choose the latter. "Where I am, there shall also My servant be." He* Who is our divine Companion through sacrifice for His sake promises us eternal fellowship in His Presence where there is fulness of joy.

February 24. "If any man serve Me, him will My Father honour" (John 12:26b).

One of the writer's precious memories is the use of this sentence by a great Christian veteran. He was an aged man and he was talking out of the wealth of his experiences to a friend about fifty years his junior. With deep sincerity he laid before the younger man the glorious privileges and opportunities of Christian service. Then he quoted this statement from the lips of our Lord, "If any man serve Me, him will My Father honour." With quiet humility he went on to tell how through the years he had found that statement to be true. It was his crowning appeal to his young friend. And indeed what greater appeal can be made for a life of service for Christ!

February 25. "Father, glorify Thy Name. Then came there a voice from Heaven, saying, I have both glorified it, and will glorify it again" (John 12:28).

As if in answer to Christ's invitation the heavenly Voice pronounces the solemn words, "I have both glorified it, and will glorify it again." *There were various interpretations of this marvel. Some of the group* thought that it thundered. Others said that an angel spoke to Christ. But He Himself gave the true interpretation when He said, "This voice came not because of Me, but for your sakes" (vs. 30). The Father's *Voice said of His Name, "I have both glorified it, and will glorify it* again." The Lord Jesus replied that this Voice from Heaven spoke *not* for Himself but "for your sakes." In other words, we may take it that Christ said that this declaration from above is for us. We shall do *well, therefore, to listen to its message.*

February 26. "I have both glorified it, and will glorify it again" (John 12:28).

So important is this word that it is one of the very few utterances in all history which came by a direct, audible Voice from Heaven. It tells us that, whatever happens, God will do one thing. He *will* glorify His *Name. The record of the world when these words were spoken was a* record of sin. Yet God said that up to that time He had glorified His Name. We must admit, therefore, that behind all the vicissitudes of ancient history God's purpose of glorification was being carried *forward. But the declaration contains another part. It also promises* that God will glorify His Name again. No Christian need be told that that promise is intimately related to the One Whom the Voice from Heaven answered. The greatest glorification of the Name of God was *shortly to take place when His only begotten Son gave His life on* Calvary. There the Name was fully glorified in respect to justice, wisdom, holiness, and love.

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February 27. "And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32).

It may well be said that the New Testament contains no more reassuring word for the witnessing Christian than this. It is a declaration of a spiritual law, and Christ Himself gives it to us. It sets forth an inevitable sequence of cause and effect. The cause is the lifting up of the Lord Jesus, which took place on Calvary. The effect is the drawing of mankind to Him Who was thus lifted up. And today, nearly 2,000 years later, our task as witnesses follows this sequence. We are to proclaim Christ crucified. We are to proclaim Him as the risen and living Saviour. That is our task. The rest will be done by our Lord. For in the last analysis it is He Himself, the Lord of life, Who draws men. The message is essential, but it is not the Saviour. Only Christ has power over the souls of men. To be sure, not every one who hears us will come to Him, for there are some who will not listen. But there are those who will come, because they are drawn by the living Lord. Let us not be discouraged, however small the outward response may seem. If we are faithful in proclaiming Christ crucified, He will draw men to Himself.

February 28. "But though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (John 12:37, 38).

This passage has a bearing upon one of the great questions of Old Testament criticism. There are those who insist, on grounds based on linguistic conjecture, that Isaiah did not write the entire book which bears his name. They insist, for example, that the prophecies of the Messiah found in the latter chapters of Isaiah are the product of another whom they call the "deutero" or "second Isaiah." But read verses 38 to 41 of this twelfth of John, and you have the answer to their conjecture. Three times in these few sentences the apostle John speaks of Isaiah as referring to Christ. Not only that, but he actually quotes from the fifty-third chapter, which is one of the very portions the critics say was written by the "deutero-Isaiah." Do you believe that the Bible writers were inspired to write perfectly? If you do, you will not be troubled by any critical partition of the greatest of the Old Testament prophecies. These few verses in John will settle the question.

February 29. "For they loved the praise of men more than the praise of God" (John 12:43).

There is much about glory in this chapter. And here is another kind of glory. Our English Bible translates the Greek doxa as "praise," and it indeed means that. But the primary meaning of the word is "glory." Two kinds of glory are here set before us. One is the glory of man, the other the glory of God. Go back a verse, and you will see of whom John is speaking. Certain of the chief rulers believed on Christ, but they were afraid to confess Him. They loved their high positions, they esteemed the glory of their human eminence more than the glory of God. Therefore, they never confessed the Lord Jesus and never entered into the eternal benefits of His work for them. Whose glory do we love most of all? That is not an easy question, if faced honestly and in the sight of God.

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Book Reviews

By Arthur Forest Wells

The History of the Scofield Reference Bible. By Arno C. Gaebelein, D.D. Published by Our Hope Publications, 456 Fourth Ave., New York. Paper covers, 71 pages. Price, 50c.

This booklet is just what it purports to be, a history of the origin of the Scofield Reference Bible, with some additional interesting notes on the life, conversion, civic service, and Christian ministry of Cyrus I. Scofield, as well as a sketch of the development of Bible conferences in America—particularly as these are related to this edition of the Scriptures. The six chapters deal with: The History of the Scofield Reference Bible—Introductory; A Brief Biographical Sketch; The Beginning and Development of Modern, Nation-wide Bible Study; Remarkable Providential Leadings and the Beginning of a New Testimony; The Work Begun in 1902, Published in 1909; by the Oxford Press. Those who read this booklet will have a new interest in their copy of the Scofield Reference Bible.

Will There Be a Millennium? When and How? By Arno C. Gaebelein, D.D. Published by Our Hope Publications, 456 Fourth Ave., New York. Paper cover, 82 pages. Price, 50c.

After an interesting Foreword by Dr. Allan A. MacRae, these pages deal with: Various Views of the Millennium; The Old Testament and Its Answer; Israel and Israel's Land in the Plan and Purposes of God; Illustrations from the Scriptures; The Witness of the New Testament; and The Faith of Our Fathers. Though small, this is a scholarly writing on the Coming Reign of Christ in the Light of the Old and New Testaments. In reading these pages, it is not only reliable information that one gets, but comfort and encouragement as well; and of both—information and inspiration—there is abundance. Here is food; not chaff and wind.

Saved to the Uttermost. By I. R. Wall. Published by Fleming H. Revell, New York. Cloth binding, 160 pages. Price, $1.50.

This is a volume of expositions of certain texts in the Epistle to the Hebrews, by which the author has studied God's Finalities, This Melchisedec, Two Economies, Grace, Rest, Shadows, Jesus Our High Priest, Assurance, Sanctification, Apostasy, The Benediction. The author takes the view that "Melchisedec is a person of eternal existence," who "did not require incarnation." This view we believe to be wrong. But the general teaching here presented is evangelical; and that enables these pages to be a channel of blessing. The discussions are full of pulpit fire and evangelistic zeal, but they manifest a degree of impetuosity and immaturity of thinking and first-hand knowledge. The distinctions, e.g., between security and assurance, and between the reconciliations of God and of believers in the Lord Jesus Christ, are

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not clearly made. There is some rambling, and the author sometimes raises a hope of fine definition or illustration which does not materialize. Christians of limited training may enjoy these breezy sermons, but others will look elsewhere for their scholarly knowledge of the Epistle to the Hebrews.

BY E. SCHUYLER ENGLISH

Peloubet's Select Notes on the International Sunday School Lessons, 1944. Edited by Wilbur M. Smith, D.D. Published by W. A. Wilde Co., Boston, Mass. Cloth binding, 436 pages, illustrated. Price, $2.00.

The Seventieth Annual Volume of this well-known Sunday School Lesson help is the tenth volume edited and prepared by Dr. Smith, who is also a teacher of English Bible at the Moody Bible Institute. It was not possible for the reviewer to read every word of the book before writing his comments, but he judges the contents and evangelical emphasis of the work from the past nine volumes, every one of which he has read and used with great profit.

Careful examination of the current volume shows the usual thoroughness, amazing breadth of scholarship and reading, and careful planning of the work. Every lesson contains a helpful outline, background material relating to the geography of the land and the history of the period under discussion, and the editor's comments in the form of an exposition of the lesson as a whole. Numerous quotations from writers of the last century and a half abound throughout the work.

One of the features of *Peloubet's Notes* under Dr. Smith's able editorship is the splendid bibliography carried in each volume, and divided into two parts: *first*, the general list of bound works which will be helpful for the full courses of study assigned for the year; and *second*, the individual bibliographies with each lesson, in which pamphlets and chapters of larger books are also suggested. The general bibliography is almost too comprehensive for the average Sunday School teacher (inasmuch as many of the works are quite lengthy or scholarly), but the intelligent teacher will choose what he wants. On the other hand, the commendations of so many titles, with Dr. Smith's brief comments as to contents and value, is invaluable to those who seek to pursue the study of the Word of God. The writer keeps these ten volumes close by his desk and constantly refers to the editor's suggestions for wider reading. And in fairness to Dr. Smith we must quote his explanation of his policy: "The editor would say here that many of the books referred to, it is to be regretted, are out of print, but he is convinced that to include only books that are in print is to omit *many* of the greatest volumes on the subjects that appeared in our rich, *Biblical, and theological literature. Many of these volumes* that are out of print may be picked up in a secondhand bookstore. Some of *them may be consulted in libraries, some perhaps the teacher may never* see. When a volume is unusually scarce, the editor has done his best to take from its pages the richest material."

Looking back over our previous reviews of *Peloubet's* it appears repetitious for us to say what we are about to, but it is our conviction: *Peloubet's Notes* not only [illegible] to be the best "annual" published for those who want a thorough knowledge of what the Bible teaches in connection with the Lessons assigned, but it improves yearly.

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Editorial Notes

The Coming, Glorious Victory

The complete, perfect and glorious victory over the forces of evil in the mighty conflict is not very far away. When that victory comes it will bring with it more than a glorious victory. It will bring lasting peace. It will deal in a righteous judgment with the enemies of God, of Christ and of His true Church; they will all be ignominously defeated and after that victory rise no more. When that great victory is won by the chosen instrument of God, the barbarous horrors, the wholesale murder and untold miseries of humanity's greatest tragedy, war, will be swept away. After this coming victory famines, pestilences and poverty will be no more. What was first spoken, not by a wild religious fanatic, but by a great prophet of Jehovah, compelled to speak and to write by the Spirit's power, words so often repeated by believers and unbelievers, that "nations would turn their swords into plowshares and their spears into pruning-hooks," and as a result, "nations would learn war no more"—will after this victory become a historical fact. When this victory is won the puny efforts of well-meaning men, groups of men, politicians, religious leaders, federations of modernistic, Bible-and Christ-rejecting organizations with their self-conceived schemes and inventions will be abandoned and attempted no more. The new deal, the new world-order, will be forgotten for the coming glorious victory will bring into the world, and there establish, a government which governs, a government of righteousness and peace which will meet every need of a fast-decaden: humanity.

But mark well *what* conflict and *what* victory we mean in writing such words which make hearts burn, which bring from the hearts of believing men and women a hearty, "Amen!" Even so, Lord, let it be.

We mean more than the *present* world catastrophe, more than this global war, more than the defeat of the forces of evil with their anti-Christian agitations, their anti-Christian efforts.

What is the present global war but the legitimate offspring of World War Number One! Some outstanding historian might write some day a master work in which he shows that in history wars are nothing but stepping stones—one war leading to another, and to another, and so *ad infinitum*. But it is equally true that such will not be the mournful future of the human race. We must look deeper and remind ourselves of another conflict which had a definite, historical beginning. A conflict which some day also will have a definite end. Its end will be the greatest, the most glorious victory which will bring the great blessings, a few of which we have mentioned, through One Who is the Victor of all victors and Whose Name is even now known.

There was a brief period of history in the beginning of all history when the words, "*war*," "*conflict*" were unknown. How long this period lasted no historian will ever discover. During that time righteousness and peace reigned. Suddenly something happened. A voice is heard, a voice of authority speaks. The progenitors of the human race, not half-beasts, but super-intelligent beings whom the Creator had given a place "a little lower than the angels" heard a message which they could hardly grasp in its future, fullest meaning.

In a few words the Almighty-Omniscient Creator—God—before Whom stood the first man and the first woman, the offspring of God Himself, no longer innocent beings, but guilty, spake. Created in His own image, after they had committed an act of disobedience, they heard one of the deepest utterances which ever came from the heart of God. Its depth has never been sounded. Though God spake and made this declaration thousands of years ago the promise it contains has not yet been fulfilled.

What a scene! There was a beautiful spot in the midst of

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a beautiful earth; it was called "the Garden of Eden." Here stands the Lord God, the holy Jehovah, before Him the man and the woman, the destined tenants and possessors of the earth. They are naked, yet in a clumsy way they have attempted to hide their nakedness and shame. But do not forget, another being is also there. It is a mysterious being of marvellous appearance. Perhaps a certain amount of visible glory flashes from its attractive form, not yet the repulsive serpent it becomes. That creature of beauty is the mouthpiece of an unseen being, an unseen being which is to become from now on one of the chief actors in the history of man, a being in whom the leadership of evil and God opposing power is vested. And there is a wider circle of animal beings present. They, too, witness the scene; not yet do they know anything of the instinct of enmity. Then God speaks. His words announce the great conflict, the source of all future conflicts, the conflict which is far from being ended as we write in the beginning of 1944 A.D., the conflict which is yet to end in the glorious victory with its unspeakably great results.

"*And I will put enmity between thee (the serpent) and the woman, and between thy seed (the serpent's seed) and her seed (the woman's seed); it (the woman's seed) shall bruise thy head (the serpent's head), and thou shalt bruise his heel; (the heel of the woman's seed)* Gen. 3:14.

Some sixty years ago, when a young Bible teacher, the writer said—"This is to my mind one of the greatest Bible-texts." Since then his opinion has not changed. Since then it has grown bigger and bigger. It is the embryo of all the Revelation of God, the fruitful plot in which are sown all God's thoughts of eternal love and eternal wisdom, out of which all God has to say to man as to his redemption, including the past, the present and the future, has been developed. *Only a God of infinite wisdom could give such a forecast!* How all comprehensive it is! Test Genesis 3:15 by the subsequent Old and New Testament redemption doctrines and trace them in the words of the prophets, in the teachings of our Lord Himself and His holy Apostles and you will discover the deepest wisdom which more than satisfies your intellect, which enriches your heart as well.

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True it is mysteries we find here, which in spite of scholarly research still remain mysteries. But why should faith hesitate in the presence of the supernatural, when faith most readily acknowledges that the supernatural is for our finite reason unknowable. The mystery of lawlessness, the origin of evil, the author of sin and death, God's permission of it all, will not always remain the mystery it is today. Looking into a glass darkly continues for a time but not for always. The day will come when we shall know as we are known. *Such is the hope of faith.**

In the light of Genesis 3:15 the ages of history are the ages of conflicts and of wars. The battle rages between the *forces of good and evil, between light and darkness,* between God and that other being, the Devil. Behind both are unseen forces. In order to help many of our readers who have *not given much attention to these things we make a very* few remarks needed to understand the real, the coming great victory, *how* and *when* it will come.

Years ago somebody approached the *Editor in a Bible* Conference by raising a question about the existence of that mysterious being, which the entire Bible reveals, whose final names are given at the close of the Bible as *Serpent,* Dragon, the Devil and Satan. Said the gentleman—"Such a being I do not know; I have never met him in my life; I think it is *Babylonian folklore* which has been introduced at a certain time into the Hebrew Scriptures." Such is the charge of modernism—there is no devil; it is all mythical.

The writer answered the man—"If you have never had any evidence in your life that there is a devil, as you say, you never met him, I doubt if you have ever known God and that you are a child of God. Nor do you believe in the Bible, for Satan and his history are a part of Bible revelation and closely woven into the greatest manifestation of God in His dealings with sin and His wonderful redemption.

But here are the questions which the natural man asks *at once, as well as the nominal Christian, when you mention* this sinister Being, he whom our Lord describes as *the*

*Read for a deeper study three of the Editor's larger books. "The Conflict of the Ages;" "World Prospects;" and "Listen! God Speaks."

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Murderer and Liar from the beginning, whom the Son of God had come to defeat, whose works Christ came to destroy —"Tell me, did God create the Devil? Why did He create *him? Where did he come from? Why does* God permit him to continue in his terrible opposition to Himself, especially as the great War-lord of this age?" We cannot take up questions as these; some of them reason cannot explain but faith can trust and know that God in all His actions does not err nor can God make a mistake.

We give a brief epitome, a summary as to the Bible revelation. This cannot be done altogether by direct Scriptures. Much we must obtain by inference, by a deduction which fully agrees with Scripture teachings in both Testaments. Satan, the devil, was not created by God as the Being he is today. Originally he was one of the greatest Beings God had called into existence (Isa. 14:12–16, and Ezek. 28:12–15). He had a fixed, a God-given dwelling place. It was covered with clouds (Isa. 14:14). Many sane and painstaking Bible scholars believe that this great Being dwelled once on this earth, that he controlled our earth. He aimed at greater things; he was not satisfied with his possessions. He wanted to be like the Most High. Then through a God-defying pride iniquity was found in him. He fell by pride (Isa. 14:13, 14; Ezek. 28: 2, 15). Subsequently the original earth on account of Lucifer's rebellion was visited by a judgment which is seen in the second verse of the Bible (compare with Isaiah 45:18). Science in its findings bears witness to this prehistoric judgment. Lucifer, the erstwhile "Son of the Morning," became the wandering star, later called in the New Testament, the prince of the power in the air, without a definite habitation.

For a very long time our earth remained a chaos, "without form and void," till God's time came to put into execution His eternal purposes. These included the reconstruction of the original earth and to put upon it a race of beings, called man. God Himself tells us what these beings were to be and what they are.

Not creatures evolved from a lower form of life, but the direct creation of God—"Let us make man in our image, after our likeness . . . so God created man in His own

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image, in the image of God He created he him, male and female created He them" (Gen. 1:26, 27).

The sovereign Creator gave to Adam, called in the New Testament, "the son of God" (Luke 3:38), the earth for his possession. Man is to have dominion over it all. Lucifer's possession, lost through his rebellious pride, became thus man's possession. Lucifer all along stood by. He heard what God said; he witnessed the creation of man, he learned of God's purpose. Then dark thoughts entered his mind, now filled with the hatred of God. His supreme thought was how to regain the earth he had lost, become once more the supreme lord of his lost dominion. He must have at once realized that to accomplish this the quickest way would be the alienation of God's creature, man, and to make of man a rebel, inject the same rebellious pride and by it make him a sinner and drag him from the throne. How this happened in history is revealed in the beginning of the Bible. This sinister Being revealed himself at once as the Liar and the Murderer. Without this fallen Being War could never have been the corrupting, disastrous, catastrophic tragedy of the human race. Nor can it be any different till the time comes when man is delivered from the power of darkness and translated into the kingdom of the Son of His Love. Thus man became the enemy of God, alienated from Him by following the Being of darkness and producing the same works he does. One of the greatest lies, the Liar from the beginning has invented, is, what in modern religious thought is the claim of "the Fatherhood of God," that all men by nature are the children of God. Our Lord tells us that it is the lie of the Father of lies. "*Ye are of your father the devil, and the lusts of your father ye will do*" (John 8:44). Therefore the host of unseen fallen angels, the demon world and the fallen human race are the enemies of God, constituting the seed of the serpent.

A brief word on the seed of the woman, the One Who is going to be the mighty Victor through Whom God is going to manifest His power and accomplish His eternal purposes. The true Church from the beginning had only one answer to this question. Who is He? It is the Saviour-Redeemer-King in Whom God planned all His loving, gracious redemptive

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purposes *before the foundation of the world.* It is He Who is called in Scriptures, "The Only-Begotten of the Father," "The Image of the Invisible God," "the Brightness of His Glory," "the express Image of His Person"—in Whom God planned all future ages of history. All the subsequent revelation of God concerning man's redemption and God's final great victory centers in Him. Here are the three outstanding facts in the unfolding of God's redemption through the Son of God, our Lord. *The seed of the woman* (not of man) reveals His Virgin birth. The bruising of the heel of the seed of the woman, the God-man, points to the suffering of Him Who came to destroy the works of the devil. Finally the heel which suffered and finished His work obtains the full victory in bruising the serpent's head. The ultimate victory over all the forces of evil, the victory which ends the conflict of the ages, which puts righteousness and peace upon the throne, which gives to the world what the world vainly seeks today to do for itself, God will do through Christ. Thus outstanding in this most remarkable prophecy, the three great facts are announced: *Incarnation. The Suffering of the Seed of the woman; The Cross and its work; God's Victory over the serpent, and the seed of the serpent.*

The seed of the woman today are those who believe, who are on the Lord's side, the true Church, the godly remnant of Israel, as well as the unseen forces of the heavenly hosts, the holy angels of God. Read in your Bible that remarkable revelation as to the coming war, not in Russia, not in Germany, not even in Palestine, but the war fought in the heavens. Revelation 12:7-17. When that takes place the great victory for which man is so helplessly and unsuccessfully planning today comes then gloriously in sight. Yea, even now, trusting God's Word, we can say in faith, "*Thanks be unto God Who giveth us the victory through our Lord Jesus Christ.*" Apart from CHRIST, God's appointed King of kings, Lord of lords, occupying the throne over all the earth, there CANNOT be the victory of righteousness and peace and the God-rule which God in His Word so abundantly holds forth as the Hope. But read the next meditation.

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Until He Come Whose Right It Is

But when is it all to come to pass? How much longer will that dark shadow occupy the throne as an usurper and continue His vicious regime, repeat generation after generation, what our Lord announced as the political future of our age, the age of His own rejection—"Nation against nation and kingdom against kingdom"? How much longer will God's earth be drenched with blood? How much longer shall the curses, the miseries of a sin-laden earth, ascend to the heavens which have been so long and so mysteriously silent? Shall the sword devour forever? Is there no remedy? When comes the time at last when all the earth, all the nations of the earth, will join the innumerable hosts of angels in their joyful and never-ending worship—"Glory to God in the highest and Peace on Earth"?

One thing is sure; it is indisputable, it is that which man in his darkened mind does not seem to comprehend. We might have written—refuses to accept. *Vain is the help of man.* Man with all his well meant inventions, his schemes to produce a better world, to legislate, or reformate in some way some evils out of the world has failed in the past; he fails in doing it today and that will be the history of the future! This is most true as to wars and the complete cessation of national and international conflicts and the much longed for world's peace. *Vain is the help of man.* Vain are "Leagues of Nations"; vain are new pacts of nations; vain are new "harmonious combinations of Europe," once called "concerts of Europe." The mournful result was a Finale in which the original theme had to give way to discord and confusion. *Vain is the help of man!* The past repeats itself. As far as man is concerned—failure, nothing but failure. *No full and complete, no permanent and perfect peace is in sight,* as we look to man. Then, think of it! There is behind all the seen, the unseen power of darkness; Satan and his well ordered kingdom. He is War-lord Number One. How can man, or sets of men, or nations (now under his control) or any other human efforts affect him and his kingdom. *Vain is the help of man.* But let us now turn to the Victor, God's great Warrior, God's coming Victor, the Lord Jesus Christ.

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It is a great little word in prophecy; we mean "*until.*" It is word of limitation. It is a word which brings in a change from previous conditions. It is used in the New Testament in connection with the duration of "The Times of the Gentiles," an expression used but once in the New Testament by our Lord. The beginning of this period of time we find in the Old Testament. What this unreckoned time would bring to Israel and Jerusalem was clearly revealed by our Lord. Jerusalem trodden down by the Gentiles and the seed of Abraham scattered among all other nations—*until*—up to the year when these times end and Gentiles reign no more.

It is mentioned in Romans 11 as to the duration of Israel's blindness. It will last *till* the fulness of the Gentiles comes in, the full ingathering of the members of the invisible Church, the accomplishment of God's great purpose during this age. So there are "untils" in other texts.

We find one in Ezekiel which is often overlooked, but which is of vital importance. "*I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is, and I will give it Him*" (Ezek. 21:27). Without explaining the setting of this prophecy we say it is a Messianic text. The One Who is to come is none other than He Who will, as the victorious Seed of the woman, bruise the Serpent's head; the coming all-conquering Christ, the Prince of Peace. The ministry of Ezekiel was partly in a Jewish Prison Camp. It was often visited by false prophets, coming from Jerusalem, who held out a false hope that the judgment announced by Jeremiah and Ezekiel as to the total destruction of Jerusalem by Babylon would not come to pass. They preached some kind of a new deal, they held out the hope that soon they would be back in their holy city.

Ezekiel began to denounce these men and women as false prophets and warned against them. His message was of God. The judgment was surely to come to pass. Before it came mighty changes would take place.

Then Ezekiel also spoke of "*the wicked profane prince of Israel*" and announced "*that his day comes*" at the time "*when iniquity shall have an end.*" Three times the prophet speaks of the overturnings which shall take place before

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the mighty victor, Heaven's appointed King, Whose right it is to reign, comes, and God will give it (the throne of Righteousness and Peace, the Glory and the Kingdom) unto Him. It is somewhat strange that so few writers on propheey have not written more on this fundamental passage. Space forbids for us to do it. We venture but a few remarks.

It was a long time ago when the faithful, believing remnant of Israel heard these words of hope. Their end fulfillment has not yet come. They are still waiting for it, for "He Whose right it is" has not yet come. His true Church waits for Him more than they who wait for the morning, wait for Him as the Bride waits for the Bridegroom. Though signs multiply, stronger and stronger, becoming increasingly more significant, that the end of the age is here, yet it is equally true that the "overturning" events, more of them, and still more, have not yet been passed in the march of time. Understand me right, beloved reader. There is nothing between this moment and the imminent Coming of Him for Whom we wait. *He may come today*, in spite of delay, is still the true hope of His Children. It is different from what is yet to happen before He comes Whose right it is to reign. Terrible times of overturning will yet have to come before HE will come.

The profane, wicked king of Israel is the man of sin, the son of perdition, the final Antichrist, so prominent in Daniel and Revelation. His day has not yet come. It comes when He comes Whose right it is; when the lawlessness and its mystery ends; when He Whose right it is will slay him with the breath of His lips and the brightness of His Coming. These final overturning days of Antichrist, whose shadow becomes bigger and bigger, will not come till His waiting ones are sheltered in the many mansions in the Father's House above. With this great coming event in history the final overturning, the final conflicts, the final wars, the final struggles of the age have an end, and He Who has the perfect right, the eternal right to all the glory, to all the power will appear "the second time in great power and great glory." He comes the great Victor. There will be no need when He comes for nations to gather to sign new pacts and treaties to become scraps of paper. There will be no need

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when He comes Whose right it is to reign to have a world police arrangement. He has all power not alone to give peace but to maintain peace. His perfect Peace, the result of His perfect and glorious victory, will rest upon perfect righteousness; the conquest is the work of His own hands, the pierced hands of the Cross. All present forms of human government will then be no more. Monarchies, the boasted rule of democracy, by the people and for the people in different forms, when man's day ends, will have to give way to God's Kingdom rule, with Him as King Who wore the crown of thorns, but now His many diadems. The best the Devil tried to do to misrule the earth in the enslavement of all mankind, a perverted Socialism, a vicious Fascism, an erstwhile Communism and the worst of all, in which the Devil did the very best he could do, the very spawn of the pit itself, Hitlerism, have all collapsed without any hope whatever.

Yes, overturning times will yet have to come but as sure as these are, "He Whose right it is," the King of kings and Lord of lords is on the way to fill earth's empty throne.

And reader! Are you on the Lord's side? Will you be one of His sheltered ones in that day? Are you the wheat to be gathered into Heaven's barns? Or are you among the tares awaiting their eternal burnings?

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The Final Overturnings

In Revelation our great New Testament Book of Prophecy makes known three great judgments before He comes in visible glory, Whose right it is.

These judgments have frequently been called by three names. (1) The seal judgments when the Lamb of God will receive the seven sealed book and breaks each seal. (2) The Trumpet Judgments when the different angels blow their trumpets and judgments follow after each trumpet is sounded. And the final judgments when seven other angels pour out their vials of wrath in which the wrath of God is completed (Rev. 6-18).

Ezekiel spoke of three overturnings. May these not be brought in connection with the seal, the trumpet and the vial judgments of Revelation? Only then when these Reve-

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lation judgments—the three-fold overturnings have taken place, will He appear on earth to claim what is His, the crown rights over the whole world over all the nations given to Him by the Father for His inheritance.

At the close of these overturnings, Heaven itself will be opened. Note in the *fourth* chapter of this majestic Book a door was opened in Heaven. Symbolical, it stands for that ever nearing, yet as to time, uncertain and unspecified event, His Coming to gather His true Church into the Father's House, the literal fulfillment of 1 Thessalonians 4:16-18.

But after the third overturning of judgment by the poured-out vials Heaven itself is opened. John then beheld one of the greatest visions of the whole Bible. Read it thoughtfully, prayerfully, remembering that it is all couched in symbolical terms. It is the visible and glorious manifestation of HimWho is the mighty Victor, the great Conqueror. Read Revelation 19:11-16. Rejoice in the fact that you too have a share and part in this coming great glorification, when He comes and brings His Saints with Him.

Read what follows as to Satan's binding, the great warlord a prisoner for a thousand years no longer deceiving the nations; of a kingdom which rules from sea to sea. The Prince of Peace is upon His throne. A thousand years without war! What glory then will cover the earth! But remember also that the Devil during the thousand years remains unconverted; the same old devil! As soon as he is loosed for a little season he tries to start another war. Here too we learn that the nations of the kingdom, who entered the kingdom when Christ received His glorious throne, have not all during the kingdom of Christ on earth yielded real obedience to Christ. Outwardly they yielded, inwardly they were still enemies. Hence they readily flock to the final Gog and Magog. Read and study these things. Let the Spirit of God open these truths to you. Live and serve in anticipation of these things.

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Present Responsibilities

But while these predicted things have not yet come, but are rapidly nearing, when the age ends in these mighty judgments followed by Christ's great victory and His enthronement as King of Righteousness and King of Peace,

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the question confronts us—while these things are still tarrying, have God's Children present responsibilities? What is their true attitude to be? You find the answer to the question in Romans 13:1-7 and still more in 1 Timothy 2:1-5. In such days of ours when all is preparing for the final conflicts and the coming great victory, the victory of God, the God of power and glory Who can never be defeated, without using any kind of argument, it goes without saying all Christians must stand solidly and fully on the Lord's side. *Might is right* is the lying slogan of the materialistic-anti-Christian ideologies of the serpent's seed; *right is might* represents the other side. But the right, the truth which triumphs, which conquers is the One Who is the truth. To follow Him, to exalt Him, to preach His Truth, to support the Truth is Victory's Highway. And if God is with us and for us, who can be against us?

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The Comfort of "Till He Come"

"Till He come" are precious words. They are written in connection with the Lord's Supper (1 Cor. 9:23-26). It is the feast of love and loving remembrance of Himself Who long ago in the night He was betrayed took the bread and the cup, the emblems of His body He gave, and the blood He shed. "This do in remembrance of Me." Oh! that request He made in view of the Cross with its suffering and shame! Remember it was for you, and now remember Me. Therefore, "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Whenever we gather at the Lord's table, the Lord Himself must be the one object before us, to give to Him the worship of our hearts, the praises of our lips. Led by His Spirit we shall see Him only as He loved and gave Himself for such as we are; as He liveth, filling Heaven's glorious throne, never forgetful of His own, ever caring, loving, guiding each. And as we do this in remembrance of Him, we do so "till He come." All such outward remembrance will cease when at last He takes His blood-bought people home, to His home and our home, to His Father and our Father. "Till He come" we remember His love, praise and adore Him.

"Till He come." Words are these which should never

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leave our hearts. They may be termed Heaven's message for His waiting people. If they but echo and re-echo in our souls all will be well with us; joy and peace will be our daily portion and fellowship with Him will become constantly more real.

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

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

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

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

message to His own, "till He come." If He comes today what will become of our burdens? They will sink deeper than our sins have sunk.

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

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

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

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The Perfect Day

Proverbs 4:18 may be rendered as follows: "But the way of the righteous is as the dawn of light, which shineth more and more unto the perfect Day." The righteous man is the sinner who has trusted on the Lord Jesus Christ, is saved by grace, and belongs to the Lord. The way for the righteous man is marked out in the Word of God. It is the way of faith, of trust and obedience, the way in fellowship with Himself, and often a way of testing, trial and tribulation. But it is a way like the dawn of light. The light of the coming dawn illumines the path. God's children in their walk face the East and never the West. We are saved in Hope. Righteousness giveth a hope, that blessed hope of seeing Him as He is, to be like Him and forever with Him. For that Hope we look; we wait for the

rising of the Morning Star, and as we wait the light of that blessed Hope shines more and more unto the perfect Day.

Blessed be God! the end of our way is that perfect Day. The world has adopted this expression "a perfect day." The children of the world speak of having enjoyed a perfect day. But the world knows no perfect day. All the hopes of the world will end in despair. God's people are fast *approaching the perfect* Day. *What a day it will be!* We shall receive our perfect, glorious bodies; there will be a perfect vision of Him; a perfect likeness, transformed into the same image; a perfect re-union with our loved ones; perfect fellowship with the Saints of God; perfect comfort; perfect peace; perfect joy and perfect service. May that coming perfect Day with its anticipated glory shine more and more upon our path, beloved reader, till that day breaks *and the shadows flee away.*

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His Delight

"The Saints that are in the earth, and the excellent, in whom is all My delight" (Psa. 16:3). The sixteenth Psalm reveals the Lord Jesus Christ. We know this from the witness of the Holy Spirit in Acts 2:25-28. "In Thee do I put My trust" expresses His life of dependence He lived on earth; *and in His limitation, as man. He Who is One with God,* could also say "My goodness extendeth not unto Thee." But how blessed are His words as to the Saints, His beloved people, He came to ransom from death, for whom He paid the price of redemption, for whom He closed the gates of hell and opened the gates of glory! He declares that all His delight is in them. "In whom is all My delight." And all His Saints, whose sins He was to bear were known to Him *even before the foundation of the world. All His members,* the members of the elect body, the Church, were known to Him before they ever existed. True it is "such knowledge is too wonderful for me" (Psa. 139:6); and yet not too wonderful for Him. When He went into the jaws of death, when all the waves and billows of judgment passed over Him in His atoning work on the Cross, then He saw His seed and the travail of His soul and was satisfied. (Isaiah 53:11). *It was the joy set before Him for which He endured*

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the Cross and despised the shame (Heb. 12:2). We were even then His delight because He loved us so. Who can measure that love? To have His delight in such who by nature are lost and enemies, whom He lifts from the deepest degradation into the highest glory, that is like Him, the Infinite loving Lord. Enthroned in glory, priest and advocate of His people, His delight is in us. He loveth us; yea, He loveth to the uttermost. Though we may stumble and fail, and be so weak and imperfect, yet still His delight is in us. His love will never let His own go. He keeps and sustains all who belong to Him, because His heart is set upon them, for they are the members of His body, His glory and His fullness (Eph. 1:23). And thus He yearns over us, occupied with us in glory. His heart's desire, too, is to have us with Him in glory, that we should be with Him where He is, beholding and sharing His glory. That desire will some day be satisfied and His Saints, who are His delight, will meet Him face to face. What a moment that will be!

But if we are His delight then He must be our delight. His love demands our love. His delight our delight. As we meditate on His person and realize afresh each day His mighty love, then He will be for us the One altogether lovely. Delight thyself in the Lord! To please Him in all things must be our daily ambition.

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Into Schools, Colleges, and Seminaries

It is our desire to place copies of Dr. English's new book on Mark's Gospel in the library of every Bible school, as well as in all the colleges and theological seminaries in our country. We cannot do this *without outside help, and so we are establishing* a special fund for this purpose. A gift of some few dollars is already in hand, and we are hoping that many of the *Our Hope* family will want to have a part in this method of distributing sound expositions of God's *Word. Those who would like to share in the plan and ministry may do* so by sending gifts, designated as for the *Mark Library Fund*, to our office. Pray about it, and give as you are led.

Thank you.

If asked what of Jesus I think,
Though still my best thoughts are but poor,
I say, He's my meat and my drink,
My life and my strength and my store;
My Shepherd, my trust, and my Friend,
My Saviour from sin and from thrall;
My Hope from beginning to end,
My Portion, my Lord, and my All.—J. Newton.

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SPEAKING ENGAGEMENTS
(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

March 5, 12—Pittsburgh, Pa.: Shadyside United Presbyterian Church; Morning Services.

March 6-10—Pittsburgh, Pa.: Y. M. C. A.; Noon Meetings.

March 6-10—Pittsburgh, Pa.: Shadyside United Presbyterian Church; Evening Meetings.

March 22—Brooklyn, N. Y.: Church of St. Luke and St. Matthew, Clinton Avenue near Fulton Street; 8:00 P.M.

Dr. E. Schuyler English:

March 1, 8, 15, 22—Philadelphia Pa.: Memorial Baptist Church, 5317 Wayne Avenue; Bible study, 7:45 P. M.

March 4, 11, 18, 25—Radio, Philadelphia, Pa.: Station WPEN (950 Kc.), 8:30-9:00 P. M. (every Saturday night).

Radio, Easton, Pa.: Station WEST (1400 Kc.), 8:30-9:00 P. M. (every Saturday night).

"SURELY I COME QUICKLY"

"Amen, Even so, come, Lord Jesus"
Brethren hark! the midnight cry!
Lo! the Bridegroom draweth nigh!
Let us all with joy proclaim Him,
Lest our careless slumbers shame Him;
Shame, were ready none to meet Him,
None prepared with joy to greet Him!

Shame to us were robes not white
Shame were lamps not burning bright;
Shame if not our vigil keeping,
He should find the virgins sleeping!
Hark! my brethren, hear the cry,
"Lo, the Bridegroom draweth nigh!"

Let us each repeat the cry,
Louder let the tidings fly;
Every virgin swell the story
Of the Bridegroom's coming glory!
Lamps all burning, hearts all beating,
Longing for the joyous meeting. *Amen.*

—J. G. Deck.

An Important Announcement to Our Readers

By The Editor

Beginning with neat month we are obliged to make a slight increase in the yearly subscription price of *Our Hope*, as we find it costs us *about $355 a month more* to produce the monthly editions than it did a year ago. There are simple reasons for this and they are quite apparent. Everything in *materials and wages has gone higher*. We have to pay a much higher price for the paper; compositors and printers demand higher wages; we have to increase salaries. Our monthly rental of our offices in the heart of New York City has also been raised. Binding prices are considerably higher.

There are two ways open for us to overcome the emergency. One is, to publish *Our Hope* in a smaller form with less pages, which would save every month about $105. *Our Hope* in its yearly publication has *864 pages* of solid reading matter,—not a single commercial advertisement. But when we have mentioned the idea of curtailing the number of pages we have found that most of our constituency is very much against such a course. In fact, not a few advocated, rather, an increase in the number of pages.

The other way is to open our pages to *commercial advertising*. But for fifty years the Editor has declined to make our Monthly a medium for advertising, feeling that this is not the Lord's way for us. So we have decided, after prayer and much thought, to continue with no reduction in the pagination and with no commercial advertisements.

We also desire to say that this course seemed to be pleasing to our Lord. *In answer* He sent last year gifts which enabled us to continue. But at the same time the Editors feel that the subscription cost, through a small increase in price, should be absorbed by our subscribers, so that *Our Hope* pays for itself. How much should that be?

The Editor knows it will not shock you when we say all that is needed to meet this higher cost in the publication of *Our Hope* is JUST ONE CENT A WEEK. *Just 1¢ a week.* That is what it means to you, dear friend, if we raise the

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subscription 50¢ for the entire year. Just 1¢ a week more. Can you find a way to do this? Of course you can. Instead of writing once a week a letter, which costs 3¢ postage, write a postal and you have 2¢ over. Your good children can suggest *something to you, and be delighted to do it,* to save a penny here and there.

And so, beginning with next month, the month of April, the subscription price will be TWO DOLLARS per year—the same size and no advertisements. Remember the great aim of OUR HOPE—*to exalt the Lord Jesus Christ; to magnify His Name and to feed the flock of God with the Meat in Due Season. Do you think one cent a week is too much for that?* Of course not!

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"Your clothes are not waxen old . . . thy shoe is not waxen old" (Deut. 29:5).

For ever new is our pilgrim dress
Made of the Lord's own righteousness,
Our shoes of peace will never grow old,
Our staff of strength can the world uphold.

—*A. Warner*

THE STANDARD OF CHRIST

What standard have I for the outcome of my life? The standard of Jesus Christ is that I may be perfect as my Father in Heaven is perfect. Jesus Christ is not after making a fine character or a virtuous man; those are ingredients to another end: His end is that we may be children of our Father in Heaven. The best way to know whether I am recognizing myself in the fulness of sanctity is to watch how I behave towards the mean folks who come around. If I am learning to behave to them as God behaved to me in Christ Jesus, then I am all right; but if I have no time for them, it means that I am growing *meaner* and *more* selfish. Our Father is kind to the unthankful, to the mean. Now, He says, you be the same. The idea of sanctity is that we must be perfect in these relationships in life.

—*Oswald Chambers.*

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The "Much More" of Grace

By George Goodman*

When Charles Simeon, who did so great a work at Cambridge, published his sermons, he wrote in the introduction words to this effect: "You will not find in these expositions anything curious or strange or new, but I shall seek to show you *what the Holy Spirit is evidently bringing before us in the passage under consideration.*"

This is what I desire to do, and one thing more. Dear John Bunyan was led to Christ under the ministry of Mr. Gifford. "Holy Mr. Gifford," he always called him, "whose *doctrine was much to my establishment.*" *Mr. Gifford, he* tells us, always exhorted them "to take truth on trust from no man, but never reckon they knew any truth until they had it *with evidence from Heaven and God had set them down therein.*"

The Gospel in the book of Romans is preached to the sinner and is explained to the saint, so that this, the first of the Epistles, contains teaching as to the way of God's salvation. It sets the Gospel out in panoramic order from beginning to end. "From guilt, through grace, to glory," may be regarded as a fair summing up of the teaching of the Epistle.

It begins by revealing to us *man's lost and ruined condition by sin.* It shows his state (apart from grace) to be absolutely hopeless. Christianity is the only faith in the world that does this. All other religions, though they freely admit man's sin and guilt, give him some hope in himself. Let him pray more, try harder, fast, give, go on pilgrimage, strive, and labor, and then salvation is *within his reach though it* may be hard to obtain. Paul's Epistle shuts the door on *any such hopes. Man's case is desperate.*

In this the apostle is following the teaching of our Lord. When the rich young ruler came to Jesus, though he *was rich, young, a ruler, moral, religious,* and lovable—for Jesus, looking on him, loved him—he went away unsaved. After he had gone, the disciples asked in astonishment:

*George Goodman, gifted teacher of God's Word and widely known Bible Conference Speaker of Britain, went Home to be with Christ a little more than a year ago. This is one of his last meditations.

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"Who then can be saved?" The Lord did not mince matters, but replied, "With man it is IMPOSSIBLE." (Impossible! A hard word, indeed, for the pride of man, and yet true!

Four Nones

Summing up the argument of the first three chapters of Romans, the apostle concludes: "That every mouth may be stopped, and all the world may become guilty before God" (3:19); "all have sinned and fall short of the glory of God" (3:23, R. V.). Note the past tense, "have sinned," and the present continuing tense, "fall short." Only grace can meet such a case as this.

Four "nones" are insisted upon, for "all" are "under sin" (3:9, 12). (1) "There is none *righteous*." No, not one; that is, none are in a right relation to God. (2) "There is none that *understandeth*." Sin has darkened the mind and blinded the eyes of the heart. (3) "There is none that *seeketh* after God." Sin has turned away the affections—the sinner desires not the knowledge of God. (4) "There is none that *doeth good*." For how can any one in such a state produce good works? "A corrupt tree," said the Lord Jesus, "cannot bring forth good fruit" (Matt. 7:18). "Who can bring a clean thing out of an unclean? Not one" (Job 14:4). Such, then, is the sad case, and this without *exception* (3:22); without *excuse* (1:20, 21); and without *escape* (2:3).

Having thus concluded all in disobedience, we are told it is *that He might have mercy upon all* (11:32, R.V.), and then the method of this mercy is shown.

A righteousness is revealed—even the righteousness of God which is by faith in Jesus Christ (3:21, 22), a gift of righteousness (vs. 17) to all who believe. It is proclaimed "unto all," and is "upon all them that believe." It is the Robe of righteousness, spoken of by Isaiah (61:10). It is the Wedding Garment of our Lord's Parable (Matt. 22:11). It is the Best Robe put upon the returning prodigal. It is found in Christ Who is Jehovah-Tsidkenu, the Lord our Righteousness. In this righteousness the sinner is justified, that is, discharged from guilt, acquitted from all charges, relieved of all condemnation (8:1).

Four things are said of this justification: (1) God justifies

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the *ungodly* when he believes (4:5), apart from the law (4:2) and works. (2) He is justified by *grace* (3:24). It is the sovereign and gratuitous act of God, unmerited and free. (3) He is justified by *blood* (vs. 9), the Lord Jesus having died to this end. (4) He is justified by *faith* (vs. 1) when, accrediting God's goodness, he turns in submission (10:3) to the Lord Jesus.

A Chain of Blessings

It is at this point in the argument that our study of the "much more" of grace begins, so let us commence by dividing chapter five into sections for the easier grasp of it. Verses 1 to 5 we shall call a golden chain of blessings following on justification; 6 to 11, a song of assurance; 12 to 19, a glorious contrast; and 20 and 21, a grand climax.

(1) *A Chain of Blessings* (vss. 1-5). God's blessings never come alone. Each gracious gift leads on to another—when we believe and are justified by grace we come into a fortune. Let us count our riches.

I have headed this study "Much More," an expression that comes five times (vss. 9, 10, 15, 17, 20). It is the keynote, and reminds us that our justification is the first of a long string of blessings, one following on another as we have faith to apprehend and enter into them.

Our gracious God never exhausts His goodness towards us—we may abound more and more and yet find always more. Look at this string of pearls, the golden chain of unspeakable blessings which we have in Christ:

(a) *Peace with God.* Because we are justified we may be at peace. Our relationship to God resting on the finished work of Christ is unshakable. As Dr. Bonar says:

I hear the words of Love,
I gaze upon the Blood,
I see the mighty sacrifice,
And I have peace with God.

'Tis everlasting peace,
Sure as Jehovah's Name;
'Tis stable as His steadfast Throne,
For evermore the same.

This gives "us access by faith into the grace wherein we stand."

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(b) *Standing in Grace.* No longer depending upon ourselves, our law-keeping, our good works, we stand where no sin is laid to our charge (8:33). In chapter 4:6–8 we are told that David describes the blessedness of the man to whom God imputeth righteousness without works, and Psalm 32:1, 2, *is quoted as revealing a fourfold blessedness.* "*Blessed* is the man whose transgression is forgiven, whose sin is covered" (by atoning blood). "Blessed is the man to whom the Lord imputeth not iniquity and in whose spirit there is no guile." Happy, indeed, that man who can say, as I heard an old saint of God once say, "And I am that blessed man."

To stand where there is no condemnation, accepted in the Beloved (Eph. 1:6) and in grace that is all-sufficient for our daily need, superabounding, all-prevailing grace is blessed, indeed.

(c) *Joy in Hope.* No more hopeless, but anticipating glory is manifested character. Thus the glory of God was seen in Christ, and this is our hope, not only to see Him, to be with Him, but to be *like* Him. The beauty of the Lord seen upon us—glory now in godliness of life, and glory then when Jesus comes!

(d) *Contentment with Our Lot.* This includes tribulations, but we rejoice in them, knowing that God will turn them to good account. Troubles exercise us in patience and give us experience of God's love so that we are not ashamed. A young man who found himself very impatient once asked Robert Chapman to pray for him that he might learn patience. He was rather surprised when Mr. Chapman prayed that the Lord would send him tribulation, and he expostulated. Dear old Mr. Chapman replied, "But it is tribulation that worketh patience."

(e) *Love Shed Abroad in Our Hearts.* This includes the knowledge and experience of His love to us, and a response of love begotten in our hearts. "We love because He first loved us."

A Song of Assurance

(2) *A Song of Assurance* (vss. 6–11). The argument here used by Paul is that used by John in his First Epistle, "*Perfect love casteth out all fear.*" If we contemplate the love of God in the gratuitous justification and the blessings that

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follow, it is to be assured that we are safe. How can we perish if those things are so? Let us look, then, at the love of God as He commends it to us.

The death of Christ was the revelation of God's love—God is our Saviour. He loved; He gave; He spared not His only Son; He justifies; He is our Saviour mediating our salvation through Christ.

How many souls are longing for the assurance of salvation? Let them rest it on this—the great love that God commends to us in the following particulars.

He gives a fourfold description of our fallen estate. We were "without strength," with no power to help or save ourselves—we were *ungodly* (vs. 6), estranged from God and living without Him in the world; we were *sinners* (vs. 8) by birth and practice; we were *enemies* (vs. 10), and yet He loved us.

Men might perhaps die for a good man, but hardly for an unrighteous one; but He loved us, helpless (without strength), ungodly, sinful enemies, and He met our fourfold need with fourfold grace.

The *helpless* He died for.
The *ungodly* He justified.
The *sinner* He saved.
The *enemy* He reconciled.

As a child once expressed it: "If He died for us He must want to save us." This is the great argument for assurance; "If He spared not His own Son . . . how shall He not with Him also freely give us all things" (8:32)?

How could He love us so and leave us to perish? Surely these things lead us to "joy in God by Whom we have received the reconciliation."

A Glorious Contrast

(3) *A Glorious Contrast* (vss. 12–19). The greater part of this passage is in parentheses—the brackets begin at verse 13 and end at verse 17. It will help us, therefore, to read the passage first without this clause. It is in effect shortly this:

As by one man sin entered, and death by sin; and as through one trespass judgment and condemnation came, so by one act of righteousness of the One the free gift came to all to justification of life: many made sinners by one man's

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disobedience; many made righteous by the obedience of One (12:18, 19).

Here, then, we have the first Adam and the last Adam: the one *sinning* all in him (for "in Adam" all die), the other *graring* all in Him (for "in Christ" all live). This introduces a great truth, namely, that *faith unites us organically to Christ*—we are thereby one with Him—"in Him" as truly as we were by natural birth "in Adam." By association with Adam we die; by union with Christ we live.

A boy once asked me the question, "Do we sin because we are sinners, or are we sinners because we sin?"

I replied, "According to Romans 5, we sin because we are sinners, and unless we find the Saviour we shall sin, and sin, and sin, until we pass on to a sinner's grave and a sinner's eternity."

Is a tree an apple tree because it bears apples? Or does it bear apples because it is an apple tree? Surely it bears apples because it is an apple tree. Indeed, *if it bore no apples it would still be an apple tree.* This is the meaning of verse 14. Those, too, were sinners, though they had never sinned after the similitude of Adam's transgression. When we examine the passage in brackets (vss. 13-17), we find it tells us first that our association with Adam brought sin and death even for those who had not personally sinned and lived before the era of law.

There is no escaping it—we are sinners by birth and die in consequence; we sinned in our common ancestor, and being found in Christ, we are graced in Him.

O loving wisdom of our God!
When all was sin and shame;
Another Adam to the fight,
And to the rescue came.

Then we have three contrasts drawn in the three verses 15, 16, and 17. The start of verses 15 and 16 may, and perhaps should, be put as questions. Shall not the free gift be as the offence (vs. 15)? Shall not the gift be like the sin, by one man (vs. 16)?

(a) *Sin and Grace Are Contrasted* (vs. 15). Sin brought death to many; grace abounds to many. Sin may be awful, but grace superabounds and is glorious.

(b) *One and Many* (vs. 16). One sin meant judgment and

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condemnation to many. What, then, must be the abundant grace that could justify, in spite of many offences, a world of iniquity?

(c) *Death and Life* (vs. 17). What is death to life? Death came by Adam; by Christ those who receive the gift of righteousness reign in life.

What a wonderful threefold triumph of grace!

A Grand Consummation

(4) *A Grand Consummation* (vss. 20, 21). It is twofold. Though the incoming of the Law caused the offence to abound, nevertheless, *grace did much more abound*, and in the death of Christ God found a righteous ground upon which *grace could reign*. So we have grace *abounding* and grace *reigning* in righteousness and life.

Let us look, then, in closing, at the five manifestations of abounding and reigning grace introduced by words "much more." They help us to review the chapter.

(a) *If justified, much more* saved *from wrath* (vs. 9). Here is the ground of assurance. If He has at such cost justified we shall much more be saved. Does a merchantman purchase a goodly pearl at the cost of all he has to cast it away?

(b) *If reconciled when enemies by the death of Christ, much more we shall be* saved *by His life* (vs. 10). The Saviour Who died to reconcile, lives to save. It is well to be clear on this—Christ died to reconcile, He lives to save. Salvation is from the living risen Lord, our great High Priest, Who, because He hath an unchangeable priesthood and ever lives to make intercession for us, is able to save to the uttermost.

(c) *If sin produced such dire results, much more will grace produce* abundant life (vs. 15). It was grace that brought salvation. It is sufficient for all our needs. It establishes the heart. It reigns in life.

(d) *If death reigned by sin, much more the justified* will reign in life *by Christ* (vs. 17). This is the experience that every Christian should have—*reigning in life*—through the redeeming all-sufficient risen Lord.

(e) So, summing up all, we rejoice that *where sin abounded grace did much more abound* (vs. 20).

Let, then, this be our song of triumph in Christ—"Much More! Much More!"

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Current Events

In the Light of the Bible

By E. Schuyler English

Recapitulation. There is no particular significance in the news from the war fronts since last we went to press, that is, from the viewpoint of Bible Prophecy. We review the major events only with the long view in mind, that at some time, *if* we are in the closing days of the Church Age, as we piece the various events together we *may* see the pattern of biblical alignments of nations begin to take shape.

Reviewing the month's activities in the European theater of war, little progress is evident as far as territorial accession by the United Nations is concerned, excepting on Germany's Eastern Front. The Russians have gained considerable ground there, however, although their advance is not as rapid now that they are nearer Germany. For the Nazi's supply lines are shortening, while those of Russia are lengthening, with consequent difficulties.

But southward, in Italy, and westward too, impact of considerable importance is being made upon the Nazis. In Italy, the going has been rough, the progress slow; but it has been progress for the Allies. Thus bomb-scarred Germany has no opiate of victory with which to assuage its distressed people. In fact, its pride has been considerably hurt by the fourth German tactical blunder of World War II. The first was Hitler's failure to follow up Dunkerque with an invasion of England; the second, Hitler's invasion of Russia; the third, Rommel's overconfident lapse in Egypt. The fourth, the Allies' landing at Anzio-Nettuno on January 22nd, behind the German lines, *may* drive the Nazi's from southern Italy entirely, and out of Rome, though presently the Germans are fighting desperately.

To the west, the spectre of invasion rises menacingly day by day. The doom of Berlin has been written, and the doom of Germany is being written daily in letters of bombs, bombs, bombs *in ever-increasing intensity. The record of Britain's* Coventry has been amplified many times in Hamburg. The story of London has been told and retold a hundred times over in Berlin. These blows alone will not defeat Hitler, but

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they certainly will soften up the people for the impending crash, and meanwhile, German production and morale are suffering beyond the ability of Goebbel's counter propaganda. In due course the German citizenry will discern that they have been taken in by the sort of lying propaganda that Hitler advocates in his *Mein Kampf*. We wonder how Goering is able to face the people whom he promised: "Berlin will never be bombed"! But its citizens are still laboring under the delusion, reluctantly confessed by a number of Nazi prisoners now on this Continent: "We were told that New York had been lowered to the ground by German bombs."

The invasion of Europe will doubtless begin very soon. In the Asiatic region the life of Japan's Empire has begun to wane, and it will surely die, God willing. The strength of the Nipponese is spent, and henceforth the Japs will be purely on the defensive. Spurred on by the news of Japanese cruelty to American prisoners of war, atrocities enacted against unarmed, helpless and wounded boys, the tempo of attack by American forces in the Pacific, already stepped up, has been increased enormously. As we write, the Marshall Islands are falling to our forces, the first pre-war Japanese-held territory to come into our hands. There seems little doubt that eventually the Japanese will be backed up into their little islands; that a blockade will effect starvation upon millions of the people; that Japanese cities, particularly vulnerable to fire, will be covered and conflagrated with incendiary bombs, and literally blasted from the earth; and that, in the end—unless unconditional surrender is sought and granted—Japan, starved and strangled, will be successfully and relentlessly invaded. She has no ally to help her, least of all, God.

Perhaps the two most absurd and ironic statements of the month came from our ferocious, if not honorable, enemies. The first is from the lips of Nazi Alfred Rosenberg, Number One pagan of the world, the man who ordered the German people to worship Wotan instead of God, the man who was behind Niemuller's arrest and has been Christianity's most zealous and fanatic persecutor in all Germany. Instructing the German people to go back to church at Christmas-time,

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he declared: "Never before have millions upon millions faced death as now. What is life? . . . Two thousand years ago a miracle occurred and Christ gave us the answer. Even those who did not believe in Christ must admit that His coming was the birth of a new era, establishing contact between our earthly life and eternity."

Next to this amazing and paradoxical statement must be placed that of Japan's Togo, worshipper of his country's God-Emperor, Shintoist, and anti-Christian. Said he, following the announcement in America of Japanese atrocities: "It is from the subjects of the Son of Heaven (Hirohito) that the world will learn what true Christian behavior is."

What Does It Mean? As we prepare these pages, news of exciting scope comes out of Moscow. On February 1st the Supreme Soviet unanimously approved the proposal of the same date by U. S. S. R. Foreign Commissar Vyacheslaff M. Molotov, effecting major changes in the Soviet constitutional system. Under this plan, adopted and to be worked out in time, the sixteen constituent republics of the Soviet Union (including Latvia, Lithuania, and Estonia) will become autonomous governments, maintaining their own commissariats for defense and foreign affairs. This move embraces the revision of the 1936 Constitution, allowing, as it does, virtual, if not actual, independence to the republics involved. Molotov declared that the Supreme Soviet was adopting this change of constitution for the strengthening of the Soviet Union as a whole, and that it is "a new victory for the Lenin-Stalin national policy."

It is too early to formulate an opinion as to the full significance of such a move at this time. One may be pardoned, in times of intrigue and diplomatic maneuvres, for wanting to see behind the scenes. What does it all mean?

Is the revision of the Soviet Constitution an answer to the Atlantic Charter, with its emphasis on the independence and freedom of all peoples? Is it an argument for incorporating present or pre-war border states within the framework of the Soviet Union? Is it to the end that Russia will swing greater weight in post-war settlements, having sixteen votes rather than one in the Allied Councils? How does this move link

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up with Bible Prophecy? Are these republics, the "bands" referred to in Ezekiel 38? With this step Russia adopts one of the broadest and most elastic foreign policies in existence in all the world, and we shall watch its development with great interest.

The new republics, with their latest known approximate population statistics, are: Russian (Moscow), 109,000,000; Ukrainian, 39,000,000; White Russian, 10,500,000; Armenian, 1,250,000; Georgian, 3,500,000; Azerbaijan, 3,000,000; Uzbeck, 6,000,000; Turkmen, 1,250,000; Tadjik, 1,500,000; Kasakh, 6,000,000; Kirghiz, 1,500,000; Karelo-Finnish, 500,000; Moldavian, 3,500,000; Lithuanian, 3,000,000; Latvian, 2,000,000; and Estonian, 1,250,000.

Also Looking Forward. Possibly as a feeler, but not an official utterance, Lord Hallfax, British Ambassador, has been urging closer Empire ties after the war. His recent speech in Toronto, coupled with other utterances lately, proposes the closer linking of the British Commonwealth to constitute one of the world's four post-war powers, the others being the United States, Russia, and China. Like moves in this direction are suggested by the visit of Norman Robertson, Canadian Under-Secretary for External Affairs, to discuss the elimination of Canadian-American tariff walls, after the war; an agreement reached in January between Australia and New Zealand for concerted action in the South Pacific, through a permanent secretariat; and British regionalism, as suggested by Jan Christiaan Smuts, which would involve closer relations of England with Netherlands, Belgium, and Norway, thus supplying a bridgehead in the event of a Third World War.

Post-war planning looks forward to peace; but it wisely considers the balance of power, and the possibilities of another war—which there will be, no doubt, if our Lord does not come, even as there will be after the Rapture.

Bible for the Blind. The King James Version of the Scriptures has 774,000 words. Every one of them can now be heard on phonograph records. The American Foundation for the Blind, Inc., has finally completed the entire Bible,

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on 169 recordings (129 of the Old Testament, and 40 of the New). It takes a total of 84½ hours to hear these readings. Each of the 27 libraries in the United States which have departments for the blind will receive a full set of the records, to be loaned free to the blind [illegible] use. This is a wonderful step forward in getting God's Word out to those afflicted by the tragedy of lost sight.

An interesting comment has been made in connection with the issuance of these records, which those who do any public reading of the Bible should take to heart. Said the New York *Sun's* Columnist Boone: "It would be fine if everybody, not only the blind, could benefit by the talking Bible, with its records made by painstaking speakers. The way the Gospel is rushed through and mumbled in too many churches, with no more expression than if the most moving passages were something on the back of a railroad ticket, is inexcusable."

Free Radio Time for the Gospel. The American Council of Christian Churches has won its hard battle to wrest from the control of the modernist Federal Council of Churches of Christ in America some of the free radio time granted the latter by national radio networks. Heretofore the radio executives have issued all their free religious broadcasting hours for Protestants to the Federal Council, believing that in so doing they have been ministering to Protestantism as a whole. But President Carl McIntire of the fundamentalist American Council finally obtained hearing from the radio executives, and persuaded them that there are hosts of us who are not, and never will be, represented by the Federal Council. As a result Mr. McIntire has secured fifteen minutes of free broadcasting time every week over the Blue Network of the National Broadcasting Company, and has been promised a more generous allotment in another year. Thus, every Friday at 1:45 P.M. sound Gospel preaching goes out through the facilities of the Blue Network and affiliated stations. We thank God for this opportunity of proclaiming His Word in all its fulness.

Spellbinder! In October, 1939, and April, 1940, we referred in these columns to the then (1939) five-year-old

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peasant boy of Kokonor, Tibet, who, by virtue of his birth on December 17, 1933, supposedly at the exact moment the thirteenth Tibetan Dalai Lama died, as well as through other so-called omens and signs, was thought to be the reincarnation of the Dalai Lama, Buddha of Mercy, the god of the Tibetans. This lad, Lamu Tanthu, was installed on February 22, 1940, as the god and ruler of 3,000,000 people.

It is very possible that he will never reach the age of majority, 18 years; for if in the course of his training the Lama priests should decide that he is unqualified for office, they may "discover" that they misunderstood the oracles concerning Tanchu, and he may disappear in a mysterious way. But at least his progress to date is satisfactory. In January it was reported that Tanchu is a holy prodigy who is able to hold his audiences, when he preaches, spellbound.

Kaj Munk, Martyr. In December of last year we announced the arrest by the Nazis of Denmark's spiritual leader, 45-year-old Kaj Munk, rector of Vedersoe, West Jutland, because he refused to obey the edict disallowing public prayer for persecuted Norwegians. Since that time Munk was released, but word comes now of another arrest. This time it was short-lived, indeed, lasting but an hour or so. For his bullet-ridden body was found some 35 miles from Vedersoe, lying in a ditch. Thus died the man who said "If for fear of men I should sit a passive onlooker (to Nazi persecutions) I should be traitor to my Christian faith. . . . It is better to damage Denmark in the eyes of Germany than myself in the eyes of Jesus."

Anti-Anti-Semitism. Because of growing evidences of not-so-latent anti-Semitism in the United States, notably in Boston, New York, St. Louis, and a few other large cities, a national committee to combat this dread scourge has been appointed. It is composed of twelve prominent men of our times, under the Chairmanship of Justice Frank G. Murphy. Its Vice-President is Wendell Willkie, and among the members are modernist Dr. Henry Sloane Coffin, Moderator of the General Assembly of the Presbyterian Church in the U. S. A., and Bishop Henry St. George Tucker, the President of the modernist Federal Council of Churches.

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In spite of some of the leadership of the committee, we wish it well in this crusade. God grant that America will not enter the ranks of those nations that have persecuted the Jewish people. Just as surely as there is a Bible, there will be retribution, awful retribution, to those who harm His Chosen People. The Word of God declares it in unmistakable terms. To Abraham God said: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2, 3). Not one jot or tittle of that Word will pass away. It is sure. It will be fulfilled.

What an accounting and judgment the Hamans and Hitlers and the like must face!

Battle of Words: Mgr. Sheen Speaks. The [illegible] lished U. S. S. R. Government newspaper, *Izvestia*, started something when it came out on February 1st with a blast against Vatican foreign policy, and Pope Pius XII. *Izvest.* claims that the Vatican's support of Fascism reached and reaches far beyond the borders of Italy. We quote: "It (the Vatican) approved many acts of aggression by Fascism although the true meaning of these aggressions was no secret. The Vatican is now suffering the consequences of its endorsement of the Italian conquest of Abyssinia and is now reaping the fruits of the débacle of the Italian African Empire. . . . The disgraceful role that the Vatican played in Hitler's and Mussolini's Spanish adventure is widely known. The Vatican emerged as a supporter of armed intervention. . . . Generalissimo Franco's Spain is the image of the clerical states of post-war Europe which the Vatican would like to see emerge." *Izvestia* went on to say that the silence of the Vatican "when Italy launched the 'stab in the back' attack on France in 1940 is typical of its policy."

In response to this blast Mgr. Fulton J. Sheen, of the American Catholic University, uses some telling words of defense and in them alludes to a possible Russo-German alliance:

"The Soviets use words cleverly," says Mgr. Sheen. "As they massacred Jews under the name of Trotskyites, so they

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label all anti-Communists as Fascists. In this sense of the term the (Roman Catholic) Church is Fascist. But by the same logic it is Communist because it is anti-Nazi and anti-Fascist. The Vatican within the last six months has been called Communist by the Nazis, Nazist by the Communists, and anti-Fascist by the Fascists. And they all mean the same thing, namely, that the Vatican is opposed to every anti-religious ideology." (Editor's Note: We suggest that the Vatican is opposed to every anti-Catholic ideology.)

"It ill behooves Soviet Russia," continues Mgr. Sheen, "to make the charge of Fascism against the Vatican, for it was Soviet Russia that allowed Fascism to spread over Europe by force of arms through the signing of the Nazi-Soviet Pact of August, 1939.

"The *Izvestia* attack is itself is rather puerile. For example, it alleges that the Vatican is Fascist because it maintained silence when Italy attacked France in June, 1940. If this be so, is the Vatican Communist because it maintained silence when Russia attacked Finland, and Poland? What was Soviet Russia doing when Italy attacked France? It was helping Nazi Germany.

"As Soviet Russia has already served notice that America and Great Britain may not interfere in the question of Poland, so now it serves notice on religion that it may not interfere in the question of Europe.

"From now on we may expect the development of Soviet Russia's policy to work out in two directions. First, we may expect a separate peace with the German Army after the overthrow of Hitler. Second, we may expect an alliance between Communism and Nazism for the communization of Europe."

We believe that one of Mgr. Sheen's points is well taken: by what right does Russia cast slurs on Italy's attack on France when Russia itself was at that time an ally of Germany, and selling war supplies to Germany?

The last paragraph of Mgr. Sheen's retort is most interesting. In a day of changing compacts and opportunism above honor, it is *possible* that a separate peace might be signed between Russia and Germany, or between *any* two warring nations. But the "alliance between Communism and Nazism for the

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communization of Europe" is so like the federation of Ezekiel 38 as to fairly take out breath in the suddenness of its pronouncement by the Roman Catholic spokesman.

We are living in times of tremendous significance. Suppose we keep our eyes upon coming events, above all, keeping them UP.

Bible Reading Poll. Directly after the first of the year, *Dr. Gallup took a poll of Bible readers in America. It appears* that they are increasing in numbers, especially among the younger people. Here is the result of Gallup's findings:

In 1942, 59% of the population of the United States might be said to be Bible readers, to some degree. In 1943, the figure jumped to 64%.

In the 21–29-year-old group, the figure of 48% who were readers in 1942 increased to 57% in 1943.

Women read the Bible more constantly than men; farmers more than city people. Bible reading increases with age, too. While in the 30–49-year-old group 60% say they read it; above 50 years of age the figure jumps to 71%.

Highest proportion of Bible readers is in the South, while the lowest proportion is in the New England and Middle Atlantic States.

ADORATION

O Lord, we adore Thee,
For Thou art the slain One
That livest for ever,
Enthroned in Heaven;
O Lord! we adore Thee,
For Thou hast redeem'd us;
Our title to glory
We read in Thy blood.

O God, we acknowledge
Thy greatness, Thy glory!
For of Thee are all things
On earth and in Heaven;
How rich is Thy mercy,
How great Thy salvation!
We bless Thee, we praise Thee!
Amen, and Amen.—*Mary Bowly*

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The Prophecy of Obadiah

By Frank E. Gaebelein

"*And the house of Jacob shall possess their possessions*" (Obadiah 17b). This is one of the memorable words of Obadiah. Like as much of Scripture in general and prophecy in particular, it is susceptible of expanded meaning. One word sums up the message of the sentence. That word is "restoration." For the study of the prophets, whether major or minor, a fundamental principle is that God leaves nothing unresolved. To use a musical figure, God's harmonies always close on perfect cadences. Modern music sometimes leaves an unresolved cord hanging in air, so to speak. Far different are the prophets. With marvelous unanimity they close with God's perfect resolution of the tangled harmonies of human destiny. There are no incomplete cadences. Nor, to use another figure, are there any loose ends. Especially is this true of the future history of Israel. God promised an enduring throne and kingdom to David. Because of idolatry and unbelief that kingdom has been abrogated. But it has never been annulled.* No one can fully understand the scope of Old Testament prophecy in relation to Israel, unless he realizes that the Jews have in God's plan a national future. That future is a specific one and may be recapitulated, as in this case, by the single word "restoration."

However, even a glance at the present status of the Jews is *sufficient to remind us that they have yet to experience this* restoration. Only a minority of them are in Palestine, and these are but sojourners in their own land under sufferance of a Gentile power. Persecuted from one end of the earth to another, they are far from the possession of the heritage God promised them. Yet one day they shall enter into that heritage. That is the coming day of the Lord's return when the Messiah, "the Branch,"† He Who is "the Lion of the tribe of Judah,"‡ shall be upon the throne of David.

"The house of Jacob shall possess their possessions."

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*cf. *God's Oath*, Ford C. Ottman. This remarkable study of prophecy in relation to the covenants is published by *Our Hope*.

†Isaiah 4:2; 11:1; Jeremiah 23:5; 33:15. ‡Revelation 5:5.

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There is much about the spiritual life to be learned from those eight words. No people on earth have greater potential possessions than Christian believers. By this is not meant that they are rich in material goods. But in those things which are unseen and therefore enduring, Christians possess incalculable wealth. The Lord Jesus is their Shepherd, to them God has promised the supply of every need according to His riches in glory by Christ Jesus. And for them He makes everything work together for good. Moreover, Christians have in the Bible the full revelation of God. They have dwelling in their hearts the Holy Spirit to guide them into all truth. But alas, how few even begin to enter into this glorious heritage!

The writer is reminded of a homely illustration. Years ago, while spending his vacation in the Catskill Mountains of New York, he frequently passed an attractive white house. This house was fairly new; the paint on the white clapboards and green shutters was fresh. But there was one strange feature. The front door, even in mid-summer, was always tightly shut, the windows fast closed, and the shades pulled down. Curiosity led to inquiry. And this was the story. A hard-working couple had built this home, which they cherished very much. Now the wife had a passion for perfect housekeeping. So she made certain that the front door was not used, lest footsteps mar the varnished floors. The shades were pulled down, so that the sun would not fade the wall paper. Her husband was made to enter by the back door, and both husband and wife spent most of their time in the kitchen to save the rest of their home. But the question came to mind: Did they really *possess* this house? Obviously not. They had title to it, but they were not possessing their possession, because they were not entering into its use. One smiles. Yet how like our own failure to possess our possessions in Christ! The trouble is that when it comes to some of the choicest treasures of our faith, we simply do not possess our possessions. We repeat the Twenty-third Psalm, for instance, and say to ourselves that it is marvelous to think of the Lord's being our Shepherd. But difficulty and trouble come, and we fret and worry. What we have been doing with God's truth is merely to admire it from

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afar. We have not possessed it to the extent of putting it to full use by unwavering belief. May Obadiah's words lead to a believing use of our spiritual heritage to the extent of the possessing of our possessions in Christ!

"*And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it* (Obadiah 18). Once again Obadiah reiterates the complete doom of Edom. This time, however, he mentions those who are to be instruments for inflicting divine judgment upon these wicked people. Once more also the promised doom is a complete one; as in verse 9, it is to overtake *all* the house of Esau. At this point the prophet's language is unusually forceful. It would almost seem that his words reflect the flaming indignation which must have filled his heart. "The house of Jacob," he says, "shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them." The mention of the house of Jacob and of Joseph is evidently for the purpose of showing that both the kingdoms of Judah and Israel will participate in this coming judgment. Other places in the Old Testament use this expression to describe the entire nation.* Then, having declared the doom of the Edomites, the prophet seals it with a solemn affirmation that his words are in no sense his own. "For the Lord hath spoken it." Obadiah may be the shortest and least known of the prophets. Yet this obscure servant of Jehovah had the deep conviction that his message was not his but God's.

With this verse in mind we pause to review the history of Edom subsequent to Obadiah's day. After the capture of Jerusalem by Nebuchadnezzar, the Edomites were dispossessed from their mountain fastness of which Petra was the capital. History tells us that a people called the Nabateans† drove the Edomites out. Having been ejected from their ancient home, they went to the south of Judaea, a region they had wrested from the Jews at the time of the captivity. Here they remained for about four centuries until Judas

*cf. Psalm 77:15.
†Descended from Nebaioth, the eldest son of Ishmael.

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Maccabaeus decisively defeated them in 164 B.C.* Not long thereafter, John Hyrcanus (135–105 B.C.) conquered them, placing them under a Jewish Governor, and incorporated them into Judaism by forcing their circumcision and obedience to the law.** New Testament history knows them as Idumeans and, as has been pointed out elsewhere in this study, the Herods were of this line.

The last picture of the Edomites in ancient history is a terrible one. To the end their character was unchanged. Josephus tells us that at the siege of Jerusalem under the Emperor Titus in 70 A.D., the Idumeans joined with the Zealots in rebellion against the Romans. Aided by John of Gischala, no less than 20,000 Idumeans entered Jerusalem. But no sooner were they there than they turned against their Jewish relatives by embarking upon a mad career of slaughter. Josephus says that 8,500 perished in the outer temple in a day, so bloodthirsty were the Idumeans. Then, leaving the temple area, they methodically devastated the city, massacring even the priests and stamping on their bodies in order to defile them. After doing this they fell upon the general populace, murdering right and left and torturing those who escaped immediate death.‡

With this appalling scene Edom as a nation passes from the sight of history. To be sure, the Jews of the early centuries of the Christian era kept on using the name "Edom" as a special designation for Rome. But this does not mean that the people continued their national existence. Henceforth they are lost to the eye of history. Where they are today no one knows. Nationally they have disappeared as completely as the Hittites, Philistines, or Babylonians. Obadiah's forecast of doom has been fulfilled to the letter. So must it always be of every word buttressed, as is this little prophecy, by the authoritative assertion, "The Lord hath spoken it." As Balaam said, so long before Obadiah's

*I Macc. 5:3.

**"The destruction threatened in *this* verse (18) is to be the work of the Jews themselves, the house of Jacob and Joseph being the instruments by which Esau is finally to be annihilated. This was wrought by *Judas Maccabaeus and John Hyrcanus* . . ." *Prebendary Meyrick, The Bible Commentary*, VI, p. 572.

‡Josephus *Wars on the Jews*, IV, 2-5, summarized by Robinson, "The Sarcophagus of an Ancient Civilization," p. 373.

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time, "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numbers 23:19).

"*And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south*" (Obadiah 19, 20). The nation of Edom has been dealt with, but their land remains. And, as every close student of the Old Testament knows, God's promises to Israel have much to do with that land. In this age in which we are living, known in prophecy as "*the times of the Gentiles*,"* *the land of Palestine* is in alien hands. But Scripture leaves no doubt of the fact that such is not its final disposition. As surely as God covenanted with His earthly people Israel, so certain is the final restoration of the Jew to Palestine.†

One might write over these two verses this heading in large letters, "The Final Reapportionment of the Land." Before looking at details of this reapportionment, an observation is in order. Like so much of prophecy, these sentences at the close of Obadiah are seemingly far removed from modern life. Their remoteness, however, is only apparent. Actually there is a connection with one of the thorniest of present-day problems. War has again brought to the fore the puzzle of Palestine. As Arabs and Jews contend and as both are at outs with Britain, we may learn from Obadiah that God has His own solution, already pre-written, for this problem men have failed to solve.

But how are these two verses to be taken? Are we to agree with those who seek their fulfilment in the past? Or, like many others, are we to give up any attempt to take them literally and simply "spiritualize" these geographical

*Luke 21:24.

†The return of the Jews to the Holy Land under the impetus of Zionism is not this restoration, but a partial foreshadowing of what will happen when the prophecies of the return of chosen people are fulfilled.

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details into a vague prediction of the dominion of the Church? Or, finally, do we have here a brief outline of God's ultimate solution of the Palestinian problem during the millennium? Surely this last alternative is best. Only read in this way are the verses consistent with the course of Old Testament prophecy as a whole.

The dual phrases in verse 19, "they of the south" and "they of the plain," signify early divisions of Judah used as far back as the time of Joshua. By "the south" is meant the land south of Palestine in the direction of the Negeb; by "the plain" is meant the great maritime plain along the western coast of Palestine.*

Verse 20 is full of linguistic difficulty. Scholars disagree as to the rendering of the word, "they *of* the Canaanites," while "Sepharad" is one of the minor Old Testament mysteries. However, the general meaning is fairly clear. In contrast to a restored Judah chiefly in view in verse 19, verse 20 sets before us a restoration of the widely scattered captives of Israel as well as the dispersed of Judah. "That of the Canaanites" is perhaps best taken to mean "that which [belongeth to] the Canaanites." As for Sepharad, attempts at identification are at best uncertain. Jerome thought it an Assyrian word meaning "boundary." Others who have grappled with the problem consider it a place name. Some scholars identify it with "Cparda," which is found many times on Assyrian inscriptions in connection with Jaunâ (the Ionians or Greeks). Thus it has been referred to Asia Minor and taken to mean Sardis, the capital of the Lydian kingdom. To support this view Joel 3:6, "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians," is quoted. The modern Jews on the other hand understand Sepharad to mean Spain; in fact, the Jews divide themselves into the *Sephardim*, the Spanish Jews, and the *Ashkenazim*, the German Jews.‡

Whatever the true solution of the difficulties, we may be certain that these details are all known to God. He has not

*cf. T. T. Perowne, "Obadiah and Jonah" in *The Cambridge Bible*, p. 36. Note that Benjamin is given the possessions across Jordan in Gilead.

‡cf. George C. M. Douglas, *The Six Intermediate Prophets*, p. 24. Also Perowne, p. 38.

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forgotten His dispersed people. His covenants with them are enduring. And one day, when the Messiah shall occupy the throne of David, the tangled skein of these predictions will be unraveled and all difficulties resolved in the millennial kingdom.

"*And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's* (Obadiah 21). In this closing sentence Obadiah's prophecy reaches its pinnacle. Without in the least minimizing the local application of the first clause, we may affirm its strong Messianic character. The Hebrew word, translated "saviours," means "deliverers," and is used also in the book of Judges. Therefore, in the restricted, historic sense of his prophecy, Obadiah is looking forward to such human deliverers as Zerubbabel and Judas Maccabaeus. But these "saviours" are at best foreshadowings of *the* Saviour, Who was yet to come in Obadiah's day and Whose second and glorious appearing we are now awaiting. It is a happy circumstance that even some of the liberal commentators recognize the deeper Messianic significance of Obadiah's closing words. For example, Horton in *The New-Century Bible* says, "We may take the obscure language as the gleam of a Divine sunshine in a driving mist. . . . But the great word *the kingdom shall be the Lord's*, closing the oracle which began 'the day of the Lord is near,' permits us to feel, if not to see, in the saying 'saviours shall come up,' something more than a mere victorious army asserting the supremacy of Israel. This prophet too, dealing only with an age-long enmity and with a threatened judgment, is impelled by the prophetic spirit, and sees 'saviours' climbing mount Zion. It is hardly relevant to ask what he meant; but what he *saw* was the Saviour of the world, the Saviour Who is Judge, the Saviour of whom it is said by the latest of Biblical prophets, 'the kingdoms of the world are become the kingdoms of the Lord and of His Christ.' Scientific exegesis sees nothing of this sort in these words; but we may venture to say it is there."* Yes Christ *is* surely envisioned in this final sentence. So Obadiah, terse though his words, adds

**The New-Century Bible*, edited by R. F. Horton, pp. 192-193.

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his triumphant note to swell the prophetic chorus heralding the consummation of all things in the return of Christ our Saviour and our King.

"And the Kingdom shall be the Lord's." None of the prophets, great or small, has a more exalted close than that. It looks forward to the grand declaration of the Revelation: "The kingdom of this world is become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever."† Would that our rulers today might have ever before them this sure outcome of world history! Human sovereignty never goes beyond the principle of stewardship. Men are permitted to rule for a time; but the whole teaching of Scripture, whether prophetic as in Obadiah, historic as elsewhere in the Old Testament, or doctrinal as in so much of the New Testament, enforces the lesson that God, though temporarily allowing man the sovereignty, holds him responsible for the way in which this prerogative is exercised. No man-ruled empire nor any kingdom of this world will endure forever. All will one day be merged into that eternal Kingdom over which the Lord Jesus Christ shall reign in solitary glory.

(To be concluded, D.V.)

†Revelation 11:15, corrected rendering.

Mr. Moody was once asked by his host, as they drove to their evangelistic meeting, "What are you going to preath about tonight?" "Heaven," was Mr. Moody's reply. His host said, "Well, perhaps that is all right, but I was hoping that you would preach on something practical."

But can there be anything more practical for us to meditate upon than the eternal abode which God is preparing for these who love Him? Perhaps we can sing with new meaning:

O land of rest, for thee I sigh!
When will the moment come
When I shall lay my armor by,
And dwell in peace at home?

—*William Ward Ayer.*

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A Primer of Bible Doctrine

By E. Schuyler English

III—The Deity of Christ

The answer to the question, "What think ye of Christ?" is the supreme test of a man's faith. Was He only a prophet of God, and no more? So says the Mohammedan. Was He a great teacher, the greatest that ever lived, and the founder of a new religion? This is the world's viewpoint. Was He a blasphemer, Who claimed for Himself the powers and authority of God? This was the estimate of the religious leaders of Judaism when He was on earth, an opinion still held by many orthodox Jews. Was He *a* son of God, in whom the divine spark was resident to a more marked degree than in any other man, a divine ideal? This is the appraisal of the evolutionist, the Unitarian, the Christian Scientist. Was He but a created angel? So say the Russelites. Was He a good man, the best man of the ages perhaps, the one who revealed more than any other the ultimate in spiritual, social, and moral behaviour? Such is the judgment of much of Christendom, of Modernism. Or is He the eternal Son of God, and God the Son; the Second Person of the Holy Trinity, God manifest in the flesh, the Lord Jehovah, the living Saviour? It is our conviction that this is His title and degree, that He is One with God the Father and God the Holy Spirit, and that to ascribe to Him any less than His due as very God of very God is to dishonor and desecrate His Person; it is to deny Him, the efficacy of His work of redemption, and the Christian faith. This estimate of Him is based upon the source of all our knowledge, the Holy Scriptures, the Bible, for both the Old and New Testaments bear witness to the Deity of the Second Person of the Godhead, and that Jesus of Nazareth is He, the Christ of God.

With the exception of the atheist and the agnostic there is no question about the Deity of the *First* Person of the Trinity, the Father. For God is God. And there are comparatively few who will deny that the Spirit, the *Third* Person of the Godhead, is truly divine. As to the *Second* Person of the Holy Trinity, those who are familiar with the

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Old Testament, namely, the Jews, would hardly protest the Deity of Him Who manifested Himself as the Angel of Jehovah, the Messenger of the Covenant Who appeared to Abraham and to Jacob, to Moses and to Joshua. But it is the fact that this Second Person of the Triune God divested Himself of the glory which He had with the Father before the world was, and was made flesh and dwelt among men (Phil. 2:7; John 17:5; 1:14), that causes men to stumble. They may admit that the Angel of Jehovah was God manifest, but they will not acknowledge that Jesus of Nazareth is God. They do not see that the two are one and the same Person, the eternal Son of God.

Said the prophet of old: "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20). So we turn to the Scriptures. What have they to say about the Person of Christ? Our examination of them must be brief of necessity, and within the compass of three considerations.

The Witness of the Old Testament to the Deity of Messiah

When we declare that the Old Testament witnesses to the Deity of Messiah (from Hebrew, *Mashiach, the Anointed;* Greek, *Christos,* Christ), we do not expect to find therein the words, *Jesus Christ is God,* obviously. The truth of His Deity is discerned by comparing Scripture with Scripture.

In a previous chapter we have sought to show that the Bible teaches the fact of the Holy Trinity; God the Father, and God the Son, and God the Holy Spirit, co-equal in glory and attributes. It is with the Second Person of the Godhead that we are now occupied, Him Whom we shall see as the Redeemer, the Seed of the woman Who was to bruise the serpent's head (Gen. 3:15). In His Incarnation He became Emmanuel, that is, *God with us* (Matt. 1:23). But He was the manifestation of God to men before He "was made flesh and dwelt among us" (John 1:14), for upon occasion after occasion He appeared as the Angel of Jehovah. We shall cite but a few instances of this.

In Genesis 16:7-14 we have the account of the Angel of the Lord appearing to Sarai's handmaid, Hagar. Toward the conclusion of the passage we read (vss. 10 and 13):

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"And the angel of the Lord (*of Jehovah*, A. S. V.) said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. . . . And she called the name of the Lord (*Jehovah*) that spake unto her, Thou God (*El*) seest me." Clearly the Angel of Jehovah is here declared to be God.

We shall not dwell upon the classic passage in Genesis 22, wherein the Angel of Jehovah stayed the hand of Abraham as he was about to slay Isaac (see vss. 11, 12), but turn to the case of Jacob, who wrestled with "a man" until the breaking of day at Peniel (Gen. 32:24-30). It is from Hosea that we learn that this "man" was an "angel" (12:4). After this Angel gave Jacob his new name, *Israel*, Jacob said: "Tell me, I pray Thee, Thy name. And He said, Wherefore is it that thou dost ask after My name? And He blessed him there. And Jacob called the name of the place Peniel: for I have seen God (*Elohim*) face to face" (vss. 29, 30). Again the Angel is shown to be God.

Moses, too, met with the Angel of Jehovah, while he was keeping the flock of his father-in-law, in the desert near Mt. Horeb. We quote five verses as incontrovertible evidence as to the Deity of the Angel of Jehovah, namely, Exodus 3:2-6: "And the angel of the Lord (*Jehovah*) appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord (*Jehovah*) saw that he turned aside to see, God (*Elohim*) called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob. And Moses hid his face; for he was afraid to look upon God." The Angel of Jehovah is *Jehovah-Elohim*. Thus His Deity is fully established.

"But," someone will ask, "supposing this does prove that the Angel of Jehovah is divine! How does this pertain to the Deity of Messiah?" Suppose we examine some of the

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prophecies having to do with Messiah's (Christ's) coming on earth and His Kingdom, four in all:

The Psalmist speaks frequently of the King Who is to come, Whose reign is to be an everlasting reign. In the Second Psalm we read of Him, God's Anointed (Messiah), and of Him God declares: "Thou art My Son; this day have I begotten Thee" (vs. 7). Further allusion is made to this King in the Forty-fifth Psalm, and here He is addressed as God: "Thy throne, O God, is for ever and ever: the sceptre *of Thy Kingdom is a right sceptre*" (vs. 6).

The prophet Isaiah refers again and again to the promised Redeemer, Israel's Messiah. Concerning His Incarnation, the prophet declares the Word of the Lord to Ahaz: "Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel" (7:14). This is the One Who is to be called "Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace," Whose government is spoken of as being upheld "with justice and with righteousness from henceforth even for ever" (9:6, 7, A. S. V.). The very name to be given Him, *Immanuel (God with us)* is the key to His Person.

Micah, whose prophecy opens with the promise that the Lord will come forth out of His place, and come down to tread upon the high places of the earth (1:4), alluding in its far view to Messiah's second advent, speaks of His first coming in this wise: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out *of thee shall He come forth unto Me that is to be a ruler* in Israel; Whose goings forth have been from of old, from everlasting" (Micah 5:2).

Certainly the Anointed of God, Israel's promised Messiah, is declared to be the everlasting Son of God.

One more citation may be helpful, to show a further evidence of the Deity of Messiah in the Old Testament Scriptures. But first an explanatory paragraph:

The English words *angel* and *messenger* are synonymous in the Bible, almost without exception. In the Hebrew the word translated *angel* in the verses quoted earlier is *mal'ak*, from an unused root meaning *to despatch*, and is also translated *messenger* in many instances. The same is true of the

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Greek. In this language *aggelos*, (from the verb *aggeloo*, *to bring tidings*) is sometimes rendered *angel*, and at other times, *messenger*. In every case having to do with the matter under discussion, the English words *angel* and *messenger* are interchangeable.

With this in mind, suppose we refer to Malachi 3:1: "Behold, I will send My messenger (angel), and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the Messenger (Angel) of the covenant, Whom ye delight in: behold, He shall come, saith the Lord of hosts." No student of Scripture will deny that the second messenger referred to in this prophecy, the Angel of the Covenant, is the promised Messiah. He is clearly shown to be the sovereign Lord (cf. Isa. 51:22) and is alluded to as the Angel of the Covenant. We infer that this must be the Angel of Jehovah spoken of in passages from the Pentateuch, the One of Whom Moses testified (cf. Luke 24:27). He Who by His Incarnation became the Spokesman of the Godhead and the Mediator between God and man under the New Covenant (Heb. 1:2; 8:6), was the Spokesman of God, His Messenger, under the Old.

We conclude from the Old Testament, therefore (1) that since God spoke to men from time to time in days of old by His Messenger, called "the Angel of the Lord," Who was Himself Jehovah, the God of Abraham, and of Isaac, and of Jacob; (2) that since the Redeemer promised of old, Messiah, though He was to be born of a virgin as the Incarnate Son, was yet *from* everlasting and is *to* everlasting, and is also called "Mighty God," "Father of Eternity," and "God with us"; and (3) that since further, this promised One, "the Messenger of the Covenant," is identical with the Angel of the Lord Who appeared to Abraham, and to Isaac, and to Jacob, whose God He is—since these things be so, that by Name and by promise the Messiah is identified as Jehovah God, the eternal Son, then it cannot be gainsaid that the One Who should come in fulfilment of God's promise through His prophets *must* be the divine Son of God, the Second Person of the Trinity. That is why He is named by Jeremiah, "*Jehovah-Tsidkenu*," The Lord OUR RIGHTEOUSNESS (Jer. 23:6).

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2. The Witness of the New Testament to the Deity of Christ

Having established the Deity of the Messenger of the Lord and that He is One and the Same with the God-pledged King and Redeemer, it behooves us to determine whether the promise was fulfilled in Jesus, Whom we call "the Christ."

Turning first to the Gospel records it will be seen that the point in question is declared by the first verses of three of the Gospels. Matthew 1:1 says: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham," thus setting forth that He, Messiah, is David's Son and Israel's King. Mark 1:1 reads: "The beginning of the Gospel of Jesus Christ, the Son of God," in these words declaring that He is Messiah, and the Incarnate Son. John 1:1 asserts: "In the beginning was the Word (shown in vs. 14 ff to be Jesus Christ), and the Word was with God, and the Word was God," thus affirming the eternal Sonship of Jesus, the Messiah, and His Deity.

In the first chapter of Luke's Gospel it is clearly told that the birth of Jesus of the Virgin Mary was in fulfilment of Isaiah's prophecy (vss. 31-33; cf. Isa. 7:14), and that He Who should be born of her would "be called the Son of God." Matthew declares that the birth of Jesus fulfilled the prophecy just alluded to (Matt. 1:22), and the record in Luke 2, wherein we find that He was delivered of Mary in Bethlehem of Judaea, as Micah had prophesied seven centuries earlier (5:2), together with the angelic announcement to the shepherds and the heraldic star of the wise men (Matt. 2:1, 2), give witness to the supernatural circumstances which attended the earthly-genesis of Jesus, and declare Him to be the Christ, the Son of God. His sinless and perfect life; the heavenly voice which twice pronounced: "This is My beloved Son"—at His baptism and at His transfiguration (Matt. 3:17; 17:5), and spoke yet a third time, in the city of Jerusalem, saying: "I have both glorified it (My Name), and will glorify it again" (John 12:28); His works of power—healing the sick, giving sight to the blind, stilling the waves, raising the dead (Isa. 35:5, 6, etc.); His mighty words of wisdom, spoken as never man spake; the manner of His death, the darkness that attended it and

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the rending of the veil of the temple from top to bottom; His glorious resurrection; His visible ascension into Heaven —all these things certify that Jesus was more than Man: He was and is the Son of God and God the Son, the Son of David and David's Lord, the Messiah of Israel, the Christ of God, the Saviour of the world. Any one of these phenomena would suggest the supernaturalness of Jesus of Nazareth; the sum total of them gives incontrovertible evidence that He is indeed divine.

Space does not permit the marshaling of the multiplicity of New Testament declarations which aver the Deity of Jesus Christ. The names, character, and attributes belonging to God and ascribed also to Jesus have been alluded to in a previous chapter.* In addition, we find that certain prerogatives which are owned by God alone are attributed to Christ, as for example: He is said to be not only the Creator, but the Preserver of all things (John 1:3; Col. 1:16, 17); the forgiveness of sins is declared to be His right (Luke 5:20; 7:48); to Him was ascribed by Himself the power and authority to raise the dead (John 5:21); and He is identified as the Destroyer of death (1 Cor. 15:26), the Rewarder of the saints (2 Cor. 5:10), and the Judge of the wicked (John 5:22).

Long after His earthly ministry Jesus of Nazareth, Whom we call today the Lord Jesus Christ, was asserted to be very God of very God. The Apostle Paul, referring to Isaiah's prophecy of salvation found only in Jehovah-God, cites chapter 45:23: "I have sworn by Myself, the word has gone out of My mouth . . . That unto Me every knee shall bow, every tongue shall swear," in Romans 14:11, and links this promise with Christ, of Whom he later writes: "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" (Phil. 2:9-11). The Apostle Peter declares that Jesus Christ, the Chief Shepherd, will be the Rewarder of faithful shepherds

*II—The Holy Trinity (February issue).

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of His flock (1 Peter 5:4), and speaks of Him in His present heavenly authority at the right hand of the Father, "angels and authorities and powers being made subject unto Him" (1 Peter 3:22). Such a prerogative is a divine right, nothing less. Finally, the Apostle John, who, in the last Book of the Bible speaks of Jesus Christ as "the Faithful Witness, the First Begotten of the dead, and the Prince of the kings of the earth" (Rev. 1:5); John, who seeing Him, fell at His feet as dead and heard Him say, as he sets forth: "Fear not; I am the First and the Last: I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:17, 18) —this Apostle writes: "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father. . . . And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (1 John 2:22, 23; 5:20).

Upon the authority of the apostolic writings of Holy Writ we affirm the Deity of Christ. To suggest that Peter, and Paul, and John, together with the evangelists, *did* not believe in and herald Him as the eternal Son of God is to *misread* Scripture. To find Him any less than Divine is to discredit His Person, make God a liar, and be in danger of eternal death. "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).

3. The Witness of Christ Himself to His Deity

Not infrequently we hear it stated, by those who do not believe in the Deity of Christ, that He never claimed to be God. Such an assertion must be attributed to ignorance, wilful or deluded, of the Scriptures. But we suggest that even had our Lord never made such a claim for Himself, the fact of His Deity, attested by His Person, is still irrefutable.

A man who exercises skill at the operating table, performing, *day after day amazing feats of surgery* with a dexterity beyond that of any of his fellows, does not need

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to declare: "I am a surgeon." His acts prove the fact, without any words. The manner of Jesus's birth, the perfection and power of His life, and the miracle of His resurrection cry out: "This is the Son of God!" Thus the Apostle Paul wrote that He was "declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from (lit., *of*) the dead" (Rom. 1:4)—His own resurrection, of course, that that of others, as Lazarus, etc.

We *submit, further, certain assertions and promises uttered* by our Lord as evidence of His claim to Deity. We quote but a few. "I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:35). "Ye are from beneath; I am from above: *ye are of this world; I am not of this world*" (*John 8:23*). "I am the Light of the world" (John 9:5). "I am the Door: by Me if any man enter in he shall be saved" (John 10:9). "I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall *never die*" (*John 11:25, 26*). "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14:6). "If ye ask any thing in My Name, I will do it" (John 14:14). "My sheep . . . follow Me: and I give unto them eternal life; and they shall *never perish*" (*John 10:27, 28*). "*Destroy this temple* (the temple of His body—vs. 21), and in three days I will raise it up" (John 2:19). "I have power to lay it (My life) down, and I have power to take it again" (John 10:18). „Many will say to Me in that day, Lord, Lord, have we not *prophesied in Thy Name? . . . And then will I profess unto* them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7:22, 23). "All power is given unto Me, in Heaven and earth" (Matt. 28:18). "Lo, I am with you alway, even unto the consummation of the age" (Matt. 28:20).

We do not believe we need to make comment upon these few statements of the Lord Jesus, chosen from a mass of kindred assertions. The thoughtful student will discern their implication as he ponders them. Surely these are not the words of a mere man. No one but God Himself could make such declarations with authority.

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And now, having shown that Jesus of Nazareth, by His works and words proved Himself to be God the Son, proof that would stand even had He never laid claim to Deity, we now propose that He did claim it, and in terms unmistakable.

At the conclusion of a conversation with certain of the Jewish people, the Lord Jesus said that Abraham rejoiced to see His day, and that he saw it, to which statement the Jews answered: "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 8:57, 58). This was a clear assertion of His Deity. More than two thousand years had passed since Abraham had walked this earth, yet the Lord Jesus asserted that before Abraham was, He was. Nor did He say, "Before Abraham was, *I was*," —but "*I am*." This was at once a declaration of eternal existence. The primary meaning of the Greek verb, *eimi*, is *I exist*. Its implication here is patently that Christ is the Self-Existent One. It is the incommunicable name of Jehovah, Who, from the burning bush told Moses to say to the children of Israel: "I AM hath sent me" (Exod. 3:14). The skeptic may contend that this was not an avowal of Deity on the part of Christ. But the Jews who heard Him speak understood what He meant, and "they took up stones to cast at Him" (vs. 59). Why? Because He claimed to be Jehovah.

Again, in the city of Jerusalem, certain of the Jews asked the Lord Jesus: "If Thou be the Christ, tell us plainly." In the course of the conversation our Lord declared, "I and My Father are One" (John 10:31). What did this mean but that He is God, One with the Father? The incredulous may deny that this is a pronouncement as to His Deity, but the Jews who were there knew what our Lord meant. For we read: "Then the Jews took up stones again to stone Him," and when He asked them why, they replied: "For a good work we stone Thee not; but for blasphemy; and *because that Thou, being a man, makest Thyself God*" (vss. 31-33).

We refer now to one other such assertion on Christ's part. In the Passover chamber, in the beautiful discourse which begins, "Let not your heart be troubled," the Lord said to

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Philip (who had asked Him: "Lord, show us the Father, and it sufficeth us")—"He that hath seen Me hath seen the Father" (John 14:9). The Father referred to is God the Father, and our Lord said that he who has seen Him (the Lord Jesus) has seen the Father. What else is this but a claim to Deity? No man picked up stones to stone Him on this occasion, however; for those who were in His presence believed in Him as "the Christ, the Son of the Living God" (cf. John 6:69).

To believe this is to have life; to deny it is to be lost (John 3:36). "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15). Those who believed it in His day have left for us a testimony that is true, and an influence that will abide forever. And so the hosts of believers through the centuries—by their lives, by their witness to Christ, and by their faith have been the instruments of God to lead others to a like knowledge and faith, a sweet savour of Christ unto God, of death unto death to them that perish, of life unto life to them who are saved (2 Cor. 2:15, 16). Whose are the lives that count for God, in time and in eternity? Are they the Voltaires and the Tom Paines, who discredit the Deity of our Lord? Or are they the Pauls, and the Luthers, and the Moodys, and other myriads of believers in Him as the Christ, the Son of the Living God? We leave the questions unanswered, for the conclusion is obvious to any one who will face the issue.

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son" (1 John 5:10). We have set forth, in part, the record of His Son that God has given in His Word. It is there—to believe, or to reject. As for us, we believe in and affirm the Deity of our Lord Jesus Christ.

(*Next instalment, D.V.*—"*The Incarnation of the Son of God*")

"The Lord looked upon him, and said, Go in this thy might" (Judges 6:14).

Thou must believe and then must venture,
In fearless faith thy safety dwells,
By miracles alone men enter
The glorious lands of miracles.—*Schiller.*

Question Box

No. 871. A man in our Prayer Meetings often prays to the Lord Jesus Christ, but not to the Father. I told him he had no right to pray to the Lord. Am I not right?

Certainly in general our prayers are offered to God the Father through the merit and work of our Lord Jesus Christ. Yet it is not entirely Scriptural or proper to say dogmatically that a Christian "has no right to pray to the Lord." The Son is co-equal with the Father, and cannot be excluded in this way. The Apostle Paul is our authority for stating that we can offer our prayers to the Son. In 2 Corinthians 12:8 we read: "For this thing I besought *the Lord* thrice, that it might depart from me." That was prayer to the Son. See also 1 Thessalonians 3:12 and 2 Thessalonians 2:16 for other intimations of prayer offered to our Lord. As *children* of God we pray to God the *Father*; as *servants* of the Lord we may petition our *Lord* and *Master*. General New Testament practice petitions the Father through the Son, however, and this is good custom to follow as a rule.

No. 872. The Apostles' Creed states: "I believe in God the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, His only Son our Lord, etc." Doesn't the Bible tell us that "God the Father" was not the Creator of Heaven and earth, but that it was the Son, as in John 1:3, 10; Colossians 1:16; and Hebrews 1:2?

The Apostles' Creed is as orthodox as can be, but it does not cover in detail every tenet of the Christian faith. This is also true of the Nicene Creed, though the latter is more accurate in the matter here questioned, for while it speaks of the Father as Creator: "I believe in one God the Father Almighty, Maker of Heaven and earth, And of all things visible and invisible," it refers to our Lord as Creator also: "One Lord Jesus Christ, the only begotten Son of the Father, Begotten of His Father before all worlds; God of God, Light of Light, very God of very God; Begotten, not made, Being of one substance with the Father; *By Whom all things were made.*" None of the man-made creeds is complete, however. Their very brevity excludes this.

But we do not go to the creeds for doctrine, but to the Word of God. Now you ask: "Doesn't the Bible tell us that 'God the Father' was not the Creator of Heaven and earth, but that it was the Son . . .?" The answer to the last part of this question is: "Yes, the Bible does say that the Son was the Creator of all things, as in John 1:3, 10; Colossians 1:16, and Hebrews 1:2." But the answer to the first part of this question is: "No, the Bible does *not* teach that 'God the Father' was *not* the Creator. To the contrary, He was the Creator as well as the Son." In Genesis 1:1 we find that, "In the beginning God created the heavens and the earth." The word translated "God" is *Elohim*, a uni-plural noun which is the first intimation in the Bible of the Trinity. In the next verse we find that "the Spirit of God moved upon the face of the waters," showing that the Holy Spirit, the Third Person of the Godhead, also had a part in the creation. The question is a difficult one. But it appears that all three Persons of the Godhead were partners in the creation—the *Father* was *responsible*, perhaps, by His eternal will and plan; the *Son* was *the Executor* (if we may use the word) of the Father's will (Ephes. 3:9); and the Son's *Agent* was the *Holy Spirit*. But our Lord Jesus Christ (and not the Father or the Spirit) is the One Who throughout the Bible is specifically alluded to as the Creator of the heavens and the earth.

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A Message for Each Day

By Frank E. Gaebelein

March 1. "This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning" (Lamentations 3:21, 22, 23a.)

Like a precious jewel of hopefulness is this passage (vss. 21-27) in the center of the most sorrowful book in the Bible. Lamentations is unfamiliar ground. If we have considered it at all, it may have seemed remote from our experience. But perhaps now, when great cities are in ruins, we may understand it a little better. At the time when Jeremiah wrote this noble elegy over stricken Jerusalem, things could hardly have been worse. Captivity had brought national degradation. Notwithstanding, the prophet recognized that there was still ground for hope. He and his companions were not consumed. Through the goodness of the Lord life remained. Jeremiah combined with his great love for his afflicted people a realization of their just punishment. No matter how sore the chastisement, he acknowledged the justice of the Holy One. In the midst of extreme trouble he anchored his soul in the assurance that the compassions of the merciful God never fail. Therefore, each new dawn brought him fresh hope.

March 2. "Great is Thy faithfulness" (Lamentations 3:23b).

From the point of view of emphasis this is a perfect sentence. Observe how beautifully it illustrates the principle that the two most important places in a sentence are the beginning and the end. Yet, while we appreciate the effectiveness of these telling words, we should also appropriate their truth. They are not empty rhetoric, but the flawless expression of God's dealings with His children. No believer should ever question the fact that God is faithful; as Hebrews 6:18 says, it is impossible for Him to lie. But Jeremiah here goes a step farther and stresses *the degree* of God's faithfulness. "Great is Thy faithfulness," he explains. One may think of partial faithfulness in relation to man, but never of God. God alone is perfectly trustworthy. He may be relied upon to the uttermost. Though we realize it but partially, God is always and wholly faithful in every one of His dealings with us. Though we prove faithless, He ever keeps His covenant. Nothing, not even our greatest failures, can alter His unchanging reliability. When we learn to see in *everything* God does for us new evidence of His faithfulness, we shall know more of His peace in our hearts.

March 3. "The Lord is my portion, saith my soul; therefore will I hope in Him" (Lamentations 3:24).

Soliloquy has a place in the Christian life. To be sure, much soliloquy, or self-communication, is confined to the intellect. But it sometimes goes deeper, extending even to the heart and soul. As Pascal, the great French mathematician and Christian philosopher, said, "The heart has its reasons, which reason does not know." Thus Scripture more than once refers to the self-meditation of the soul.

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And this is what we recognize in the words before us. Wrote Jeremiah, "The Lord is my portion, *saith my soul.*" It is a good thing for any man's soul, whether Hebrew prophet or modern believer, to assert that the Lord is his portion. When Jeremiah's soul thus addressed him, his outward circumstances were black. But though he and his people had lost everything, nevertheless, his soul reminded him that he still had the Lord. The day when we actually realize that the Lord is our portion is a great one in our spiritual development. When that truth comes home to us, then we cry out with Jeremiah, "Therefore will I hope in Him." Oh, that our souls may say to us, "The Lord is my portion!"

March 4. "The Lord is good unto them that wait for Him, to the soul that seeketh Him" (Lamentations 3:25).

Let us look beneath the surface of this sentence, the first of a series of three verses, each of which uses the word "good." Here we are told that the Lord is "good" to a certain type of person. He is good "unto them that wait for Him, to the soul that seeketh Him." Now the thought of seeking the Lord appears to be explanatory of the thought of waiting for Him. If this be correct, we may infer a very important teaching regarding the practice of the Christian life.

All too often man's idea of seeking God is synonymous with self-effort and pious activity. But that is not as of the Lord Whom Jeremiah learned to know through much testing. As he says in this precious verse, "The Lord is good unto them that wait for Him." For the soul that waits for Him is "the soul that seeketh Him." To be a seeker after the Lord, therefore, it is essential to take time to wait for Him. Hurry is the enemy of spiritual progress. The growth of the soul cannot be forced. For true fellowship with God a price, measured in minutes, hours, and days, must be paid.

March 5. "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lamentations 3:26).

The second use of the word "good" in this passage underlines and extends the thought considered yesterday. Here we are told of two things which are good for a man. It is good that he "should *both* hope and quietly wait for the salvation of the Lord." We shall not go astray by placing considerable emphasis upon the word, "both." Quiet waiting is good; combined with hope it is even better. Nor is it sufficient simply to hope in the Lord and wait quietly for Him. There must be a goal for hope, there must be something to be awaited. That goal, Jeremiah defines as "the salvation of the Lord."

"But," some Christian says, "I am already saved. Why should I hope for that which I now have?" Ah, that is superficial spiritual reasoning. Surely we ought to know that we may indeed be saved from the guilt and penalty of sin, yet need daily salvation from its power in our lives. And should we not also be "waiting for the adoption, to wit, the redemption of our body" (Romans 8:23) to that coming day when we shall see our Savior face to face?

March 6. "It is good for a man that he bear the yoke in his youth" (Lamentations 3:27).

For the third time in as many verses Jeremiah speaks of what is

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"good." This time he singles out those of few years. What is it for a man to "bear the yoke in his youth?" And why does Jeremiah say that this too is good? Well, bearing the yoke includes the thought of discipline and responsibility. The first should be the experience of all children. That it is not actually so is one of the weaknesses of modern society and some phases of present-day education. The yoke of responsibility usually comes later. But today it is pressing prematurely and heavily upon many a youth bearing the burden of war.

There are those who would bewail the responsibilities thrust upon youth today. Granted that the young are having to bear burdens far heavier than in the past. Granted that war is a most horrible thing. Yet there is another side to this bearing of the yoke. For God says that it is "good." Many a young man is coming out of this war with a faith he might never have had apart from the yoke of danger and responsibility thrust upon him. Many a youth has found in the furnace of affliction the exceeding reality of a Christian belief, formerly accepted only passively.

We have been thinking of youth in this meditation. But let us remember, finally, that Christians of all ages must bear the yoke for God. And though that yoke may be a heavy burden, almost more, we feel, than we can carry; nevertheless, we have One Who has invited us to come to Him. When we are weak and heavy laden, sharing our yoke with Christ makes it far easier to bear.

March 7. "Hold thee still in the Lord" (Psa. 37:7, Coverdale).

This is one of the places where the older rendering of Coverdale which is the basis of the psalter used in the Book of Common Prayer is more beautiful even than the Authorized Version. What a lovely shade of meaning the words give us: "Hold thee still in the Lord." The more familiar version reads, "Rest in the Lord," which is indeed lovely, but not so lovely as the phrase before us.

One of the things we Christians most need is serenity. It is so easy to let war-time living overwhelm us to the extent of tension and restlessness. What we require above all else is just to do what the Psalmist here tells us to do. "Hold thee still in the Lord." In our busiest times we shall be thinking more keenly and accomplishing far more, if regularly and systematically we take some time to obey this inspired admonition. Not only our effectiveness and accomplishment but also our mutual and spiritual health will be immeasurably increased, if we determine every now and then to stop a while and simply hold still in the Lord.

"Hold *thee* still in the Lord." It is a very personal matter. No one can do it for you or for me. Each of us must be willing to let go hurry and concern, and keep quiet in Him Who alone restoreth the soul.

March 8. "Thus have I looked for Thee in the sanctuary, that I might behold Thy power and glory" (Psalm 63:2, Coverdale).

It is not every one who knows where to look for the power and glory of the Lord. Some would see His greatness in the rise and fall of nations. Others would behold Him in the stupendous spectacles of nature. And it is perfectly true that in these and other awesome places He is manifest in His greatness.

But there is another and, if we may venture the thought, better place to behold His power and glory. That is, as David here tells us, the sanctuary. For the ancient Hebrew the sanctuary was a particular

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place in Jerusalem. For Christians it varies greatly, being for some a great church and cathedral, for others a humble chapel, a cottage meeting, a family prayer circle, or an individual quiet time. The truth of the matter is that the sanctuary is the place of worship wherever it may be. In this sense the Christian home and at times even the office is a sanctuary. For God's children may worship in all these places.

Ours is an age of violent power and terrible material might. But really to know the power and glory of the Lord we must retreat from the spectacular to the spiritual. It is in the quiet of worship that God's *power is best seen.* Isaiah *beheld the Lord* high and lifted up in the temple. Ezekiel by the river Chebar saw one of the sublimest visions of God recorded in the Old Testament. If we would know more of the greatness of our God, let us spend more time in the sanctuary.

March 9. "Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation" (Psalm 78:21, 22).

This Psalm is a poetical summary of the deliverance of Israel from Egypt and their experience in the wilderness. The verses quoted refer to Israel's sin of murmuring against God when they became hungry. Through them we may learn something of God's ways with us.

Why did the Lord's anger flame out against Israel at this particular time? The answer comes in these words: "Because they believed not in God, and trusted not in His salvation." Unbelief—that was their *sin. Lack of trust* in the Lord—that *was their* spiritual *crime.* Therefore, God was wroth with Israel and, as the Psalm goes on to say, inflicted a terrible penalty upon them.

How stubborn is our human tendency to belittle sin! We tone down unbelief into *mere worry or concern. We do not consider it terribly* wrong for a Christian to doubt whether God will perfectly take care of him. Yet unbelief is a sin God hates. Let us not think that the Lord likes unbelief any more when displayed by His heavenly children than when His earthly children, Israel, fell into it. In either case it is the subject of His wrath and the object of His disciplinary action. A Christian who opens his heart to doubt opens it to sin.

March 10. "So they did eat, and were well filled: for He gave them their own desire" (Psalm 78:29).

Strange as it may seem, this is a verse of judgment! It shows how God inflicted His wrath upon the unbelieving Israelites, so recently and so marvelously delivered from Egypt. Despite the divine care of them *every step of the way,* they had complained bitterly. *Afraid of* the desert, they openly doubted God's ability to feed them. How He must punish them. And *He does it not by raining down fire from Heaven,* but (vs. 27) by raining food upon them! "He gave them their own desire." The consequences were serious. Receiving abundance of food, the Israelites gorged themselves to the extent of pestilence and death.

We should be spared much by taking more time to examine our wants *in the sight of God; doing so prayerfully might bring us up with a* start and show us the possibility of God's actually giving us some of our own desires. But God loves us. And because He loves us, He withholds some things for which we implore Him. He is never an indulgent parent. If sometimes He lets us have what we selfishly want, it is to teach us the lesson of our wayward desires. But more often He withholds what

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will harm us. Earthly fathers and mothers may ruin their children; God has never yet "spoiled" any child of His.

March 11. "Teach me Thy way, O Lord, and I will walk in Thy truth" (Psalm 86:11, Coverdale).

It is easy to join in the petition with which this sentence opens; it is hard to do that with which it closes. Is it not true that we come before God and beseech Him to teach us *His* ways, while in our hearts of hearts we are not fully committed to walk in His truth when He does reveal it to us? A good rule for the prayer life is not to ask God to show us His way, until we are determined with all our heart and soul and mind to walk therein. Then, when we come to the place of aligning our life's desires with God's way and truth, we shall know the joy of being in His will.

"Teach me Thy way, and I will walk in Thy truth." There is a New Testament echo of these words; it is found in John 14:6, where Jesus said, "I am the way, the truth, and the life . . ." So this Old Testament petition brings us to Christ. When we pray to the heavenly Father, "Teach me Thy way," realizing that Christ is *the* Way, and when we say, "I will walk in Thy truth," recognizing that Christ is *the* Truth; then God will reveal His Son to us so plainly that we shall not only see the way, but also walk therein.

March 12. "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

When he speaks of our days, Moses, who wrote this Psalm, means more than merely checking them off on some calendar. The man who knows how to number his days is he who places a proper estimate upon them. Each day is a gift from God Himself. To misuse just one day is an irretrievable mistake, for it can never, never return again. We do need God's help in numbering our days. How many of them there will be is known to none of us. But our God knows, and He can make each twenty-four hours a time of spiritual blessing and growth unto His likeness in Christ Jesus. And when we have gained a true estimate of our days, then we are ready to take the next step and apply our hearts unto wisdom. But we shall never do so lacking a proper appreciation of our days and their value.

March 13. "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of His holiness" (Psalm 97:12).

Every Christian should be constantly giving thanks to God. But how seldom we stop to examine what it is for which we are thanking Him! Is it not true that most of our praise and gratitude is called forth by God's power, His guidance, His answers to our prayers, and such things? True, He is constantly active in our behalf. Our days are full of evidences of His bounty. Yet there are other things in relation to God for which we should give thanks. Witness what the Psalmist says in this verse: "Give thanks at the remembrance of His holiness." The holiness of our God is surely a cause for our soul's gratitude. An unholy God is unthinkable. If we go back far enough, we shall see that out of His holiness our redemption is born. Holiness is of all the attributes of God perhaps most far removed from our sinful human nature. Let us indeed give thanks at the remembrance of the holiness of the Lord Who loved us enough to shed His blood that we might become holy.

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March 14. "While I live will I praise the Lord: I will sing praises unto my God while I have any being" (Psalm 146:2).

It is well known that the Psalter closes with five Hallelujah Psalms. From the first of these we take this message. The verse is a declaration of intention. Whoever wrote it, and the Psalm is anonymous, is determined to make praise a life-long practice. So strongly is this his purpose that he actually says, "I will sing praises unto my God *while I have any being.*" In other words he for one is resolved to continue the praise of his God even to his last breath.

The resolve is a noble one. The author of that Gospel hymn, "Blessed Assurance," has put it in more modern words thus:

"This is my story, this is my song;
Praising my Saviour all the day long."

Is that really our story and song? It can be, for our situation in life is so difficult as to stop the Christian from praising the Lord Who saved him.

March 15. "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7).

Read in the light of New Testament truth this impressive detail of the erection of Solomon's temple gains immeasurably in meaning. That gloriously beautiful building was put together with a minimum of noise, each stone being carefully prepared for its place and, at the proper time, softly slipped into position. Bearing this in mind, we turn to our Lord's description of the Spirit's operation in regeneration (John 3:8). "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." That strange quiet with which the temple stones were shaped and gently put in place prefigures the divine precision of the Holy Spirit in building the Church. Day by day He is at work; though we may not hear "the sound thereof," He is building lives for Christ.

March 16. "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7).

In his First Epistle Peter tells us more about the building of the Church. "Ye also, as lively stones," he says, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5). Again we see how beautifully the building of the temple points to the preparation of the Church, which is the body and bride of Christ. Just as the stones of the temple were chosen and fitted beforehand, so the individual Christian is chosen by the Holy Spirit. Some there are whom He must roughly split and hew into shape by His irresistible power. But upon others His shaping activity is as tender as the breezes of June. Whatever His method, each believing life becomes a living stone divinely shaped for its own place in that spiritual house, the chief corner stone of which is the greater than Solomon, even our Lord Jesus Christ Himself. Finally, just as the occupants of ancient Jerusalem may have heard little sound in the

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erection of the temple, so the building of that spiritual house of which Peter speaks is not accompanied by outward clamor. Nevertheless that work is going forward—quietly, incessantly, and precisely under the leadership of the Master Builder Who is the Holy Spirit.

March 17. "He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him" (1 Kings 13:18).

Look at the interesting circumstances surrounding this verse. The prophet whom God used to cry against the false altar of Jeroboam (vss. 1-10) has been given definite instructions not to turn aside from his way for any reason whatever (vss. 7-9). But another prophet meets him and claims that an angel instructed him to bring the man of God to his home. "But," the record says, "he lied unto him." We read on to the conclusion of this fascinating story. The prophet allows himself to be entertained contrary to God's command. And on his way back, he is slain by a lion (vs. 24).

The teaching of this story is plain enough. No man ever disobeys the clear word of God with impunity. If God tells us to do something, we must do it. Even if an angel from Heaven would have us do otherwise, we must obey God. No doubt this prophet believed that the angel had really spoken to his colleague who desired to entertain him. Nevertheless, that was no excuse for disobedience. When it comes to God's instructions, we must take our stand with Paul at the opening of Galatians, where he warned his readers, "But though we, or an angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

March 18. "Comfort ye, comfort ye My people, saith your God (Isaiah 40:1).

Here begins one of the most sublime passages of Messianic prophecy. This is the portion of Isaiah wherein the humiliation and suffering of our Saviour are so clearly portrayed. How fitting for it to open with words of comfort! Truly the Gospel is the most comforting message in the world. Apart from Christ and His cross there is no enduring solace for troubled hearts. Other things may divert one's mind from sorrow. There are means of covering up and numbing heartaches as with a drug. But the only real comfort is in the Son of God, Whose work of redemption Isaiah enfolds in this portion of his prophecy. "Comfort ye, comfort ye My people, saith your God." Christians who believe the full Gospel of the crucified, risen, and ascended Lord understand these words. No religion in the world can compare with Christianity for comfort.

March 19. "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (Isaiah 40:5).

Implicit in this verse are both advents of our Lord. The preceding reference to "the voice of him that crieth in the wilderness" points to the ministry of John the Baptist. But the declaration before us can refer to none other than Christ. He was indeed heralded by John the

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Baptist. Through Him the glory of the Lord was revealed, whereby the first portion of this verse was fulfilled in the incarnation. But the latter portion is future. On the plain meaning of the words, this must be the case, for the day has not yet come when the glory of the Lord in Christ Jesus has been so fully revealed as to be seen by "all flesh." It remains for the second advent of our Saviour to bring this all-embracing prediction to pass. Oh, that we might be more expectantly awaiting our Lord's return! How unspeakably glorious His coming will be! All men shall see Him. We who know Him by faith will know Him then by sight. What a day of consummation that will be!

March 20. "Who hath measured the waters in the hollow of His hand, and meted out Heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isaiah 40:12).

This chapter contains some of the most sublime rhetorical questions in world literature. Consider, for instance, our text for today. Godless materialism can only answer that it does not know who measured the waters, meted out the Heaven with the span, comprehended the dust of the earth in a measure, and weighed the mountains in a balance. Philosophy speaks in vague terms of a God Who is less than personal. But Isaiah paints the picture of the true God. Only the God we Christians know, the God Who made all things and without "Whom was not anything made that was made," the God Who was in Christ reconciling the world to Himself, can fit the requirements so eloquently set forth by the prophet. Let our heads and hearts be bowed before Him this day.

March 21. "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper" (John 13:3, 4a).

The incident introduced by these words is one of the most touching in the life of our Lord. Up to this point He had taught His disciples much by way of parable. Now He crowns His teaching by a parable not in words but in deeds, in which He Himself enacts the truth. There could hardly be a prelude more fitting to the supreme humiliation of the cross than this lovely example of voluntary soul-abasement on the part of the Lord of glory.

One of the impressive elements of this parable is the introduction. "Jesus knowing . . ." When our Lord rose from supper and prepared Himself to wash the feet of the disciples, He did this with full knowledge as to His divine origin and heavenly destiny. Out of that knowledge of His unique relationship to the Father grew this act of matchless condescension.

What prevents us from following our Lord's example of humble service? Well, for one thing, the consciousness of who we are prevents us. Many a failure in the sphere of self-forgetting service comes from concern for our position before men, yes, even in the Church. If the Lord of glory, fully aware of His Deity and uniquely glorious destiny, did not consider it beneath Him to take the place of a servant before His disciples, why should we allow our infinitely inferior position to prevent us from rendering any necessary service to others? Nothing is beneath a Christian, so long as it helps others and has in it no hint of sin or moral compromise.

March 22. "He . . . . laid aside His garments" (John 13:4).

Because this incident has its parabolic significance, we may seek in it a larger meaning. It was literally true that our Lord laid aside His outer garments in preparation for the lowly service of washing the disciples' feet. But in a larger sense what He did was typical of His whole incarnation. There was a time when He put off the garments of His heavenly glory to come down to this dark earth. Paul (Phil. 2:5-8) tells us that Christ made Himself of no reputation and took upon Himself the form of a servant. Yet it was His eternal state to be in the form of God and equal with God. When He came, therefore, into the world, He gave up transcendent glory no human mind can imagine.

Now because we have the word of the Lord Jesus Himself that His action in washing the feet of the disciples is an example, we may well think of those garments we must lay aside in order to follow Him in service. What are some of them? Well, pride is one. No Christian wearing the cloak of pride can get down to the level of lowly service our Lord exemplified on this occasion. Self-righteousness is another garment to be put away, if we are to serve Him. So is indolence. Similar also are any one of many encumbering habits and besetting sins which wrap up lives that might otherwise render large service for our Saviour. Such things must all be laid aside, if we are to follow this gracious example of our Lord.

March 23. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14).

The Christian Church as a whole has not taken this incident as a sacrament, binding in literal repetition upon believers everywhere. Yet though its outward form does not have sacramental obligation, its inner spirit has an inescapable claim upon the Christian conscience. What was it the Lord Jesus did on this occasion? The answer is that He washed the feet of the disciples and in so doing taught them an enduring lesson. If we read this scene aright, we shall understand that we, too, have an obligation to wash one another's feet. It is not the cleansing of the soul from sin's guilt and penalty which is in view here; only the blood of Christ can wash away sin. Rather is it cleansing from that defilement gained through contact with the world. There are times when a word of counsel or warning, an unselfish act or generous deed, will do much to help keep a brother from defilement. But no Christian can participate in this exalted ministry, unless he himself is humble enough to be willing to take a lowly place before those who need help. The proud of heart are disqualified from bringing spiritual blessing to others.

March 24. "I go to prepare a place for you" (John 14:2).

"We have no place for you." How often have such words brought *disappointment to some earnest seeker after work and security. So long* as this imperfect world order carries on, men will be saying them to their fellow-men. There will always be those for whom the world has no place. But in another sense it has no place for Christians either. Even the inn at Bethlehem had no room for the infant Jesus, and the servant is not greater than his Master.

But those for whom the world has no place Christ welcomes. "I go," He says, "to prepare a place for you." Beautiful words: "A place for you." Twice are they repeated, for we find them again in the next sentence: "And if I go and prepare a place for you, I will come again,

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and receive you unto Myself; that where I am, there ye may be also." Do we really believe that eternity follows this life? Are we in earnest in the Christian conviction that our present life-span is but a brief preparation for the life everlasting? If so, we shall with deep faith lay hold upon this word of assurance. "A place for you"—that is what the Lord Jesus Christ has for you and me and every one of His born-again children. Never shall we hear Him saying those cruel words which the world gives back to needy ones it does not want: "No place for you."

March 25. "Consider . . . Christ Jesus" (Hebrews 3:1).

Were we constantly to do this, our whole level of Christian life would be elevated. And to our neglect to follow this advice are traceable all our spiritual failures. Every one of us believers may look back and see how and when things would have been different had we but considered Christ Jesus. That time when sin gained the supremacy over us would never have occurred had we been considering Him. But alas we forgot Christ Jesus, and the enemy won the victory. Those hours of needless worry and concern would never have set us back, had we only heeded these three words, "Consider Christ Jesus." Here is a simple prescription indeed for spiritual living. It is one which all Christians may follow. The first thing on waking in the morning, just do this: *Consider Christ Jesus.* Make it your rule to have your first conscious thoughts of Him. You can do it, for you are in charge of your own mind. Again, make it a rule to devote your last thoughts as you go to sleep to Him. This also you can learn to do. Thus your days will be bounded, so to speak, by consideration of the Lord Jesus. He will honor this effort to think of Him first and last; He will help you keep Him in mind throughout the day.

March 26. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Revelation 12:11).

One can almost see emblazoned across this verse the capital letter "V" in the crimson of our redemption. For here in one tremendous sentence St. John sets down the whole basis of our victory through the Lord Jesus Christ. Let us look hard at this verse in order that we may gather from it the way to overcome the world, the flesh, and the devil.

The first point of consideration is a question of identity. Who are "they" and who is "him"? In other words, who are the overcomers of whom John speaks and who is the one who is overcome? Well, we may answer authoritatively from the context. In verse ten we find the word "brethren." This is clearly the antecedent of the pronoun "they" in our text. "Brethren" is New Testament usage for "Christians." Paul says that Christ is "the firstborn among many brethren" (Rom. 8:29). Again the context tells us who the one to be overcome is; verse nine speaks of "the great dragon . . . that old serpent, called the Devil, and Satan." It is he who is meant by "him" in our text. The promise, then, is one of victory over the enemy of our souls.

March 27. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Revelation 12:11).

Having established the identity of those portrayed in this verse, we go on to a second consideration. The apostle's statement is one of conflict. It tells of overcoming, which is, of course, another word for

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victory. The brethren overcame the devil. That is the first great thought in the verse. It suggests the fact that all life is a struggle. No Christian is exempt. We all have an enemy; we are all in a spiritual warfare. Our enemy, the devil, is an unrelenting one. So long as we are in this life, he will attack us. As Paul puts it, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). We should not be surprised when difficulties and trials surge over us. They are but guarantees that the enemy hates us and that we are on the Lord's side. Instead of being downcast, we should take comfort in the fact that our struggle is the common lot of every Christian believer.

March 28. "And they overcame him by the blood of the Lamb . . ." (Revelation 12:11).

We now have the first of the two grounds of victory set forth in this verse of triumph. "They overcame him by the blood of the Lamb." There are some things regarding a man's religion which he may change. He may change his denomination; he may decide that one form of worship is more congenial than another; he may enter upon a new field of labor. But there are other things which cannot be changed by any Christian. Chief among these is the basis of our salvation in the blood of Christ. Without the blood of the Lamb there is no redemption, and without redemption there is no Christianity.

The ancient Jews had a tradition that there was but one day of the year on which the devil failed to accuse the brethren. That day was the day of atonement, when the high priest alone entered the Holy of holies bearing the sacrificial blood. So in this Christian dispensation our victory is based upon the finished, sacrificial work of the Lord Jesus Christ upon Calvary. When He shed His blood, He paid in full the price of sin. Those under the blood and identified with Him in His death are free from the curse of the enemy. The old revival hymn is right:

> "There is power, power, wonder-working power,
> In the precious blood of the Lamb."

March 29. "And they overcame him by the blood of the Lamb . . ." (Revelation 12:11).

Granted that the blood of the Lamb is the ground of our victory, how does it enable us to overcome the enemy? This is a question which takes us into the deep things of God. Because of the atonement, every Christian should look upon Satan as a defeated foe. At Calvary he made his great attempt upon the Son of God. But he failed. That very attempt to do away with the Saviour was turned into the highest symbol of Christian triumph. For the cross was succeeded by the resurrection; Satan wanted Christ to be only a victim, but God made Him the victor.

When, therefore, the enemy tempts us, we must take refuge in the cross. Even as Christ died and rose again in newness of life, so we who are identified with Him by faith are to reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). Once we grasp what Paul calls being "in Christ," we find the place of abiding safety. Yes, the blood of the Lamb is very precious to God. If it is also precious to us, it becomes a deterrent from sin. When the enemy assails our souls, we should say, "How can I do this sin for which Christ shed His own blood?"

March 30. "They overcame him . . . by the word of their testimony" (Revelation 12:11).

Here is the second ground of Christian victory. The first relates *entirely to what Christ and Christ alone has done. But this is more* personal. "The word of their testimony." What is it? It does indeed mean the individual testimony for Christ every believer should have. But it includes more than that. Capitalizing one letter in the verse to make it read this way, "The Word of their testimony," brings out its meaning. In this sense, it is the Word of God which is the word of our testimony. The link with Paul's mention of "The sword of the Spirit *which is the Word of God" in his picture of the Christian's armor* (Ephesians 6) is plain. Practically speaking, this second portion of the verse emphasizes the essentiality of Christian testimony. To have an active witness for the Lord not only helps others, it also helps the one who witnesses. Many a time we have been kept back from doing something displeasing to our God, because of the stand we have taken in testimony. That is the human side of victory. Far greater, however, is *the fact that God places in the hand of every Christian an invincible* sword forged by the Holy Ghost out of inspired words. That sword, which is the Word of God, will defeat Satan whenever wielded by faith in the Lord who places it in our hands.

March 31. "And they loved not their lives unto the death" (Revelation 12:11).

With this clause we see the heroism of victorious Christian living. Across the pages of church history marches the procession of martyrs. *One after another their names come to mind—Stephen, Antipas, Poly*carp, Savonarola, Huss, Tyndale, Hannington, the Saints, and many another. And they all exemplify the attitude every overcoming Christian must have. It is an attitude like that of many now serving our country. In their service they have put thought of personal life second. But if the Roman motto, "Dulce et decorum est pro patria mori," be true, how much more sweet and fitting it is to die for the Lord! Those who would overcome the enemy by the blood of the Lamb and the word of their testimony must be ready to die as well as live for Christ.

Nicodemus

(John 3:1-18)

(Continued from February issue)

By Corwin Knapp Linson

The olives shimmered in an errant breeze,
And garden perfumes sweetened all the air,
While far upon the hills the jackals coursed,
And cried their ululations to the stars.

"The peace of God be to this house, and you."
"And to you, peace and blessing." Thus they spake
While John refreshed the tired feet,[1] and gave
The guest the welcome due his rank and name.
He, gazing into eyes that seemed to probe
The inmost thought and intent of his heart,
There faced the perfect manhood of the Lord.

[1]cf. Luke 7:38-44.

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"Here is a prophet. One can love this man.
Authority is written in his mien,
And one may love, and fear, and fearing love.
'Tis passing strange! And my poor halting words
That ill beat my thought." And then he spake.
"Rabbi, we know that thou art come from God,
A teacher sent; for none could do the works
Or miracles said to be thine, except
Our God be with him." Jesus took the word.

"I verily, verily say, except! Except
A man be born again, he cannot see
The Kingdom of our God." So spake the Lord.
O Nicodemus! Startled from his ease

And gracious phrasing, and a just desire
To probe this mystery of power, shaken
By this most unexpected change of thought
And instant use of his own word "except"—
"Except—a man be born again!" Again?
Strange and unheard of message! Seemingly
Wanting sense. "How may a man, when old,
Again go through the mystery of birth?
A second time become an unborn babe,
Issue into the world again, re-born?"

As he debated, came again the voice
Whose music thrilled, and silenced now his speech:
"I verily, verily say unto you,
Except a man be born of Spirit, and
The water of the Word, he cannot make
An entrance to the kingdom of the Lord.
That which is born of flesh is only flesh,
But he is spirit who is Spirit born.
Then marvel not that this I say to thee,
Ye must be born again." A glance below;
The fanning air played through the olive grove
And fingered in the branches, as if in
The gentle rustling of the silvery leaves
It there bestowed a benediction grace.
Again the voice of Jesus: "See! the wind
That bloweth where it listeth, and ye hear
The sound thereof, but cannot tell from whence
It comes, nor whither wendeth it; just so
Is every one who is of Spirit born."

Then Nicodemus—"How can these things be?"
Tender reproof was in the Lord's reply.
"Art thou a teacher, then, of Israel,
And knowest not what things are in the Word?
I verily say, WE speak that which WE know,
And testify of that which WE have seen;
The Father and the Spirit speak through Me*
And ye receive it not. If I have told
Of earthly things and ye do not believe,
How then shall ye believe if I disclose
The things of Heaven? For no man yet himself

*John 12:49.

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Hath made ascent to Heaven, none but He
Who first came down, the Son of Man who is
In Heaven." ✓
He paused, and rising, with His arms
Out-reaching wide as in a vision rapt,
He spake these words of wondrous consequence.
"As Moses lifted up the brazen type
Of human sin en stricken Israel,
So must the Son of Man be lifted up,
That none should ever perish who believe,
But have eternal life!" Even as He stood
The feeble lamplight cast His shadow on
The whitened wall behind, and eyes amazed
Beheld thereon as if it were a cross.
"So must the Son of Man be lifted up."
But not as yet could either of them sense
Of what it told, but only gaze spellbound
Into those eyes that held their own, the while
That Jesus lent appealing gesture to
His speech as His two listeners gave heed.†
"For God so loved the world, that loving is
He gave His only Son begotten, that
Whosoever would believe, should perish not,
But have His gift of everlasting life.
For God sent not His Son to judge the world,
Nor to condemn, but that the world through Him
Might thus be saved. For he who will believe
Is not condemned: but he who believes not
Hath in himself that which condemns, because
Of his refusal to accept in faith
That which is offered in His only Son."

O Nicodemus, what a lot was yours!
What transcendent privilege to hear
Revealed the wonder of His sovereign grace
By Him who was that very Son of God!

He may have lingered till the cock-crow sent
A clarion call of coming dawn to men;
But ere he went, he knew for evermore
Whom he had seen and heard, and in the day
That saw that One entombed, remembered Him
With loving service. So in this sweet hour
Did Nicodemus, thawed with new-found faith,
And wonder, blessing, and a rare delight,
Fare forth, as in a dream, into the night.

†John certainly was present.

"Be Thou Exalted Lord, so will we sing and praise Thy power" (Psa. 21:13).

O Thou, Whose mercies never fade,
Fill us with Life that hath no shade;
Appoint the remnant of our days
To see Thy power, to sing Thy praise.

—*John Quarles*

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Book Reviews

By Arthur Forest Wells

Studies in the Gospel According to Mark. By E. Schuyler English, Litt.D. Our Hope Publications, 456 Fourth Ave., New York 16, N. Y. Cloth binding, 516 pages. Price, $3.00.

Any new commentary on the Gospel according to Mark merits attention, for comments on the second of the four Gospels have not found their way to the printing press as readily as these of the others. But something more than recentness is needed to give newness, freshness, and abiding value. This needed quality Dr. English has supplied in good quantity. First of all, the reader may have peace of mind about the soundness of these comments, for they are evangelical and scholarly. Second, they are charged with welcome light for both mind and spirit: they are instructive, devotional, and evangelistic. Minister and layman alike have a treasure here. Besides the clear explanations, the minister will profit by the author's incidental homiletical suggestions in his text and in his thought-stimulating index. The layman will read his Gospel according to Mark with new zeal as he appreciates of the author's distinct definitions, illuminating use of the meaning of Mark's own language, and informative footnotes. Those who teach Sunday School classes, or are called upon for a Bible message in other Christian assemblies, will find no small helpmeet for such occasions in these studies. And the book is so well written in easy but meaningful English, that just to read it, brings a blessing. Get it; let it be a means of blessing to you in the Lord for the years to come.

Anchored Till Morning, by Millard A. Jenkins. Zondervan Publishing House, Grand Rapids. Cloth binding, 129 pages. Price $1.25.

Here is a book of seven prophetic sermons—The Christian's Anchors, Sound Doctrine, The Son of Satan, The Great Devourer, The Christian's Comfort in Sorrow, Faith Looks Beyond the Shadows, and Our Friends in Heaven. This preacher has done a good job of outlining his texts and of making his paragraphs live with illustration and verse. One feels the beat of this pastor's heart as one hears him in his pulpit.

How to Put Your Church School Across, by Basil Miller. Zondervan Publishing House, Grand Rapids. 106 pages. Price $1.00 (cloth); 65 cents (paper).

These chapters are offered as blueprints for growing Sunday Schools. They deal with the problems of winning and holding the pupils, and with the general mechanism of successful Sunday School work. They are written in the language of a go-getter in business who knows the "trade-tricks that bring them back again." Character-building is stressed, but not with a denial of evangelism. Sunday School teachers and officers can find here many suggestions or reminders of common-sense things to do to make their classes and school grow.

Increasing Church Attendance, by Albert H. Gage.

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Zondervan Publishing House, Grand Rapids. Cloth binding, 153 pages. Price $1.25.

This book is written by a churchman who appreciates the value of church attendance to Christian nurture, and who faces the problems that tend to defeat that purpose with wisdom born of a varied ministry. The language is that of kingdom-religion rather than that of New Testament grace; but the Gospel is not denied, and passion for souls is not wanting. The Word of God is fundamental, and Jesus is both Saviour and Lord. There are not many things that either decrease or increase church attendance that the author has not dealt with; and *therefore, many a pastor ought to get much help from this volume. The recommendations are sane and practical.*

Why I Am a Friend to the Jew. By Gerald L. Stover, Pastor of Wissinoming Baptist Church, Philadelphia. Loizeaux Brothers, New York. Paper binding, 48 pages. Price, $.25.

This dedicated-to-Israel booklet is one of the finest new publications to put into the hands of Jews that we have seen in a long time. It is true to the Word, sticks to its point, and is well written. Christians, too, can read it with no little profit. In his first chapter, the author seeks to assure the Jew and remind the Christian, against a Scriptural background, that love of Israel has God's blessing. In his second chapter, he gives Scripture for Jehovah's covenant with Israel, and reminds the Jew of the confirmatory testimony of his own Targums. In his third chapter, he states the fact and gives the Scriptural reasons for Israel's chastisement at the hands of Jehovah. And in his fourth and last chapter, he shows from Scripture how Israel is championed by Jehovah, and on what conditions they may inherit their blessings. *With the exception of three verses, all the Biblical quotations are* from the Old Testament. This should carry weight with Jewish readers. The author is faithful not only to the historical element of Divin Revelation but also to its evangelistic intent.

Boot and Saddle in Africa. By Thomas A. Lambie, M.D., Sc.D., F.R.G.S. *The Blakiston Co., Phila., Pa., distributed* by Fleming H. Revell Co., New York, N. Y. Cloth binding, 158 pages. Price $2.00.

This book is by a brother in the Lord Jesus Christ, who was formerly Director of the George Memorial Hospital in Ethiopia, Executive *Secretary of the Ethiopian Red Cross, Physician to H. I. H. Haile* Selassie, and Field Director of the Sudan Interior Mission. His thirteen fascinating chapters, besides an instructive Preface and an encouraging Addendum, invite his friends, and lovers of Ethiopia for the Gospel's sake, to a savory intellectual and spiritual feast. Here is a splendid human interest story coupled with a fine hidden fragrance of faithful preaching and dependence upon the Holy Spirit in fruitful missionary labors. But even those not now interested in the spread of the Gospel, or in Africa, can find this publication arrestingly entertaining from beginning to the end: especially, if the reader is a lover of horses, or *if he has tasted the joys of the great open spaces of God's wonderful* earth. Let us pray that many may read this book—whether for this or for that reason—and that as each closes it, he will be trusting and obeying Jesus Christ as Saviour and Lord.

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OUR HOPE

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Editorial Notes

The Glory of the Empty Tomb

We rarely every speak of the glory of a thing which is empty. That which has abundance, which is filled to the brim, the overflowing cup, appears to us as the most glorious. Our readers surmise at once what we mean by the *empty Tomb:* the blessed place where long, long ago there rested for a brief time the body of the One Who had died—after which that resting place was found empty.

How often we sing hymns in Christian worship which are not wholly according to Scripture! Thus we sing:

"There is a green hill far away
Without the City wall,
Where the good Lord was crucified
Who died to save us all."

Now, according to John 19:41, this verse is not up to the mark. We read nothing of a "green hill" where He died, nor does His sacrificial death save all, but only those who come to Him and believe on Him. Where our most blessed Lord was crucified, as John in his Gospel states, there was a garden. Calvary, Golgotha, was of course bordered by that garden. What a reminder of that garden so lovely and pure where once our progenitors, the first man and his helpmeet, transgressed and were alienated from God. Now, in that place where He was crucified, where He finished the great work He alone could finish, there was a garden, and in the garden a new sepulchre, wherein was never man yet laid.

It leads us back to the great Messianic prophecy given

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through Isaiah's pen some seven hundred years before our Lord Immanuel appeared on earth. Gloriously He and His sin-bearing work is revealed in that great chapter! (Isa. 53). His work was not a social up-lift, to give to the world a new civilization, as taught in Christendom of today. It was far different, the conquest of sin, of death and the grave. An uplift? Yes. But not of a material, physical, temporal nature.

"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. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid upon Him the iniquity of us all." He died the long predicted death of the Lamb of God.

His burial is also prophetically mentioned by Isaiah. "And He made His grave with the wicked, *and with the rich in His Death.*" This sentence found its fulfillment when His body was deposited in the costly rock-hewn tomb of His rich follower, Joseph of Arimethea. His body was carried there before the beginning of the Jewish Sabbath, at sundown the previous day. In the reconstruction of a ruined original creation He rested on the seventh day (Gen. 2:1–2). And now He had finished the work the Father gave Him to do on the Cross and once more He rested on the Seventh Day.

But on the day after the Sabbath, that is on the eighth day, the first day of the week, the day so rightly and scripturally called "the Lord's Day," very early in the morning when they came to the rock-hewn tomb they found it empty. Evidences were there that it had been occupied; but that sacred body was missing. They had come to do honour unto it; they could not do so for it was no longer there. What had become of His body? Who was responsible for the empty tomb? What is the meaning of the empty tomb? What would have been the meaning if it had been otherwise? Supposing those devoted women had not found the first evidence that the tomb had been disturbed, but peeping

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through a crack of the immense stone which still sealed the opening of the tomb they had seen the lifeless form of Him Whom they called "Master." Supposing they saw Him in the same position as they had put Him there, a few hours before, with the pallor of death, with the customary bandages of death covering from head to foot. What would that have meant? It is next to impossible even to imagine that such might have been the case. If these women had come to the tomb asking the question, as they did, "Who shall roll us away the stone from the door of the sepulchre?" If they had to halt in their journey as they faced the task beyond their own human strength to open the legally sealed cave so that they might execute those customary rites of their love and devotion, what would it have meant? Would they have dared to awaken the securely slumbering Roman guard and asked their assistance in the performance of the task?

But there was no need for it all. They faced an entirely different situation. We let the divine record speak.

"In the end of the Sabbath, as it began to dawn toward the first of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake; for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it. And his countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, Who was crucified. He is not here; for He is risen, as He said, Come, see the place where the Lord lay" (Matt. 28: 1-6). John in his inspired record tells us what they saw in the empty tomb. The body was no longer there—"looking in they saw the linen clothes lying. And the napkin, that was about His head, not lying with the linen clothes but wrapped together in a place by itself" (John 20:6-7).

But let us come to the question—"*What is the glory of the empty tomb?*"—Its glory is more than that it presents the highest possible evidence that the Bible is the infallible, trustworthy Word of God, that the Lord Jesus Christ is the infallible Son of God, that all which is written of Him, what

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He said, what He did is the Truth. To put it still stronger, let us look at it from the negative side. What would it have meant if there had not been an empty grave? What would it have meant if His body had not been raised from among the dead, if His body had remained in that sepulchre? If that had happened that grave would be the eternal grave of all our hopes, of all we hold most dear. No empty tomb would mean in the end—no God, no revelation of God, no salvation, no justification, no redemption, no reconciliation, no peace with God, no hope of glory. All which we as Christians hold most dear, that which gives peace, rest in God, comfort, all hope of eternal life, would be not Truth but delusion if that tomb had not been empty on the third day. The greatest proof that Christ is not, nor ever was the Son of God, that He was not the holy virgin-born, sinless One, Who never sinned nor knew any sin whatever, would be the plain truth if there was no empty tomb. Over that grave too it must have been written, "dust to dust, ashes to ashes"; that holy One too had to pay the wages of sin, which is death! Horrible thoughts these, but logical from beginning to end, if there had not been the empty tomb.

The Editor intended to enlarge on the marvelous passage of divine argument, its comforting assurances, so irrefutable, so charged with power from above, 1 Corinthians 15:12–19, when he discovered that our life-long friend and brother, Dr. H. A. Ironside, had furnished a most helpful contribution on "The Implications of the Resurrection." Please read it in connection with our own meditations.

We also add this. The bodily resurrection of our Lord Jesus Christ is perhaps the best authenticated event of all history. The many infallible proofs by which He showed Himself alive are of such an overwhelming, staggering nature that *unbelief appears as the chief corruption of the fallen* nature of man. Blessed and eternal truth! Hallelujah, Christ arose!

The physical resurrection of our Lord is the theme of all themes in apostolic preaching as recorded in the Book of Acts. But read the answers of Sadduceeism as to the question of what became of His body.

Ancient and Present Day Modernism and the Empty Tomb

Among the things which are nothing new under the sun is the present day doctrine which goes by the name of Modernism. When our Lord was on earth it was known by the name of Sadduceeism and our Lord warned against it as leaven, to beware against it, "Beware of the leaven of the Sadducees," as He also warned against Phariseeism (legalism) and the leaven of the Herodians (worldliness). The Sadducees were rationalists, who had no faith in the supernatural; they were with the Pharisees and the Herodians the enemies of the Lord Jesus Christ. The Sadducees did not believe in the angels of God, nor in demons; they had no use for miracles, which they denied. Especially did they reject and hate the resurrection of the body. Yet they were a majority in the leading religious, governing body of the Jews, the Sanhedrin and also among the priesthood (Mark *12:18-33*; *Acts 5:15-17*; *Acts 23:8*; *Acts 4:1*; *5:17*). This rationalistic sect was the leader of the Jews, just as it is the case in 1944 A.D. in the Church Federation, in the Council of Churches with their denial of the supernatural. Many of them speak of resurrection, but they do not mean the physical resurrection, the literal resurrection of the body, but some spiritual substitute, for a literal resurrection of a dead body would be a miracle which Modernism cannot allow. So there is little difference between the Sadducees of nineteen hundred years ago and the denials of the baptized Modernist in Christendom of today. Both are infidels and enemies of the Cross of Christ. The Sadducees of long ago perished, Christ's "Woe upon them" was executed; such, too, will be the end of the present day Modernists—"Woe unto you Modernists!"

And here we call attention to a strange fact. Our Lord while on earth had frequently announced to His disciples His coming passion. He would be delivered into the hands of the Gentiles, and He would have to suffer in Jerusalem many things of the elders and the chief priests and scribes, be killed and raised again the third day. This He did repeatedly. When He found the temple in Jerusalem defiled by the money changers, by buying and selling, and He

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cleansed the place He called His Father's House, the Jews said to Him, "What sign showest Thou unto us, seeing that Thou doest these things?" He gave them the following answer: "Destroy this temple, and in three days I will raise it up." The Jews did not understand what temple He meant. They thought He meant the buildings of the Temple. "Then said the Jews, Forty and six years was this temple in building and wilt Thou rear it up in three days? But He spoke of the temple of His body" (John 2:14-21). In His trial before His enemies this was brought prominently to the foreground (Matt. 26:61). He then gave that great witness concerning Himself as the Son of God, of His future exaltation to the right hand of God and His glorious return in the clouds of Heaven. His Sadducean enemies who knew these facts, and His claims, had not forgotten them. They even anticipated, being in doubt, a literal fulfillment, that He might rise from among the dead, that there might be an empty tomb—that all He said as to His sufferings and His triumphant victory might come true. It was different with His closest disciples. They *forgot*, or in some way missed hearing, the oft-repeated promise that He would be raised from among the dead. "When, therefore, He was risen from among the dead, His disciples remembered that He had said this unto them; and they believed the Scriptures, and the words which Jesus had said" (John 2:22). The resurrection accounts show that the resurrection promises were entirely forgotten by them. All seemed hopeless to them when He had died on the Cross. Their Messianic hope they had had died with His physical death. They had become a hopeless little flock—scattered like sheep without a shepherd. But the marvellous change came when the empty tomb bore a different testimony and established His bodily resurrection beyond the shadow of a doubt. That is why Peter, in writing to his scattered Jewish fellow believers in the dispersion—"Blessed be the God and Father of our Lord Jesus Christ, which according to His mercy hath *begotten us again unto a living hope by the resurrection of Jesus Christ from among the dead*" (1 Peter 1:3).

But what about that empty tomb? The One Who had suffered that cruel death on the Cross had been buried there

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according to their customary rites. Witnesses had seen it all, perfect eyewitnesses. When they came, not many hours later, they found no body there; the grave, the rock-hewn tomb, was empty. What had happened? His disciples believed in the resurrection of the body. But they had forgotten that mighty fact that God is omnipotent and can bring life from the dead. How well, how gloriously one of the greatest witnesses for His resurrection, the Apostle Paul, expressed it—"*Why should it be thought a thing incredible with you that God should raise the dead*"? (Acts 26:8).

How can it all be explained? How can the empty tomb be explained? What became of His holy body, which, as the Holy Spirit testifies, could not see corruption, which was an *immortal body*? Where there is no sin death has lost all its claim.

Infidelity has not made much progress since all these things happened, since they found the empty tomb. The father of lies invented lies to answer the question as to the empty tomb, what became of the holy body of our holy Lord. One of them is still in circulation. They are the devil's stock in trade and proclaimed in certain institutions misnamed "theological." We glance at it briefly, for they are not worth the paper (especially in these days of paper shortage) on which they are printed. At a certain time somebody tried to explain the empty tomb by what they called "the swoon theory." It claimed that our Lord, when buried, had only a fainting spell—He had not died at all. He revived and removed in due time the different grave clothes and sneaked in some way past the Roman guard. The whole theory was so ridiculously false, so utterly unreasonable, that it did not exist very long. The evidence of His physical death was so strong and so positive that it would take more faith to believe that He had not died, as taught in the Word of God, than to believe He died. The spear-thrust alone, which pierced His vitals, was sufficient evidence of the impossibility of a physical survival. What a foolish invention!

The other attempted explanation of the empty tomb is recorded in the Gospel of Matthew. No other Evangelist mentions it, nor is reference made to it elsewhere in the New

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Testament, though it is still believed among a certain class of Jews. We quote: "And as they went (the women after they heard the message of the angels of His resurrection), behold some of the watchmen went into the city, and brought word to the chief priests of all that had taken place. And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers, saying, Say that His disciples coming by night stole Him while we were sleeping. And if this should come to the hearing of the governor we will persuade him and save you from all anxiety. And they took the money and did as they had been taught. And this report is current among the Jews until this day" (Matt. 28:11-15). There is really no need to examine closely this lie of all lies. We have done so, showing its absurdity in our large exposition of Matthew's Gospel (Volume II, pages 318-320). The claim alone that the theft of Christ's body by His disciples, while the large Roman guard were all asleep, holds up the whole story to ridicule and brands it as a lie. If they were all asleep, how could they know what had happened? So there is but one answer to the question, "What became of His body?" Why was the tomb empty? *Because God raised Him from among the dead.* But it is equally correct to say, He arose from among the dead, as He Himself had declared, for His resurrection, too, is an evidence of His Deity.

Some ask us, "But what importance is it after all, whether He arose physically or in a 'spiritual (?) way'? Is it not enough to believe that He is alive by His character, by His words, by His example?" This is another foolish question which the darkened mind of the natural man asks. It matters everything! Is a sinner's salvation affected by the empty tomb and by His bodily resurrection? It certainly is, from start to finish. No human being is saved, nor can know real salvation, nor rejoice and hope in the future glory promised *to a true child of God unless there is positive faith in* the empty tomb and the bodily resurrection of our Lord.

Why not? Because this is the Gospel by which we are saved: "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again on the third day according to the Scriptures" (1 Cor. 15:3, 4). "If thou

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thalt confess with thy mnuth the Lord Jesus, and ahalt believe in thine heart that God hath raised Him from among the dead, thou shalt be saved. For with the heart mao believeth unto righteousness end with the mouth confession is made onto salvation" (Rom. 10:9, 10). Thus it is written and thue it is and ever will be.

✠

His Ascension Day

In Ephesians 4:8, it is stated that He ascended up on high. Before He could ascend He had to descend. He left the glorious place which He shared in all eternity with the Father, aod came to earth to become man. The body with whith He clothed Himself was prepared for Him hy the Holy Spirit. In that body, after His atoning death, He descended into the grave, where He rested after it had been offered as the all availing sacrifice on the Cross. Theo He arose and ascended up on high, leading captivity captive; He aacended up far above all heavens, that He might fill all things.

His asceosioo, His triumphant entrance as the risen Man into Heaven itself, His corooation there with glory and honor, like all else in His redemptioo work, is anticipated and predicted in the Old Testament Scriptures.

The High Priest in his office work, once a year, when he entered the Holiest was a type of Him, Who hrought the better sacrifice. After His ascension He sat down at the right hand of God, because His work was finished, and no more sacrifices and offerings are now needed.

In Hannah's beautiful outhurst of praise (1 Sam. 2), she speaks of all this. "He briogeth down to the grave, and hringeth up. The Lord maketh poor, and maketh rith; He hringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Here too we must think of Him through Whom we miserable, lost sinners are lifted from the place of our poverty and shame; lifted to the place of glory. He had to descend and take the place where we are. As the sin-bearer He was hrought down to the grave and then brought up. He became poor, and then was made rich. He received

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the throne of glory which in infinite grace He makes us to share with Him. Hannah had a glimpse of His ascension glory.

Manoah and his wife saw the Angel of the Lord, none other than the Lord Himself, ascending to Heaven. He had told them that His name was "Wonderful." When they offered an offering to Him on a rock, we read, "it came to pass, when the flame went up toward Heaven from the altar, that the Angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on, and fell on their faces to the ground" (Judges 13:20). The incident foreshadows Him Who ascended after His blessed death.

Elijah's ascension too can be looked upon as a prophetic type, though Elijah did not pass through death and the grave as our Lord did. But suffering, affliction and rejection were prominent in Elijah's life, and it all ended by him being taken to Heaven.

In the Sixty-eighth Psalm we find the prophecy which *the Holy Spirit quotes in the fourth chapter of Ephesians:* "Thou hast ascended on high, Thou hast led captivity captive; Thou hast received *gifts for men, yea for the rebellious also,* that the Lord might dwell among them." It is a direct prophecy of His ascension and victory. It is of interest to note that the Holy Spirit in Ephesians tells us the gifts which the ascended Lord gives to His Church, but He leaves out "for the rebellious also," which means Israel, which will receive from Him likewise in the future day of their conversion.

In the words spoken by Agur, the son of Jakeh, we find another witness concerning Him. It is a prophecy (Prov. 30:1). "Who hath ascended up into Heaven or descended? Who hath gathered the winds in His fists? Who hath bound the waters into a garment? Who hath established all the ends of the earth? What is His name, and what is His Son's name, if thou canst tell?" We know the answers to these questions.

"He ascended up on high"! All that prophecy and type had announced came to pass. "*And He led them out* as far as Bethany, and He lifted up His hands, and blessed *them. And it came to pass, while He blessed them,* He

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was parted from them, and carried up into Heaven" (Luke 14:50, 51). "And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight" (Acts 1:9). "So then after He had spoken unto them, He was received up into Heaven, and sat on the right hand of God" (Mark 16:19). "He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:20-23). "Who is gone to Heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him" (1 Peter 3:22). In the glory John as a prisoner in Patmos, beheld Him, and heard Him speak, "I am He that liveth, and was dead, and, behold, I am alive for evermore; and have the keys of Hades and of death" (Rev. 1:18).

All these Scriptures, and others as well, tell us that the risen Christ, having ascended on high, fills the highest place in glory, not as a spirit, but as the glorified Man. There He is the object of worship and adoration. He is the upholder of all things, the heir of all things, and is filling all things. There He is with all power in Heaven and on earth. As Priest He is touched with the feeling of the infirmities of His people, able to save to the uttermost. As Advocate, He restores His own and keeps them in His fellowship when they sin. As Head of His Body, the Church, He gives gifts unto the perfecting of the Saints, for the edifying of that body. As Lord, He directs His own, supplies their need, answers their prayers, keeps them, and when their work is finished takes them to be with Him.

The denial of the truth of His Ascension and His bodily presence at the right hand of God logically follows the denial of His Virgin-birth, and the denial of His physical Resurrection. These denials, which form the backbone of Modernism, stamp that system as infidelity, and thus it must be classed, for it means the destruction of the Gospel of Jesus Christ.

Modernism goes on unchecked. We believe it will grow.

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In past periods of the professing church such denials, as we witness today, have always had their rationalistic, and often immoral, advocates; but we are now witnessing the movement, which is rapidly making for the long predicted apostasy. There is coming a sweeping victory for Modernism. The seed sown in colleges and seminaries is already bringing a harvest.

God's true Church has, therefore, no greater need than the need of clinging to these truths and to contend earnestly for them. The greatest need of the individual believer is the need of having the truth of His Ascension to the right hand of God and His gracious presence there in our behalf constantly before the heart. This gives power for life and service. As we hold fast this truth we can also expect that He will reveal Himself afresh, and in greater power to our hearts, answer our prayers and sustain us in every trial and conflict. But there is another day coming.

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His Descension Day

He descended when He left the Father's bosom to be born of the Virgin. He ascended after His triumphant resurrection. But He will also descend once more. As there has been an Ascension day, so there will be, and must be a *Descension Day*. As surely as He ascended so surely will He descend from the highest Heaven and come down to earth again. The two men in white apparel at His Ascension spoke of "this same Jesus." He had gone to Heaven in a real human body; the body of His incarnation, the body which went through death, is now glorified at God's right hand. It is "this same Jesus" still. And "this same Jesus" will descend in the same body. If this were not the case the last word would belong to Modernism, and we would face a hopeless future. His coming descent is even more fully and more specifically announced in the Holy Scriptures than His first descent, to appear as the Man among men. The entire prophetic Word witnesses to it. To reject this great and harmonious testimony would impeach the Word of God as being falsehood. Both Testaments tell us that His coming descension will bring the consummation of redemption and His own glory.

What will it mean when He descends once more? *It will mean the realization of the Hope of the Church.* The Hope of the Church is the Hope of the Bride to meet the Bridegroom for eternal union. He promised her to come again and to fetch her to the place where He is, which He has made ready by the price He paid on Calvary's Cross. When the appointed hour arrives, He will arise from His place at the right hand of God to enact what He revealed by His Word to the Apostle Paul: "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16, 17). It must be noticed that His descent is then into the air and the meeting with His redeemed takes place there. In a certain place up yonder, He will meet His own, and after they have appeared before Him to receive their crowns, He will lead them into the third Heaven to present them faultless before the presence of His glory with exceeding joy.

His Descension will mean the Manifestation of His Glory. As He Himself declared, He will come "in great power and glory." His glory covers the heavens (Hab. 3:3). Every eye will see Him, when the cloud of glory brings Him back to earth again. He is followed by His redeemed, being glorified in them and admired in their glory they have received from Him. It will be the greatest, the most startling display in human history. When He was born in Bethlehem the glory of the Lord shone only about the few shepherds, but on His Descension day, His glory will be seen by all the world.

It will mean the complete Defeat of Modernism and all other Error Systems. His Descent from Heaven in power and great glory will bring the eternally conclusive evidence that He is the Son of God. It will settle every controversy as to His Person. It will silence forever and ever the lips of all blasphemers, who denied Him and His work as the Saviour of sinners. It will bring upon them the swift destruction which God's Holy Word records. "When the Lord Jesus shall be revealed from Heaven with His mighty

angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8).

His Descent will bring about the Establishment of His Kingdom. The kingdoms of this world must become the kingdoms of our Lord, and of His Christ. All things must be put under His feet. Judgment must be set in the earth, so that righteousness and peace may kiss each other. All the glories promised through the prophets to Jerusalem, to the nations and creation also, must be accomplished. Not one can fail. But no kingdom promise, no kingdom glory can be realized till that "Descension Day" comes, when His feet stand once more on the spot from which *He left the earth, on the Mount of Olives. Then the times* of the Gentiles will be forever gone. Man's Day is closed and the Lord's Day begins. Satan is bound, to deceive the nations no more. The King of kings shall have dominion then from sea to sea, even unto the ends of the earth.

He waits up yonder for the "Descension Day." His Church waits on earth for the fulfillment of His promise to come again. And we know "the night is far spent; the day is at hand." There is more longing today on the earth for that promised day than ever before since apostolic times. Let us then hold fast the confession of hope without wavering; for He is faithful that promised. And let us live and serve in anticipation of the coming day of glory.

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The Hope of the Gospel

The true hope of the Gospel is not the believer's death, when his body is put into a grave and his disembodied spirit enters in the presence of the Lord, but the believer's hope is the coming of the Lord for His Saints. "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). "For the *Lord Himself* shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and

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remain shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4:16–17). This is the hope of the Gospel and the hope of the believer. It is also called "*the hope of righteousness.*" "For we, through the Spirit wait for the hope of righteousness by faith" (Gal. 5:5). We do not wait for righteousness, for we possess it in Christ and the righteousness of God covers us. But there is a hope connected with the righteousness which we have through grace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ . . . and rejoice in the hope of the glory of God" (Rom. 5:1–3). The hope of righteousness is to be with Christ and share His glory. The blessed hope is therefore a righteous hope, that is, it is founded upon righteousness and we have a perfect right and title to it. The glory we receive when He comes is the gift of His grace. Righteousness gives the blessed hope and the hope of the Gospel is the result of righteousness. Therefore it is the *hope of God's calling.* "That ye may know the hope of His calling" (Ephes. 1:18). The calling wherewith God hath called those whom He has redeemed by the blood of His Son, saved by His grace and made one with Him, is that they are to be like Him and share with Him His glory. It is also "*the hope of eternal life*" (Titus 1:2) and "*the hope of glory*" (Col. 1:27). When Christ Who is our life, shall appear, then shall ye also appear "with Him in glory" (Col. 3:4). It is the *hope of salvation* (1 Thess. 5:8). Saved *now*—blessed be God! Saved from eternal perdition and saved for eternal glory. For this we wait. We look for the Saviour, the Lord Jesus Christ, "Who shall change the body of our humiliation that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:21). We expect an inheritance incorruptible, undefiled that fadeth not away, which is reserved for us in Heaven, "Who are kept by the power of God through faith unto a salvation ready to be revealed in the last time" (1 Peter 1:4–5). It is the *living hope* (1 Peter 1:3), and it is *that blessed hope* (Titus 2:13). Pages could be filled describing its

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blessedness, but no pen can describe all the blessedness which will be ours when He comes. What blessedness when we shall see Him in His glory! What blessedness when we enter into the Father's house and greet our loved ones in resurrection glory! What blessedness to have eternal fellowship with the Saints of God and the innumerable hosts of angels! What blessedness, forever with the Lord!

And this hope of the Gospel gives assurance, joy and peace. *It leads to, and sustains in, a life of separation.* It makes us content to be nothing in this poor world, to be ignored and belittled, yea to suffer with Him and to share His reproach. It stimulates to service for Him, constantly willing to serve, to deny self, to spend and sacrifice.

Yet how few of God's people know this hope of the Gospel. A still smaller number knows its blessed reality as a power in their lives. This hope is now so near and imminent. May His Spirit fill us daily with the reality of the hope of the Gospel, a daily expectation of the glory, and give us power to walk worthy of the Gospel and worthy of our high and holy calling.

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The Day Is at Hand

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. *Let us walk honestly, as in the* day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof" (Rom. 13:12-14). And in the preceding verse we read "And this, knowing the season, that now it is high time to awake out of sleep, for now is our salvation *nearer* than when we believed." These words surely had a solemn meaning for those who read them first so long ago, and were used to stir them up. But what greater and more solemn meaning they have for us in these awful days in which we live. The signs of the times in every way tell us that *for His own people the night must be far spent* and the day must indeed be at hand. What day? The Day of Christ when we shall meet Him face to face, when

the hope that maketh not ashamed will be realized. For the poor world, the unsaved masses, the apostates, who obey not the Gospel of Christ, the darkest night is about to come, a night of trouble, a night of anguish, a night of judgments. But for those who are saved by grace the dawn of glory is imminent. How we should constantly hear these words and repeat them, "The day is at hand." Daily they should be before our hearts—"The day is at hand!" May we heed the exhortations given in the verses quoted at the beginning of this paragraph. These are evil days and perilous times. Distress and perplexities surround us on all sides. And our enemy, the god of this age, Satan, was never so active as he is now. He attacks all who desire to live godly, and tries to ensnare them through this present evil age. In spite of the solemn days with its solemn message, thousands of Christians enjoy the world and its pleasures.

There is a strange indifference about, even among those who profess to know the Lord. It is the work of the enemy. Reader! do you belong to the drifting class of Christians, who know nothing of a separated walk? Are you going on in fellowship with evil? Are you spiritually asleep? Have you gone back in your Christian life and experience and lost your enjoyment of the things of God? Here is the message for you. It is high time to awake out of sleep! The day is at hand! Cast off the works of darkness! Be ye separate!! Return—oh! return to the Lord. What a comfort it is that we know that our gracious Lord, our loving Lord, is ever willing and ready to restore us and fill us afresh with His peace and joy.

The day is at hand! May all His people carry out the exhortation of these words and live in separation from all evil. If we knew our Lord would come before another year begins, that December, 1944, is our last month on earth, what lives we would live, what earnestness would characterize our conversation for the few remaining days, what eagerness we would manifest to glorify Him. And how we would pray and go forth to bear our testimony in service for Him! How we would give and reach out for the unsaved! We do not know when He comes; for all we know it may be before

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another morning dawns. Let us remember this, and if we do, it will be a mighty power in our lives. The day is at hand! What a happy moment it will be when He calls us home!

Hark! 'tis the Watchman's cry—
"Wake, brethren, wake!"
The Lord, Himself, is nigh,
Wake, brethren, wake!
Sleep is for sons of night;
Ye are children of the light;
Yours is the glory bright;
Wake, brethren, wake!

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Cast Thy Burden

"Cast thy burden upon the Lord, and He shall sustain thee" (Psa. 55:22). This Psalm has a prophetic meaning. It de-describes in part the sorrows and trials of the God-fearing Jewish remnant during that period of time called "the Great Tribulation" preceding the visible Coming of the Son of Man. Verses 20 and 21 speak of the Man of Sin, the false Christ who will then be on the earth: "He hath put forth his hands against such who be at peace with him; he hath broken his covenant" (cf. Dan. 9:27); "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." Then the godly will suffer and the Lord will deliver them. But the blessed word, "Cast thy burden upon the Lord," and the equally blessed promise, "He shall sustain thee," belong to all God's children and have been precious to believers in all generations. Thousands upon thousands have done and are doing what this little verse tells us to do and have also found out that the promise is true. The blessed Lord is our great burden bearer, Whose love and care over His own knows no limit and no end. We came to Him with the burden of our sins, which were like a heavy burden, too heavy for us (Psa. 34:4), and believing on Him Who died for our sins, that burden was gone. We know "His own self bare our sins in His own body on the tree" (1 Peter 2:24) and therefore "as far as the east is from the west, so far hath He removed our transgressions from us" (Psa. 103:12). He assures us that He will remember no more our sins and our iniquities, that they are cast into the depths of

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the sea (Micah 7:19). Therefore we know that the burden of our sins was borne by Him and we are free. And all other burdens we can bring to Him. How many they are! Sorrows, cares, anxieties, bereavements, bodily weaknesses and trials of different nature are our common lot in this dark world of sin. But whatever the burden is we are told to cast it upon the Lord. As we do this with all that burdens us we honor Him, for thus we express our confidence in both His power and His love. If we do not bring our burdens to Him, we grieve Him and His Spirit. Surely burdens increase these days for all whose constant endeavor is to live soberly, righteously and godly in this evil age. We should welcome with increasing burdens the increased opportunity to trust Him.

It is interesting to note that this verse may also be translated, "Cast the portion He hath assigned thee upon the Lord." The beautiful thought comes to us at once, our burdens are permitted by Him. He lets them come, in the life of His people so that we can cast them upon Him. How easy every trial and every burden will become when we take it all from His loving hands and then follow His gracious instruction! Still more blessed is the promise, "and He shall sustain thee." The same Hebrew word "sustain" also means "to bear"—"to feed"—"to guide" and "to provide." So, dear child of God, just read the promise in this wise, "And He shall sustain thee, bear thee, feed thee, guide thee and provide for thee." He will do all this and surely much more. "Casting all your care upon Him; for He careth for you" (1 Peter 5:7). "Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass" (Psa. 37:5).

Oh! how our doubting hearts would faint at seeing
The weary way;
But step by step His hand is gently leading,
And day by day

New blessings lie before us, and new sorrow,
Darkness and light;
But soon will reach the glorious tomorrow,
With no more night.

We trust Him—trust Him for He knows the road;
We are His care;
And all He giveth us is for our good:
We trust, nor fear.

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He lets us see the daylight in His love,
To cheer our night;
We cry not now to see the road, but look above
Where all is light.

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The Walk of the Believer

"This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17–18). *Believers have passed from death unto life,* are born of God and are indwelt by the *Holy Spirit.* Our blessed portion in Christ and the fellowship we have with Him must be expressed by our walk. It is the great witness we can give of the reality of our faith. The walk of the believer is emphasized in all the Epistles. It must be a walk in the Spirit. "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). And walking in the Spirit means heart occupation with the Lord Jesus Christ through the power of the indwelling Spirit. It is a walk by faith. "For we walk by faith, not by sight" (2 Cor. 5:7). Living by faith is the blessed calling of *every* child of God, and only as we walk by faith can we honor God. Then we are called to walk in love. "Be ye therefore followers of God, as dear children; and walk in love" (Eph. 5:1). This love must find its expression in loving the brethren. John in his Epistle tells us of this love. We must also walk circumspectly. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15–16). But how many walk not in this manner. Those who enjoy the world and its pleasures, who love the world and seek its honors, who reach out after its uncertain riches, walk indeed as fools. The Apostle also exhorts us to "walk as the children of light" (Eph. 5:8)—"that ye may be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of life" (Phil. 2:15–16). If we walk thus in the Spirit, by faith,

in love, circumspectly and as the children of light, then shall we walk "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). We shall then "walk worthy of the vocation" wherewith we are called.

In our days many believers receive through Bible Conferences and excellent Christian literature much knowledge of the Truth of God. Surely these are the days in which many run to and fro and knowledge is being increased (Dan. 12:4). But this knowledge will go for nothing if it does not result in a closer walk with God. Each time a new ray of divine truth illumines our hearts there must be a new yielding to God. May He help us all by His Spirit to bear witness by our walk and in a surrendered life, that we are His and He is ours.

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We Worship Christ

Because it said in Revelation 19:10, "Worship God," some people think that worship should be given to God only and not to the Lord Jesus Christ. What a strange conclusion! The words of our Lord in John 5:23 contradict this preposterous idea: "That all men should honor the Son even as they honor the Father." Our Lord, while on earth, was constantly worshiped by those who believed on Him, and He received this worship, for it was due Him, Who is very God. As an infant He was worshiped by the wise men from the East. The leper worshiped Him when he said: "Lord, If Thou wilt Thou canst make me clean." So did Jairus and the mother of the sons of Zebedee, when she came near with her request. The woman of Syro-Phoenicia, whose daughter was vexed with a demon, came and worshiped Him, saying, "Lord, help me." The father of the lunatic son, who met Him after the transfiguration, came kneeling down to Him, and, saying, "Lord, have mercy on *my son*." The one Samaritan leper, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving thanks. When He had come walking on the waters of the lake, "They that were in the ship came and worshiped Him, saying, Of a truth Thou art the Son of God." Peter

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after the miraculous draught of fishes, fell at His feet, and addressed Him as Lord. The penitent woman worshiped Him when she washed His feet with her tears. The blind man healed in John 9, to whom the Lord had revealed Himself as Son of God, said: "Lord, I believe. And He worshiped Him," not as a creature, as a foot-note in the "American Standard Revised Version" suggests, but he worshiped Him as Lord of all.

On the resurrection morning the women "held Him by the feet, and worshiped Him." Thomas burst forth in worshiping adoration, "My Lord and my God." And when He had ascended, "They worshiped Him, and returned to Jerusalem with great joy." In the Book of Revelation He is seen as the object of worship, of all praise and adoration. "And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing" (Rev. 5:11–12).

No higher occupation on earth for the true believer than to bow at His feet and to worship Him as Lord! This is well pleasing to the Father, and it is the delight of God, the Holy Spirit, when we honor Him by worship and adoration. And our own hearts enjoy the supremest peace and joy, when we are at His blessed feet as worshipers.

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Thank You Again

It is impossible for the Editors to answer all the kind letters of appreciation our beloved readers have written us during the last weeks. We are thankful to the Lord for the many who enjoy *Our Hope* and are spiritually fed by its contents. As far as we know, on one has even hinted displeasure at the small increase of the yearly subscription, while scores have told us they could not do without the magazine. For all this we praise Him first of all and through His grace we shall continue to prepare each issue with much prayer under the guidance of the Holy Spirit.

It seems all departments are alike appreciated—the Editorials, the Current Events, the Studies in the Minor Prophets, the Daily Messages, the Primer of the Faith delivered unto the Saints. How else can it be! for our aim is to exalt our Lord Jesus Christ on every page of each issue. Continue to pray. Remember especially the Editor in Chief, that he may have daily strength to continue.

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Much Enjoyed distributed widely.

The brochure, "The Hope Which Will Never Fail," by our brother, Paul R. Alderman, Jr., is much enjoyed by all who have read it. It is being distributed widely. Write to us for special low prices in quantities.

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What the Bible Teaches

We mean as to the earthly Kingdom of our Lord which is promised to Him at His glorious return from Heaven. Not what Postmillennialism, Amillennialism or any other kind of "ism," Seventh-Day Adventism or ultra Day-sectism teaches, but what the Bible teaches. Several widely known teachers of the Bible have told us that our recent booklet, "The Millennium—When and How," appears to them the last word on this question. It is doing great good and not a few have abandoned, after a careful reading and comparing Scripture with Scripture, the no-Millennium delusion. We are preparing for a second, very large edition. For it surely belongs to the "Meat in Due Season" in these most significant days in which we live.

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A Primer of Doctrine

Due to the fact that we have in hand for publication in this issue certain very timely manuscripts, we omit Dr. English's "A Primer of Bible Doctrine." The next instalment will be on the Incarnation of the Son of God, and will appear, D. V., in our May number.

SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

April 7—Trenton, N. J.: Second Presbyterian Church, 7:45 P.M.

April 25-28—Dallas, Texas: Dallas Theological Seminary; Griffith Thomas Memorial Lectures.

Dr. R. Schuyler English:

April 1, 8, 15, 22, 29—Radio, Philadelphia, Pa.: Station WPEN (950 Kc.), 8:30-9:00 P.M. (every Saturday night).
Radio, Easton, Pa.: Station WEST (1400 Kc.), 8:30-9:00 P.M. (every Saturday night).

April 4, 11, 18, 25—New York, N. Y.: First Baptist Church, Broadway at 79th Street, 7:45 P.M.

April 11—Wilmington, Del.: Faith Theological Seminary, 10:50 P.M.

April 14—Trenton, N. J.: Second Presbyterian Church, 7:45 P.M.

April 20, 27—Philadelphia, Pa.: Y.W.C.A., 1605 Catherine Street, 8:00 P.M.

"*For with Thee is the fountain of life*" (Psa. 36:9)

Drew ever the unsullied fountain
From the Redeemer's throne;
Himself, in fullest measure,
That stream will make thine own.

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Implications of the Resurrection

By H. A. Ironside*

When Festus, the Roman governor of Caesarea, was explaining his perplexity concerning Paul's case to King Agrippa, he expressed his wonder that the accusers of the apostle had nothing definite to bring against him, "but had certain questions against him of their own superstition and of one Jesus, Which was dead, Whom Paul affirmed to be alive" (Acts 25:19). This, to Festus, was such a manifest absurdity that he thought it hardly worth considering. He evidently knew that Jesus had died. It was a matter commonly reported, and he accepted that as truth, but that any sane man could believe that Jesus was alive again seemed to the cynical Roman utterly absurd and ridiculous. And yet the entire superstructure of Christianity rests on this great fact.

Great truths that are stumbling blocks to the natural man are nevertheless the very foundations upon which the confidence of the spiritual man is built, for "faith gives the assurance of that for which we hope, and convinces us of the reality of the unseen." Of course, this is only true when our hopes are based upon the testimony of the Word of God.

That Word is forever settled in Heaven, and, like God Who gave it, the Word is unshakable. Men may cavil or quibble regarding its teachings, but "what if some did not believe? Shall their unbelief make the faith of God without effect?" It is written in the prophets, "He . . . will not call back His words" (Isa. 31:2). The reverent Christian will therefore accept without question what has been revealed in Scripture, even though it may be beyond his powers of comprehension.

Christ's Resurrection—And Ours

I purpose noting several implications drawn from the truth of Christ's resurrection, as set forth, not in the four Gospel accounts, but elsewhere in the Word of God. In the well-known resurrection chapter (1 Cor. 15) we are told:

*Dr. Ironside, beloved pastor of the Moody Memorial Church of Chicago, author and Bible teacher, is a frequent contributor to our pages.

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Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable (1 Cor. 15:12-19).

In these verses the Holy Spirit develops for us and vigorously defends this great fundamental truth of Christian testimony. Some in Corinth were denying the physical resurrection of mankind generally. To them it seemed impossible that the dead should be brought again to life, but Paul shows that to deny the resurrection of mankind necessarily involves the denial of Christ's resurrection. If He has indeed been raised, and apart from this fact there would be no Gospel to preach, why, then, should any question the power of God to bring back from the dead the millions who have died through all the milleniums of earthly history?

Surely He Who could create a universe out of nought and Who brought our physical bodies into existence so marvelously in the first place, could resuscitate them, even after they had dissolved away into their chemical elements! The miracle of each returning spring bears witness to this. As one looks out upon the apparently lifeless trees of winter, he might well question the possibility that verdant groves would again dot the landscape, but in some strange, mysterious way the trees are enabled to draw from the earth the life-giving sap with all its chemical elements which causes leaves, flowers, and fruit soon to appear.

Certainly if one had never seen this miracle performed, he would come to the conclusion the first time that winter spread its blanket over the earth, that all things green and lovely had disappeared forever. But in a very short time he would find that his reasoning was based upon false premises.

Bodily Resurrection

Our faith today is based on facts as real as the observed processes of nature. There are those who teach today that our Lord Jesus never came out of the grave in His material

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body. They admit His continued existence in spirit, but they deny His physical resurrection. But there can be no question as to the testimony of holy Scripture. There we learn that our blessed Lord arose from the dead in the very *body in which He had suffered and died for our sins*, though changed in a most wonderful way. Nevertheless, it was a real, material, human body, and we know that it bore in the palms of the hands the print of the nails. There was still the mark where the Roman spear had pierced His side, and one can scarcely question but that these evidences of Christ's love for His Church will be seen upon His glorified body throughout all eternity.

We gather from Scripture that no others of the righteous dead will bear similar evidences upon their resurrection *bodies of pain and suffering here on earth, for our blessed* Lord is going to present the Church to Himself as "not having spot, or wrinkle, or any such thing." But as the everlasting testimony to the reality of redemption, He will bear the marks of His passion throughout all the ages to come. When John the Beloved gazed upon the Throne in glory, he saw in the midst of it "a Lamb as it had been slain" (Rev. 5:6), or, as Weymouth so tenderly expresses it, "a Lamb that looked as though it had once been offered in sacrifice."

Thy wounds, Thy wounds, Lord Jesus,
Those deep dark wounds, they tell
The sacrifice that frees us
From sin and death and hell.
These bind Thee once forever
To all who own Thy grace.
No power those bonds can sever,
No time those scars efface.

The redeemed of the Lord will see in those scars the testimony to a love that was stronger than death and which the many waters of judgment could not quench. To Thomas and the other disciples, these were the sure evidences that He Who appeared in their midst was actually the same Jesus Whom they had known and loved before He went to the Cross. He said to them, "Handle Me, and see: for a spirit hath not flesh and bones, as ye see Me have."

The implication of Christ's bodily resurrection is that if the power of God was put forth in raising Christ from the

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dead, it is folly to question His ability to raise up the dead bodies of His saints as well as of all men generally. In fact, so definite is the apostle as to this that he insists, "If the dead rise not, then is not Christ raised" (vs. 16).

The Proof of Our Redemption

What, then, would be the next implication? Why, "If Christ be not raised, your faith is vain; ye are yet in your sins" (vs. 17). In other words, if our Saviour did not come forth in triumph from Joseph's new tomb, then we have no Gospel to preach to lost men. A dreaming poet like Arnold may speak of the body of Jesus still sleeping in a Syrian tomb, but that is only the language of unbelief. If it were true, then there would be no redemption for lost sinners, no salvation for guilty men.

All our hopes rest upon the fact that He Who was delivered up to death for our offenses was really raised again for our justification. During the time that the body of our Lord lay in Joseph's new tomb, there was no one on earth who could be sure that redemption was an accomplished fact. If He had not risen, it would have been sure evidence that He was either deceived or a deceiver, for He had definitely predicted His resurrection as well as His sacrificial death.

The fact that He rose from the dead is in itself the proof that His great oblation upon the Cross has satisfied the claims of divine righteousness and has met every requirement of infinite holiness. God has raised Him from the dead in token of the satisfaction He has found in His work, and He now sets Him forth a Prince and a Saviour.

A simple illustration may help to make clear what I am trying to say. Let us imagine the case of a man convicted of a crime and sentenced to spend a certain period of time in prison. In this particular instance, by some arrangement which, of course, I recognize would not be an ordinary thing, a substitute takes his place, agrees to serve out his sentence. In accordance with this understanding, the substitute is locked up in prison. Now as long as this man remains behind prison bars, the one in whose stead he is suffering can never be absolutely sure that the law may not yet lay hold of him and demand that he serve out at least part of the sentence.

But one day, as he goes down the street, he comes face to face with the one who so generously agreed to become his representative before the law and to bear the punishment that his crime deserved. He learns that, having served the sentence, his friend is *now* free. At once the offender's mind is at rest. He knows the law can have nothing further to say to him. Its claims have all been met, and he, the guilty one against whom the original judgment was rendered, is now once more a free man.

Because Christ's payment of the judgment of sin can be evidenced only by His bodily resurrection, then if Christ be not raised from the dead, there is no possible way of knowing that His redemptive work is an accomplished fact. He said He was to be delivered into the hands of sinful men, that they would crucify Him, and that on the third day He would rise again. The first two declarations were fulfilled. If the last had not been fulfilled, He stands convicted of false *testimony. He was either Himself deluded in thinking that* He was the Saviour and could triumph over death, or else He was a deliberate deceiver. It is His resurrection, the fulfillment of His own prediction, which proves that His death was the all-sufficient sacrifice for sin which He proclaimed it to be.

And thus the believing sinner can say, "My sins nailed Him to the Cross. He, the sinless One, took my place and there died under the judgment of God, enduring that divine wrath which should righteously have been poured out on me." But having settled the sin question, God has declared His acceptance of the work of His Son by raising Him from the dead and receiving Him into Heaven at His own right hand as the risen, glorified Man.

The Essential for Victorious Living

"If Christ be not raised, your faith is vain; ye are yet in your sins." All the millions of saintly souls who have *testified to their faith in Christ throughout what we call* the Christian centuries were utterly mistaken, if Christ did not rise from the dead. But then the amazing thing to be accounted for is this: What was it that wrought such changes in their lives, that turned them from sin to righteousness,

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that delivered them from worldliness and selfishness and conformed them to the image of Christ? According to the Word of God, it is as believers are occupied with the risen One that they become like Him. Let those, then, who deny His resurrection try to explain the transforming power of this faith in Him, Who, according to the unbelievers, has no longer any existence.

The apostle's conclusion is that if Christ is no more than a master teather, if He is only a guide, if His instruction is only meant to serve as a light for our pathway through this world, if the Christ Who died has not been raised, we who profess faith in His Name, who gladly give up the things of the world for love of Him, are of all men most to be pitied. In that case we are but following a will-o'-the-wisp, a delusion, for the sake of which we are surrendering much that men of the world value. But the experiences of untold millions of Christians prove that the risen Christ is the joy and satisfaction of the hearts of all who thus yield themselves to Him.

Consider the case of Saul of Tarsus. We see him hastening along the Damascus Road, bitter hatred filling his heart for Jesus of Nazareth and for all who confess His Name. But suddenly the heavens are opened, and a light brighter than the sun shines upon the wayward persecutor. A voice from Heaven cries, 'Saul, Saul, why persecutest thou Me?" And in answer to the hitherto rabid Pharisee's amazed inquiry, "Who art Thou, Lord?" the reply comes, "I am Jesus Whom thou persecutest."

At once the tremendous change that Jesus called being "born again" takes place. Saul of Tarsus becomes a new creation and soon goes forth as Paul the Apostle to preach the faith that once he destroyed. It was his contact with the risen Christ that wrought the miracle, as it has wrought similar miracles in the hearts and lives of untold thousands since.

This message was what the early preathers of the Cross proclaimed everywhere they went. They preached "Jesus and the resurrection." Notice it was not enough to enlarge upon His excellencies. It was not enough to dwell upon the perfection of His life. It was not enough to occupy people

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with His sacrificial death. There was something more than this. "This Jesus hath God raised up . . . God hath made that same Jesus, Whom ye have crucified, both Lord and Christ" (Acts 2:32, 36). This was the message of Pentecost. This was the message which has been blessed and used of God throughout the centuries in the salvation of millions of souls, and this is the message for the preacher today, the only message that will insure the eternal salvation of all who believe it.

WORTHY THE LAMB

Come, let us join our cheerful songs,
And thus approach the throne:
Had we ten thousand thousand tongues,
Our theme of joy's but one;

"Worthy the Lamb that's gone on high
To be exalted thus";
"Worthy the Lamb that died," we cry,
"For He was slain for us."

Jesus is worthy to receive
Honour and power divine:
And blessings more than we can give
Be, Lord, for ever Thine.

Soon shall the saints, exalted high,
A glorious anthem raise;
And all that dwell beneath the sky
Speak forth Thine endless praise.

Redeemed creation join in one,
To bless the sacred name
Of Him that sits upon the throne,
And to exalt the Lamb.

—*Watts.*

TEARS WON'T PUT AWAY SIN

Do you know the gift of God? Do you know that God is a Giver? I find people all around who imagine that God is a merchantman, that God has something to sell. I have even heard preachers say, "God will save everybody who is willing to pay the price." What a misrepresentation of God's salvation! Jesus paid the price, and God is a Giver. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

You to not have to earn salvation by anything you do. You cannot buy it by penances, by turning over a new leaf, by giving money. Tears won't put away sin; works won't put away sin. Salvation is a gift, full, free, eternal. Sinner, do be persuaded that God is a Giver. He has something He wants to give to you without money and without price. Won't you accept His gift and make Him yours for eternity?

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Coming—A New Edition of the Holy Bible

The Oxford University Press, one of the world's largest Bible publishers, will announce soon the publication of a new edition of the Bible, to be called "The Pilgrim's Edition." It is expected that the work will go to press as soon as the war is over, the editorial material being virtually completed at the present time.*

The Pilgrim's Bible is unique in that its annotations have been prepared especially for young people. The Text will be the Authorized, or King James Version, and the "helps" will be in the form of footnotes, following the style of the Scofield Edition, of which the Oxford Press is also the sole publisher.

Originally this work was planned for children. Then the editors saw the limitations of such an edition, and that boys and girls over the age of about twelve years would feel that they had outgrown such a Bible. And so, the entire volume was re-edited, with the helps revised so as to be sufficiently simple for a child's mind to grasp, and yet designed primarily for use of young people as a whole. Even the maps have been treated with the young person in view, and are beautifully illuminated.

The Editor-in-Chief of the Pilgrim's Bible is the Associate Editor of *Our Hope*, Dr. E. Schuyler English, who has been at work on this project for six years, ably assisted by Marian Bishop Bower, M.A., who is a Bible School graduate and author of children's stories.

Among the score of Contributing Editors to this forthcoming work are Dr. Frank E. Gaebelein, Headmaster of the Stony Brook School; Dr. William Culbertson, Dean of the Moody Bible Institute; Dr. Clarence E. Mason, Jr., Acting Dean of the Philadelphia School of the Bible; Philip E. Howard, Jr., Editor of the *Sunday School Times;* William Allen Dean, Faculty Member of the Philadelphia School of the Bible; Dr. Archer E. Anderson, Pastor of the First Presbyterian Church of Duluth; Dr. Isaac Page, Bible Con-

*Styles of binding and price lists will not be available till publication date.

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ference speaker and Editor of *Young China;* Paul Rockwith, of the Inter-Varsity Fellowship; Thomas G. Lawrence, Pastor of the Nepperham Avenue Baptist Church, Yonkers, New York; Donald M. Hunter, China Missionary; Mr. J. Irvin Overholtzer, Director of the International Child Evangelism Fellowship; Ruth Hill (Mrs. Gordon C.) Muntz, able Bible teacher, whose original idea is responsible for this publication; Miss Alma Bailey, author of Children's Bible Study Material; the late Captain Reginald Wallis, and Mr. G. R. Harding Wood, both known in young people's work in Great Britain; Dr. Herbert Lockyer, Editor of the *Christian Digest;* Dr. L. Sale-Harrison, author and Bible teacher; Chaplain William C. Thomas; and others.

Scholarly Bible teathers and consecrated young people's workers among the evangelicals have been consulted on certain matters of doctrine and presentation. These Consulting Editors include such men as Dr. Arno C. Gaebelein, Editor of *Our Hope;* Dr. Harry A. Ironside, Pastor of the Moody Memorial Church; Dr. Lewis Sperry Chafer, President of Dallas Theological Seminary; Dr. Wilbur M. Smith, Teacher of English Bible at Moody Bible Institute and Editor of *Peloubet's Select Notes on the S. S. Lesson;* Dr. Allan A. MacRae, President of Faith Theological Seminary; Dr. Homer A. Hammontree, Evangelist; etc.

The spiritual hope of America lies in the present awakening among children and young people. Thus the scope of The Pilgrim's Bible is tremendous. This is an important work. Were it possible (which it is not because of paper shortage and other war-made limitations) to publish this edition of the Bible immediately its distribution would be beyond computation. But it is anticipated that at war's end there will be hosts of growing young people who will turn to this volume, and among them not a few returned service men.

We want the *Our Hope* family to be the first to know about this great enterprise. We solicit your prayers that God will see fit to use and honor His Holy Word as it is issued in this form. May it please Him to lead thousands to a knowledge of Christ as Saviour and Lord, and to indoctrinate and strengthen in the faith them and other thousands, through The Pilgrim's Bible, till He come.

The Prophecy of Obadiah

By Frank E. Gaebelein

Obadiah's Message for Our Time

The conclusion of the verse by verse exposition of Obadiah's prophecy now leads to a final consideration of the larger application of this remarkable little book. No thoughtful person can study it intensively without asking some questions. Foremost among these are several which must have occurred to many a reader. They may be framed in some such way as this: "Why is this dark, dark book in the Bible? Why is it that not only in Obadiah but also in Jeremiah, Ezekiel, Lamentations, Psalms, Malachi and even in Romans, the great Epistle of the grace of God—the doom pronounced upon Edom is repeated? What relevancy, after all, does this far-off prophecy have for our own day?" In the answer to these and similar questions lies the searching message of Obadiah for this day and age.

Edom was guilty of the sin of sins, because Edom was guilty of pride. In her case this sin manifested itself in implacable hatred, the outward symptom of which was a malicious form of unbrotherliness. Its inward source, however, was pride. Therefore, the key which unlocks the tremendous moral lesson of the book is found in these words in the third verse: "The pride of thine heart hath deceived thee."

How difficult it is to awaken even Christian people to an understanding of the real nature of pride! As Dr. G. Campbell Morgan says,* one may stand before a congregation and hold their breathless interest by a recounting of dramatic stories of lives ruined by drink and other carnal sins. But try to expound a text such as this from Obadiah, "The pride of thine heart hath deceived thee," and there is a marked difference in attention and response. The reason, of course, is the fact that the true nature of pride is so little understood.

Let us put it this way. Here are two statements, each of which might fall from the lips of some well-meaning church

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member. Referring to another person, some one says, "He is a good man but proud." Such a remark hardly strikes our ears as shocking or inappropriate. We are all too willing to admit that goodness and pride may be companions within the same life. But consider this remark, "He is a good man but a thief." Immediately our moral sensibilities are outraged. We say "Hold on! What do you mean? A man cannot at the same time be good and a thief." Yet, in the sight of God, pride is fully as bad, if not worse, than stealing.

The foregoing shows the extent to which sin has blunted the moral perception of men. Even Christians have a certain obtuseness to God's standard of ethics. The best of us find it all too easy to make unscriptural distinctions between sins and sins. Transgressions of the flesh are viewed with abhorrence, while the sins of the spirit, equally if not more deadly, are looked upon with a sort of half-tolerance. Yet it remains true that the severest denunciations ever uttered by Christ were directed against the sins of the spirit. No group of sinners in the history of the world has been so excoriated as were the Scribes and Pharisees by the Lord Jesus in the great diatribe recorded in Matthew 23.

What, then, is pride? First of all, we shall do well to recognize it as the sin whereby Satan fell. Isaiah puts this very clearly when he writes of the fall of Lucifer (Satan) in these vivid words: "How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:12, 13, 14). Satan's original transgression, therefore, consisted in his impious self-assurance which aspired to violate the solitary greatness and glory of God. If there is any sin deserving the title of the source or root sin, it is pride. For it was Satan, ejected from Heaven because of pride, who introduced sin into the innocency of Eden.

Pride is of protean character, assuming myriads of forms. It is the sin which cheats God by taking credit due Him alone. It is the sin which, in utter indifference to the Al-

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mighty, leaves Him out of the reckoning. It is the sin of modern self-sufficiency. Pride is an insult to the sovereigoty of the Almighty God upoo Whom all men are dependeot and in Whom all live and move aod have their being. And of all the sins, pride is most characteristic of today. Nor is it always known by its Scriptural name. Sometimes we call it "secularism" and fail to recognize its deadly nature.

In one of his last dispatches, a distinguished journalist who recently lost his life in the Pacific said, "I am not a religious man." A day or so later he was killed. Is it not true that it is all too respectable in many circles to say, "I am not a religious man"? Nevertheless, such a statement is nothing less than an expression of this root sin of pride. It means that the person who makes it is saying in effect something like this to God, "I can do very well without you, thank you, I'll live my own life in my own way." Such is the modern spirit that is urging us to have confidence in ourselves. Such also is the spirit which led a great statesman to say publicly of the United Nations, "We are the masters of our fate." Brave as they may sound, words like that are loaded with more potential danger than a legion of saboteurs.

Pride, the sin of Esau, is all too congenial to our carnal nature. Any one who has tried to teach the Genesis story of Jacob and Esau to a class of young people will realize this. Natural sympathies are with Esau. The outdoor man, the hunter, he appeals much more readily to youth than Jacob, the supplanter, who had so little outwardly attractive about him. Yet with all his deceit and faults Jacob had one supreme merit his brother lacked. He valued the blessing; he was alive to spiritual things. He wrestled with the Angel until dawn and would not let him go until he was blessed. But Esau was different. Strong and vigorous, he was yet completely indifferent to God. He was without a sense of spiritual proportion; he lacked appreciation of the higher values, and preferred mere appetite to his birthright and blessing. Therefore, the author of Hebrews rightly characterized him as a "profane person".* Here the word "profane" is used in the primary sense of

*Hebrews 12:16.

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that which is "before" or "outside the temple." Esau was "profane" in that he was a wholly secular person, living his life apart from God and all that is sacred. He simply did not care for spiritual things.

Now we shall miss the remarkable relevancy of Obadiah's message for contemporary life, if we fail to recognize the prevalence of the Esau spirit today. The world is full of men and women who are completely indifferent to God and His Son. Not only are they indifferent, but many of them are actually hostile to the love of God in reconciling the lost world through His Son. A list of avowed rejectors of the Lord Jesus Christ would contain many of the most distinguished names of our times. Indicative of this deliberate pride of heart which, in stubborn self-sufficiency, will have nothing of God's way of redemption are these lines by a leading modern poet:

I would not have a god come in
To shield me suddenly from sin,
And set my house of life to rights;
Nor angels with bright burning wings
Ordering my earthly thoughts and things;
Rather my own frail guttering lights
Windblown and nearly beaten out,
Rather the terror of the nights
And long sick groping after doubt.
Rather be lost than let my soul
Slip vaguely from my own control—
Of my own spirit let me be
In sole, though feeble, mastery.

As the Christian thinks of the present-day "Esaus" in business and professional life and reflects upon the multitude of profane persons everywhere about him, he has a fellow-feeling with the psalmist who said, "Rivers of waters run down mine eyes, because they keep not Thy law" (Psa. 119:136). Everywhere there is the spectacle of people quite content to live without God. Whole nations like Germany and France, Russia and Japan, have gone the way of Edom. And what shall we say of Britain and of our own beloved country also? For it is possible for a nation to go the way of Esau by default, by just not caring about Him Who is the source of all its power and blessing and strength. The most dangerous tendency in national life is that self-confidence which leads to pride. The lesson God taught

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Nebuchadnezzar when he looked out on Babylon and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. 4:30) is one God has had to drill into men over and over again. After all, it is God Who does the building. Man is but the instrument, and an imperfect instrument at that, in the hands of the Almighty Sovereign.

Again, as we continue to apply the contemporary message of Obadiah, we must recognize the fact that all the "Esaus" are not unbelievers. *It is possible for Christians also to fall* into the sin of pride. One has only to dismiss God from the reckoning, one has but to slip into the habit of neglecting his Bible, one has merely to fail to be alone with God daily in prayer, and he too may fall into the sin of making decisions and living his life on a secular basis without placing God and His will first and foremost. To all such there comes the convicting word of Isaiah, "Who art thou . . . that . . . forgettest the Lord thy Maker?" (Isa. 51:12, 13).

Surely this little book of Obadiah is a black page of Scripture. But how we should thank God that its message does not stand alone. For the rest of Scripture, from Genesis to Revelation, tells us over and over again that there is hope for the individual Esau. Yes, there *is* hope, even for those who sin the sin of pride, because the Holy Son of God humbled Himself and became obedient to death, even the death of the Cross. On Calvary He was wounded for our transgressions and bruised for our iniquities. That means that He took upon Himself the full penalty for human pride. Not only that, but as Paul so wonderfully shows, every believer is identified with Christ's death. Our pride is conquered, when we realize that our sin and the corrupt nature in which it dwells was nailed to the Cross with the Lord Jesus. The more fully we grasp the meaning of Calvary, the more is pride abased.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

As we close this study, let us ask ourselves again whether we are actually possessing our possessions in Christ. If we

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are doing this, then we have in our Lord and His full redemption nothing less than the perfect remedy for the sin which damned Edom and against which Obadiah so plainly propbesied judgment.

The End

Question Box

No. 873. What is the meaning of the word *reins* used so often in the Bible, as, "The Lord searcheth the heart and reins," etc.?

The English word *reins* is found fifteen times in the Bible, only one of which is in the New Testament. Both the Hebrew and Greek words thus translated mean literally, *kidneys* or *loins*, but figuratively, the *interior self* or *inmost being*. The English word *reins* is archaic. It is defined by the Oxford-English Dictionary as referring (in its Biblical use) to *the seat of feelings or affections*. Its meaning in Rev. 2:23, in which our Lord is quoted as saying: "I am He which searcheth the reins and hearts," is that He searches out our inner selves. "Man looketh on the outward appearance, but the Lord looketh on the heart."

No. 874. I should like to know whether the words "one baptism" in Ephesians 4:5 refer to the baptism of the Holy Spirit or water baptism.

They refer to water baptism. There are seven unities spoken of in verses 4-6. That of the Holy Spirit is mentioned in verse 4. It would not be repeated in verse 5. "One Lord, one faith, one baptism," alludes to the aspect of our public profession. The "one Lord" is Christ, Whom every believer in Him professes; the "one faith" is our faith in His atoning sacrifice for sin as the Son of God; the "one baptism" is that initiatory rite of the Christian profession, which we observe in obedience, by which we express our faith in Christ and identification with Him in death and resurrection.

No. 875. Will you kindly tell me by whom the Westminster Confession of Faith was written? I have always understood that it was of Presbyterian origin, but lately have been told that it was written by Congregationalists. Which is correct?

Neither. It is most generally linked with Presbyterianism. Actually it resulted from the Westminster Assembly which convened in London in 1643. This was a meeting at which there were representatives from Reformed churches of Scotland and England. The convention was called by the British Parliament as a step toward the recognition of what they termed "Independents," that is, Independent of the Church of England. At this gathering there were only five representatives of Presbyterianism (Church of Scotland) among a large assembly. There were also five specific Independents, out of which Congregationalism

sprang. The Westminster Confession of Faith resulted from this Assembly, though it was not officially approved until 1647. Both the Presbyterians and Congregationalists adopted this "Confession" as expressing their articles of faith.

No. 876. What is the meaning of the abbreviation "D. V." which appears from time to time in *Our Hope*?

Almost any English dictionary will tell you. It is an abbreviation of the Latin words *Deo volente*, and means "God being willing."

No. 877. Will the resurrection mentioned in Revelation 20:6 take place after the Rapture of the Church (1 Thess. 4)? If so, why is it called "the First Resurrection" when the first has taken place seven years before?

Yes, Revelation 20:6 has to do with that which takes place after the Seven Year Tribulation, while the Rapture precedes the Tribulation. We see the caught-up Church in Heaven in Revelation 4 and 5. There are three groups in the First Resurrection: (1) the body of believers raptured (1 Thess. 4:15-17); (2) the martyrs mentioned in Revelation 6:9-11; and (3) other martyrs slain during the last 3½ years, by the Beast whose image they will not worship (Rev. 20:4). These three groups are said to live and reign with Christ a thousand years. Thus they are all included in the First Resurrection, unto life, so named in contrast to those who will be raised after the Millennium *to be judged* at the Great White Throne, whose resurrection will be to the "Second Death" (Rev. 20:11-15; cf. also vs. 6).

No. 878. Are the ten "lost tribes" lost forever?

No! They are presently lost to man's sight, but we find that they will be made known again by God, during the Tribulation. In Revelation 7:4 we read: "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand *of all the tribes of the children of Israel.*" The verses which follow list the twelve tribes by name.

No. 879. Please explain Matthew 10:33. Peter denied the Lord; yet instead of denying him before His Father, the Lord Jesus prayed for him.

Yes, the Lord Jesus did pray for Peter, and His prayer was answered. He said to Peter: "I have prayed for thee, that thy faith fail not." Peter himself failed, but his *faith* in Christ did not fail, as witnessed by his testimony through the years to follow, after he saw the risen Christ.

The allusion in Matthew 10:33 to our Lord's denial before His Father of those who deny Him before men here on earth has to do with a future time. Those who have denied His Name, and are thus lost, will be denied before the Father in Heaven—at the judgment of the Great White Throne, when they shall be cast into the lake of fire. But Simon Peter was a believer in Christ. He did deny Him thrice on the occasion of Christ's arrest, but repented of that evil deed, and confessed the Lord by lip and in life in succeeding years, even at length unto a martyr's death. Thus our Lord would not deny him before the Father. It is quite a different circumstance than the case of the unbeliever who is to be judged before the Throne after a life-time of denial of Christ as the Son of God and personal Saviour from sin.

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No. 880. We expect to meet our friends in the Kingdom. Shall we also meet our enemies, those who have sinned against us, that is—assuming they have confessed to God, and accepted salvation? Will sinners be given opportunity voluntarily to confess and ask forgiveness from those that they have sinned against, etc.?

The question is too long to print in full in the space at our disposal. But the gist of it is above.

When you speak of meeting friends "in the Kingdom," we presume you mean "in Heaven." But about meeting "our enemies"—dear friend, there may be some who have sinned against us (and, in truth, whom we have sinned against), but if they are believers in the Lord Jesus Christ as their Saviour from sin, then surely they are not our *enemies*. Fellow-Christians are members of one body, the Body of Christ. We are brothers and sisters, not enemies.

The terminology of the question is somewhat confusing. When you say: "assuming they have confessed to God, and accepted salvation," it would appear you refer to confession of the sin against you. While such confession and setting things right would be well-pleasing to the Father, the *salvation* of that individual is not dependent upon that. Further, you ask: "Will *sinners* be given opportunity voluntarily to confess and ask forgiveness from those that they have sinned against?" We assume that by "sinners" you mean those who have *wronged other Christians, though that is not entirely clear, either.* Our Lord said when He was on earth: "If thou bring thy gift to the altar, and there remembered that thy brother hath ought against thee; leave there thy gift before the alter, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). The same principle must apply in all our relationships to God and men. We should confess our sins to Him (1 John 1:9), and if we have wronged another we should make that wrong right. But supposing that a wrong has not been righted. Believers in Christ are still blood-bought children of God—yes, even when they may have wronged one another—and they will enjoy the blessedness of *eternal fellowship with Him. At the judgment seat of Christ the things* done in the body will be made manifest (2 Cor. 5:10; cf. 1 Cor. 3:13). But there will be no "enemies" in the glory, for when we see Him we shall be like Him (1 John 3:2).

YE MUST BE BORN AGAIN

It has been told of one who often preached on that text, "Ye must be born again," that someone said to him, "When you were here last you preached on that subject, and the time before, *and now you preach on it again. Why do you preach so frequently on this text, 'You must be born again?'* " And the preacher looked at him with a smile, and replied, "Because ye *must* be born again!" God would have that truth impressed upon men's souls. —*H. A. Ironside.*

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Current Events

In the Light of the Bible

By E. Schuyler English

Little Change. Since last we went to press there has been little break in the general outlook of the war. If there has been any change at all, it has been in opinion and not on the battlefronts as a whole. For the over-optimism which predicted that Germany would be defeated by the Spring of 1944, or at the latest, in the Autumn of this year, and that Japan would surrender by early 1945, has been quieted by the realization that Italy, supposedly the soft spot in the Nazi defense of Europe, has been anything but "soft," and that our Pacific victories, glorious as they have been, have been costly, and that we are still a long, long way from Tokyo.

Italy was supposed to collapse with Mussolini's fall. Well, *Il Duce* is virtually through, and the country is being defended by German troops with little air cover, little food, not too much ammunition, long supply lines, and outnumbered—but this army has not fallen apart. There is every indication that the Allies will win the war, but not without fighting inch by inch to a decision.

It may be that when D-Day comes in the West and beachheads are established through our superior air forces and Allied naval strength, progress will be faster because of more favorable terrain than that of Italy. However, western Europe is strongly fortified. "Blood, sweat, and tears" are still ahead, unless God intervenes in our behalf.

The war with Japan is presently going better than the war with Germany. It is clear that the Japanese conquered at the war's outset more than they can hold. The Japanese Navy is no match for ours, and their air force is falling behind, too. If distances were not so great Japan would soon be destroyed. But we are still handicapped in that we are unable to bring the war to the home of the Nipponese. More islands must be taken, and air bases established in China perhaps, before the uncomfortable little Orientals will know how mild was their present discomfort in comparison with what is to come.

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On the diplomatic front, it is possible that Finland, longing for peace, may find a way out of the war soon. Nor does it appear likely that Turkey will enter the conflict on the side of the United Nations, as had been hoped, or, in fact, enter the conflict at all. The Turkish Government is not reasonably sure that promised U. S.-British aid will be sufficient in case, should she enter the war, Germany might attack.

Perhaps by another month the invasion of Europe will have begun. Every one is waiting for D-Day, it seems; the Allies with optimistic anticipation; the Nazis with determined trepidation. While the people on the island of Japan must be sleeping rather badly these days, from the Emperor down to the humblest peasant—for they must be aware that the Yanks are coming.

There are other D-Days—first, there is that *Descension Day*, when the Lord Jesus Christ will come back for His own, to take them to Himself. Then, there is that *Descension Day* when our Lord, "this same Jesus," will come back to earth in power and great glory. Read the Editor's comments about these D-Days, in the Editorial Notes in this issue.

Aggressive Apostasy. Recently we came upon a magazine called *Topic*, a quarterly for Young People's Meetings, published by the American Baptist Publication Society, in the interests of the Baptist Youth Fellowship. We glanced through this publication with a heavy heart, seeing the husks that are being fed to the youths of this denomination. Space does not permit lengthy quotations. We make use of but one article in the magazine, entitled, "Is Salvation Necessary?"—for surely a consideration of that subject will reveal the editorial policy of the publication.

Not once in this article is it made clear as to what salvation is, and why it is necessary—because men and women are lost in sin and in danger of eternal condemnation, unless they believe in the Lord Jesus Christ as the Son of God, the divine Sacrifice for sin, the only Saviour. But no! Comparing regeneration to the psychologist's "integration of personality," the author of the article asks: "What does Jesus save us from?" and answers in this wise: "He saves us from indifference and carelessness about life to serious concern

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and high endeavor. He saves us from selfishness to love, kindness, and service. He saves us from fear and worry to hope, confidence, and enthusiasm. He saves us from restlessness and frustration to aspiration and self-realization. He saves us from the domination of our lower appetities to self-control and complete devotion to the purposes of God. He saves us from sin and its evil effects to wholesome goodness and righteousness, to fellowship with God, to the love and service of our fellow-men, and to eternal life. He saves us from fretful concern about ourselves to co-operation with others in extending the kingdom of heaven on earth, the ideal social order."

The Lord Jesus Christ does save us in such a way—but how much more! It is true, the words *sin* and *eternal life* are mentioned, but only in passing. There is no indication that we are sinners, dead in sin and doomed to eternal judgment apart from Christ. And the author defines "eternal life" earlier in the article in these words: "'Eternal life' is John's term for the personal aspect of salvation" (which, by the way, he defines as "rich and happy personality in fellowship with God and with man"—*Ed.*) "and 'the kingdom of heaven' is the term used by the Synoptic Gospels for the social aspects of salvation."

The article concludes with this paragraph: "Christian salvation is a sure and great salvation. It is the restoration, enhancement, increase, and eternal conservation of all souls who love Jesus and give themselves to his way of life, and of all values, individual and social—truth, beauty, goodness, love—in the eternal fellowship of all who love God and man. This is heaven, here and hereafter."

We could have closed this article and this magazine to go to press, perhaps, were it not for the fact that just a few days later our attention was called to the "creed" of a man who has been "called" from Minnesota to Philadelphia to take up the work of promoting the aforementioned Baptist Youth Movement, namely, Lemuel Peterson. Here is a portion of Mr. Peterson's statement of faith:

"I believe that Jesus is the greatest personality to ever live. Because He approached the divine nature more than any other person, He can be called the Son of God.

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"I believe that He died because He was unafraid to fight *sin; that my faith in the kind of life He lived saved me from* sin.

"I believe that parts of the Bible approximate absolute truth.

"I believe in the principle of evolution . . .

"I believe the function of religion is to refine and synthesize the good in each person.

"I believe in the principle of the new birth. One may need several rebirths in his lifetime. Whenever one has sinned greatly he needs to be born again."

Our Hope readers need not have pointed out to them the absolute error in such a creed. Peterson does not believe the Bible to be God's infallible Word; he does not believe our Lord Jesus Christ to be the eternal Son of God and God the Son. Yet this man is invited by the American Baptist Publication Society to lead, or help lead, the Baptist Youth Movement. God help our youth!

Were this but one instance of departure from the faith, it would be sad enough. But add to this the denials and maudlin philosophies of other "leaders" in the great denominations through the aggressiveness of modernism, and you can see the pace at which apostasy is moving. Dr. Henry Sloane Coffin, modernist Moderator of the General Assembly of the Presbyterian Church in the U. S. A. makes no pretense of believing in the essential truths of Christianity, as, for example, the Deity of Christ, His virgin birth, and His bodily resurrection. While Bishop Henry St. George Tucker, President of the modernist Federal Council of Churches, although he does not deny the great verities of Scripture in terms such as Dr. Coffin uses, promotes unbiblical doctrine in this language: "We are struggling for world brotherhood—and brotherhood of any deep and enduring character depends upon our conviction, nourished by the Bible" (Where?—*Ed.*) "of the Fatherhood of God Who has made all mankind to be one family," etc., etc.

So, Satan, though a defeated foe, in his death-throes continues his works of deception. His great counterfeit is "*religion,*"—*to place blind leaders of the blind in high places;* to increase the stature of "churchianity" which denies the Person Whose Name it takes, Christ; to misinterpret and

misapply the Word of God, using texts for creeds which are taken out of their context—by these and other means the deceiver from the beginning deludes the world into thinking that there will be no judgment for sin; or that if there is, by its own pretended morality it will be all right; or that a holy God will brush away sins in the judgment day with a benevolent hand, forgetting His own righteousness and justice and holy demands in order to do so.

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." Thank God, in Christ and His atoning sacrifice on the Cross for sin the sin questioned has been settled, and the way into the Father's presence opened.

General Dobbie's Appeal. *The Life of Faith*, British weekly Christian publication, printed the following item in a recent issue:

> In a letter to *The Times* last week Lieut. Gen. Sir William Dobbie urges that special priority should be given to the production of Bibles for service personnel. A considerable number of officers and men are asking for Bibles suitable for carrying in their uniform pockets, and the two editions most suitable for this purpose, Sir William says, are now out of print and will not be available for at least six months, owing primarily to paper restrictions and in a lesser degree to the bottleneck of shortage of binders. As a consequence, many of our fighting men who desire to carry with them God's Word cannot do so—and this on the eve of what may be the greatest battles of history. Sir William points out that the Bible is the text-book of all for which we are fighting, and asks, "Does it not therefore deserve a special priority like other essentials of war, so that all in the Empire who wish to have it may have it?" He concludes *by saying pertinently that "once received it is not thrown away* as soon as read, like so much other reading material, and it is thus a most economical proposition." All Christians will heavily endorse General Dobbie's appeal; in view of the vast quantity of literature of doubtful quality being produced, it is deeply regrettable that the Bible should be in short supply.

We concur in this wish, for this side of the Atlantic, too. We believe, as we have stated before, that a great opportunity is open through the war to reach our service boys and girls for Christ.

To the contrary, we do not believe that there is a revival in the armed forces, as some would have us think. It is true that we hear of experiences on life-rafts and in airplanes which might indicate a wide awakening—but these are isolated cases, which make good publicity. The boys, as a whole, are not Christians; but because of ever present dangers and

a new seriousness in life, they are, many of them, *willing* to hear.

We received today a letter from a chaplain friend in the Pacific zone, a man of God who has a great zeal for the lost. In the concluding paragraph of his letter he says: "And sometimes I think I need a moral bath, too, to rid myself of the taint of obscenity and vulgarity and filth which characterize the environment here. The men who live on that level are the same ones who 'pray over the target' and thereby show themselves Christians and authorities on prayer, according to certain religious leaders of the moment!"

Nor are we (my chaplain friend and I) alone in this thought. From *Time* (Feb. 2, 1944) we quote the words of a Roman Catholic chaplain (name withheld): "If you read the Catholic press nowadays you get the impression that there is a great religious revival going on in the armed forces. Personally, I think that is a lot of 'tripe.' So do the Catholic chaplains I have talked with. One or two glamorous incidents on a life-raft make the headlines. . . . I have about 900 Catholics to take care of. If I get 300 to Mass on Sundays I think I am doing great. The Protestant ministers look at my service with envy. . . . One of my classmates once said that the job of saving souls is like trying to catch a snowflake in a tin cup. It's still tougher in the Army."

Well, it *is* tough. But God is preparing hearts to hear, and our duty is to pray, and to get the Word out to the boys and girls in the armed forces. We hope that appeals to the W.P.B. to give special priorities to publication of Scriptures will be heard with favor. We can pray to that end.

"No Man Might Buy or Sell." A word that is coming very much to the fore in considerations of postwar planning is the word *cartel*. It is comparatively new to most of us. It typifies the ultimate in the evolution of Big Business. Our great-grandparents knew of individual enterprise; our grandparents used to speak of companies; our parents, of corporations; ourselves, of trusts; but our children will speak of cartels.

There is a strong trend all over the world for the cartelization of foreign trade, as, for example, between the United States, Great Britain, and Russia. There is talk of forming an

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oil cartel that will control the sale and distribution of petroleum products in world markets in postwar years. Others speak of rubber cartels, and copper cartels, electric lamp cartels, etc., etc.

In consideration of these things our Government seems to forget its own anti-trust laws. Simply because the designation has been changed from "trust" to "cartel" does not change the danger of the practise which discourages and threatens free enterprise.

But this is not a political discussion. It is mentioned only because it foreshadows a significant prophecy of Scripture, namely, Revelation 13:16, 17: "And he (the Beast out of the earth) causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Strange Reasoning! A friend has passed along to us a publication called *The Evangel* (December, 1943), in which there is an article on the proposed church union between the United Brethren and Evangelical Churches. The author of the article uses some strange reasoning for the advantages of such a union. We do not know this author. What we say is not written in attack upon him, but to call attention to the fact that men with sincere motives may do their thinking and planning apart from the Word of God, and in the energy of the flesh and worldly standards.

Briefly, the arguments favoring the union which the author of this article marshaled are these:

> Why should the United Brethren people be interested in uniting with the Evangelical people in forming a new church?
>
> First, the Evangelical Church is a church of sterling worth. It has a noble history, excellent people, well established schools, splendid homes for the aged and orphaned, a prosperous publishing plant, and other assets. . . . In becoming acquainted with the Evangelicals one is impressed that they are churchly. They love the church, both their own church and the ecumenical church. They give to the church generously of money and talent, and the Evangelical Church was the first American denomination to join the World Council of Churches.
>
> A second consideration in the church union picture is that because of the number of recent unions the Evangelical and United Brethren Churches are almost alone in their own class as far as size is concerned. . . . A small church makes slight impression upon public affairs and has little voice in interchurch councils. . . .
>
> As we look to our boys and girls who under God will be the church

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members thirty-five years from now, there seems to be no good reason why we should invite them to be loyal to little churches when they might as well belong to a more substantial church which can assume a larger responsibility and render a wider and better service.

To be fair to the author, he does bring in a third reason, that, if properly planned, he believes such a union to be "the will of God." But it is important, we believe, that first things should be put first, and not last. And some that are mentioned here are mighty dangerous. Let us learn (and how hard the lesson is sometimes!) that God's way is: "Not by might, nor by power, but by My Spirit, saith the Lord" (Zech. 4:6).

Only One Can Govern Righteously. In the marble halls of the Supreme Court of the United States there once sat a court that was considered the ultimate in justice and righteousness—by the world. But the prestige once held by the solemn Nine Old Men has been lowered in recent days by the dissension, confusion, and uncertainty which have characterized the present Court. Where formerly a decision handed down by the Supreme Court of the United States was considered settled and final justice, today its own Justices cannot agree by any worthy majority, and at times some of them reverse their findings once and again. The pride of America has been hurt by this astonishing course of action.

We are reminded anew that there can never be righteous government on this sin-cursed earth until He comes again Who was once here as the Sin-Bearer, but Whose second coming will be in power and great glory, the One of Whom Isaiah wrote of old: "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 Father of the Ages, The Prince of Peace. Of the increase of His government and peace there *shall* be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (9:6, 7).

This is our Lord and Saviour, Jesus Christ—Whose we are, Whom we serve. We shall be like Him when we see Him. We shall reign with Him in that day of righteousness and peace and perfect justice.

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Through Death to Life

By Reginald Wallis*

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24).

"But if it die"—just four tiny words, with only ten letters between them, but full of vital significance; indeed, they are possibly the biggest words in Christian experience.

Among the varied recollections of the World War I, there are certain incidents and scenes of peculiar impressiveness which stand out like mountain-peaks in the landscape of memory. One of them is before my mind just now. The scene is the centre of one of the hottest battles on the French front. Looking from the front-line trenches across No Man's Land, I remember gazing at a spot where once a little village stood. It was now a scene of chaos and desolation, with hardly anything left to indicate that a village was ever there. At one point, however, something remained to suggest the fact that a church had stood just there, for out from the debris there stood in almost solitary dignity a cross—just a plain cross, and nothing else! It was untouched by shot and shell, and remained the only relic which had survived a terrific bombardment! I do not suggest any spiritual significance in the fact itself, but I do suggest a very important parallel. To me it was a parable of a greater reality, for out from the debris, the ruin of man's sin and shame, and rising from the chaos of Christendom as we see it today, there still stands, in all its solitary majesty, another Cross, the "wondrous Cross" of our Lord Jesus Christ. Thank God, "it standeth fast, Hallelujah!"

Let us go back in spirit to that mount outside the city wall. We go there with bowed heads, bowed hearts, and unshod feet. Truly the ground whereon we stand is holy. Only there may we see the true meaning of sin, and the way that God, in His grace, has dealt with it. It is important for us to remember that the Cross is not only the funda-

*Captain Reginald Wallis, dear friend of the Editors, went to be with Christ several years ago. During his last illness he was in communication with Brother English regarding the publication of some of his mss., of which this is one. This is virtually a verbatim copy of an address given by Captain Wallis at the English Keswick Convention.

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mental basis of the sinner's salvation—that wonderful, mighty, eternal transaction by which sin has been righteously dealt with, and the sinner justly forgiven, but there is something more in the Cross than that, wonderful as it is. Calvary is also the fundamental instrument of the believer's sanctification; and only as the Holy Spirit, with our consent—a consent which gives "Amen" to all its implications—is enabled to make the Cross of Calvary real in your life and mine day by day, can we discover the secret which some of us, in God's Name, have been seeking afresh in these days. It is the principle whereby sin may be dethroned, and the Lord Jesus Christ enabled to make our hearts "His palace and His royal throne."

Deliverance from Sin

I do not know how it is with you, but if you are made of the same kind of stuff that I am, and as you think sometimes concerning the sins of Christians, you will be constrained to cry out with the "wretched man" of Romans 7: "Who shall deliver *me*?" Is there deliverance? Can it be possible that this salvation is merely that we are lifted from the sea of sin, and then left on the sandbanks to perish? Is that God's best? Is it in the will of God that we should be the unhappy victims of the ugly, horrible, outworkings of the flesh within us? Oh, thank God, there is deliverance! but only through the power of the Cross—only as we live under the shadow of Calvary.

I want to emphasize for a space an important fact of union with Christ, and then to dwell a little more fully on the faith that makes that fact *real* in your experience and mine. This is the secret of victory. Let me just say this: Every believer, in the purpose of God, is legally and judicially dead, buried, and risen again with the Lord Jesus Christ, and seated together in the Heavenlies in Him. It is important for us to see that in the Cross there is this *deeper* meaning which takes us beyond the substitutionary work of the Saviour, wonderful and blessed as that is, to a further fact, that in His Cross *I died with Him*. This is the very centre of the Apostle Paul's message. How often he refers to it! You remember the well-known pronouncement in Galatians 2:20, where he speaks about this deeper meaning

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of the Cross: "I am crucified with Christ." He is not there referring to his sins being righteously atoned for. He is talking about *Himself*. He says: "I have been nailed to the Cross in the Person of my blessed Representative."

Paul, tell us what you mean, please! Were you crucified like our Saviour? "No," says Paul, "not in my body, yet I was crucified *with* Him." In Romans 6:6 he explains: "Our old man has been crucified with Him"—this very thing that has been giving us all the trouble; this ugly root from which the horrible fruits spring; this other thing that is ever present with us; this carnal, corrupt nature; the thing with which we came into the world, and which so easily intrudes even into our Christian work and service; in other words, "the flesh." Take a simple designation. To get its real meaning cross off the "h", and spell it backwards, SELF; it is to "ego"; the number one; the *self*-life. Says Paul: "I see in the Cross of the Lord Jesus Christ my death in Him. His Cross is my cross. His crucifixion is my crucifixion. I have died with Him. I have been crucified with Him. I have been buried with Him. I have been raised again with Him. I have been seated together with Him in the heavenly places. And, by the grace of God, the outworking of this shall result in *newness of life*."

Buried with Christ

How can this eternal fact become *real in experience*. After all, if a truth such as this is only theological doctrine, it leaves our hearts very cold, very hard, and very unresponsive. If the doctrine is only mentally apprehended by us, then our salvation becomes very academic, and merely theological. Surely, however, the great purpose of the Holy Spirit is to make real, and to bring into experimental actuality day by day, all that is true of us in the purpose of God. If I have *died* with Christ, then I am actually to live day by day as one who is "dead to sin." If I have been *buried* with Christ, then God's purpose is that the self-life shall be so submerged that only Christ henceforth is seen in me. If I have been *raised again* with Him, then God's purpose is that day by day I should live and walk in newness of life. If I have been redeemed, and *seated together* in the heavenly places in Christ Jesus, then God's purpose is that that

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position should be enjoyed in ordinary everyday experience.

How *can* these things become real? The secret is revealed in many verses of God's Word. In this 6th chapter of Romans you have that side of it set out in verse 11. The argument is very simple. We have been crucified with Christ (v. 6). Sin has been condemned in the flesh once and for all (8:3). The Cross is the end of the sinner. "His history is ended there," says Paul. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." In other words, I am to *regard* myself as God regards me. Having been crucified with Christ, I am to regard that old self as on the Cross, to *reckon myself* to be "dead indeed unto sin." You say: "That is all very well as a matter of theology, but the trouble is that *my self-life is not dead.*" No, quite true, and for that very reason God says: "*Reckon* it dead"; and then the fact becomes real in experience as you lay hold of it by faith. The message is gloriously simple, and wonderfully logical. Paul says, having died with Christ, "How shall we that are dead to sin, live any longer therein?" How can we? Such a thing is illogical. Sin in the Christian's life is a paradox. The breakdown of spiritual life is abnormal. Yet we Christians do sin, not because we are not judicially dead; but because we do not keep that self-life in the place where God put it in His purpose two millenniums ago, when by His eternal decree it was consigned to death with Christ on the Cross.

We are not told to "crucify" ourselves; that is an impossibility. We "*have been*" crucified with Christ. But we are called upon to "mortify the deeds of the body"; and the word "mortify" means "to make to die." In other words, we are to put this flesh-life, by faith, in the place where God in His purpose put it—on the Cross! That is where the boot pinches; and that is where most of us fail. The real trouble is that we are not *willing* to die. "Except a corn of wheat fall into the ground and die, it abideth alone; *but if it die*, it bringeth forth much fruit."

Self-Crucifixion

In Pontiac, Michigan, a few summers ago, I was walking around the garden of a friend, and he pointed out to me an old apple tree. He said: "You see that tree; it has a very

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interesting story." He told me that for years that old decrepit-looking tree was barren; it bore no fruit. "One day," he said, "my little girl was turning over the pages of an old gardening book, and she came across a paragraph that read something like this: 'If you have in your garden an old apple tree, barren and fruitless, get a few iron nails, and drive them into the bark of the tree, and watch developments." He continued, "I was rather incredulous, but I tried the experiment, with remarkable results, for sure enough, the following year I had a most prolific supply of fruit."

While it was a hint to gardeners, to me it was a parable. I said, "Lord, is that the secret of my barrenness? Is that why I so often have failed in the day of testing? Is that why temptation has so easily conquered me? Is that why I have become the victim of those things which I know do not belong to the new life in Christ? Is that why so often I have failed in bearing fruit unto Thy glory? Is it because I have raised a protest against the nails being driven into this flesh-life, this wretched ego, this cursed self? Have I said, 'No, Lord, I do not give my consent to that crucifixion'? And is the result of all this—just barrenness?"

There are many Christians who are so busy fighting their sins that they never make any headway for God! We struggle with our bad tempers, our spirit of irritability, our worldliness, our hasty tongues, and all the rest of the ugly catalogue. We are so busy fighting the "flesh" in all its ugly forms, that we never discover the true secret of victory. We can never conquer sin and self by *doing*; no, we can only do so by dying. "He that is dead is free from sin." Dead men do not commit sin. "Reckon ye yourselves to be *dead indeed* unto sin." I must cease to struggle with sin, and put my self-life into the place of death, and I must say to the devil, "No, you cannot get me there. The man who used to live here is dead and has been buried. I have been crucified with Christ."

And, dying with Christ on the Cross, we make the glorious discovery that we are released from the dominion of sin. But that is only one side of the truth. I emphasize it because it is vitally important.

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Under New Management

Not only have we died with Christ, but we have been raised together with Him. Paul says here: "I am the same person to look at, with the same body, the same faculties, the same individuality, yet, it is no longer I. I have been crucified. Henceforth it is Christ living in me. This business *is under new management.* The Lord Jesus Christ now dominates and controls my life."

Dr. A. C. Gaehelein of New York, tells of having once seen an advertisement outside the establishment of a firm of dyers and cleaners, a sign which read thus:

> We dye to live, we live to dye;
> The more we dye, the more we live;
> And the more we live, the more we dye.

And that, certainly, is true in spiritual experience. For only as we are willing to die can we bear fruit and live the resurrection life of the Lord Jesus Christ. So Paul says: "We had the sentence of death in ourselves, that we should not trust in ourselves."

In the early days of the Keswick Convention, a minister was attending the meetings; and at the close of one of them he jumped to his feet, and said, "Mr. Chairman, I long to be conformed to the will of God, and to live a life well-pleasing unto Him. But I am the victim of an enslaving habit, and I cannot give it up. If I tried to give it up I should die. What shall I do?" And the Chairman looked at him, and said a word that was surely God-directed: "Then die!" It does not matter that any of us should live, but it does matter that not one of us should allow anything to interfere with our fellowship with God.

The Big "I"

Out in Flushing, New York, a summer or two ago, at the close of the message, a young fellow, among others who had given testimony as to blessing received, jumped to his feet and said something which I shall never forget. He said: "My friends, I came here tonight to get the blessing of the Lord, and He has given me that blessing. But I little thought that I should be called upon to *attend my own funeral.*" I wonder how many of us are going to be led of the Holy Spirit

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to our own burial place, to give the honest consent of our hearts to the death of self. "I am crucified with Christ." If the Cross does not mean that much to you and to me it does not mean very much. That great big "I"; that great personal pronoun, must be crossed out. A Christian means "Christ" and the remaining letters, "ian," simply mean "I am nothing." And only as this is really true do we discover what Paul calls the glory of the Cross.

When the sun of bliss is beaming
Light and love upon my way,
From the Cross the radiance streaming
Adds more lustre to the day.

O, brother and sister in Christ, there is no other way into resurrection life except through death! It has been ever God's way with His people. Abraham must come to the place of "dust and ashes." Job must "abhor" himself. David, the man after God's own heart, must come to the place where he says, "I was as a beast before Thee." Isaiah, the man to whom God gave that wonderful revelation of the coming glory of the Messiah, said, "Woe is me, for I am undone." Peter had to confess, "I am a sinful man, O Lord!" Paul said, "Sinners, of whom I *am* (not *was*) chief." John, in the Apocalypse, sees the glory of the Risen Lord, and he says, "When I saw Him I fell at His feet as one dead."

The Challenge of the Cross

Let us come down to modern times. George Mueller was asked on one occasion the secret of his success in prayer; how it was that when he prayed, the very hand of God was moved to bless. The old man gave a very characteristic reply. Bending down as low as his old back would let him, he said: "There was a day came in George Mueller's experience when George Mueller died. And it was no longer George Mueller's desires, and George Mueller's preferences, and George Mueller's tastes. Henceforth Christ must be all and in all." Yes, there can be no Canaan without Jordan. There can be no crown without the cross. There can be no resurrection life without death. The challenge of the Cross faces us. We have had an exposure of the ugliness of our own evil natures; the evil thing that is present with

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us. How are we going to deal with it? We must get down to the root trouble. Thank God, He *has* dealt with it. God *has* condemned "sin in the flesh" once and for all. Are we prepared for all the implications of the outworking of Calvary? Is there the full consent of our hearts to the death of the self-life, that we may know the power of His resurrection? That is something more than surrender. It is the secret of the crucified, risen life.

> Moment by moment I'm kept in His love;
> Moment by moment there's life from above.

I sang that hymn hundreds of times before I saw its meaning. "Dying with Jesus, by death reckoned mine." You would die *for* Him; of course you would! You would gladly put your body between the bullet of the assassin and an earthly loved one. Behind a williogness of that kind there is the spirit which prompted men a few years ago to saturate the battlefields of Flanders with their blood. Yes, we will die *for* Him; but, listen, shall we die *with* Him? "I have been crucified with Christ. Nevertheless I live, not I, but Christ liveth in me."

"Let this mind be in YOU which was also in Christ Jesus: 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." He took upon Him "the form of a servant." Am I willing for that? He made Himself of no reputation. Oh, this cursed reputation! Am I willing to let *that* go? He became obedient unto death, even the death of the Cross. Am I prepared to take up *my* cross? "Let this mind be in you which was also in Christ Jesus." It is *not doing, but dying—and this is* LIFE!

> O Cross, that liftest up my head,
> I dare not ask to fly from Thee;
> I lay in dust life's glory dead,
> And from the ground their blossoms red
> Life that shall endless be.

So help me, Lord!

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A Message for Each Day

By Frank E. Gaebelein

April 1. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

No Christian can by himself overcome the devil in that life-long struggle with evil in which we are all engaged. Apart from the God-appointed means for our victory, defeat is inevitable. There is not a man living who is of strong enough will and pure enough morals in *himself* to triumph over Satan. The enemy of our souls is more than a match for even the greatest human power. In forgetfulness of this fact lies the reason for failure in the spiritual life. Self-confidence never leads to spiritual victory. But Christ-confidence does. So long as we base our resistance to the devil upon the blood of the Lamb and use the sword of the Spirit, which is the Word of God, as our weapon against him, we are in the way of victory. But whenever our resistance is based upon merely human ground, no matter how lofty, we are on the sure road to defeat.

April 2. "Nevertheless though I am sometime afraid, yet put I my trust in Thee" (Psalm 56:3, Coverdale).

It is only the hypocrite or the fool who refuses to acknowledge fear. Every honest person must echo the manly admission of this verse, for all of us are at some time afraid. Fear, then, being a universal experience, the question arises as to how it is to be treated. Although this verse was written nearly three thousand years ago, its method for dealing with fear has never been surpassed. Moreover, that method is infallibly successful, provided only that it is practised. It will never work, of course, if applied superficially. But when the heart realizes the full meaning of trust in the Lord, at that moment fear is conquered. In proportion as reliance upon God is complete, so is fear wholly vanquished. Trust in the Lord is a fortress impregnable to all forms of terror that assail the human heart.

April 3. "Whensoever I call upon Thee, then shall mine enemies be put to flight; this is I know; for God is on my side" (Psalm 56:9, Coverdale).

This statement came out of a time of special testing for David; the heading of the Psalm tells us that it was his prayer when the Philistines took him in Gath. David was hard-pressed, but he *knew* he would be delivered. He knew this, not on the basis of his own personal might or courage which were indeed extraordinary, but because of another reason quite apart from himself. He simply said, "This I know; for God is on my side." The Shepherd King realized that those with whom God is can never be defeated. Outward circumstances may seem to point to crushing disaster, but in the final reckoning the enemy will always be put to flight. God has yet to desert a single soul that cleaves to Him in full assurance of faith. Many a Christian today has the opportunity of using a verse like this in battle. Regardless of physical combat, however, every believer is beset by spiritual enemies that must be overthrown. Personal strength is not enough to rout them. But

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when we reckon upon the fact that God is on our side, then victory is assured.

April 4. "I have remembered Thy name, O Lord, in the night, and have kept Thy law" (Psalm 119:55).

The hurry of modern life affords all too little time for meditation. However busy our working days, we still need seasons of quiet thought upon divine truths. The unknown author of this Psalm knew this, and, like so many of the saints who have succeeded him, used the night for spiritual meditation.

Now there are in this verse three important truths: first, the subject of the psalmist's meditation; secondly, the time of his meditation; thirdly, its result. "Thy name." What a rich subject for spiritual refreshment! Just to go through the Old Testament and to think upon the names of the Lord is a feast for the soul. "In the night season." Perhaps there were occasions when the psalmist used his sleepless hours for this high purpose. But doubtless he had a regular time each night, possibly the last thing before retiring, when he thought upon the things of his God. "And have kept Thy law." True spiritual meditation is never barren; it produces fruit in heart and life. As we draw close to our Lord through occupation with Him, we are bound to grow more responsive to His will.

April 5. "And God spake unto Moses, and said unto him, I am the Lord" (Exod. 6:2).

Our text for yesterday dealt with meditation upon the name of the Lord. Let us follow this suggestion by devoting a series of messages to this wonderful theme. For our first subject we shall take "Jehovah."

This is one of the greatest of the divine names. Much has been written about it, particularly in connection with Exodus 3:14, where it was made known to Moses at the burning bush. The Septuagint translates it by the Greek, "Kurios," which is, of course, the regular New Testament word for "Lord." The term "Jehovah" is a combination of the four letters, JHWH with the vowels of "Adonai" added. Its meaning is doubtless that of Exodus 3:14, "I AM THAT I AM," or, as some scholars interpret it, "I WILL BE THAT I WILL BE." In this latter sense, "Jehovah" means "He will be." It is the personal name of God, as He enters into personal relationship with His people. Indeed, we may think of it as the Old Testament name of the Second Person of the Trinity, He Who, becoming incarnate as our Saviour, was pre-existent in all eternity.

Regardless of scholarly solutions of the mysteries of this name, there is the personal solution of its meaning. Only they who know God as the living and loving Lord in personal touch with their lives really know Jehovah. Or, to put it in New Testament terms, only they who know Christ know Jehovah; for He, the "Kurios" of the New Testament said, "No man cometh unto the Father but by Me."

April 6. "The Lord, the most high God, the Possessor of Heaven and earth" (Gen. 14:22).

These words introduce the name "Jehovah Elyon," here translated, "The Lord, the most high God." This name of the Lord emphasizes His transcendence. In thinking about it we may learn the folly of narrow conceptions of Deity. It is perfectly true that it is our blood-

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bought privilege to know the Lord very intimately through His Son, Jesus Christ. Yet, personal though our relationship with Him may be, we must at the same time recognize His overwhelming greatness. He Who speaks to us, leads and guides us, yes, He Whose spirit dwells within our hearts, is nevertheless "Jehovah Elyon." He is most high over all that is in the heavens and upon the earth. No man is able to comprehend His greatness. All must bow before Him and acknowledge the eternal mystery of His might. Such meditation is a safeguard against the sin of irreverence.

April 7. "And Abraham called the name of that place Jehovah-jireh" (Gen. 22:14).

This is the name of God which guarantees the continuing adequacy of salvation. It may also be translated, "The Lord will see" or "The Lord will provide." He indeed sees and even foresees our every need. And for Him to see what we need means that He will provide it.

Abraham's plight was desperate. But the Lord Who was testing his faith at the same time provided exactly what Abraham required to come through that test. So He sees our need. From the foundation of the world He foresaw our fall and ruin in sin; in His eternal purpose He provided "the Lamb of God which taketh away the sins of the world."

But what of our logic, O Christians, when we allow ourselves to be overcome by any kind of concern? The Lord sees, and the Lord Who sees provides! He Who provided the Lamb of God will not fail us in any trial which bruets us. He is "Jehovah-jireh" now just as fully as in Abraham's day.

April 8. "I am the Lord that healeth thee" (Exod. 15:26).

"Jehovah Rophi," "the Lord that healeth," is the blessed name now before us. No human being lives who does not need healing. Even those rare individuals possessed of perfect bodily health need "Jehovah Rophi." For the Lord heals not only diseased bodies but also sick souls. As a recent philosopher puts it, sin is endemic in the human heart. Every one comes into the world afflicted with this most deadly of diseases. But the Lord would heal us. The blood of His Cross is the perfect medicine for the malady of sin. Not until we have known Christ, therefore, as our "Jehovah Rophi" are our souls in health.

Great as this truth is, however, the activity of "Jehovah Rophi" is not limited to the spiritual realm. He also heals our bodies. One can hardly read his New Testament without recognizing the fact that Christ's ministry included healing. Nor does saying this mean going to the extreme of dispensing with all physicians and medical aid. After all, in the ultimate sense human skill in treating disease is a divine gift. "Jehovah Rophi" may work through a doctor just as He may work through prayer. And there are certainly times when it may not be the Lord's will to answer our prayers for healing. Every Christian of any length of experience has had some dealing with "Jehovah Rophi" in relation to his own need.

April 9. "And Moses built an altar, and called the name of it Jehovah-nissi" (Exod. 17:15).

Moses did this after the battle of Rephidim, when the Israelites conquered Amalek. The victory was won, but it is interesting to read on to the next verse. Moses said that he called the altar, "Jehovah-

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nissi," or "The Lord my banner," because "The Lord hath sworn that the Lord will have war with Amalek from generation to generation." Let us not hesitate to see the typical meaning here as elsewhere in the history of Israel. If Israel's progress toward Canaan represents the walk of Christians through the world, as indeed it does, then we may see in the Amalekites a picture of the enemies of our souls.

Yes, Israel won out that day at Rephidim. But the great leader who called Jehovah his banner realized that Amalek would come back at him and attack again. So must we Christians meet our Amalekites over and over again. The enemy will send against us wave upon wave of attack, but we can meet them all triumphantly in the name of the Captain of our salvation. Christ is our "Jehovah-nissi," the Lord our *banner of victory.*

April 10. "I am the Lord that doth sanctify you" (Exod. 31:13).

In the Hebrew this name is "Jehovah Machaddesh." It indicates one of the Lord's most gracious activities in behalf of His children. We shall be delivered from much misapprehension regarding a subject on which many earnest people go astray, if we will but adhere literally to the *meaning of this name. Observe that "Jehovah Machaddesh"* means, "The Lord doth sanctify."

Now, sanctification is a blessed and essential truth of the Christian life. Moreover, it is a neglected truth. Our churches are full of Christians who have never realized all God would have them be in Christ Jesus. On the other hand, there are those who become so preoccupied with their own sanctification as to complicate what God has made simple and clear in His Word. Sanctification, "Jehovah Machaddesh" teaches us, is not a matter of self-effort. No amount of striving or crying or *struggling will obtain it. It is not a "second blessing,"* nor is it only for the very pious. It is the prerogative of every regenerate person. Whether those who are born again realize it or not, they *are* sanctified. Sanctification, like salvation, is of the Lord. "The *Lord* doth sanctify." No man can do it for himself or for any one else. We cannot sanctify ourselves any more than we can save ourselves. But we can enter into sanctification by faith and by faith appropriate all that God has wrought for us in Christ Jesus.

April 11. "*Then Gideon built an altar there unto the* Lord, and called it Jehovah-Shalom" (Judges 6:24).

Gideon called his altar "Jehovah-Shalom," which means, as the *margin in our Bibles indicates, "The Lord send peace."* What comforting thoughts cluster around that beautiful name of our Lord! We Christians know that the Lord Himself has brought peace to our hearts. We know that the sinner is at enmity with God, but that in Christ God has reconciled the world to Himself. We know this not just as a beautiful ideal, but as a fact of our own deepest experience. Christ is our "Jehovah-Shalom." As He said to His disciples in the passover chamber, "Peace I leave with you, My peace I give unto you." Even more, we see Him with outstretched arms beckoning the world to leave *its sin and lust and war and receive His benediction. "The Lord send* peace." May this be our prayer for the lost world! May it be our prayer that men and women may come to Christ to find in Him their "Jehovah-Shalom!"

April 12. "The Lord is my Shepherd; I shall not want" (Psalm 23:1).

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In these familiar and thrice blessed words we meet another name of the Lord. Here it is "Jehovah Rohi," meaning "The Lord my Shepherd." Familiar this name certainly is. Yet honesty bids us admit that it is not nearly so well believed as it is well known. Some one has said that "The Lord is my Shepherd" is the Bible statement most disbelieved by Christian people. And as one looks about the world and sees the prevalence of worry, he is indeed tempted to agree with this remark.

"Jehovah Rohi." How happy we should be all the day long, were we really dwelling in this truth. What serenity would be gained by a living faith in Christ as Shepherd. A shepherd has full responsibility for his sheep. He watches over them, protects them, and leads them. We are Christ's sheep. Let us then actually *be* His sheep, even to the extent of giving Him Who is our "Jehovah Rohi" the full responsibility over our lives.

April 13. "O Lord of hosts, my King, and my God" (Psalm 84:3).

"Jehovah Tsabbaoth," "The Lord of hosts." The name reminds us of the greatness of Him Who is with us even unto the end of the age. "The Lord of hosts!" It has a martial sound. And indeed it is associated in the Old Testament with the warfare and battles of Israel.

Were we to understand more clearly that our Lord is none other than "Jehovah Tsabbaoth," we should not be cast down even in our most hard-pressed moments. Truly our Lord has infinite power at His command. The hosts of Heaven are in subjection to Him. If we might but open our eyes and see, we should be speechless with amazement at the spiritual reserves of our "Jehovah Tsabbaoth." Angels innumerable, powers invincible, all are marshalled under Him. This is the Lord Who is on our side; this is He upon Whom we may call for help. Let us be praying, as Elisha at Dothan prayed for his servant, that our eyes may be opened to see something of the greatness of the mighty powers at the command of "Jehovah Tsabbaoth."

April 14. "And this is His name whereby He shall be called, The Lord our Righteousness" (Jere. 23:6).

"The Lord our righteousness," or in Hebrew "Jehovah Tsidkenu," is another of the precious Old Testament names of our Saviour. How closely interwoven it is with our redemption! Because we are by nature unrighteous, we need "Jehovah Tsidkenu." What we do not possess in ourselves and never can possess by self-effort, He gives us freely. It is of the very essence of Gospel truth that Christ clothes the guilty sinner with His own perfect righteousness. Apart from this gracious act of placing upon the sinner Christ's spotless righteousness, there is no salvation. Human righteousness, no matter how exalted, is not good enough for God. He demands perfection. "Be ye holy, for I am holy," is His requirement. Said the Lord Jesus, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." But we are imperfect, and we know it. We are sinful, and confess it. And then we look in faith to the Cross and lay our sins on Jesus, "the spotless Lamb of God." When we do that, trusting Him fully, His righteousness becomes ours, and He is our "Jehovah Tsidkenu."

April 15. "The name of the city shall be, The Lord is there" (Ezek. 48:35).

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What Ezekiel here says of Zion constitutes another name of God. It is "Jehovah Shammah," meaning "The Lord is there." Now there is a sense in which "Jehovah Shammah" is written over each Christian life. Every true believer in the Lord Jesus is an indwelt person. The moment he was saved, the Spirit of Christ took up His abode in his heart. Therefore, "Jehovah Shammah" is actually and literally true of the individual Christian. Whether we feel it to be so, or think it to be so, it *is* true that the Lord is in us. To doubt this is to doubt the most vital part of what the New Testament says about Christian living.

Here again we need faith based upon knowledge. Though "Jehovah Shammah" is true of every Christian, His presence is all too seldom realised or appreciated for the simple reason that it is unknown and unrecognized. It is a great day in a Christian life, when the realization actually comes that "the Lord is there." To meditate upon "Jehovah Shammah" in relation to your Christian life is a cleansing thing. If "Jehovah Shammah" is true for us, we must depart from evil.

April 16. "The Lord appeared to Abram, and said unto him, I am the Almighty God" (Gen. 17:1).

"El Shaddai" is the name in this place. The meaning is thought by scholars to suggest the God Who is known by the terribleness of His mighty acts. This would indicate that "El Shaddai" connotes the awful power of our God. Therefore, consideration of this aspect of his greatness tends to reverence and worship.

In the third chapter of Romans, where the divine indictment of sinful man is so vividly expressed, we read these words: "There is no fear of God before their eyes." That is all too apt a designation of multitudes today. It is literally true that vast numbers of men and women lack any real respect or reverence for the Almighty. The God Who is "El Shaddai," "The terrible and mighty One," is remote from their consciousness. Far different should it be for the Bible-knowing Christian. The same blessed book which records countless acts of God's grace also contains example after example of His tremendous might. The unredeemed sinner may well tremble at the thought of "El Shaddai." But the blood-washed believer bows in humble reverence and awe, knowing with thankfulness that "El Shaddai" is on his side.

April 17. "Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us" (2 Kings 21:13).

It was a great day in King Josiah's time when the law of Moses was found in the temple. The fact that it had been lost speaks eloquently regarding the low ebb of spiritual life in Judah. Here were God's people so far backslidden that they had lost the Word of God and did not miss it! But Hilkiah, the high priest, found the Pentateuch somewhere in the temple. And when the Word was read before the king, he not only rent his clothes but he did more; he began and carried out one of the greatest reformations in Old Testament history. In Josiah's hands the lost Book was powerful, because he recognized its relevancy to himself and his people. For he confessed that they had failed "to do according to all that which is written concerning us."

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"All that which is written concerning us." In those words Josiah had the key for the effective use of Scripture. He realised that it applied personally to king as well as people. Josiah is gone, but the Word Hilkiah found and read to him abides. Let us never make the mistake of thinking that it is only for the Jews. It is written concerning us also. Everywhere in Scripture, if we search it with spiritual discernment, we may find "that which is written concerning us."

April 18. "My God shall be my strength" (Isa. 49:5).

There is something about human weakness which draws out divine enablement. When it comes to the doing of His work, God does not want self-reliance. Take your Bible and trace the careers of great men of God. You will see that those who have been most used have best learned the lesson of their human weakness. God takes the weakness of men and produces out of it a realization for the need of complete abandonment to Himself. And then He lays hold of the life which is abandoned to Him and does great things with it.

This is not mere mysticism but practical truth. The Christian who has exchanged self-confidence for God-confidence becomes a poised and reliant person. Self-reliance may be an impressive human quality, but it is never so great as that God-reliance which is distinctively Christian. The man who is deeply God-reliant is a tower of strength not only for himself but for all who are leaning upon him and looking to him for leadership.

April 19. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32).

Nowhere is Paul's mastery as a logician more impressively manifest than in Romans. He knew how to think with an intensity and precision which has been all but lost in modern times. Observe, for instance, the mighty spiritual logic of this great question. The reasoning is from the greater to the lesser. Paul is arguing that God did not hesitate to spare His own Son, but gave Him up for us all. How, then, shall we doubt that the God Who went to that extent will not give us along with Christ all other subsidiary things we need?

Remember that logic, O Christian, when you are in trouble or in want! Think back to what God did in giving up the Lord Jesus for you. Encourage your soul in the fact that the God Who went to such an infinite extreme in your behalf can be trusted to do for you everything else that is needful. The unspeakable gift of the Lord Jesus Christ is God's guarantee that He will not let His own suffer the lack of any necessary thing.

April 20. "O praise the Lord, all ye nations; praise Him, all ye people" (Psalm 117:1).

So begins the shortest of all Psalms. But let us not despise its brevity. Only two verses in extent, this tiny Psalm yet embraces the whole world. Not even the 119th Psalm has a greater outreach than this one.

Notice the universality of this first verse: "*All* ye nations, *all* ye people." Here is no narrow Judaism, but rather a call for every one under Heaven to join in the hallelujah chorus of praise to the Lord. That is one side of the picture. But meditate upon the reverse, and you will see why God is still judging the nations. In this day of enlightenment and advanced civilization, how far from realization is the

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psalmist's exhortation. Men are far more interested in working destruction than in praising the Lord. But, had they only given to glorifying God a mere fraction of the energy they have used for exterminating each other, how different the world would be.

Over the roar of guns and bombs, the psalmist's call still sounds for all nations and all people without exception. "O praise the Lord, *all* ye nations; praise Him *all* ye people."

April 21. "For His merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psalm 117:2).

The structure of this briefest of Psalms is simple but effective. The first verse, upon which we meditated yesterday, is an invitation for the whole world to praise the Lord. This second verse contains two reasons why the Lord is praiseworthy. It then concludes with another exhortation to praise Him.

We look now at the two reasons why the Lord is to be praised. They are: first, the greatness of His merciful kindness toward us; and secondly, His everlasting truth. But now a question comes to mind. If all nations and all people are invited to praise the Lord, then the reasons why He is praiseworthy must be equally universal. But, we cannot help asking ourselves, is it really true that His merciful kindness is great not only toward the ancient Jews, for whom this Psalm was originally given, but also for us of this violent and tragic age? Is it actually true that the Lord's merciful kindness is great in this year of 1944? Well, for those who would think deeply, the answer must be affirmative. Granting all the horrors of this age, we may yet discern in it God's great mercy. Perhaps in this dreadful war, His mercy is being specially shown, as He endeavors to bring men to their senses through His punitive judgments. And, war or no war, God's mercies continue with the regularity of the rising sun, the recurrent rains, and the changing seasons, to say nothing of His spiritual mercies in inviting all men to receive salvation through His only begotten Son.

Similarly God is to be universally praised because of His truth that endureth forever. In all the universe of change, He is the Unchanging One. Amid all human gropings after truth, He alone has revealed the truth in His Son and in His Word. What Christian can meditate upon these things without praise to the God Who is the source of them all?

April 22. "I made haste, and delayed not to keep Thy commandments" (Psalm 119:60).

What a desirable attitude of soul shines through these words! Their author was actually eager to obey the Lord. All of us know quite enough about making haste; nearly every one seems these days to be in a hurry. But the trouble is that we often make haste about the wrong things. We waste our strength in rushing for a train, when to miss it would hardly be a major calamity. We grow breathless in the pursuit of material gain or empty pleasure. But when it comes to obeying the Word and call of the Lord, our tempo slows down to a *large*. After all, one does not often see people running to church. Nor do we go as quickly and eagerly as we should to our private devotions. And, when God lays upon us some clear duty for Himself, how readily procrastination robs us of the blessing of fulfilling His will.

These things are true. The wise Christian, however, is not discouraged thereby. He realizes the tremendous drag of the flesh upon the spirit. He does not bewail this handicap, but manfully endeavors

to recognize and surmount it. It is usually easier to follow the world than to obey God. But what a blessing God gives those who hasten to keep His commandments!

April 23. "Lord, my heart is not haughty, nor mine eyes lofty" (Psalm 131:1a).

Here is another little Psalm, only slightly longer than the one we have just considered. Read over its three verses prayerfully before considering the message of its first verse. As you do so, you will find that David has painted a lovely picture of the ideal attitude of the believer in the presence of his Lord.

The little Psalm opens on the deeply personal tone which is its keynote. David is speaking directly to the Lord. He does so with the humility and self-abasement which must characterize those who would be on close terms of intimacy with God. His first words, "Lord, my heart is not haughty, nor mine eyes lofty," may bring either blessing or censure from the Holy One. As David used them with such true and humble sincerity, they brought blessing. But woe to any of us who presumes to speak like that to God, while retaining a proud spirit within his heart!

April 24. "Neither do I exercise myself in great matters, or in things too high for me" (Psalm 131:1b).

We may well ask what David meant by exercising himself in great matters or things too high for him. Of course, reverent surmise is the only way to answer such a question. It may not, however, be far from the truth to suggest that David was thinking of the ways of God with man. What thoughtful person, whether Hebrew king and psalmist or believer of today, can fail to wonder about God's dealings with man and the world. There are countless acts of our Sovereign God which are beyond human comprehension. It is not that we are forbidden to think about them, but that we are not to be exercised or over-concerned regarding them. When it comes to the inscrutable ways of our Sovereign God, the reverent humility which recognizes that God's dealings transcend human understanding is evidence of the truest faith.

April 25. "Surely I have behaved and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child" (Psalm 131:2).

The next strokes in this word picture of the ideal attitude of the believer toward the Lord are full of tender feeling. With moving simplicity they show us that rare quality of child-like submission which is so pleasing to our Lord. As we think upon them, we can but be reminded of Christ's words, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven" (Matt. 18:3).

It is very wonderful that a man of David's strong nature was able to write like this. His words say to us that if this king, who lived so long before this Gospel age, could have his heart so deeply touched by God's grace, we who know so very much more of the Gospel should be able to share his attitude of child-like submission.

April 26. "Let Israel hope in the Lord from henceforth and for ever" (Psalm 131:3).

Up to this point our little Psalm has been entirely occupied with the believer's attitude before the Lord. Now it strikes another note as it closes. Relating it definitely to its author, we may be warranted in thinking that David, knowing that his heart was right with the Lord, was encouraged to express this hope for his people. Be that as it may, for all of us there is certainly a relationship between child-like submission to God and hope in the Lord. One of the characteristics of the little child is its readiness to hope. What parent has not been touched by the eager expectancy of his children as they look up to him in utter faith. So, as we conform to this tender word picture of the Christian attitude toward God, we shall find ourselves fixing our hope more wholly and completely upon Him.

April 27. "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people" (Luke 1:67 and 68).

The first chapter of Luke contains two great hymns. The first, known as the Magnificat, has been the subject of an earlier series of these daily messages. The hymn which is introduced by the words quoted today is known as the Benedictus. Zacharias, the father of John the Baptist, was its author. As Luke tells us, he spoke it out of a heart filled with the Holy Ghost. Its words have far more than local meaning, and have been used in the worship of the Church almost from the time of their writing.

As we look through this Benedictus (vss. 68-79), we are impressed with its strongly Hebraic cast. In its opening verses, it speaks of the Lord God of Israel. Then we read of "the house of His servant, David," the prophets, and the Abrahamic covenant. Nevertheless, as we shall be seeing, the meaning of this beautiful hymn goes beyond the bounds of Israel. Just as the infant John the Baptist, whose father first voiced the hymn, was the forerunner of the Lord Jesus Christ, so these words, spoken by a Jewish priest, herald the world-wide mission of Christ, the Messiah of Israel and the Saviour of all mankind.

April 28. "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of His servant David" (Luke 1:68, 69).

For Zacharias this was prophecy; for us it is history. In faith he looked forward to that redemptive work of Christ upon which we look back. His use of the past tense is an impressive example of the expectancy of true faith. Christ was yet to be born; yet Zacharias could bless the Lord God, because, as he said, "He hath visited and redeemed His people."

What Zacharias accepted in prophetic faith, we may receive by faith based upon divine history. It is a fact which nothing can ever change that in Christ Jesus the Lord God *has* visited and redeemed His people. The work of salvation is a finished work. It is complete; it can never be added to in the slightest degree by anything man may do. The Christian who knows this not only in mind but in heart is on a sure foundation.

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April 29. "As He spake by the mouth of His holy prophets, which have been since the world began" (Luke 1:70).

God's dealings with man are always in accord with Scripture. That is the principle we may see in this next verse of the Benedictus. In sending His Son to accomplish the great work of redemption, God acted in accord with what was prewritten in the Old Testament. Since Zacharias' time, Scripture has been enlarged by the whole New Testament, setting forth many more ways in which God acts in behalf of His children. To know the Word is of first importance for every Christian, because this Book alone is the revealed channel of God's ways with men.

April 30. "That we should be saved from our enemies, and from the hand of all that hate us" (Luke 1:71).

Now Zacharias states the great purpose of God in visiting and redeeming His people. God is on their side to save them from their enemies. Nor are their enemies confined just to times of international conflict. The Christian is always at war against Satan and sin. Much of our trouble is explained by the fact that an evil personality of great power is ranged against us and hates us with an intensity we hardly dream of. The only protection against this adversary is that afforded by the finished work of the Lord Jesus Christ, Who came for the express purpose of saving us "from our enemies and from the hand of all that hate us."

Book Reviews

By Arthur Forest Wells

Anti-Semitism—the Voice of Folly and Fanaticism. By Amos I. Dushaw. Published by The Tolerance Press, Brooklyn. Cloth binding, 116 pages. Price, $1.50.

This book is a scold against Christians in the language of a plea: (1) for them to "discover the religion of Jesus as found in the Sermon on the Mount, and to live by it"; and (2) for the United Nations to "make it possible for Jewish victims of European intolerance to settle in Palestine." It is as unfair to believers in the Lord Jesus Christ as it is partial to Jews, in spite of the fact, on the one hand, that the Church is not persecuting Jews, and, on the other hand, that many Christians dearly love the Jews for Christ's sake. We cannot recall ever having heard anyone in America complain about the Jews' nation or religion, except as they have been unwilling to accept the Scriptural doctrine of atonement by shed blood. Like most of the modern pro-Jewish literature, this also has little to say about Israel's need of a Saviour from sin; therefore, it fosters pride of self instead of leading to contrition before God and faith in the Lord Jesus Christ. The author is wrong in saying that Christianity and Islam justify the survival of Israel, that Jews alone refused to worship the Roman emperor, that unconditional philanthropy shows a Jew to be a good Christian, that the break between the synagogue and the church is useless waste of energy, that the kingdom of God would be brought near if the world had more Pharisees like the one mentioned in Luke 18:9-14, that the

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"Lord's Prayer" emphasizes the Fatherhood of God and the Brotherhood of Mankind. The writer makes frequent use of writers that are *not known to be evangelical*, but *we fail to find a single mention of a* Bible teacher who knows how to divide rightly the Word of Truth.

Tomorrow, Studies in the Revelation. By Anton Darms. Published by the Moody Press, Chicago. Paper cover, 60 pages. Price, 35¢.

This is a brief survey of the last book of the Bible in the form of chapter-by-chapter studies so as to bring out the main features of the Apocalypse for the reader who may never have made an outline or a listing of its contents. Most of the chapters take up about two pages each; and in each the author has given us first an outline of and then *some comments on the twenty-two chapters of the Revelation, respectively.* This is not a commentary, but an interpretive catalogue. H. A. Ironside has written the Prefatory Note.

The Day of Wrath. By Harry E. Jessop. Published by Fleming H. Revell Co., New York. Cloth binding, 119 pages. Price, $1.25.

The author states that this is an enlargement and further unfolding of an earlier publication of his, which created a surprising demand. The book is printed in two parts—the first dealing with: Why This Slaughter! and the second with: Antichrist is Coming. In all, there are thirteen chapters—six in the first part, and seven in the second. The writer stays close to the conservative premillennial position concerning the dark facts of prophecy about the end-time; but he is sometimes *indecisive—as when he deals with the "seven times" of Jewish* chastisement (where he gives the impression that he might hold to a year-day theory of prophetic interpretation), or in what he says about Mussolini, or a relationship of Germany to Russia in the Northern Confederacy. We feel that there is nothing in this publication that has not been much better stated in the writings of Dr. A. C. Gaebelein.

Twelve Tremendous Themes. By John R. Rice, D.D. Published by Sword of the Lord Publishers, Wheaton, Ill. Cloth binding, 177 pages. Price $1.00.

This is a volume of twelve evangelistic sermons with a strong polemic element. *Each message offers interesting reading and burns with zeal* for souls. Those who peruse them will have their own hearts stirred to renewed or new passion for the salvation of sinners. Dr. Rice faces *problems* which evangelistic efforts emphasize with boldness born of experience. He is true to the doctrines of grace, justification and sanctification. But many will not agree with what he says about John's preaching, the Kingdom Gospel, the baptism of Ephesians 4:5, and the origin of the Church. He identifies "the Day of Christ" with "the Day of the Lord" largely, possibly, because he fails to see that the title of Jesus in 2 Thessalonians 2:2 is "Lord," not "Christ," in the Greek. A kindred error is found in his application of the phrase "after their kind" to the reproduction of plants and animals, whereas the Scripture assigns it to their origin.

The Chemistry of the Blood. By M. R. DeHaan, M.D.

Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 183 pages. Price $1.50.

This is a book of sermons on the Blood, Conscience, Calvary, Light, the Bible, Prayer, Matter, Tears, and Man. Each one bears the gratuitous title "The Chemistry of." The author holds a thoroughly conservative position in Christian doctrine and preaches with evangelistic fervor. The intellectual appeal lies in his popularization of pronouncements of science to explain certain aspects of the Gospel. This volume will likely have a large circulation; but this leads us to regret all the more its occasional loose theological logic and fantastic imagination. In his distinction between the flesh and blood of the Lord Jesus the author seems to err on the physical side of the Incarnation as Apollinaris erred on its spiritual side. It is easy enough to prove Christ's separation from sin; but one must not try to explain the Incarnation at the price of our complete union with Him, so as to lose the ground upon which His substitution for, and His representation of us, rests. We wish Dr. DeHaan had not said: "Perhaps there is a golden chalice in heaven where every drop of the precious blood [of Christ] is still in existence." And: "When Christ died His body was placed in the tomb, His soul descended into hades, and His spirit was committed unto God." Something within us revolts against such an analysis.

The Adequacy of Christ. By Clarence E. Mason, Jr., D.D. Published by Zondervan Publishing House, Grand Rapids. Paper covers, 26 pages. Price 25 cents each; 25 copies for $5.00.

This is a sermon by the Acting Dean of the Philadelphia School of the Bible, for which we pray a very large circulation because of its timeliness, comfort and power. We have seen nothing quite its equal to put into the hands of our service men and their parents. It sends forth a message of Christian guidance and cheer that is very much needed. By all means get it for your own uplift and give it to many in our armed forces.

Christian Boy's Problems. By Bertrand Williams. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 78 pages. Price 75 cents.

Christian Girl's Problems. By Bertrand Williams. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 79 pages. Price 75 cents.

It was with pleasurable satisfaction that we read these sane, well-written and interesting companion books for middle-teen-age boys and girls, respectively. Far from being goody-goody, they speak the language of these groups of youths and maidens and deal practically with the vital questions of their physical, moral and spiritual life—including straightforward counsel concerning sex problems. The author gives positive advice for the development of sound bodies and minds and points a clear way to salvation and growth in Christian life. Parents and children who read these books should be benefited by them no little.

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The Yellow Peril (Japan) and Bible Prophecy. By Dan Gilbert, LL.D. Published by Zondervan Publishing House, Grand Rapids. Paper covers, 46 pages. Price 35 cents.

It is a booklet of six chapters on the aim and threat of Japan, written about a year ago, in the light of exposures that have been made public about her and of certain passages in The Revelation concerning the kings from the sunrising. The author warns against delay in dealing fully with this enemy. His chapters are headed: "Why Japan Will Outlast Germany"; "What Japan Will Do After Germany Is Beaten"; "Will Japan Make an Ally of Russia?"; "Japan's Plan to Seize the Holy Land"; "Is Japan the Antichrist Nation?"; "Can China Survive?"

Three Cheers. By Ross H. Stover, D.D. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 141 pages. Price $1.25.

We have never heard Dr. Stover; but if these sermons are a sample of all his preaching—as doubters they are—we can understand why people want to hear him. As to theology, he is evangelical; as to helpfulness, he deals with essential things (but with a Lutheran avoidance of Chiliasm); and his simple illustrative language is that of an artist in story-telling. "Three Cheers" is the first of 16 homilies on salvation and Christian living—including one on "Protestantism's Message for the World." They are published to bring light and comfort to our men in the armed forces.

Propbecy—Past, Present and Prospective. By Col. F. J. Miles, D.S.O., O.B.E., V.D. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 143 pages. Price $1.25.

Besides an Introduction about the origin of these studies and the need of studying prophecy, these chapters have three general headings: I. The Jews—God Working to a Plan; II. The Gentiles—God Fulfilling His Word; III. The Church of God—Christ's Second Coming. These writings are evangelical and premillennial; but they do not form a logical sequence. They reflect a type of teaching that has appeared in Christian literature for 30 years or more. The author admits that some of this material was given years back. This accounts for quotations which recent events would keep one from making now. The Balfour Declaration has been read too enthusiastically; and airplanes seem to be seen in Isaiah 31:5. There is much that is good in these studies; but one will get a much better view of Prophecy by studying Dr. A. C. Gaebelein's "Harmony of the Prophetic Word."

Dictionary of Bible Topics. By Theodore Graebner, D.D. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 278 pages. Price $2.00.

Those who have read any of Dr. Graebner's writings, or who are familiar with the testimony of the radio "Lutheran Hour," will know what good things to expect from this volume. We believe that the Christian who does not have easy access to larger reference works can

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find this handbook most helpful in the study of his Bible, in spite of the fact that its few references to the prophetic are anti-premillennial. The 123 subjects discussed are grouped under three headings: I. Studies in Biblical Interpretation; II. Bible [illegible] Rambles; III. Biblical Archaeology and History. The assembl[illegible]s are well outlined in a Table of Contents and an Index.

Seed Thoughts. By W. G. Heslop, D.D., D.S., Litt.D. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 121 pages. Price $1.00.

This book purports to give four things: sermon outlines, sermon illustrations, seed thoughts, and minute messages. About half of the book deals with "outlines;" but they are not outlines in the sense of divisions and subdivisions of a subject. Instead, the author gives 39 topics with texts, to which he has added a page or two of comment—not especially thought-stimulating. His "illustrations" are neither dated nor indexed. The "seed thoughts" are meditations on Bible passages and quotations from men in various walks of life. The "minute messages" are shorter or longer paragraphs from here and there. We feel that those who think they need crutches of this sort, will need to do a good deal to make this book help them.

The Person of Christ. By Loraine Boettner, D.D. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids. Cloth binding, 218 pages. Price $2.00.

Dr. Boettner has given us a comprehensive, if not exhaustive study of the Person of Christ from the standpoint of the old Princeton theology; that is, it is truly evangelical but meager and weak in its reference to millennial prophecy. With that one exception, he has thoroughly gone over the ground of the Lord's deity, humanity, pre-existence, birth attributes, states, titles, offices, sinlessness, miracles, etc. The language is clear and easily understood. Here is a good text-book for those who would like to study this subject for themselves, and a valuable collection of carefully arranged notes for those who would like to round out a course of study which they may have had in some Bible school. This is an important addition to our theological literature.

Great Sermons by Great American Preachers. Compiled and edited by Theodore W. Engstrom. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 234 pages. Price $2.00.

Some of these sermons reflect the loyalty to Christ and pulpit ability of the beloved brethren who contributed them; but we cannot agree that the others have the right to be called "stirring messages that represent the best that has been said by those best qualified to say it." One of them quotes men with whom this magazine has repeatedly taken issue on doctrinal grounds. It is with sermon-gathering as with other things—individual taste, limited by supply. But things are "great" by something other than taste.

Ruth—The Romance of Redemption. By J. Vernon McGee, Th.D. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 195 pages. Price $1.50.

The author reminds us that the Book of Ruth is the only historical

illustration in the Bible of the Hebrew "goel," and that it makes an important contribution to the neglected Kinsman-Redeemer feature of redemption. He adds: "Redemption is told in the language of romance in this story of Ruth. The terms of the market place, the clink of silver on the counter and the shop talk of buying and selling are entirely omitted from its simple pages. The language of life, love and light is spoken." He develops briefly the historical, dispensational, and genealogical purpose of the Book of Ruth, and then turns his chief attention to its doctrine. This he does in twelve chapters, citing texts from the Old and the New Testament to prove and illustrate our Kinsman-redemption. It is a joy to recommend this volume to all lovers of the Book of Ruth because of its loyalty to Christ, thoroughness, and beauty of expression.

Shadows Under the Midnight Sun. By Ken Anderson. Published by Zondervan Publishing House, Grand Rapids. Cloth binding, 247 pages. Price $1.50.

This is a dramatic novel that portrays the recent suffering of Nazi-occupied and Quisling-controlled Norway. Over against the fiendish scheming and brutal acts of the Germans in conjunction with the treachery of local traitors, one sees the loyal Norwegian people living and suffering, even unto death, with a fortitude born of righteousness and trust in the Lord. Throughout the plot a village minister moves among his people and encourages them in their loyalty to God and country. There is a suspense, intrigue, tragedy, and, relievingly, some love and humor. In days when too few Christian novels are written, it is well to have such a book as this to put into the hands of our youth.

Up From the Gates. By Captain H. E. Beresford Mash. Published by Zondervan Publishing House, Grand Rapids. Paper covers, 84 pages. Price 75 cents.

"A Story of Divine Dealing through Dunkirk" is the subtitle of this book. There is a brief account of the rescue at sea of the author, a dental officer, after he had been bombed out of a ship and kept afloat for some time. But the major portion deals with his personal struggles of faith in the Lord concerning his safe-keeping. There is prayer and thanksgiving, and a good deal of meditation concerning guidance by means of direct or indirect quotations from the Bible.

Man of Like Passions, by Richard Ellsworth Day. Zondervan Publishing House, Grand Rapids. Cloth binding, 200 pages. Price, $1.50.

This life story of Charles Grandison Finney takes its place alongside of the author's "Bush Aglow" and "The Shadow of the Broad Brim," biographies, respectively, of Moody and Spurgeon. Fortunately, one need not agree with every tenet of Finney's teaching to be blessed by the story of his spiritual fervor and fruitfulness. Dr. Day has rendered us a great service by telling us this story of his interestingly and beautifully. This is easy, captivating and refreshing reading. Here is a book you will do well to peruse and circulate. The author's chapter on the "First Lady of Oberlin" is a gem.

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Editorial Notes

The Good Shepherd

The Shepherd is one of the great official titles of our Lord. A great many vital truths as to redemption and prophecy are closely connected with this word, not all of them are fully understood by all Christians who search the Scriptures. Failure to distinguish between the different phases of the Shepherdship of our Lord frequently leads into error or obscures the meaning of it.

It was the dying Patriarch Jacob who mentioned upon his dying bed Christ as both the Stone and the Shepherd of Israel (Gen. 49:24). After this testimony of aged Jacob, Christ as the Stone, the Rock, is repeatedly mentioned in both Testaments. He is announced as the rejected Stone, the Rock of Ages, the elect Corner Stone and in judgment as the Smiting Stone when He will demolish the unrighteous conditions on the earth on His return from Heaven. And the same truths cluster around His title as Shepherd.

While Jacob speaks of Him in the Bible as the Shepherd of Israel for the first time, long before Jacob, the Holy Spirit used another as a type of Christ, the Good Shepherd. It was Abel. We do not need to rehearse the story of Cain and Abel, for it is too well known for that. Both Cain and Abel have a typical-prophetic significance. They stand in the beginning of the Word of God, not as a legend, but as actual history, representing the two seeds of which the Lord spoke in His first prophecy, the first representatives of the conflict of the ages, which is still on but also rapidly nearing its final, victorious conclusion.

Cain is the beginning of the serpent's seed and Abel represents the seed of the woman. According to the prophetic

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Word, Cain, the seed of the serpent, culminates in the Man of Sin, the Son of perdition, the final, personal Antichrist, a veritable incarnation of Satan himself. But Abel is the beginning of the seed of the woman and has his culmination in Him Who is the Son of God, made of a woman, born of the Virgin, Who came to suffer and to die, Who comes again to crush the serpent's head. While both are so prominent in the beginning of the Word of God, they are equally prominent in the closing testimony of the New Testament. Jude, in his brief Epistle, in speaking of the religious conditions in the end of our age pronounces upon the mass of nominal Christians a "Woe." "*Woe unto them! for they have gone in the way of Cain*" (Jude, verse 11). What was the way of Cain? It was the opposite from the way and the worship of Abel, the brother of Cain. Of him it is written—"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of His gifts, and by it he being dead yet speaketh" (Heb. 11:4). Abel brought of the firstlings of his flock, being therefore a Shepherd. Probably it was a Lamb; God accepted it. But Cain brought the labor of his own hands, "the fruit of the ground as an offering unto the Lord." And that is and ever has been, and ever will be, the way of Cain, rejecting God's only way of redemption, that of the shedding of blood. Today in the professing, so-called Protestant religious world, the Cross and the work which was finished there by the Holy One is as much despised and rejected as it ever was in the past. The Cross is still to the modern world foolishness and to the Jew a stumbling-block. That is the way of Cain! The Cross of Christ is not wanted. Yet it is true as it was always true, as it will always be true, the Gospel of Christ, written in the blood of Christ, is the power of God to everyone that believeth.

And Abel, who believed, became in history the type of Him who died for his brother's sin, the type of the Lamb of God, which taketh away the sin of the world. Our Lord spoke of the blood of Abel as "*righteous blood*" (Matt. 23:35). There are many other points of comparison which strongly mark Abel as an outstanding type of Christ as the Good Shepherd. These prophetic foreshadowings may be fol-

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lowed in the writer's Annotated Bible; we do not repeat them here.

But as we examine in sacred history the levitical code of sacrifices and offerings, the shedding of blood without which there was and is no remission of sins, the substitutionary sacrifices which, through faith, bridge the gulf between the holy and righteous God and guilty, lost man, we find divinely indicated the Good Shepherd and His work of sin-bearing and vicarious suffering.

We pass by certain historical events which point to Christ the Good Shepherd and His future work, such as the Passover Lamb, the Brazen Serpent lifted up on a cross pole, and only call brief attention to some major prophecies in which Christ the Good Shepherd stands out prominently, prophecies which have been sadly perverted by the rationalistic interpretations and claims of modernistic Jews and Gentiles. Both have joined hands in the denial of the Messianic meaning of these great portions of the Old Testament. We have reference to the *Twenty-second Psalm* and the *Fifty-Third Chapter of Isaiah*. Though it has been attempted, there is no other possible way of interpretation than the Messianic. The New Testament makes this clear. It is a Person who is in view in both, and not, as it is claimed, the nation Israel. It is a Person who suffers as a substitute and who is also glorified in deliverance and in victory. That Person is none other than Christ our Saviour-Lord, the Good Shepherd. The literal fulfilment of the various statements in the Twenty-second Psalm in revealing the passion of our Lord is fully demonstrated in the Gospel records of the New Testament. Though David, writing this remarkable prophecy did it as if it had been his own experience, no such experience can be located anywhere in the history as given in the Old Testament. He prophesied of Him Who according to the flesh was his Son. Another remarkable fact is that David describes that cruel death by crucifixion, invented by barbarous Rome and entirely unknown in David's times. *We know this great prophecy* begins with that deep, unfathomable word which came in indescribable soul agony from the holy lips of the holy, sinless Sufferer when the solemn work was done, when He

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stood as the substitute for sinners in the presence of a holy God, when He bore our sins in His own body on the tree, when He Who knew no sin was made sin for us that we might be the righteousness of God in Him, "*My God, My God, why hast Thou forsaken Me*"; it is the *mystery* of all mysteries of Christ's atoning work on the Cross. Long ago our poor stammering lips of clay have stopped trying to explain that which is too deep for the finite mind. *We worship instead.* And when, still in fullness of physical strength, He *shouted His great shout of victory*, "It *is* finished!" the work was finished. The just One had died for the unjust to bring us to God; the new and living way —by the shedding of His own, precious blood—had been made; God in all His holiness is now enabled to be just and the justifier of all who believe in Jesus. All the guilt and condemnation which rests upon sinners is now forever gone if they have found in faith their refuge beneath the Cross of Christ, because Christ the Good Shepherd died for our sins. Shall we count the blessings, name them one by one, which come to believing sinners through the Cross and the work of the Good Shepherd? You name them and tell us if there is any spiritual blessing which has not its source in *the sacrificial death of Christ the Good Shepherd.* You will not find one. Our whole redemption is in Him and by Him. Let us add—and the human being who does not believe in Christ the Good Shepherd, Who loved us and gave Himself for us, Who died for our sins, remains unredeemed, unsaved, in darkness, under condemnation, facing an eternal night of separation from God.

The Fifty-third Chapter of Isaiah should always be linked with the Twenty-second Psalm. Here the substitutionary death of Christ, the work of the Good Shepherd, is declared in the clearest language. "Surely He hath borne our griefs, and carried our sorrows; yet we esteemed Him stricken, smitten of God, and afflicted. But He was wounded for our *transgressions, He was bruised for our iniquities, the chas*tisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." This great message was

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used once, long, long ago, to save a very high official of an ancient kingdom (Acts 8:26-36). It has still the same power when believed. We shall mention this great chapter again later in our notes.

In the New Testament it is the tenth chapter of the Gospel of John in which we find the testimony of our Lord as to Himself as the Good Shepherd. It is not our intention to give a *synopsis of the entire chapter. But we call our readers'* attention to a few statements of self-witness which came from the lips of our Lord. These words are found exclusively in John's Gospel. The synoptics—Matthew, Mark and Luke—do not mention them. There are different reasons for this. Some who had heard Him explaining and teaching true salvation and the gift of eternal life in believing on Him had become His sheep. And now He began to [illegible] them and also His disciples of His Shepherd character. He makes it clear that He is the Shepherd and all who believe on Him become His sheep. He Himself is the door of the sheep, each He knows by name, and He leadeth them out. His sheep follow Him and hear His voice. He gives the assurance, "*I am the door, by Me if any man enter in, he shall be* saved and shall go in and out, and find pasture." Then He reveals Himself as the Good Shepherd. "*I am the Good Shepherd; the Good Shepherd giveth His life for the sheep.*" And again, "*I lay down My life for the sheep.*" He speaks of other sheep He has. As we show in another editorial paragraph he came to the lost sheep of the house of Israel. Who are the other sheep He mentions here? He touches upon that *mystery* not *made known in other ages, of which* Paul speaks more particularly—"that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the Gospel" (Ephes. 3:6). He anticipates the Church of God composed of all true sheep of *Christ, Jews and Gentiles.*

Here we point out a mistranslation. When these other sheep are brought in they all will constitute *one flock*, not *one fold*, as the King James version states, and He, the Good Shepherd, will be the one Shepherd over that one flock. In the professing Church there may be many folds, different denominations. The Church itself is not a fold, it is the

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flock of God. Cowper said, "God made the country; man made the town." Equally true it is—God made the Church by baptizing all true believers into one body, the *one flock*, but man made folds, human organizations. (See 1 Cor. 1:12, 13; 12:13.) And the Good Shepherd is our Head, the Head of the true Church and the Church is His own fulness.

✠

The Great Shepherd

Our Lord spoke of Himself as the Good Shepherd, but never as the Great Shepherd. He *made of Himself no reputation.* The Holy Spirit instead bears witness of Him as such, for He had come to glorify Christ. "He shall glorify Me; for He shall receive of Mine, and shall show it unto you" (John 16:14).

At the close of the Hebrew Epistle the Holy Spirit bears such a testimony to Christ, revealing Him as the Great Shepherd. "Now the God of peace, that brought again from among the dead our Lord Jesus, that *Great Shepherd of the sheep*, through the blood of the everlasting covenant, make you perfect in every work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to Whom be glory for ever and ever. Amen" (Heb. 13:20, 21).

It *is not without meaning* that *in the collection of sacred* poetry, in the Book of Psalms, the Spirit-guided collector and editor of this wonderful poetry of prayer and praise put right next to the Twenty-second Psalm, that well beloved Psalm of David, the Twenty-third. The foundation of the Twenty-third Psalm is the Twenty-second. It is the Psalm of the Great Shepherd. Before we can really know Christ as *the Great Shepherd as revealed in the* Twenty-third Psalm, before we can claim Him as ours we must know Christ as the Good Shepherd, believe on Him Who died for our sins.

Many years ago we saw displayed in a Boston Unitarian Book and Art Shop a fine oil painting picturing Christ the Great Shepherd, pressing a young lamb to His loving bosom. But the Christ-rejecting Unitarian, the so-called "Christian Scientist," the Cross-denying Modernist, cannot claim for comfort and peace Christ as the Great Shepherd. He may

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repeat with his lips the six verses of the Twenty-third Psalm, but he cannot know the real truth of it in his heart. *It is only lip repetition and not real, spiritual heart knowledge.* That is possible only in believing that Christ died for our sins; it can only come into our lives through the Cross and its finished work. Though so brief, it covers the spiritual needs of the true child of God for time and eternity, and brings to the trusting heart comfort and gracious assurance that all is well.

It must have been at least twenty years ago when a brother-preacher, an Evangelist, related the following experience.

He was ministering in a certain church and the teacher of a Sunday-School class of very small girls, a kindergarten class, invited him to address the class. He began by asking if anyone knew the Twenty-third Psalm. Finally a five-year-old lifted her hand and the preacher told her to proceed. She did so by repeating several times the five opening words of the Psalm—"The Lord is my Shepherd"—then she halted. The preacher urged her to continue and said, "The next word is 'I'—The Lord is my Shepherd, I . . ." The little one tried over and over again and finally she said something which is not in the Bible. She used a phrase which was at that time very much in use by young and old. Everybody was highly amused when the little one made another attempt to quote the first verse of the Psalm, for she said, "The Lord is my Shepherd, *I should worry.*" It is *of course, not in the Bible, but it is just what it means*—"I shall not want." Take an inventory from this Psalm of the Great Shepherd. Ask the question—Under Him in being His sheep, what shall I not want? And here is the answer: I shall not want *rest*—for He makes me to lie down. I shall not want *pasture*—in green pastures. *Drink*—for He leadeth me beside the still waters; *forgiveness*—for He restoreth my soul. I shall not want *guidance*—for He leadeth me in the paths of righteousness; I shall not want *companionship*—for Thou art with me; nor shall I want *comfort*—for Thy rod and Thy staff comfort me; nor *food*—for Thou preparest a table before me; nor *victory*—in the presence of mine enemies; nor *joy*—Thou anointest my head with oil. I

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shall not want the *overflowing cup;* nor anything in time, *for goodness and mercy* shall be my portion all the days of my life; nor shall I want anything throughout eternity, for I shall dwell in the house of the Lord forever.

Under the care of such a One "Who is gone to Heaven and is on the right hand of God, angels and authorities and powers being made subject unto Him" (1 Peter 3:22), the One Who ever liveth and maketh intercession for us, Who is able to save to the uttermost, Who has all power in Heaven and on earth, our great High-Priest, how blessedly true it is that we do not need to worry, knowing He is our burden-bearer as He is our sin-bearer. "Casting all your care upon Him, for He careth for you."

In the Old Testament Moses, the great, illustrious leader of Israel, is the prophetic type of Christ as the Great Shepherd of the sheep, Israel the sheep of His pasture. What a mighty man of God he was! Yet our Great Shepherd is, as we learn from the Hebrew Epistle, greater than Moses (Heb. 3). Great was the faith of Moses. "By faith, Moses, when he was come of years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward" (Heb. 11:24-26). It was a great choice but how small in comparison with Him—"Who was rich and Who became poor for our sake that we by His poverty might become rich." What a mighty intercessor for sinning Israel Moses was, yet our Good and Great Shepherd is infinitely greater. Moses offered his life as a substitute but our Shepherd gave Himself. With what patience and long suffering Moses bore the people upon his heart. Yet he failed; but our Great Shepherd never fails in His love and patience. To walk in fellowship with Him, looking to Him, hoping in Him, abiding in Him and being kept by Him, such is the true Christian life.

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The Chief Shepherd

Once more the Holy Spirit speaks of our Lord as Shepherd in the New Testament. He used Peter's pen. "And when the Chief Shepherd shall appear, ye shall *receive a crown of glory that fadeth not away*" (1 Peter 5:4). Peter's first Epistle has for key words, "Suffering and *Glory*." *Christ suffered as the Good Shepherd for our sins.* God raised Him from among the dead and gave Him glory. But His sheep also are called to suffer and follow in His steps. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps; Who did no sin, neither was guile found in His mouth. *Who when He was reviled, reviled not again;* when He suffered He threatened not; but committed Himself to Him that judgeth righteously. 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. For ye were as sheep going astray;* but are now returned unto the Shepherd and Bishop of your souls" (*1 Peter 2:21-25*). *But while the members of Christ* are called upon to suffer with Him, glory is also promised unto them.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, *when His glory shall be revealed, ye may be glad also with exceeding joy.* If ye be reproached for the name of Christ, happy are ye; for the Spirit of Glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified" (1 Peter 4:12-14). *Our glory is to come and will come in that day when His Glory* shall be revealed, when He comes and appears as the Chief Shepherd, the *Head of His Body, the Church. To that* coming day and its coming glory the sheep of Christ must ever look and rejoice in the coming possession of the promised inheritance which is incorruptible, and undefiled, that fadeth not away, reserved for us in Heaven. This will be the crown of glory which the coming Chief Shepherd will bestow upon all who followed in His steps and who served Him faithfully. Such was Paul's comfort. Such was his

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hope and expectation (2 Tim. 4:6-8). Such is contained in the God-given revelation as to His coming for His Saints found in First Corinthians, First Thessalonians and elsewhere. For the appearing of the Chief Shepherd, the true sheep of Christ are waiting and with it the gift of the crown of Glory is promised. He Who died as the Good Shepherd for the sheep, Who kept and guarded them as the Great Shepherd, so that not one of them is lost, not one of them is missing, will occupy His judgment-seat, the *Bema*, the award seat. What a day it will be when, as the Twenty-fourth Psalm declares, the King of Glory comes in! What a day it will be when Heaven opens and Christ appears leading forth the great flock of sheep, the flock of God! What Glory for Him! What a day of Glory when He shall see the travail of His soul!

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The Shepherd of Israel

These truths about Christ, the true believer's *Good, Great and Chief Shepherd* belong to the most comforting of our faith. The flock of God needs them today more than ever before. We know His great love for us, the love which passeth knowledge. He gave Himself for us; He knows us by name; He calls us and we follow Him. He knows all our needs and supplies them according to His own riches in Glory. The day is rapidly nearing when we shall be face to face with Him, when we shall possess our possessions and inheritance which His wonderful grace has given to us.

But while we enjoy all this by faith we must not lose sight of the fact that He is still the Shepherd of Israel, the offspring of the twelve sons of Jacob, the seed of Abraham, in their age-long dispersion among all nations, as God's Holy Prophets predicted. In His first coming in humiliation He came to seek and to save what was lost, His manifestation was confined to one land and to one nation. He came as the minister of the circumcision for the truth of God to confirm the promises made unto the fathers (Rom. 15:8). Hence *Israel is frequently called* "the sheep of His pasture" (Psa. 100:3). They claimed to be the sheep of His hands (Psa. 95:7). He did a Shepherd's work amongst them—"He

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made His own people to go forth like sheep, and guided them in the wilderness like a flock. And He led them on safely, so that they feared not" (Psa. 77:52, 53). When that future day comes, when the remnant of Israel will be nationally born again, they will, no doubt, make the confession as contained in the great prophecy of Isaiah—"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Such will be their national repentance when the Spirit of grace will be poured out upon the house of David and the inhabitants of Jerusalem, when they will look upon Him Whom they pierced (Zech. 12:10).

It is in the first Gospel, the Gospel of Matthew, the full report is given how He appeared as the minister of the circumcision, preaching the Gospel of the kingdom, the good news that the kingdom of heaven was at hand, for He Who, according to Gabriel's holy announcement was to receive *from God the throne of His father David, was about to* announce Himself as the Messiah-King. He began to evangelize His own land and people. He made it clear that He had not come primarily to seek Gentile nations but to seek the lost sheep of Israel to confirm to them the promises God made concerning His kingdom through the Prophets and in a special way through King David in the Psalms, in which we find as nowhere else in the Old Testament the blessings and glories of His kingdom foretold. He taught His Jewish disciples to pray, "Thy Kingdom come," for which they were waiting.

And so we see Him in the beginning of His ministry, preaching the distinctive kingdom message—"From that time Jesus began to preach, and to say, Repent for the kingdom of heaven is at hand" (Matt. 4:17). When He sent forth His disciples, the twelve and later the seventy, He gave special command where to preach and who was to hear their message. They were not to go to the Gentiles, not even to the Samaritans, but *only* to the lost sheep of the house of Israel (Matt. 10:5, 6). Not a word about "foreign missions!" No command to reach the Gentile world! The great commission was given by Him not before the Cross, but after He died and arose from among the dead.

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At the same time He displayed the credentials of the kingdom. Signs, miracles and wonders were performed by Him. The blind received their sight, the deaf had their hearing restored, the lame walked and leaped for joy, He healed perfectly that most dreadful disease, leprosy. He but needed to speak and it was done. He had power over death and raised the dead. The legions of demons and the prince of demons, Satan and his host of fallen angels, all the powers of darkness had to obey His will and His word. He controlled the laws of nature; every storm, if He so demanded, was changed into a peaceful calm. "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people. But when He saw the multitude, He was moved with compassion on them, because they fainted and *were scattered abroad, as sheep having no Shepherd*" (Matt. 9:36).

His kingdom messengers received from Him the authority and power to perform all these miracles. In every way He showed Himself as the tender, the loving Shepherd of Israel. How great was His grief and sorrow when it became evident that the lost sheep of the house of Israel would not accept the message, nor the message of His disciples and that He Himself would be rejected. He knew all this beforehand; the prophets who promised His coming in humiliation had foretold it all. Then as His rejection neared its predicted consummation that His own would not receive Him, He announced future judgments upon Chorazin, Bethsaida and Capernaum, at the same time sounding forth for the first time a message of His love and grace, no longer confined to the lost sheep of Israel. (Read Matt. 10:20–30.)

What should interest us the most is the fact that the rejected Shepherd of Israel predicted then the future of His beloved city of Jerusalem and the future of the nation. When He entered Jerusalem, a short time before His suffering, He broke out in a loud lamentation and wept over the city. He saw what was coming upon the city in the immediate future; some forty years later. "If thou hadst known, even thou, at least in this day, the things which belong unto thy peace! But now they are hid from thine eyes. For the

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days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round about, 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 within thee one stone upon another; because thou knewest not the *time of thy visitation*" (Luke 19:41-44). *And again* Israel's loving Shepherd spoke those solemn words—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 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. 23:37-39).

But the most comprehensive, as well as the most important prophecy which our Lord spoke as to His rejection by His own people is not found in the Gospel of Matthew but in the Gospel of Luke. This passage of a few sentences covers our entire age, what would happen to the lost sheep of Israel, and to Jerusalem and more than that, it shows Israel's national hope. We quote: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24; but read the entire passage, verses 20-28). For the sake of clearness, to help especially those who are beginners in the study of prophecy, we give a few facts about the "Times of the Gentiles." The "Times of the Gentiles" did not begin with Christ's actual rejection by Israel. They were already in existence when He appeared in their midst. Their beginning leads us back to Jeremiah, chapter 27. In the Book of Daniel the political history of those times is prophetically revealed. Gentile nations received then supremacy in government, while Jerusalem was set aside, trodden down by the Gentiles.

Nebuchadnezzar was the first monarch of the "Times of the Gentiles." Our Lord predicted the world-wide dispersion. It could not mean the seventy-year Babylonian captivity, for that had come and gone. It is the dispersion of the children of Abraham which followed the rejection of Christ. This is still the case and Jerusalem is still trodden

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down by the Gentiles. But this will not continue forever. There is a limit to both Israel's world-wide dispersion and the trodding down of Jerusalem. Both will end when the "Times of the Gentiles" have run out. When will that be? As to the actual duration this is not revealed. It is God's secret. *How* they will end is another matter. The manner, how the "Times of the Gentiles" will end, is clearly made known in both Testaments. It is most closely associated with the return of the Shepherd of Israel. His return from heaven, that is His Second Coming, will mean Israel's national restoration and the establishment of the promised Messianic kingdom in their midst. Jeremiah's prophecy and *scores of others will be fulfilled.*

"Hear the Word of the Lord, O ye nations, and declare it in the isle afar off, and say, He that *scattered Israel will gather him, and keep him, as a shepherd doth his flock*" (Jer. 31:10).

Of this same event our Lord spoke in His prophetic Olivet discourse in these words: "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven unto the other" (Matt. 24:31). Strange it is that some Bible expositors have applied this gathering of the elect to the Church of God, the Body and Bride of Christ. It has nothing whatever to do with the Church. The manner in which God's true Church will some day be gathered into her heavenly home, the place our Lord calls "the Father's House," is revealed by the Holy Spirit in such texts as First Thessalonians 4:16–18 and in First Corinthians 15:51–55. It will not be by angels visiting every continent but by the Lord Himself, by His assembling shout; nor will the true Church be gathered on the earth but the meeting place will *be in the air, in the heavenlies. The regathering of the elect* by angels of which our Lord spoke in connection with His own visible and glorious return is the same as announced in Jeremiah 16: 16–18 and other prophecies found throughout the Old Testament.

Many have been the efforts of the people Israel to restore themselves, to become re-established in their land, their homeland, promised by the covenant of the Lord. These

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efforts have all failed nor will new efforts, when this global war ends, succeed. They are all doomed to failure. There is *only One* Who can give to Israel and to Jerusalem what is promised to them and that One is *the Shepherd of Israel* in His return to earth. So He Who is our Good, Great and Chief Shepherd, the Lord Jesus Christ Who is "Our Hope," is also the Hope of Israel. Without Him there is no hope for the lost and wandering sheep of Israel. Without Him not a single unfulfilled prophecy can be fulfilled.

Often brethren who are beginning to interpret prophecy make the mistake in claiming that the Zionistic efforts from the sides of the Jews are an evidence that their long promised national restoration to their own land is now in progress. But such is not the case for, as already stated, such a restoration must come about and eventually will come about through the personal and glorious return of the true Shepherd.

Remember a great prophecy to which but little attention is given. We mean Ezekiel 34. The opening verses of this interesting chapter show the sheep of Israel as the wandering sheep under false shepherds and their deplorable condition. Then the false shepherds, the hirelings are addressed. The Lord God of Israel speaks. "Behold I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day. [The final days of the end of our age, the time of Jacob's trouble, the great tribulation.] And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country . . . . I will feed My flock, and will cause them to lie down, saith the Lord God. . . . . And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land and they shall dwell safely in the wilderness and sleep in the woods. And I will make them and the places around My hill [Zion] a blessing; and I will cause the shower to come down in his season. *There will be showers of blessing.*"

God's people can sing now the familiar hymn—"There

shall be showers of blessing," but the great and never ceasing showers of blessing for the whole world will not come till the Shepherd of Israel comes the second time, to fulfill His restoration promises, till Israel is regathered and confesses *their once rejected Christ in the confessional language of* Isaiah 53 and welcomes Him as their true Shepherd—"Blessed is He that cometh in the name of the Lord."

This great and staggering turning point in human history is fast approaching. It cannot be far away. When it comes it will be "life from the dead" (Rom. 11:15).

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The Shepherd Judges Nations

There is a portion of the great prophetic utterance of our Lord, the Olivet Discourse (Matt. 24-25), which has been misnamed a *Parable*. It is not a parable. We mean Matthew 25:31–46. It is a prediction awaiting its future [illegible]eral fulfillment. In its interpretation all the great commentators, Clarke, Matthew Henry (the latter, when it comes to prophetic exposition wholly unsatisfactory) *are all confused and misleading. They tell us that our Lord* pictures the last and the universal judgment, ending all history. They claim that the human race beginning with Adam and Eve is involved in this judgment, that all the dead will be raised and hear from the lips of the mighty Judge their eternal fate. Some add that only then can human beings find out, when the Judge pronounces the verdict, who will be saved and share the eternal kingdom of glory.

But such an interpretation is more than wrong, it is unscriptural and illogical, and those who apply this judgment to a universal judgment of the quick and the dead are nothing less than blind leaders of the blind.

Every reader of the quoted paragraph finds that the dead are not mentioned at all. They are not involved; nor is there a word about resurrection, graves being opened and the seas giving back their dead. The truth about resurrection of the dead, both the righteous and the unrighteous, in two resurrections but not at the same time but at different times, belongs to the most important revelations in the New Testa-

ment. If a Christian is not clear in this he is at sea in the rest of prophecy and at best is hopelessly confused.

The future judgment of which our Lord speaks in Matthew 25:31–46 is not a universal judgment over which He presides but a *judgment of nations*. The nations who will be judged are not the nations of the past but they are *living nations*. Nor is this judgment of living nations taking place in heaven; the scene is on earth.

The time of judgment is not at the end of all time, after the millennial reign of Christ, but at the time when Israel's Shepherd-King, our Lord, has returned and has received His kingly throne.

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set His sheep at the right hand, but the goats on the left."

What interests us next in the right understanding of this prophecy is an answer to the question—"Who are those whom our Lord calls, 'These My Brethren'?" Some of the living nations who are judged and enter into His kingdom fed His Brethren, clothed them, visited them. Other nations, which are put at His left hand, refused to give them to eat, refused to clothe and to visit them, pass away from earth. They hear from the lips of the returned Shepherd of Israel that awful sentence—"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Those whom our Lord called "My Brethren," if we listen to Modernists with their invented "Fatherhood of God and Brotherhood of man," are the whole human race, white, yellow, black, red and brown. Upon this misconception much of the spurious social Gospel is founded. They expect to be placed in the judgment at the right side and inherit the kingdom *on account of their good works, in feeding the* hungry and clothing the naked, and not because Christ died for our sins. What perversion and denial of the Gospel of Grace!

Those whom our Lord calls "My Brethren" are His own kinsmen according to the flesh, of the seed of Abraham (Rom.

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9:3–5). Turning to Matthew 12:46–50, when it had become evident that His own would not receive Him, He disowned this natural relationship. He proclaimed a new, a spiritual relationship. But after His return as the Shepherd of Israel He acknowledges them again as "His Brethren."

But what about the sheep and goat nations whom the Shepherd of Israel, sitting upon the Throne of His glory, divides and judges; who are they? The sheep nations had mercy on Israel; the goat nations were merciless. Who are the sheep nations who will share in the kingdom blessings because they showed kindness to the wandering and suffering sheep of Israel? And who are the goat nations which did the opposite?

According to Romans 11:25, 26 something startling will happen to Israel, at least to a portion of it. It will be when "the fulness of the Gentiles has come." Now the fulness of the Gentiles means that portion of humanity which, during the present age, accepted the true Gospel of God, written in the precious blood of Christ, Who died for our sins, and who were formed by the power of the Spirit of God into the mystical Body of Christ, the Church. That Body will, when complete as to numbers, come in, which means be joined to Christ the Head in glory. This great future event, the home-call of the Church to meet the Lord, will, according to the statement of St. Paul, mark the end of the blindness of Israel. Then the veil will be removed from their eyes and heart. A remnant from all Israel will be called. This remnant which turns to God with faith in Christ is mentioned in Revelation, Chapter 7. They also go forth to testify and once more preach the Gospel of the kingdom. It will be a world-wide witness. Some nations will heed their message, believe in it and treat the messengers with kindness; these will constitute the sheep-nations. Others will reject their final message of mercy, before Christ returns; they will hate the preaching Israelites, persecute, torture and kill them. These are the goat nations. They will disappear from the face of the earth. *Adolf Hitler and his band of brutal, murderous satellites can read here their fast approaching fate.*

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The Shepherd King Rules

Of this rule in His earthly Kingdom the *prophets have much to say.* We confine our remarks very briefly to that most *prominent prophecy as given in the Second* Psalm. It begins with a picture of the world-wide rebellion against God and against His Anointed, against Christ. It has lasted long already, for it began with the barbarous cry in Jerusalem nineteen hundred years ago—"Crucify Him! Crucify Him!" Opposition to God, wars, nation against nation, revolution after revolution! And now we are in the midst of a global war, the end of which is not yet in sight. Above it all is a silent Heaven. In fact it is more than that—"He that sitteth in the heavens shall laugh; the Lord shall have them in derision." But Heaven *will not always be silent; nor will He that thrones there* continue to laugh. He will speak again, but no longer in *patient love waiting still for a world repentance.* He will speak to them in His wrath and vex them in His sore displeasure. He through Whom God will speak in His wrath will be the Shepherd of Israel, Who carries both a rod and a staff. The lion of the tribe of Judah will roar. God commands Him to ask; He asks and it is given unto Him. "Ask of Me and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron, Thou shalt dash them in pieces like a potter's vessel" (Psalm 2). The kingly rule of the Shepherd of Israel is seen prophetically in the Old Testament, in the rule of David and Solomon. First David had to conquer all his enemies. *After they were all subdued his illustrious son Solomon* began his reign, the reign of peace. War was unknown during his forty year reign. It was the zenith of Israel's history. It has never been repeated, nor will it be thus again till the true Prince of Peace will occupy the throne of His father David. When Israel's Shepherd king returns He will fulfill David's reign. He will find His enemies gathered against Him, not a world in subjection under Him, but many nations arrayed against Him. Therefore, we read in another great Messianic Psalm (Psa. 110) when He comes again, "Rule Thou in the midst of Thine enemies." The judgment of

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nations will then begin. It will not be done in one day, but will take a much longer period of time. Then when all is put under His feet the reign of peace and glory on earth will be consummated.

Such is the most fascinating story of Christ, the Shepheed of Israel: the Good Shepherd Who gave His life for the sheep; the Great Shepherd Who supplies all our need; Who guides, leads, keeps, sustains and provides; the Chief Shepherd Whom we shall meet face to face, Who graciously will crown us in His day; the returning Shepherd Who will gather home His wandering sheep, Who restores them to their own land; the Shepherd Who judges nations and becomes the King of kings, the Lord of lords; and Who will reign over all the earth in His Kingdom of righteousness and peace. No poetic genius could ever invent such a story! Nowhere else in all the religious literature do we find such a revelation, such comfort and assurance as in the story of our Great and Glorious coming Shepherd, the Shepherd of Israel. Feed on it! Rejoice in it!

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Nevertheless It is a noble word which godly Asaph used and penned by the Spirit of God, "Thus my heart was grieved" (Psa. 73:21-26). He had seen the prosperity of the wicked. The old, and still unsolved mystery, Why do the righteous suffer? was troubling him greatly. The wicked boast and defy God. "They say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches." Asaph almost stumbled at these conditions till he went into the sanctuary of God, till he brought it into His presence. There he learned their end. And though he could not understand it all, *nevertheless* he continued to trust.

"Nevertheless, I am continually with Thee." It may also be rendered: "*Nevertheless I continue to cling to Thee.*" It is the language of true faith. Come what may come, my purpose is fixed, I cling to Thee, I trust Thee, I walk with Thee.

Have we failed and sinned? Faith will say, "Nevertheless

I cling to Thee." It is unbelief when we remain away from Him, for this expresses distrust. But when we come at once to Him, bring our failure and our sin in the light of His countenance, we please Him, for it is faith which does this. Have we burdens to bear, and though we have prayed earnestly no answer comes? Nevertheless I cling to Thee. Is it dark about us and there seems to be no light for our path? As Asaph said, "My flesh and my heart faileth." Then faith can say—"Nevertheless I cling to Thee." Are we passing through the deep waters of affliction, or through the fires of trial and testing? "Nevertheless," says the trusting heart, "I cling to Thee." And another has said, "Though He slay me yet will I trust." Such faith knows God [illegible] Him. Lord, teach us this "Nevertheless."

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Walking with God

Abel and Enoch stand [illegible] prominently in the beginning of the Word of God. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh" (Heb. 11:4). He brought a true sacrifice and in faith beheld that better sacrifice, and by faith he was justified and saved by grace. Fuller is the record concerning Enoch. We read of his walk with God, the result of faith. "Enoch walked with God" (Gen. 5:22). "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14-15). "By faith Enoch was translated that he should not see death; and was not found, because God translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11:5). These words give us the particulars of his life, lived for 300 years in the closest fellowship with God. It was at a time when wickedness and violence rapidly increased, immediately before the great apostasy of the days of Noah set in. Then this man of God kept close to Him, and before the age ended in darkness

and judgment Enoch was translated. He believed that this was possible, for it was "by faith Enoch was translated." His testimony concerning the coming of the Lord was suddenly ended. "Enoch walked with God and he was not, for God took him." He did not die, but left the earth without going into the grave.

In all this, Enoch, the faithful witness, is a great example and type for believers living in the end of the present age. Our privilege is to walk with God. Such a walk is made possible through the blessed work of our Lord Jesus Christ on the Cross. Through His great, finished work, every obstacle which was in the way of such a walk has been removed and the believing sinner can be at home with God. Such a walk of faith has a definite beginning, as was the case with Enoch. The beginning is the hour when we are born again in believing in the Son of God, our Lord Jesus Christ. It is hardly necessary to state all this, but it does no harm to emphasize these facts.

But while all God's people are fitted and called for a walk with God, not all enter into the real enjoyment of it. Such Christians who do not know much of a walk with God are joyless and fruitless in their lives.

Like Enoch, we are living in the end of an age. The days of Noah, according to the words of our Lord (Luke 17:26-28), will precede His Second Coming. These coming days are days of apostasy, for it is written that the day of the Lord does not come except there come the falling away first (2 Thess. 2:3). All about us testifies to the solemn fact that the great apostasy is rapidly approaching and will surely be followed by the great tribulation and the day of wrath.

Like Enoch, we may walk with God. The grace of God, which sustained him amidst the increasing darkness and unrighteousness, will sustain us, too, in an unbroken walk with God. It is this which will keep us: a walk of faith with Himself. That walk means confidence in God, dependence upon God and obedience to God. It means separation from the evil things about us, the world and its corrupt ways. It means service, in giving a testimony to the truth of God. Like Enoch, we must bear witness to the great coming event, the coming of the Lord and the judgments connected with it.

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If we are faithful to our Lord and obedient to His Word, we may then also share the rejection, which was Enoch's lot, against whom the apostates spoke, "ungodly sinners spoke hard speeches against him."

But Enoch's experience gives another lesson. Before the days of Noah came and apostasy had reached its climax, the Lord took him; he was translated. Some day the Lord's people living in the last days of the present age will experience the same marvellous event. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51-52). "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord" (1 Thess. 4:17). When that will be, no human being knows. But who would dare to say that it cannot be during our day? The blessed hope is an imminent hope, and at any time the Lord may summon His people to pass into His presence to see Him face to face.

"Oh, joy! oh, delight! should we go without dying;
No sickness, no sadness, no death and no crying!"

Such was Enoch's happy lot and such *may* be ours in the near future. If this great fact made known by revelation of God is daily before our hearts, it will surely be the greatest stimulant to walking with God and serving the Lord Jesus Christ. May all this through His infinite grace be accomplished in the lives of all our beloved readers.

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Minor Prophets Dr. Frank E. Gaebelein's exposition of a portion of the Minor Prophets is omitted from this issue, but these studies will be resumed, the Lord willing, in an early number. The pressure of other work, especially the preparation of a series of studies for delivery as the Griffith Thomas Memorial Lectures at the Dallas Theological Seminary in late April, has made publication in this issue impossible. Many of the *Our Hope* family were helped greatly by the articles on "The Prophecy of Obadiah," and will be looking forward to further studies in these oft-neglected books of the Old Testament.

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Hearty Good Wishes

The Philadelphia School of the Bible, which was founded by Dr. C. I. Scofield in 1918, and of which Dr. English was President from 1936–1939, has announced the appointment of a new President, W. Douglas Roe, the Executive Secretary of the Montrose Bible Conference Association, and presently of the Extension Department of the Moody Bible Institute. Brother Roe will take office on September 1, 1944, *D.V.* He is a very dear friend, and we congratulate the Philadelphia School of the Bible upon their calling him, and Mr. Roe upon his appointment. He is a true servant of the Lord, from whom, under God, great things are expected. We have a peculiar interest in the Philadelphia School inasmuch as both of our Associate Editors are members of its Board of Directors. Our prayers will follow W. Douglas Roe.

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God Is Honoring

From many quarters we are hearing of very great blessing through Brother English's latest book, *Studies in the Gospel According to Mark*. The Spirit of God has used its teaching already for the salvation of souls, and Christian men and women have told us of the rich feast they have found in this work. To God be all the praise! How gracious He is to encourage the efforts of His servants, weak in themselves, but strong in Him. We thank Thee, Lord.

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SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaebelein:

May 15—Westfield, N. J.: St. Christopher's School; Evening Meeting.

May 21—Wilmington, Del.: First Independent Church; Morning Service.

May 28—Stony Brook, L. I.: Stony Brook School, Baccalaureate Sermon; 4 P.M.

Dr. E. Schuyler English:

May 2, 9—New York, N. Y.: First Baptist Church, Broadway at 79th Street; 7:45 P.M.

May 4, 11, 18—Philadelphia, Pa.: Y.W.C.A., 1605 Catherine Street; 8:00 P.M.

May 6, 13, 20, 27—Radio, Philadelphia, Pa.: Station WPEN (950 Kc.); 8:30–9:00 P.M. (every Saturday night).

May 7—Beechwood, Upper Darby, Pa.: Beechwood Community Church; 6:30 P.M.

May 14—Trenton, N. J.: Church of the Open Bible, Eastern Star Temple, Front and Stockton Streets; 11:00 A.M., 7:30 P.M.

May 30—Red Rock, Pa.: North Mountain Bible Conference; 10:30 A.M., 2:30 and 7:30 P.M.

"The blessing of the Lord, it maketh rich" (Prov. 10:22).

The Bible is my guide, and light, and food for my soul, and in passing on its message to others, its blessing to me as well as to them continually increases. —*Sadhu Sundar Singh.*

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I Saw the Lord

By Lehman Strauss*

No more colorful and intrepid preacher ever declared the truth of God with such dramatic vividness and probity as did Isaiah the son of Amoz. For forty years he preached in his native city to potentates, ministers, and laity the burning messages direct from God. The alacrity with which he executed the divine command would put to shame the average preacher of the twentieth century. For twenty-six hundred years his book has provided material for effective preaching, and the truth that Isaiah presented in his day is the same that is needed for this generation.

Isaiah came into prominence "in the year that king Uzziah died" (Isa. 6:1). This is more than a date for chronological tabulation. The termination of fifty-two years of reign with Uzziah on the throne brought to a close a half century of military progress and monetary prosperity. It was the longest era of ease and plenty that Judah had ever known. After many conquests in war, her rich harvests, and her widespread commerce had abandoned the nation to flaccid and licentious living. The women became worldly, the men grew indifferent to responsibility, and together they went down into degradation.

> Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet . . . The chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the thangeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails (Isa. 3:16-23).

Coupled with the worldliness of the people was the king's spiritual decline from success to riches and from riches to pride (2 Chron. 26:16). One day the haughty monarch, arraying himself in the priest's garments, insolently burst into the temple altar to burn incense. Until this time there had been no recorded sin charged against the king, but this

*Brother Strauss is Pastor of The Calvary Baptist Church. He is an honored friend, an able teacher of the Word, and a frequent contributor to our pages.

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flagrant assumption of the high-priestly office, and nefarious attempt at self-exaltation brought the divine judgment of God upon him. Suddenly he was struck with the awful scourge of leprosy upon his forehead in such a pronounced form that it was visible to all (2 Chron. 26:16-21). Inasmuch as it was not permissible for a leper to discharge the office of king, Uzziah was dethroned. Soon afterward he died, leaving the nation in a state of degeneracy.

Into this awful condition came Isaiah, divinely commissioned of God to give one of the greatest prophetic utterances ever heard. Though his early life is almost lost in singular obscurity, his prophetic life stretched across sixty *fast-moving, turbulent years, from 758 to 698 B.C.*

Revelation

The commencement of Isaiah's ministry took place one day when, with a brooding heart over the desecration of the house of worship, he stood in front of the Temple of Jerusalem. Suddenly the scene changed before him, and Isaiah "saw the Lord sitting upon a throne, high and lifted up" (Isa. 6:1). Isaiah saw the One Whom all must see if they would have eternal life. He saw not Jehovah, for no man can look upon Him and live (Exod. 33:20), but he saw the Lord Jesus Christ Who comes to reveal the Father. Testifying of Isaiah's vision eight hundred years later, the Apostle John said:

These things said Esaias, when he saw His glory, and spake of Him John 12:41).

When Christ, after His resurrection, sat down on the right hand of the Father, He occupied the place that was His as a reward for His obedience, even to the death of the Cross (Philip. 2:5-11). But we must remember that He had a glory with the Father in eternity past, a glory which He also has today, in answer to His prayer on the night of His betrayal:

And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was (John 17:5).

Isaiah saw the Lord Jesus not only as Saviour, but also as King of kings occupying His throne high above the throne of any earthly potentate. The dead Uzziah was silent in his tomb, and the young Jotham had ascended the throne.

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But the prophet saw not the deceased father nor his ruling son: he saw the true King of Israel, the Lord of hosts. Perhaps Isaiah needed to learn the practical lesson that no two persons can occupy and rule from one throne. Therefore self must die and abdicate, giving way to Him Who is worthy of the place of preeminence. God is sovereign in His rule, and will watch with interest over the people who lose their king. But the heavenly King is never revealed until the earthly king dies. When Uzziah dies we see the King.

The prophet's attention is drawn next to a "train," which "filled the temple." The resplendent robe that set the temple aglow was the glory of God. There is no room in God's temple for vainglory, and he who sees the Lord will not see anything in man of which to be proud. The praises of men will fade when we stand in His presence. The Lord said to Isaiah: "My glory will I not give to another" (42:8). Concerning the Lord Jesus, the Apostle John testified: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Though Isaiah saw not the face of God, he beheld His glory. Only as we draw near to Him do we see anything of His radiant Person. If, in our worship, we have failed to see the Lord, we have come to the temple in vain.

Included in all that Isaiah saw were the seraphim. These attendants of the divine glory are not mentioned anywhere else in Scripture. The name means "flame bearers" or "burning ones." They were living creatures shining supremely, guarding the sacred glory and majesty of the King of kings. They were the heavenly appointed servants of the Most High and stood closest to God. "Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly" (vs. 6).

The act of covering the face with the first pair of wings suggests the absolute need for lowly reverence when worshipping God. The lack of such reverence dims our vision so that the revelation of the Lord is withheld, and yet in many congregations where professing Christians gather for worship there is an absence of holy awe. We are careless in not realizing with what shame and godly fear we must approach His throne. Our sin compared with the divine

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perfection and absolute holiness of our Lord should cause us to hide our faces in fear and trembling. " . . . and with twain he covered his feet." If the pair of wings covering the face denotes an unworthiness to look upon the Lord, the pair covering the feet suggests the unworthiness even to stand in His presence. Finally, the last pair of wings shows the seraphim to be swift messengers of Jehovah. "With twain he did fly" shows the celerity with which they executed their obligations. Should not we, who have been redeemed by His Blood and been called to a far nobler service, humbly dedicate ourselves to Him, so that without delay we might hasten to spread His Gospel to the uttermost part of the earth?

As Isaiah beheld the heavenly creatures, they burst forth into an anthem of extraordinary sublimity. Rapturously the seraphic choristers rendered a three-fold exaltation of Him Who is worthy of all praise. Here the song is in view of our Lord's glory. They were singing: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (vs. 3).

When the Apostle John saw the throned Christ in the glory, he said:

> And they sung a new song . . . Thou wast slain, and hast redeemed us to God by Thy blood . . . And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing (Rev. 5:9, 11, 12).

There is little true praise being offered to the Lord Jesus Christ today, but in Heaven the mighty host of the redeemed will pay Him tribute. Only once does the Bible record the angels' singing, and that song was silenced by sin. But in that great day the angelic hosts will join to give honor and glory to the Lamb of God. Will you be there? Will you be able to join in the singing of that song? If you are one of His you will not wait until you reach Heaven to honor Him, but you will tell it out even now. No other theme is worth shouting about! Just as the posts of the door moved in the temple, and the place was filled with smoke, so the message of the slain Lamb will cause the unsaved to tremble. Let us be faithful to declare His wondrous works among men.

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Humiliation

Humiliation is defined as a humbleness of mind that causes one to have a modest estimate of self. It is the state of self-abasement. Isaiah was thoroughly subdued to such a state when he saw the Lord. The heavenly vision had seized the prophet with a sense of his own sinfulness, and it brought forth from the soul the cry of humiliation: "Woe is me! for I am undone; because I am a man of unclean lips" (vs. 5). Here is a soul that has become prostrate at the discovery of its own personal sin and guilt. The glory of the Lord had penetrated like a dart through all the subterfuge and secrets of Isaiah's heart until it had laid bare the innermost recesses of his whole being. We have seen ourselves when we have seen God.

It is one experience to hear about God, but no man is persuaded of the truth about himself until he has seen God. Job said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6). When the arrogant Saul was riding to Damascus in defiance of the holy cause of God, he met the Saviour face to face. The sight of Christ's glory had revealed his own sinful heart, and it smote Saul to the dust in prostration. When John was banished on Patmos Island he was given the vision of Christ in the glory, and so dazzled was the Seer by what he saw that he wrote afterward: "And when I saw Him, I fell at His feet as dead" (Rev. 1:17). When the Greeks came to Philip with their request: "Sir, we would see Jesus," they were asking for a glimpse of the One Whose very presence would transform their lives. May we, like them, desire to see Him, Who when He is beheld by human eyes, will disclose our defects and faults that heretofore have gone unnoticed!

It is written that Jonathan Edwards was converted suddenly in one moment of reading a single verse in the New Testament in which he caught a glimpse of Jesus Christ. While in his parents' home on Sunday, Edwards was looking rather listlessly into his father's library when his eyes rested upon a leather volume that bore no title on the back. Curi-

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ously he opened it at random, and finding it to be a Bible, his eyes lingered over this verse: "*Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen*" (1 Tim. 1:17). He said that the immediate effect of it awakened and alarmed his soul, for he saw the vastness and majesty of the true Sovereign of the universe as well as the acuteness of his own wickedness. Later he said: "Never had any words of Scripture appeared *to me like these before*; *there came to my soul*, and was, as it were, diffused through it, a sense of the glory of the Divine Being—different from anything I had ever previously experienced." As he was forced into brokenness of heart and poverty of spirit, he testified: "My heart panted after this to lie low before God, as in the dust; I wished I might be nothing and that God might be all."

Very few who go by the name of Christian really see the Lord, and because there is no vision of God there is no deep *sense of sin. We must see ourselves as God sees us, and say:* "Woe is me! for I am undone." This is pleasing to the Lord and calls forth His sanction and seal upon our lives. God willingly and graciously awaits us to come to Him, for He knows that when our eyes behold His holiness they see also our own sinfulness. We all have reason to bewail our uncleanness, for we have proudly paraded our selfrighteousness *which is nothing more than a false cloak to cover our true* selves. If we seek Him early we shall truly find Him. "Seek ye the Lord *while* He may be found. Call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:6, 7).

Purification

The prophet's confession was followed immediately by *cleansing. His self-abasement* had touched the loving heart of God and had vindicated His hatred for sin. Isaiah testifies:

> Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged (6:6, 7).

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God ever seeks to minister His cleansing power to us, but *prostration must go before purification. When we come* humbly to acknowledge our unworthiness and our inability to help ourselves, God sends His holy angels to minister to our fainting hearts. Isaiah needed not to put forth the slightest semblance of effort in his own behalf. Indeed he could not. In utter despair he had given up all hope of self-deliverance when he cried: "I am undone." When Isaiah was in a state of helplessness, the seeking Lord found and purified him. "The Son of Man is come to seek and to save that which was lost." Before we can expect Him to keep us, there must be first the submission to the knowledge that we are undone and that "salvation is of the Lord" (Jonah 2:9).

The method of purifying was by use of a live coal, part of a sacrifice from the alter of burnt offering. Elsewhere in the Bible, fire appears as symbolical of the presence of God in judging the sin and in purifying the sinner. We read in Hebrews 12:29: "For our God is a consuming fire." It was with fire and brimstone that God punished Sodom and Gomorrah and purged them of their wickedness (Gen. 19:24). The Apostle Paul speaks of the day "when the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, *and that obey not the Gospel of our Lord Jesus Christ*" (2 Thess. 1:8). The earth is yet to be purged of all iniquity by the fires of God—"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7).

In the Second Book of Samuel, Absalom, the ambitious aspirant to his father's throne, sent for Joab to come to him for an interview. But Joab refused. Absalom sent the second request, and upon Joab's refusal to come, had his servants set Joab's barley field afire. This bit of stratagem proved successful, for we read: "Then Joab arose, and came to Absalom" (2 Sam. 14:29-31). Very often God employs the fire in order to purify us in preparation for service. When we care more for earthly possessions than we do for our Lord, He applies the flame to extinguish our

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fondest hopes and worldly ambitions. He desires to have us in His service, but we are too occupied serving mammon. Then it is, in the case of our unwillingness to come, that God's Holy messenger will set afire our barley fields. But we may be sure that every worldly loss draws us closer to our Saviour. The flaming torch of God will light us to the mercy seat where we shall find pardon and cleansing for our hearts.

When men mistook John the Baptist for our Lord, the forerunner replied: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with *fire*" (Luke 3:16). On the day of Pentecost "there appeared unto them cloven tongues like as of *fire*, and it sat upon each of them" (Acts 2:3). The tongues of fiery appearance were a symbol of preparation and power for the mighty ministry that the Apostles were to perform. Let us come humbly to God's Word in a teachable spirit; and His Word, which is "like as a fire" (Jer. 23:29), will sanctify us and make us meet for the Master's use. "The fire burned, then spake I with my tongue" (Psa. 39:3). Cold words and dead works need to be fired with live coals from off God's altar. We need to preach doctrine in flames. If our words are not born in our souls but fall merely from our lips, they will have little effect upon our hearers. May God fire hearts with a burning passion for lost souls the world over!

Consecration

The secret of Isaiah's mighty power in the world is given to us in these few words: "Here am I, send me" (vs. 8). There was no mistaking the heavenly call when God had said: "Who will go for Us?" It was not a command, but a revelation of a great need to declare God's message to dying people. Such a work had not heretofore appealed to Isaiah, but now that he had experienced cleansing with holy fire, he is ready to yield himself at once to become an instrument of God. Isaiah's was an act of consecration. He surrendered himself without reservation to the glory of God.

The call to consecration comes to the heart of every new convert to Jesus Christ. Consecration to our Lord does not import a state of sinless perfection nor necessarily mean a sudden emotional stir, but the act of complete surrender to Jesus. A life lived in the will of God is the only evidence we give of belonging to Him. The world sets a high standard for the child of God; therefore a life of practical holiness is the strongest and most convincing argument in defense of our faith in Jesus Christ. The purpose of our Lord's atoning work was not merely to save our souls, but also to set us apart unto Himself in the life both here and in the life hereafter.

He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again (2 Cor. 5:15).

The Bible teaches that all men are dead in trespasses and in sins (Ephes. 2:1; Rom. 5:12; 2 Cor. 5:14); but when we put our trust in Christ we become possessors of eternal life, and this by virtue of His atoning death. Christ died not only that we should be delivered from death and judgment, but that our redeemed lives should be lived for His praise and glory—"that we should not live unto ourselves, but unto Him." Before we were saved we satisfied the appetites and cravings of the flesh, but now that we have come to know the true meaning of Christ's death, such knowledge demands that we be not guilty of pride and selfishness, but that we devote all of ourselves to the One Who loved us and has made possible our redemption.

For a Christian to be devoted to selfish purposes savors of dishonesty and unfairness. The apostle Paul challenges us with the question: "What hast thou that thou didst not receive?" (1 Cor. 4:7). Peter continues to remind us that "we were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (1 Peter 1:18, 19). We are not our own, but we are bought with a price, therefore we should seek to glorify God in our bodies (1 Cor. 6:19, 20).

Now that Christ has redeemed us He has made every provision for the purifying of our lives. To neglect prayer and the study of God's Word will rob us of the victory. We

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will be tempted, to be sure; but if all our powers and faculties, without reserve, are dedicated to God's service, we will not have the time nor the desire to seek after the things of the flesh and the pleasures of the world. This is but our *reasonable* service. No God-given talent nor gift was bestowed upon us to gratify our selfish desires, but to spread the Gospel throughout all the world, and thereby glorify *Him*.

Not my own, but saved by Jesus,
Who redeemed me by His Blood,
Gladly I accept the message,
I belong to Christ the Lord.

Not my own, my time, my talents,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King.

The consecration of a life suggests a change of character. It was so when Jacob surrendered to the Angel of God at Peniel. Before Jacob's consecration there was something subtle in his character. His cunning and craftiness rendered him powerless with God and man, even though God had *forgiven him twenty years before*. But when the *Supplanter* beheld the face of God, his pretense and selfishness withered before the Holy One.

The same Brightness that smote Jacob and Isaiah was encountered by Saul of Tarsus as he pressed on toward Damascus under the blaze of the Syrian sun. A Light that shone more brilliantly than the noonday sun smote him to the ground. Immediately he knew that he had seen the glory of God in the face of Jesus Christ. Without delay he became a mastered man, consecrated to the all-glorious Saviour. Jesus became not only Saul's Saviour but his Lord as well. This is consecration: when a man gives himself to the Lord. Many of us willingly give our time, talents, and money; but we shrink from giving ourselves. Oh, let us like Saul cry: "Lord, what wilt Thou have me to do?" (Acts 9:6). And like Isaiah let us offer: "Here am I; send

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A Primer of Bible Doctrine

By E. Schuyler English

IV.—The Incarnation of the Son of God

"And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14, A. S. V.). That "the Word" (*ho Logos*) refers to our Lord Jesus Christ *is too well established to need demonstration in* any of this nature. Jesus Christ is called "the Word" in John's Gospel because He is the express image of the Father, the expression of Him (Heb. 1:3). That the Son of God, the Second Person of the Trinity and eternally the Son, became flesh, that is, walked this earth in a human body, is here *set forth, as it is disclosed throughout the Gospel records.*

The most noteworthy passage having to do with the incarnation of the Son of God is, perhaps, in the Epistle to the Philippians: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not a thing to be grasped after to be equal with God: but emptied Himself, taking the form of a servant, becoming in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in Heaven, and in earth, and under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5–11, *free translation*). In these concise and beautiful words the Apostle Paul, under the Spirit's guidance, declares the divine phenomenal wonder of the condescension, humiliation and exaltation of God the Son. Nor must we forget that the Second Person of the Godhead did not empty Himself and take the form of a man simply for the term of His earth-work, some thirty-three years, but that in His exaltation He is the *Man* in the glory, at the Father's right hand, and that through the eternal ages He will bear that form and carry the scars of His

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humiliation for the sons of men, the nailprints and the mark of the spear's thrust at Calvary.

Our examination of the doctrine of the Incarnation of the Son of God, a subject to which the great theologians have devoted pages upon pages, must of necessity be brief. We shall limit our consideration of it to four relative themes.

1. The Condescension of God the Son

It had been condescension beyond condescension had the Son of God divested Himself to become an angel or an archangel. How much more that He emptied Himself to become Man! Even had He come to earth in the form of a great ruler, to receive the homage of all the world in a palace glorious, His condescension had been beyond superlatives to describe. But He Who is equal with God emptied Himself, taking the form of a servant as He assumed the likeness of men. Not strange, that His Name is called "Wonderful"!

It was not a sudden decision that God the Son did this. From eternity it was foreknown and determined that the Second Person of the Godhead should divest Himself and become flesh for the salvation of men (Luke 22:22; Acts 2:23; Rev. 13:8). He, co-equal with the Father, ever in the bosom of the Father (John 1:18), thought this equality not a thing to be grasped after, to be held on to, but "emptied Himself." Just how did the Son of God empty Himself? He did not lose His Deity when He became Man. God is immutable. God is God, and He cannot cease to be God. And of the Son it is written, "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8). He always was God the Son; He continued to be God the Son in His earthly garb as Man; He remains God the Son, as He shall always be, in His heavenly exaltation.

We cannot express in words that which we cannot fully comprehend. In some mysterious way the Son of God laid aside His glorious heavenly form, His heavenly appearance (shall we say?), His heavenly glory, the glory which He had with the Father before the world was (John 17:5), and took upon Himself human form, that of a servant. It was a voluntary act of greatest grace, comprehensible and possible only to God, in order that righteousness and love might

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effect reconciliation for sinful men. Without understanding all that is embodied in the expression, "emptied Himself," we accept it in faith, and marvel at His wisdom and grace.

Nor did the Son of God, in this divine condescension, simply take upon Himself in an instant's time, the form of adult humanity. But He entered His earthly existence as all mankind has entered it since our first parents, through His mother's womb. He lay as a Babe upon His mother's breast, the helpless Son of God!—an expression which is paradoxical to the highest degree, but true because He willed it so. Yet His was no natural birth. No earthly father was His progenitor, for He was born of the Virgin Mary, in accord with Old Testament prophecy and New Testament revelation (Gen. 3:15; Isa. 7:14; Luke 1:30-35). He was the Seed of the woman. Thus by supernatural overshadowing He was conceived; by natural process, as it were, He was delivered—the God-Man, divine and human; perfect in His Deity, perfect in His Humanity. Never for one instant did He cease to be the Son of God. "And the Word became flesh, and dwelt among us."

2. The Union of Deity and Humanity in the God-Man*

Our Lord Jesus Christ possessed two natures, Divine and Human. Now the Christian has two natures; the old, with which he is born; and the new, the Spirit implanted within him at his regeneration—human and divine. But our Lord had no old nature and no new nature. His Humanity was perfect and sinless humanity. He did not inherit it from His father, for He had no human father, but was conceived by the Holy Spirit. His Deity was always His, the perfect Son of God.

God the Son, divesting Himself of His heavenly glory and position, became flesh. As a Man He walked this earth. His Humanity was evidenced daily—as a Babe He was voluntarily dependent upon others; as a Child He was subject to His parents (Luke 2:51); as a Jew He was made under the Law (Gal. 4:4; *cf.* Matt. 3:15); in His humanity He became tired, He hungered, He thirsted, He groaned,

*Known theologically as the "The Hypostatic Union."

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He wept, He was grieved, He submitted to arrest and trial and death (The Gospels). As a Man He was tempted, He was smitten, He was ministered to.

But perfect Man, He was also perfect God. As God He knew men's thoughts, could over-rule nature, command demons, heal diseases, give sight to the blind, make the dumb to speak, raise the dead, foretell the future. While as a Man He was made under the Law, as God He was not subject to any Law made for sinful men. While as Man He was tempted, He, the God-man, holy in His birth (Lk. 1: 35), could not sin. True, He was tempted *in all points* like as we are, but that temptation was *apart from sin* (Heb. 4: 15). The Holy Son of God could never have sinned.* And while as Man He was crucified and died, as God He could not die.

It is an oft-asked question: "When did Jesus first become conscious that He was God?" The mystery is beyond our understanding, but He was always conscious of His Deity, for He is God. God cannot be in a state of unconsciousness. In the months that He lay in Mary's womb the Son of God could have departed from that state, had He so willed. As a child He could have confounded the wisdom of the world. But He voluntarily assumed the place of an unborn babe, a child, a youth, a man, and (perhaps—we do not know!) veiled to His Humanity that which in His Humanity He did not wish to dwell upon. Thus, He said concerning certain prophecies: "But of that day and hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father" (Mark 13:32).

The Son of God was not, in His earthly ministry (nor is He now) two persons. He is one Person with two natures, Divine and Human, yet both indissolubly linked together now and forever more in perfect union. It is an enigma, but no more so than that God the eternal Son could take on human form and walk among men, no more so than that the Man, Jesus, is *now eternally exalted in the glory*. "The Word became flesh and dwelt among us . . . full of grace and truth."

*The Impeccability of Christ, that He was absolutely sinless and incapable of sin, will be discussed more fully in another article.

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3. The Humiliation of the Son of Man

We are not endeavoring to make a fine distinction between the condescension of Christ and His humiliation. We have used the terms merely for the sake of an outline, headings under which to deal with two phases of the same subject. For it was humiliation as well as condescension for our Lord to divest Himself and become flesh; it was condescension as well as humiliation when He suffered the death of the Cross. We have applied the word *condescension* here to that aspect of His humiliation said to attend upon His emptying Himself, to take the form of a servant, becoming in the likeness of men. We use the word *humiliation* here specifically *relating to His humbling Himself, to become obedient unto* death.

It was humiliation for the Son of God to become flesh—to be born in a stable, to be carried a fugitive into Egypt, to dwell in a humble home, to be subject to human "parentage," to have nowhere to lay His head, to suffer the taunts of men, to be spat upon and smitten. But His humiliation was made complete when He subjected Himself to the cruel death of a criminal on the Cross. There the sinless Son of God, the spotless Lamb of God, took our sin upon Himself, was made sin for us. There, He was forsaken of God (Mk. 15:34)—God's righteousness and holiness demanding that the Sin-Bearer be abandoned, in view of that very fact that He was the Substitute for sin. He was *made* sin for us (2 Cor. 5:21). It was not His sin, it was ours. He knew no sin. But it was not our blood, but His that poured forth as sin's expiation. There on Calvary the Son of God, Who spoke of Himself as the Son of Man, took man's place in suffering His greatest humiliation. He Who was rich, for our sakes became poor, that we through His poverty might be rich (2 Cor. 8:9).

This humiliation of the Son of God was necessary in God's plan of salvation for men. Unless man were to die for his sins, someone else had to die in his place, for "the wages of sin is death" (Rom. 6:23), and "without shedding of blood is no remission" (Heb. 9:22). Now God cannot die, and since He is a Spirit, He could not shed human blood. So in His wisdom God ordained that the Second Person of the

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Godhead should become flesh. By so doing the Son of God became in mankind the express image of His Person (Heb. 1:3); He became the revelation of God to mankind (John 1:18; 14:9); He became the Mediator between God and mankind, the Man Christ Jesus (1 Tim. 2:5); He became the Lamb of God to mankind, the one sacrifice for sin, the Servant Who gave *His life a ransom for many* (John 1:29; Heb. 10:7–10; Mark 10:45). It is important to recognize and confess the Deity of Christ: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:14). But it is likewise important to recognize, *without detracting from His Deity*, and to confess the perfect Humanity of God's Son: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come" (1 John 4:2, 3).

4. The Exaltation of the Son of God

"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 in earth, and under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

From eternity the Son had been in the bosom of the Father (John 1:18). But now, because of His humiliation and obedience, even to the death of the Cross, God highly exalted Him. The Son's earth-work was finished when He dismissed His spirit at Calvary (Luke 23:46; John 19:30). Henceforth there was no humiliation for Him. His blessed body was placed in the virgin rock-hewn tomb of a rich man. No enemy hands touched it. And by His mighty power God the Father "raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and *every name that is named, not only in this world, but also* in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the

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Church, which is His Body, the fulness of Him that filleth all in all" (Ephes. 1:20-23). *"Wherefore"* (because He was obedient unto death) God highly exalted Him. His place at the Father's right hand is glory earned, acquired glory, the reward of the Father for the work accomplished on earth.

There in Heaven He sits—our Intercessor and Advocate (Heb. 7:25; 1 John 2:1)—the *Man* Christ Jesus. It is *Jesus*, the name of Christ's Humanity, that is above every name. It is to *Jesus*, the God-Man, that every knee shall bow. It is *Jesus* that every tongue shall confess is Lord, to the glory of God the Father. He Who emptied Himself and became flesh, Who humbled Himself and was obedient unto death, was indeed the Son of God and Son of Man, perfect in His Deity, perfect in His Humanity, the perfect Sacrifice, the perfect Example (1 Peter 2:21). The Incarnation of the Son of God was God's wisdom by which was brought to pass man's salvation, God's vindication, and Christ's exaltation. "O the depth of the *riches* both of the *wisdom* and knowledge of God! How unsearchable are His judgments, and His ways past finding out! . . . For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen."

(*Next instalment, D. V.—"The Virgin Birth of Christ"*)

Our Shepherd is the Lord

Our Shepherd is the Lord,
The living Lord Who died:
With all His fulness 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 Him 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.

—*Beaumont.*

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Repentance and Faith—Regeneration and Good Works

By F. L. Robertson*

A proper understanding of the meaning of the above terms is of vital importance to everyone. *Repentance* and *faith* are essential requisites for salvation, with *good works* following as the evidence of saving faith. *Good works* are the *fruit* and *proof* of the "love of God shed abroad in our hearts by the Holy Spirit through the process of regeneration" (Rom. 5:5; 2 Peter 1:4). Christian character is the manifestation of the *fruit of the Spirit*—love, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance (Gal. 5:22, 23).

The Meaning of Repentance (Acts 17:30; 20:21)

Repentance and faith are joined in Acts 20:21, as it is written, "Testifying both to the Jews and also to the Greeks (Gentiles), *repentance toward God and faith toward the* Lord Jesus Christ." They cannot be separated—"What therefore God hath joined together, let no man put asunder." Both are necessary requirements for entrance into God's kingdom. Repentance without the exercise of saving faith is simply remorse. The thought is expressed in the last clause of 2 Corinthians 7:10: "The sorrow of the world worketh death," in contrast to the first clause, "For godly sorrow worketh repentance to salvation not to be repented of." This truth is illustrated in the experiences of Peter and Judas. Judas was never a true believer; Peter never ceased to be one. As an erring Christian Peter denied his Lord, and, repenting of his conduct, went out and wept bitter tears of repentance. His repentance was characterized by grief or godly sorrow for sin committed (Matt. 26:75). Not so with Judas' unavailing remorse, of whom it is related, he "*repented himself of having betrayed the innocent blood* [and] went out and hanged himself" (Matt. 27:3–10; cf. Acts 1:16–19).

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Repentance is a change of mind leading to a change of conduct. It is that change of mind wrought in the soul by the Holy Spirit, revealing the sinner's condition in respect to sin, in respect to self, and in respect to the Son of God—his need of a Saviour. It is the convicting power of the Holy Spirit (John 16:7–11), leading one to an acknowledgment of the truth concerning the salvation provided by our Lord in His redemptive work on the Cross for the remission (forgiveness) of sins (Ephes. 1:7; Matt. 26:28; Luke 24:46–48), inducing him to yield irrevocably to Him as the One Who is able to save and cleanse from sin. True repentance enables one to exercise saving faith in Jesus Christ for salvation. In confirmation of this we read in 2 Timothy 2:25 these words, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." In other words, repentance is a God-given revelation leading to belief in the Gospel, which is the power of God unto salvation (Rom. 1:16, 17; Mark 1:15; 1 Cor. 15:1–4; Acts 10:43; 11:18; 16:31; Rom. 10:9, 10. See also 1 Thess. 1:9 with context verses 1 to 8). From this explanation of the meaning of repentance, we may state without equivocation that true repentance implies saving faith as in Acts 2:38 (cf. Acts 15:7–11), and in passages where faith alone is mentioned as the requirement for salvation, repentance is implied (Acts 10:43; 13:38, 39; 16:31; cf. Acts 11:18).

God is no respecter of persons (Acts 10:34, 35; 15:8, 9, 11), therefore He has but one plan of salvation for Jew and Gentile; namely, by grace through faith in Christ and His shed blood on the Cross of Calvary for the remission of sins (Rom. 3:25 with context verses 21–24, 26–31; Ephes. 2:7–10; Titus 3:4–7; Matt. 26:28; Ephes. 1:7). The plan of salvation *expressed in Acts 2:38 harmonizes with the requirement* stated in Acts 10:43; 13:38, 39 and 16:31, for there are no contradictions in God's Word when it is rightly understood in the light of the text, context, and correlated passages (see 2 Tim. 2:15; 2 Peter 3:16 with Matt. 7:21–23). This thought is confirmed by a reading of Acts 15:7–11 which plainly declares that God "put no difference between us (the Jews) and them (the Gentiles), purifying their hearts

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by faith." This faith implies repentance as revealed in Acts 11:18. Surely there is no warrant in using Acts 2:38 to support the unscriptural dogma of Baptismal Regeneration.

The Meaning of Faith

". . . faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). It is by faith we lay hold upon the promises of God. Hebrews 11 illustrates the sphere and instances of faith in the lives of Abraham, Enoch, Noah, Moses, and others.

"A careful reading of the tenth and especially the eleventh chapters of the Hebrews epistle should convince any free-minded person that salvation is the same in every age—that is, by faith. And the context of all the 'faith' passages clearly indicates that it is the faith of the Son of God according to His great grace. That the by faith process of salvation is entirely an act of the Sovereignty of God is inescapable. Since the Kingdom of God is from everlasting to everlasting and includes the dispensations of time, it seems folly even to assume that God would change the process of entrance into His Kingdom. His very character prohibits Him from making different modes of entrance into His everlasting Kingdom. He is no respecter of persons."*

"'Abraham believed God, and it was counted unto him for righteousness' (Rom. 4:3). Verse five says, 'To him that . . . believeth on Him that justifieth the ungodly, his faith is counted for rigbteousness.' The faith that was counted unto Abraham for rigbteousness was the faith that believed that God, through the death of Christ (Whose day Abraham saw and understood, John 8:56; Heb. 11:17–19) could justify the ungodly. Abraham believed that God would put his sins on Christ, and Christ's rigbteousness upon him—he believed this, and nothing short of this, because anything short of this kind of faith, God could not have counted unto him for rigbteousness (see Rom. 4:1–5, 13–25)."**

Faith is belief in the Gospel truth concerning Christ's death and resurrection in behalf of the sinner (Rom. 1:16;

*Grace and Truth.
**Christian Service Quarterly.

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1 Cor. 15:1–4; Rom. 10:9, 10; Matt. 26:28; Ephes. 1:7, 13). It is the faith that believes what God has promised He is able to perform (Rom. 4:21; John 3:16; 5:24; 1:12, 13; Acts 10:43; 13:38, 39; 14:1–4; Titus 2:13). It is the faith that produces good works—the evidence of its reality (Rom. 4:1–3; 5:1; James 2:23 with context verses 14–26; Titus 3:8; Ephes. 2:10). Justification before God is by faith alone apart from works, illustrated in the case of Abraham (see Gal. 2:15–21; Gal. 3; Ephes. 2:8, 9; Titus 3:4–7).

Regeneration

"Jesus answered and said unto him [Nicodemus], Verily, verily [*truly, truly*], I say unto thee, Except a man be born again [or, *from above*], he cannot see the kingdom of God" (John 3:3).

What is the meaning of the phrase "born again" or "born from above"? This is the work of God in the human soul—a creative act of the Holy Spirit by which we become the children of God. "For we are His workmanship, created in Christ Jesus unto good works" (Ephes. 2:10). In this text it is significant that the new creation, born again ones, are created unto good works and, as repentance and faith are joined, being inseparable, likewise regeneration and works are joined; good works following the new birth as evidence of its reality. Inversion of the order effectively closes the door to the kingdom. To reject the Person and work of the Holy Spirit by the substitution of a gospel of works for salvation is another gospel under the anathema of God (Gal. 1:6–9), a denial of the power of God to regenerate the soul without the aid of man in the performance of certain rites and ceremonies. This is what is known as *ritualism*. How accurately Scripture describes the ritualist in these words, "Having a form of godliness, but denying the power thereof; from such turn away (2 Tim. 3:5). The ceremonialist makes water baptism the essential requirement for entrance into the kingdom as a substitute for faith apart from works. Whole denominations are resting in false security because of this erroneous teaching. Large numbers have been led astray by the invention of the phrase "form of birth" applied to the ordinance of baptism and coupled with John 3:5 and

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Romans 6:17 as supporting texts. Thus we have a perversion of the Scriptures to support the unscriptural doctrine of Baptismal Regeneration.

Man forfeited his right to eternal life through Adam's transgression, and by inheritance has a sinful and fallen nature, *incapable* of attaining to a position of divine favor and place in the Kingdom of God (Rom. 14:17) by self-effort, administration of the ordinances, etc. (Gen. 2:16, 17; 3:1–19; Rom. 3:9–20; Ephes. 2:1, 5, 8, 9). *If man is to have life*, divine life—God must undertake to do for him that which he is unable to do for himself, by creating in him a new heart, and the renewal of a right spirit within him. This is clear from the teaching set forth in Ezekiel 36:26, 27, a text with which Nicodemus, as a teacher of Israel, should have been familiar (see Jer. 31:33; Heb. 10:16, 17; Psa. 51:10; 119:9, 25, 50). It was by the power of God the universe came into being. He created all things (Gen. 1:1–26; John 1:1–4, 10–14; Col. 1:15–17; Psa. 90:2; Micah 5:2; Isa. 9:6; Rev. 1:8) and it is by the power of God that the sinner is created anew—"born again," "born of God," "His workmanship" (John 1:12, 13; 1 John 5:1; Ephes. 2:10).

Just as soon as man sinned he became the object of divine mercy and grace, provision being made for his redemption through God's Son, the Lord Jesus Christ, Who was made an offering for sin in our behalf that we, through faith in Him might inherit (as a free gift) eternal life (Gen. 3:21; 3:15; John 3:16; 1 Peter 2:24; 2 Cor. 5:21; Rom. 3:21–28; Ephes. 2:8, 9; Titus 3:4–7). God's plan of salvation is made clear in His Word and all may come to a knowledge of the truth. The conditions required to enter the kingdom are, namely, repentance and faith (Acts 20:21; 13:38, 39; Rom. 10:9, 10) in Christ's finished work on the Cross for the remission (forgiveness) of sins.

He is the Rock and Foundation upon which our hope of eternal life rests (Matt. 16:17, 18; Acts 4:12; 1 Cor. 3:11; *1 Peter 2:6; Exod. 17:6; 1 Cor. 10:4; Ephes. 2:20; Psa. 95:1;* Isa. 61:10; Rev. 19:8).

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How Regeneration, or the New Birth, Is Accomplished

The Word of God, the Gospel, *referred to also as the* "Word of Truth" (Eph. 1:13) is the means, written or spoken, by which the Holy Spirit effects that inner work of grace in the heart known as regeneration, or the new birth—as it is written, "Being born again, not of corruptible seed [that is, *of flesh;* cf. John 1:13], but of incorruptible [seed], by the Word of God [Luke 8:11] which liveth and abideth forever" (1 Peter 1:23). Just as the seed planted in good soil (Matt. 13:23) takes root and springs into life, bringing forth the stock and then the ripened grain; *in a similar manner the appropriation of the Gospel message into a receptive* heart and mind (James 1:21), when applied by the Holy Spirit (2 Tim. 2:25; Acts 11:18) brings forth life—the new life (2 Cor. 5:17) which is eternal—a life which cannot be forfeited when once obtained (Ephes. 1:13; John 5:24; Ephes. 4:30; John 10:27–29; Rom. 8:35–39; 1 John 5:9–13).

"In James 1:18 we read 'of His own will (cf. John 1:12, 13) begat He us with the Word of Truth [the Gospel; 1 Cor. 15:1–4 with Ephes. 1:13,] that we should be a kind of firstfruits of His creatures.' Again in James 1:21 we are told to 'receive with meekness the engrafted Word, which is able to save your soul.' The Gospel Word whose proper attribute is to be engrafted by the Holy Spirit, so as to be livingly incorporated with the believer, as the fruitful shoot is with the natural stock on which it is engrafted. The Law came only from without (external—Gal. 3:3) and admonished man of his duty. The Gospel is engrafted inwardly and so fulfils the ultimate design of the Law (Deut. 6:6; 11:18; Psa. 119:11). Alford translates 'the implanted word,' referring to the parable of the sower (Matt. 13)."*

The word "begat" (James 1:18), and "begotten . . . through the Gospel" (1 Cor. 4:15—last clause), have reference to the born again experience. Both words are found in 1 John 5:1 which plainly declares that "whosoever believeth that Jesus is the Christ is born of God (cf. Matt. 16:16–18; Acts 8:37; 1 Peter 1:23); and every one that loveth Him that begat loveth him also that is *begotten* of Him." The love

*Fausset.

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of God is implanted in the human heart through the process of regeneration (Rom. 5:5), a love manifesting itself toward God and the saints is evidence of our vital union with Christ (1 John 3:14, 15; 1 John 2:10, 11). "Begat" and "begotten," used to describe the spiritual birth are used in a similar sense to describe the physical birth (Gen. 5:3, 4; Matt. 1:1–17).

Regeneration and baptism with the Holy Spirit (John 3:3, 5; Titus 3:5; 1 Cor. 12:12, 13) take place simultaneously —both being the work of the Spirit by which we become partakers of the divine nature (2 Peter 1:4), and are baptized *into the Body of Christ—His Church (1 Cor. 12:12, 13;* Ephes. 1:22, 23; 2:14–22; 4:4; 5:30–32; Heb. 12:23). Holy Spirit Baptism, *not water baptism*, places the believer in the true Church, His Body, an organism consisting of all regenerate persons from Pentecost to the first resurrection and rapture of the Church (1 Thess. 4:14–18; 1 Cor. 15:51–55). *Water baptism should be administered to all penitent* believers upon confession of faith in Christ, as the outward testimony of what the Holy Spirit has already done in the heart. It sets forth the primary facts of the Gospel—namely, our identification with our Lord in His death, burial, and resurrection (Gal. 2:19, 20; Rom. 6:1–4, 5, 6, 11). It is symbolic only—a burial and not a birth.

Good Works

Good works are the fruit and proof of our identification with Christ through *the new* birth. No unregenerate person is able to qualify for the bestowal of God's free grace by the performance of works of merit. Impossible! Works follow but do not precede regeneration. Those that are in the flesh cannot please God (Rom. 8:8). Man is dead in trespasses and sins—absolutely helpless to do aught to save himself by administration of the ordinances, etc.; hence, we are saved by Grace (unmerited favor) through faith alone in the merits of Another, our Lord Jesus Christ, Who took upon Himself the iniquity of us all and made available *without money and without price, a free gift of God's Grace* (Isa. 55:1–7; Ephes. 2:1–10; Rom. 11:6; 10:1–4, 9, 10; Titus 3:4–7, 8). Some have used the text John 14:15 to support

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legalistic schemes of salvation. A consultation of co-related passages in connection with this text will reveal that keeping Christ's commandments is the test of discipleship and not the means of entrance into the Kingdom of God (John 13:34, 35; Gal. 5:14; Rom. 5:5; 13:9, 10; Rom. 8:2–4, 8, 9, 14–17; 1 John 3:23; 1 John 5; 1 John 3:14). The importance of good works as evidence of the reality of faith is revealed in James 2:14–26.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8).

COUNT IT ALL JOY

God has hidden the glory of His teaching in the experience of temptation. "Count it all joy, my brethren, when ye fall into manifold temptations," says the Apostle James. "To him that overcometh, to him will I give of the hidden manna." The feast is just beyond the fight; when you have been through the fight, there is the wondrous joy and triumph of the feast. We learn to thank God for the trial of our faith because it works patience. The thing that is precious in the sight of God is faith that has been tried. Tried faith is spendable; it is so much wealth stored up in Heaven, and the more we go through the trial of our faith, the wealthier we become in the Heavenly regions.

—*Oswald Chambers.*

OUR TONGUES MUST BLESS THY NAME

Join all the glorious names
Of wisdom, love and power,
That mortals ever knew,
That angels ever bore;
All are too mean to speak His worth,
Too mean to set the Saviour forth.

Great Prophet of our God!
Our tongues must bless Thy name,
By whom the joyful news
Of free salvation came;
The joyful news of sins forgiven,
Of hell subdued, of peace with Heaven.

Thou art our Counsellor,
Our Pattern, and our Guide,
And Thou *our Shepherd art;*
Ah! keep us near Thy side;
Nor let our feet e'er turn astray,
To wander in a crooked way!

We love the Shepherd's voice:
His watchful eyes shall keep
Our pilgrim souls among
The thousands of God's sheep;
He feeds His flock, He calls their names,
And gently leads the tender lambs.

—*Watts.*

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Current Events
In the Light of the Bible

By E. Schuyler English

The Sitzkrieg. Herr Hitler and his generals must feel somewhat like Damocles of old, who, by order of the tyrant Dionysius, was obliged to sit through a banquet with a sword, supported by only a single hair, hanging over his head. The invasion of the West threatens—but where will it come, and when? Meanwhile the United Nations' forces in England, and the Nazi defense divisions in Holland, Belgium, and France, are enduring what has been termed the *sitzkrieg*—waiting, waiting.

The progress of the United Nations, other than the Soviets, has not been at all encouraging in the past thirty days. The Japs have advanced in Burma, and the Germans have stayed put in Italy, defying the heaviest attacks upon Cassino without giving ground. But by our failure in this latter instance, valuable lessons as to air power's limitations have been learned. It is still the ground forces, infantry and mechanized troops, which will play a very vital part in the conclusion of this war. But the Burma and Cassino battles are but skirmishes in relation to the war in its worldwide scope, though to the boys in them and to their loved ones at home, the fighting has been as bitter and the anxiety as great as it will be to other boys and other loved ones in the greater conflicts to come.

The optimists who spoke of Europe's war ending in the summer of 1944 are changing their tune now, as well they might. And some who once spoke of unconditional surrender on the part of our enemies foresee the possibility of our being willing, as long as we are undisputably the victors, of a surrender with conditions. This is due in part to the fact that the whole future is so uncertain, and the post-war aims so evasive. For who will be in power at war's end? Is Roosevelt able to promise anything, since he may not be president then? Will that which Churchill covenants hold good if his Government is defeated? Do dictators always keep their

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promises? So we sit here at home, too, in our *sitzkrieg*—waiting, waiting.

The atmosphere will be greatly cleared when invasion begins.

Irvin S. Cobb's Parting Letter. When the Apostle Paul heard from Epaphras of the condition which threatened the Church at Colosse, he wrote his Epistle to the Colossians to refute the erroneous doctrine which was intruding among these believers, the doctrine of Gnosticism. This is not to be confused with Agnosticism, the teaching of Huxley and other essayists which frankly admits that it is ignorant of spiritual and eternal issues. Agnosticism declares that God is unknowable, and so is the matter of life after death, etc. But the Gnostic boasts that he knows all the answers. These are not God-revealed, according to him, but are resolved by philosophy and the wisdom of men.

One of the clearest examples of the gnostic doctrine and of the fact that in 1900 years the minds of men have changed not at all is seen in the letter left by the late Irvin S. Cobb, American humorist, who died in March, the aforementioned letter to be opened after his demise. Among other things Cobb suggested what to him was a more or less perfect religion, one in which he said he might be interested, if he could be interested in any at all. This Cobbian religion was to be a composite of the best in various faiths and sects. We quote from the letter:

"I might add that my notion of an ideal religion would combine the dignity and the beauty of the Romanist ritual with certain other ingredients; the good taste and ability of the Unitarians and Episcopalians—a trait not too common to some of the Evangelical groups—to mind their own business. . . . To these add the noble ethics and the splendid tolerance expressed in reformed Judaism; the study in independence and good business principles of the Mormons; the gentle humility and ordered humanity of the Quakers, plus the militant zeal and unselfish devotion of those shock troops of the Lord—the Salvation Army, who fight in the trenches of sin's no man's land to reclaim the

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tortured souls and clothe the naked bodies of those whom the rest of the snobbish world forgot."

Observe that Mr. Cobb did not include in his idealistic religion anything which pertains to sin or judgment, forgiveness, salvation and life eternal. Why not? Because man-made religions, the children of the Gnostics of many centuries, want only the pleasanter side of life. They will not admit sin or the need of a Saviour from sin. Thus Irvin S. Cobb died with a bravado at which the world smiles, but which makes the Christian tremble for him. "When a man dies with his sins, let the sins die with the man. That's what I say, and it sums up such speculation as I might ever have had touching on the future state, if any." With the ink with which these words were written hardly dry, this man passed on into eternity. God help us to make known to other such cynics and gnostics the truth of His Word, the Gospel of salvation in Christ.

The Problem of Sunday School Lessons. Evangelical Sunday School teachers and publishers of lesson material have been increasingly aware of the unsatisfactoriness (to put it mildly) of the *International S. S. Lessons*. Over and over again the same material is assigned year after year—three to six months in one of the Synoptic Gospels, in which the birth of Christ, four or five miracles, one or two parables, the Transfiguration, Triumphal Entry into Jerusalem, the Denial by Peter, the Crucifixion, and the Resurrection of Christ are assigned; then three months in Paul's missionary journeys; and the summer months with several Old Testament characters. This has been the pattern for a decade. Rarely are the Epistles included, and if so, either a verse or two taken out of their context, or else the other extreme, so many chapters together that no teacher could possibly cover the ground, are apportioned. For example, the Lesson Assignment for May 7th, 1944, is: Acts 15:36—16:40, and the Epistle to the Philippians! The great New Testament doctrines are never touched upon, as salvation, sanctification, justification, etc., while the Lord's return seems to be an anathema to the International Committee. It has been clear, therefore, that something should be done.

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But behold!—now we hear that the American Council and the National Association of Evangelicals are considering putting out new lessons, each having its own series, distinct from that of the other. Three sets of lessons!—in addition to the All-Graded series which has been published for some years.

The teacher has *one* problem: to decide which lessons he wishes to teach. But the publishers of S. S. literature, and broadcasters of the lessons, are in a quandary. One ray of hope shines. There is talk of the American Council and the National Association getting together in this matter. It is devoutly to be desired and prayed for that they can meet on common ground to fulfil a real need.

Palestine Disturbances. Once again Palestine is being disturbed by acts of minor terrorism reminiscent of pre-war strife which kept the Holy Land in a state of constant turmoil. Two British policemen were shot and killed seeking to apprehend suspicious characters near an Anglican church which some had attempted to dynamite. Meanwhile, Chaplain W. Clark Kerr of the Church of Scotland at Haifa was stabbed twice. As usual, the Arabs blame these disorders on the Jews, and vice versa. Jewish inhabitants of the land are writhing under Britain's White Paper edict, and, as we have said before, when the war is over Great Britain will find herself faced with a very severe problem.

A New Revision of the Scriptures. It was in 1901 that the last important revision of the Bible was made, perhaps as a whole the most accurate of the translations, known as the American Standard Version. It does not have the beauty and dignity of the King James translation.

In 1929 sixteen high ranking theologians, whose chairman is Dean Luther A. Weigle of the Yale Divinity School, began a new revision. The New Testament is now completed, but will not be published until after the war because of paper shortage. It is expected that the translation of the Old Testament will consume at least four more years.

It remains to be seen what the value of the new revision will be. Dean Weigle has explained that the committee has sought to avoid the failure of earlier versions in following too

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closely the original Greek. This might mean either of two things: (1) that the present translators have not followed the Greek text accurately, but have allowed human reasoning to enter their work; or (2) that they are seeking to avoid Greek sentence construction and archaic transliterations in the revision. We trust that the latter is the case, and not the former.

Chaplain Shortage in the Navy. The Chief of Navy Chaplains, Robert D. Workman, has announced that the Navy will need about 900 chaplains within the next six months. Said he: "If additional chaplains are not secured . . . men in uniform will be denied . . . religious ministry during the most crucial and soul-testing period of their lives."

It appears that quotas have been reached in respect to Jewish and Roman Catholic chaplains, but not in the case of Protestants. Recent disclosures as to what is expected of chaplains will not encourage evangelicals to make application. Yet, there is a great opportunity to reach young men for Christ in our Armed Forces. We believe that the Navy Department will be less insistent in the future in requiring ministers of the Gospel to have part in entertainments and tasks which are contrary to the Word of God and their consciences, as a result of the publicity which attended the resignation of Chaplain Norbert G. Talbott, who could not conscientiously serve liquor to the boys at one of their entertainments.

Eyes on the Mediterranean. Josef Stalin caught both the American and British Governments quite off guard when he recognized officially King Victor Emmanuel and Marshal Badoglio as the rulers of Italy. Coupled with Russia's demand for one-third of the Italian fleet, this is rather clear indication of Stalin's determination that Russia shall become *a major power in the Mediterranean.*

U. S. Imperialism? A modern brand of imperialism, modified, to be sure, but real just the same, is the trend toward which America is moving. For a long time, nearly a century, the United States has asserted influence in Latin

America. At the turn of this present century the sphere of interest reached out to the Far East. Within the last decade we have indicated our determination to defend Canada in the event of any threat to that country. And now our Government is acquiring stakes in the Mediterranean Sea and Indian Ocean area in the venture of procuring oil from Saudi Arabia by way of a pipe line through Palestine.

It is somewhat evident that the European war will terminate before the pipe line is completed. Thus it does not appear that such a petroleum source will help in winning this war, but that it may lead to another. For, at the same time that Palestine's economy may be strengthened with Arabian oil and consequent friction may develop between her and Ibn Saud, England seems determined to stand fast in her White Paper declaration limiting Jewish immigration to the Holy Land, while President Roosevelt has assured Zionists that the U. S. Government has never approved the White Paper. The British Government will not change its policy regarding Palestine to win our favor, for if they do, they will lose the patronage of the Moslem world. There is political dynamite behind America's entry into the oil business in the Near East.

We know from Scripture that the Jews will return to the land. Thus at some time the White Paper will be revoked, *or there will be war*. We do not know when this will be, of course. It is highly significant that the Western Hemisphere is being drawn toward the Mediterranean and the Holy Land. This is the sphere of coming events foretold in the Word of God. Many have been puzzled as to America's place in prophetic Scriptures. It appears that Armageddon will indeed be a world conflict.

Do We Deserve Peace? This is the title of an editorial in the *United States News*, under the signature of David Lawrence. He states that millions of people in America are praying for peace, and other millions are hoping for it without religious expression. He goes on to say that the reason that there is war is that there is an utter lack of human brotherhood in the world. We are interested particularly in the conclusion of the article, from which we quote a few sentences:

"What we need is not merely individual but national repentance. This war is meaningless if it is not a lesson to man. This war is not due to the wrath of a loving God. It is due to the wrath of unloving man. . . .

"Do we deserve peace? Only if and when individuals in the whole world have caught the meaning of this war and begun unselfishly, courageously, boldly, and in utter disregard of consequence to self, to plan honestly for a world peace. . . .

"Some day we shall deserve peace. . . . We shall deserve peace when we have made our peace with Almighty God."

The human heart is "desperately wicked," said the prophet (Jer. 17:9). Man will never deserve anything but judgment. But it is possible to have peace with God, through the blood of the Cross of Christ, by faith in the Son of God. In Him there is peace today in the midst of war, for the individual who will believe in Him. But peace on earth will not come until "unloving man," yes, and more sinful man, has wrought his wrath to its fullest. Then the Prince of Peace will come, to destroy the wicked, and to establish a government of everlasting peace, when righteousness shall reign, and justice, because He, the King of kings and Lord of lords, will hold the sceptre.

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Plato said, "The radiant light is the shadow of God." But David exclaimed, "Thou clothest Thyself with light as with a garment." The declaration of the New Testament is, "God is light, and in Him is no darkness at all." It was His own brightness that, at His own command, illumined the darkness of the primeval earth. And the miracle of that first day of earth's recall from chaos and gloom pictures His present grace to the sin-darkened souls of men. For we are told that "God, Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Christ Jesus." He is the vessel to display that light throughout all the ages to come. Of the heavenly city it is written, "The glory of God did lighten it, and the Lamb is the light thereof." It was from His face that the light shone of old, and He is still the light of the world. —*H. A. Ironside.*

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The Approaching "Face to Face" Meeting

By Arno C. Gaebelein

Of the three apostles, Paul, Peter and John, Paul and Peter practically say farewell to us by announcing their martyrdom as at hand. But John says nothing about his death, but of a coming face to face meeting soon to take place.

Paul's farewell words are: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. 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 also that love His appearing" (2 Tim. 6:5-8).

A short time after that the Roman executioner did his work, and the apostle of the Gentiles was absent from the body and present with the Lord, in Paradise for the second time (2 Cor. 12:1-4), not now to return to his service here, but to await the first resurrection at the coming of the Lord.

Peter, writing to all that have obtained like precious faith with himself, said: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty" (2 Peter 1:12-16).

The Lord had committed to Peter the feeding of His lambs and the shepherding of His sheep (John 21:15-17).

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Peter not only did this during his lifetime, but he made provision for us to have it also after his decease, by leaving us his two epistles; the first telling us of the sufferings of Christ, and the second of His glory.

John also has left us, not two epistles only, but a third; and although they were probably written nearly thirty years after the departure of Paul and Peter, yet he says nothing about his own departure; but, on the contrary, in his second and third epistles, he held out the expectation to "the elect lady," and to his "well beloved Gaius" of meeting them again and speaking face to face.

Is this merely a fortuitous happening, without any significance? To the wisdom of the world, incapable as it is of seeing the hand of God in anything (1 Cor. 1:17-31), that is all it would be; but to the believer, "all Scripture is given by inspiration of God, and is profitable." There is therefore a purpose and a meaning in the way in which these two epistles end, especially as they were probably the last inspired Scriptures to be written. They are not ended; for John had many things to write; but he did not write them; *he deferred it all to the coming face to face meeting soon* to take place. In fact a close rendering of 3 John 14, would be, "But I hope immediately to see thee, and we shall speak mouth to mouth."

But we are not left to infer. The Lord's words to Peter in the end of the Gospel of John explain it. First the Lord revealed to Peter that he would die; and that the manner of his death, by which he would glorify God, would be crucifixion. Then, in answer to Peter's inquiry about John, the Lord said, "If I will that he tarry till I come, what is that to thee? Follow thou Me."

Then the saying went abroad among the brethren that John would not die. This shows that the brethren of that day did not hold that the coming of the Lord is at death, but that to tarry until the Lord comes is not to die at all; which is precisely what the Lord states in John 11:26; to which He adds the question "Believest thou this?"

But the Lord did not say "He shall not die." Nor did He say that he should die. But there is no account of his

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death in Scripture; and the Lord's words "If I will that he tarry till I come," refer doubtless to the applicability of John's written ministry to the time immediately preceding the coming of the Lord. In confirmation of this we need only refer to the book of the Revelation, and the way in which God's people are turning to it for light and guidance at the present time.* In that book John tarries until the coming of the Lord.

And does he not also do so in his second and third epistles? The very circumstances which called those two epistles forth, confront us again today. False doctrine about "Jesus Christ come in flesh," that is the denial of His true Deity and sinless Humanity, are again claiming hospitality. And Diotrephes, *the first Nicolaitane, has again arisen with his six* characteristics, viz.:

1. He loves to have the pre-eminence.
2. He did not receive the Apostle John. Now he refuses the teaching of John in such passages as 1 John 4:1-4, etc.
3. He prates against us with malicious words.
4. He does not receive the brethren.
5. He forbiddeth them that would.
6. He casts them out of the church.

His number is six, not seven; he savors strongly of unbroken, unjudged flesh, not subject to the law of God, neither indeed can be (Rom. 8:7). His deeds are the deeds of the Nicolaitanes, which were hated by the church at Ephesus, and by the Lord, but which, nevertheless, have the sanction of accepted doctrine in Pergamos (Rev. 2:6, 15). His career was not stopped by apostolic authority in John's day, nor by Scripture in our own day; but there is the injunction of the apostle, "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God."

In this way again John's ministry continues. As it was in these circumstances, in his own day, that he held out the joy and comfort of the face to face meeting to those who were troubled and saddened by them then, may we not take

* Study Revelation with the help of our exposition just provided in a new edition.

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it as a sign that when identically the same evils arise in our own day, that we may also anticipate the face to face meeting at the coming of the Lord, as not only soon to take place, but "immediately"? At any rate, the closing words of Scripture are, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

Question Box

No. 881. Does the word "water" in John 3:5 refer to water baptism? Does it refer to natural birth, as "of the Spirit" refers to spiritual birth? Verse 6, I am told, suggests this—"that which is born of the flesh is flesh."

We have incorporated in the above questions the substance of a score of inquiries which have reached us by mail.

To declare that the word *water* here speaks of water baptism is paramount to stating that salvation is dependent upon water baptism. Nowhere in the Bible is such doctrine taught. The word *water*, as you will observe by comparing Scripture with Scripture, speaks here of the Word of God. In the very next chapter John records our Lord's words: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (4:14). Is this *water* water baptism? Of course not; it is the Word of God. In 1 Pet. 1:23 we read: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." See also Eph. 5:26. Water baptism is a symbol of *death*, and not typical of the new *birth*.

Nor does the word *water* refer to the natural birth. Verse 6 simply declares that flesh is always flesh, and that nothing that you can do with it will turn it into spirit. Baptized flesh is still flesh. Thus we must be born again, of the Word of God and of the Holy Spirit, to receive new life, to enter God's Kingdom.

No. 882. Why did Christ tell His disciples: "Let him that hath no sword buy one" (Luke 22:36)?

So that they might defend themselves, of course! Our Lord was warning His *followers of coming conflict. They were soon to go forth* into all the world to witness to Him, and there was need to be prepared.

No. 883. James tells us that "faith without works is dead." In the light of this how can the one spoken of in 1 Corinthians 3:15 "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire,"—how can he be saved if all his work is burned?

In this passage which speaks of the testing of the works of Christians at the judgment seat of Christ, the Spirit of God, through the Apostle Paul, uses an extreme example, apparently, to illustrate the truth of loss when works are not done for Christ's sake. For it is made clear in

1 Corinthians 4:5 that *every* believer in Christ will have done something which will receive praise of Him: "Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." How gracious He is, for we deserve nothing of Him!

No. 884. In what chronological order do the following events occur: (1) the standing of believers before the "Bema," the judgment seat of Christ; (2) the resurrection of the bodies of those who will be martyred in the Tribulation; (3) Christ's coming with His saints in judgment to take vengeance upon the wicked on earth; and (4) His judgment of the nations?

The order of these events is given properly above: (1) At the Rapture of the Church (1 Thess. 4:14–17) believers will stand before the Lord to receive of the things done in the body (2 Tim. 4:8; cf. 2 Cor. 5:10). (2) The resurrection of the saints martyred during the Tribulation will take place at the end of that period, apparently, since they are said to live and reign with Christ for a thousand years (Rev. 20:4). (3) Christ's coming in power to take vengeance upon His enemies (Isa. 66:15, 16) will be at Armageddon, at the end of the Tribulation (Rev. 19:11–16), when He will destroy the armies of the nations. (4) After Armageddon He will gather before Him on *earth* the nations, and will then separate the sheep from the goats (Matt. 25: 31ff). There will be "many" destroyed at Armageddon (Isa. 66:16), but of the armies, as we have already stated. Others will be left on earth who are still inimical to Him, and they, the goats, will be judged and cast into everlasting fire (Matt. 25:41, 46).

No. 885. Please explain 1 John 5:18. Does this mean that Christians are sinlessly perfect.

No, it certainly does not, as you and I know so well. He that is born of God does not *continue* in sin, does not *practise* sin. He is not happy when sinning. That part of us which is born of God, however, the new nature, does not sin. "He that is begotten of God keepeth (*guardeth*) himself, and that wicked one (*Satan*) toucheth him not." The devil has nothing which can entire the new man.

No. 886. Do you think that the High Priest's carrying of the blood into the Tabernacle (Lev. 16) is a preview of Christ's carrying His shed blood into Heaven (Heb. 9)?

There is much in Leviticus 16 which typifies our Lord Jesus Christ and the shedding of His blood for the remission of sins. *But our Lord did not carry His blood into Heaven.* Nowhere is such a thing taught. He offered Himself unto God as the sacrifice for sin. *By* (not *with*) His blood He entered into the Holy Place, into Heaven itself (Heb. 9:12, 24).

"There is no condemnation to those who are in Christ Jesus," and hence we can sing:

Death and judgment are behind me,
Grace and glory are before,
All the flames have fed on Jesus,
There exhausted all their power.

A Message for Each Day

By Frank E. Gaebelein

May 1. "To perform the mercy promised to our fathers, and to remember His holy covenant" (Luke 1:72).

The Epistle to the Hebrews says that it is impossible for God to lie. That is a truth which comforts us in a day of instability. After all, men may and do lie, but God is always true. Now our text for today states a logical corollary of that fact. "To remember His holy covenant." Let us venture to put it this way: it is impossible for God to forget. Yes, that is another thing God cannot do. Men so readily forget! They forget their obligations, their pledged word, and even on occasion their loved ones. God never forgets. As we are here told, His salvation of us from our enemies (vs. 71) is in accordance with His *remembrance of His holy covenant. A covenant is a promise, and* Scripture is full of God's promises. You and I may have learned many of them and have forgotten some we have learned. But the God who made them knows and remembers every one of them. And His remembrance of a covenant means its fulfillment.

May 2. "The oath which He sware to our father Abraham" (Luke 1:73).

"Our father Abraham." Zacharias was a Jew, a priest under the old dispensation. As a Jew, he had a right to speak of Abraham in this personal way. *The oath referred to is, of course, the Abrahamic* covenant, first stated in Genesis 12:1–3 and later confirmed in Genesis 22:15–18 and elsewhere.

"Very well," the Christian Gentile reader of this message says. "That is instructive; but after all, I am not a Jew. What does this mean for me?" It means simply this. The Gentile who believes in the Lord Jesus Christ may also call Abraham his father. For the Abrahamic covenant guaranteed blessing to *all* nations through the patriarch's great descendant, Christ. Abraham is the father not only of the Jews, *but of all who believe. As Paul so powerfully shows in Romans 4,* he is "the father of us all"—i.e., "the father of all who believe in Jesus Christ." No, we must not conclude that we Gentiles have no place in the Abrahamic covenant.

May 3. "That He would grant unto us, that we being *delivered out of the hand of our enemies might serve Him* without fear, in holiness and righteousness before Him, all the days of our life" (Luke 1:74, 75).

The word to mark here is "serve." Zacharias has now reached the outcome of God's covenant and oath. Notice the vitally practical *truth that the outcome is not just deliverance from enemies, but the* service of God. Nor is it just any kind of service, but service "without fear, in holiness and righteousness." Nor is it even doing that particular kind of service some of the time, but it is doing that service "*all* the days of our life."

Would that we might recognize more fully that God's greatest gift to us, following our salvation, is the privilege of serving Him acceptably! Nothing can compare with this gift. Leisure is pleasant for

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a time, but it soon palls. True labor for Christ, however, is absorbing. It never loses its interest. May God help us quickly to accept this gift, and to do faithfully and with deep consecration the service He has for us "all the days of our life."

May 4. "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins" (Luke 1:76, 77).

Zacharias, of course, is outlining the ministry of his son, John the Baptist. It was a unique ministry as we well know, and was crowned by our Lord's tremendous tribute when He said of John, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11). Nevertheless the Baptist, though unique in his work, stands as a pattern for the testimony of every Christian. We can never be exactly like him; he was the one immediate herald of the earthly ministry of the Lord Jesus. But in a general sense we may share his function. John proclaimed Christ in the wilderness. Christians have been called out of the wilderness of the world into the service of the King. John pointed to Him in advance and cried, "Behold the Lamb of God, which taketh away the sin of the world." We point back to the completion of His redemptive work on the cross and we too may say to men lost in the wilderness of the world, "Behold the Lamb of God . . ."

May 5. "The tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78, 79).

It is quite in keeping with the strongly Hebrew favor of this Benedictus that Zacharias ends it with an allusion to one of the most beautiful of the Messianic names. "The Dayspring from on high." What does that signify? Its Old Testament equivalent is the word for "dawn." And it may also be linked to the great Messianic name, "the Branch," found in Jeremiah 23:5, Zachariah 6:12, and elsewhere. Furthermore, although the word is not the same, one cannot but help being reminded of the close of the Old Testament, where Malachi speaks of "the Sun of righteousness" arising "with healing in His wings."

It was a dark day when "the Dayspring from on high" visited mankind back there in the first century. But as He came, He brought the dawn to many a darkened heart and life. Again the day is dark throughout the world. Again the world awaits another visitation of "the Dayspring from on high." For some this visitation will bring joy and gladness, because it will mean redemption out of the woes of an evil age. But for others that sunrise will mean judgment when the Sun of righteousness flames out against His enemies.

May 6. "And the disciples were filled with joy, and with the Holy Ghost" (Acts 13:52).

"Filled with joy and with the Holy Ghost!" The two go together. When the Holy Spirit possesses all of a human life, there is bound to be joy. Sometimes we forget that. In our reaching out after reverence and solemnity in service, we forget that joy is one of the manifestations

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of the Spirit of God. To be sure, His joy need not be loud and spectacular. Some of the most joyful Christians are the quietest in personality. Nevertheless, they radiate a calm happiness and deep enjoyment of the Lord far more impressive than outward enthusiasm and constant laughter.

God can change our human temperament, and He sometimes does. But generally He takes us as He has made us, and works in us in accordance with our individualities. Regardless, however, of whether we are naturally reserved or otherwise, God would have us Christians joyful and filled with the Spirit.

May 7. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

This verse of surpassing greatness is no stranger to these pages. Perhaps half a dozen times we have turned to it in the past, always finding something of help. As we think of it again, let us pay particular attention to the fourth word. "And we know," Paul declares, "that all things work together for good to them that love God . . ." It is greatly encouraging to realize that the apostle said, "We know *that*," not "we know *how*."

Nowhere in Scripture are Christians promised understanding of all God's providential dealings with them. But many times in Scripture we are assured of the fact that God is active in our behalf. And after all, that is what we need to know. That is what comforts us when in difficulty. If we belong to God through Jesus Christ, we may verily know and be assured of the great fact that He makes everything work together for good for us. *How* He does it we cannot begin to comprehend. *That* He does it is a fact, a rock of comfort upon which we may base everything we are and have.

May 8. "It shall not return unto Me void" (Isa. 55:11).

Although space prevents quoting in full this and the preceding verse, both must be read in order to grasp one of the greatest promises in the Word of God. Just as the processes of nature in watering the earth are irresistible, so, Isaiah tells us, is it with God's Word. It shall not return void unto Him who gave it; it will accomplish His divine purpose.

The promise is a glorious one to be claimed by every Christian. But there is an important proviso. The promise applies only to God's Word, not man's word. "*My* Word," says the Lord, "shall not return unto Me void." It is all too easy to add to God's Word much of our human thought and imagination. Having done that, we claim a promise like this. And then we are actually disappointed when blessing does not come! Yes, it is infallibly, eternally, and irresistibly true that God's Word does not return unto Him void, but it is God's Word alone of which this may be said. So long as our testimony remains completely true to the Word of the living God, His blessing will never fail to be poured out upon it.

May 9. "And these things will they do unto you, because they have not known the Father, nor Me" (John 16:3).

This day in which we live is noted for persecution. Like the first century, it is a time of growing hatred of Christ. Already persecution has arisen which rivals that carried on under the Roman emperors. Have you ever wondered why men persecute Christians? Our Lord

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gives the reason in this sentence. "And these things will they do unto you, because they have not known the Father, nor Me." The root of persecution is ignorance—not ignorance of humanitarian principles or ethics, not ignorance of science or the democratic way of life, but plain ignorance of the Father and His only Begotten Son. The record of history testifies that the nations which have been most violent in persecution have not been the most ignorant and uncivilized. Rome was civilized, but it persecuted the Church. The modern Christ-hating states have plenty of science and all the other requisites of modern civilization, yet still they persecute. And they do it because of spiritual, not intellectual or material darkness. They have known neither the Father nor the Son. Being ignorant of the Light of the World, they are setting about to extinguish the smaller lights of liberty and democracy.

Nothing is more devastating than spiritual blindness. Therefore, it remains true that the greatest work in the world is to proclaim by word and life the Gospel of Him Who only can change the heart of the persecutor.

May 10. "The Lord shall preserve thee from all evil: He shall preserve thy soul" (Psalm 121:7).

It is vitally necessary for us at all times and in all places to be careful to read correctly what God says. Much disappointment results from God's children taking a superficial view of some promise and then being crestfallen because their inaccurate grasp of it is not honored by God.

Here in this sentence from a beloved Psalm is a telling illustration of this fact. God does not say that He will always preserve our bodies. For bodily misfortune may indeed befall true believers. To deny this is folly. But the promise does apply to that part of man which is enduring—namely, the soul. It is this God promises to preserve whatever else betide; it is this that in the sight of the Lord Jesus is so valuable that He declared its safety worth more than the whole world. No wonder, therefore, that God in this Psalm promises to preserve the soul. He knew the infinitude of the price of its redemption through His only begotten Son's blood. Verily, the promises of Almighty God are sure. Oh, that we may read them correctly and then believe them fully!

May 11. "Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied" (Matt. 5:6, Weymouth).

This beatitude tells us that there are never any regrets in the life that is hid with Christ in God. Our Lord's desire is always to satisfy us completely with every spiritual blessing. But He carries out this desire in accordance with our own receptiveness. And our receptiveness is measured by the extent of our heart longing and soul desire for His righteousness.

Observe that there is no time limit affixed to this beatitude. It does not promise satisfaction only in Heaven. No, we may begin to realize it in this present life. In the world we have tribulation, and we therefore do right to be dissatisfied with transitory things. But in Christ dwelleth all the fulness of the Godhead bodily; as our empty hearts and parched spirits yearn after Him, He satisfies us completely!

May 12. "Thus saith the Lord: Cursed be the man that

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trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5).

These words are a malediction, solemnly prefaced with the authoritative, "Thus saith the *Lord*," so frequent in the prophets. "Cursed be the man," says Jehovah through Jeremiah, and then goes on to tell why a certain type of man is accursed in the sight of God. Were human wisdom to write a malediction, it would probably be content with listing the most terrible crimes humanity can commit. Not so the Lord. His curse is upon things the natural man considers more or less trivial, if not even praiseworthy.

Two things, according to the prophet, incur God's curse: (1) Trusting *in man to the extent of making flesh one's arm of strength;* (2) Departing in heart from the Lord. Yes, the world admires self-reliance. "I am the master of my fate," shouts the man who makes flesh his arm. *And all the while the history of our times is strewn with the wreckage* of men and nations who, departing in heart from the Word, have trusted in man and made flesh their arm. How then shall we Christians escape, if we tread the way of self-trust and God neglect!

May 13. "The Father of mercies, and the God of all comfort" (2 Cor. 1:3).

That is the God upon whom each one of us Christians may depend as we face the unknown future. No matter what may be in store for us, this one thing is certain; God is going to reveal Himself to us in at least this two-fold way. Let us then consider these twin thoughts.

1. "The Father of mercies." The primary meaning of the word "mercy", as used here, is "pity." It is unflattering yet nevertheless true that our state must call forth pity. Essentially every man's condition is such; even the best of us is by nature a lost sheep on a dark path beset with unknown dangers. That God has given us His only begotten Son to be our Saviour-Shepherd proves Him to be indeed the Father of mercies. And so we may be sure that, whenever we lose the way, He will guide us with His compassionate eye and, moved by His divine pity, minister to our need. "Like as a Father pitieth His children, so the Lord pitieth them that fear Him" is the Psalmist's expression of this characteristic of our God.

2. "The God of all comfort." Despite all its uncertainties, there are still some things regarding the future of which we may be sure. And among them is the fact that we shall be bound to need comfort. No one can live a single year without some sorrow. So our God will reveal Himself as the God, not of "*some* comfort," not of "*much* comfort," but "the God of *all* comfort." When we need solace He will give it out of His infinite sympathy, according to the promise of His Son, "Blessed *are they that mourn, for they shall be comforted.*"

May 14. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other a savour of life unto life . . ." (2 Cor. 2:15, 16).

There is no responsibility in all the world exceeding that of Christian witness. Eternal issues hang upon the proclamation of the Gospel. And it should sober us believers to realize that this responsibility is one which none of us may wholly escape. We all have our testimony, for we all touch other lives. How many of those lives are we touching

as a savour unto life! Granted that some may not believe, is it not true that many more would come to Christ were our witness more clear and powerful! Two Christians may say exactly the same words of testimony. In *one* case the *results* are nil; in the other there is eternal blessing. Why! One, led of the Spirit, meant what he said, while the other was merely repeating words.

Little wonder that Paul cries out in perplexity, "Who is sufficient for these things?" But there is an answer—the Holy Spirit. He, dwelling in us and ruling our yielded lives by faith, is sufficient even for the responsibility of being a savour of life or of death to those reached by our testimony for Christ.

May 15. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own righteousness . . . though these three men were in it, as I live, said the Lord God, they shall deliver neither sons nor daughters . . ." (Ezek. 14:14, 16).

And yet again (vs. 18) we read for the third time, "Though these three men were in it, as I live saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered." Why! What is the significance of this thrice repeated statement about the three men! Surely these are words to be heeded; when God says a thing three times He means it to make an impression.

The passage is one treating of retribution for the sin of Jerusalem. With solemn repetition it insists upon the principle of individual responsibility. Accountability to Almighty God is supremely personal. When it comes to judgment, no man can take the place even of his own child. Nor is there anything incompatible here with the New Testament Gospel of grace. The same God Who judges all men has provided a sure means of personal righteousness for every one who believes, even the imputed righteousness of Christ. You may receive His righteousness by faith, but you can receive it only for yourself. Just as no one can make for you the decision of salvation, so you cannot make it for anyone else. The most personal, most important, and most inescapable thing in all the universe for any soul is this question of its individual responsibility to God. Have you settled it safely in Christ, in Whom alone is eternal security from judgment!

May 16. "I laid me down and slept; I awaked; for the Lord sustained me" (Psalm 3:5).

The circumstances under which David wrote this Psalm lend significance to this beautiful verse. As the heading in our Bible tells us, it was written by David, "when he fled from Absalom his son." If ever a man was surrounded by enemies and in deep trouble, it was David at this period in his life. Nevertheless, God brought him to the place of perfect peace. For He enabled him to put aside his troubles and lie down in sleep, assured that he would be kept in safety. And when he awoke, it was to renewed consciousness that it was no human hand but the Lord only that had protected him.

"Beautiful indeed," we say, "but that was David's experience long ago." And in speaking thus we simply reveal our misapprehension of God's present mercies. Could we but open our eyes and see, we should be amazed at the unrecognized perils which throng every child of God. Satan is not a passive foe. He is committed to active war upon the saints, and his unseen hosts are at work. Yet the Lord protects His

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own. Our sleep may at all times be untroubled because of the assurance of His sustaining grace.

May 17. "Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah" (Psalm 4:4).

Whenever we read the word "Selah" in the Psalms, it is an invitation to pause a moment and think over what has gone before. Let us do that today.

The verse before us contains four imperatives, their relationship being that of cause and effect. First we are urged to "stand in awe." Result: we are told that is an effect—"sin not." Holy awe of the Lord is reflected in holy living. Some religious people are leading unsanctified lives because they have placed themselves on terms of thoughtless familiarity with the Almighty. God desires our close and intimate fellowship, but He can never tolerate presumption. A deeper grasp of the blessedness of God's greatness and a more adequate conception of His holiness is a powerful restraint against sinning.

A significant note is found in the remainder of the verse. "Commune with your own heart upon your bed," says David, "and be still." So we learn the further truth that self-examination before the Lord leads to quietness. When we take time to search our hearts in self-communion, all confusion and perplexity is stilled. Amid the tension and haste of modern life, we need more of those periods of silence which bring us to the place of quietness before God.

May 18. "And He said, Come" (Matt. 14:29).

The circumstances to which the Lord Jesus said "Come," as reported in this verse are very familiar. It is the scene of the storm on Galilee. In the midst of that storm, at its very height, the disciples beheld their Lord walking on the sea. And it was in that same storm that Jesus said to Peter, "Come." And Peter came. And then, all of a sudden, Peter turned from looking at Christ and looked instead at the storm. Fear overcame him, and he began to sink. Yet even in the act of sinking he cried out, "Lord, save me," and Jesus caught him by the hand and took him into the ship.

A well-remembered and precious scene! Jesus said, "Come." No storm, dear friends, can ever be great enough to keep us from coming to Him. At the height of conflict, in the depth of despair, in the very vortex of distress, there is one thing we may always do. We may *always* come to Jesus, not sinking as did Peter, but surmounting the troubled seas by keeping our eyes upon *Him*. *But should our faith fail, He still* hears our cry and puts out His hands to take us into the safety of His presence.

May 19. "The light shines on in darkness, and the darkness has never overpowered it" (John 1:5, Weymouth).

Herein lies a wonderful message for our own dark day. Christ is the source of light and life. Since the world began, He has been shining on in the darkness of sin. Today that darkness is very black indeed, but not black enough to overpower the light of the Lord Jesus Christ. It may seem to many that now is truly a time when the light is going out over the whole civilized world. Nevertheless this single sentence is sufficient guarantee to assure us that the darkness will *never* succeed in overpowering the light. Various human lights may go out never to

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be lit again; Christ continues to shine on through the darkness. And He will keep on shining more and more until the perfect day when He, *the Sun of Righteousness, will arise with healing in His wings*, and the whole glorious truth as it is in Christ Jesus will illuminate the entire universe.

May 20. "Exceeding great and precious promises; that by these ye might be partakers of the divine nature" (2 Peter 1:4).

Note here the relation between the *promises* and *sharing* the *divine* nature. The apostle sets down the "great and precious promises" of God as the means whereby we become "partakers of the divine nature." This is a very practical thought. For God's *Word* is full of gracious promises to His children. These promises are valid; they mean exactly what they say, provided that the individual accepts them at their face value. They express God's mind and purpose for His own. Therefore, as we appropriate them and enter into them by faith, we grow into conformity with His divine nature, as manifested in His beneficent will toward His children.

May 21. "I trust to come unto you, and speak face to face" (2 John 12).

Not taking time to write further, the apostle says that he hopes soon to come and see the elect lady. The words that the English translates "face to face" read significantly in the Greek, "mouth to mouth." Did you ever think that our Christian fellowship is on a mouth-to-mouth basis. We meet in mind and spirit in the words which proceed out of our mouths. Oh, may Christ more fully possess our mouths! May He fill your mouth and my mouth with His words, even today!

May 22. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Gal. 2:11).

This revealing verse shows us Paul's moral courage in action. For a comparative newcomer into the fellowship of the apostles openly to blame *one of the original twelve was an audacious thing. But Paul* was utterly committed to the defense of the Gospel. He who wrote that anyone, even "an angel from Heaven," who preached any other Gospel *must be accursed was not to be awed by a Peter. Surely in* this compromising day we need more of Paul's vehement loyalty to the one Faith. May we never confuse weak sentimentality with the *love of Christ nor the tolerance that bears "the contradiction of sinners"* against us with the tolerance of betrayal that will not oppose denial of the Lord Who bought us.

May 23. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:7).

What is the difference between a son and a slave? Just this: a slave is in bondage, a son is free; a slave must always remain outside the immediate family, a son is born into the family and is therefore an heir.

Imagine a Roman heir deliberately choosing to cast aside his family prerogatives in order to live as a bond-slave in his father's house. What folly! Yet that is just what many Christians are doing. Think it over in your time since with God today.

May 24. "A little leaven leaveneth the whole lump" (Gal. 5:9).

Paul is speaking of legalism as contrasted with the principle of faith. And in this striking figure he brings out the fact that faith admits of no competing principle. Even as a tiny bit of leaven pervades the whole loaf, so only a little legalistic error, just a modicum of trusting in self-righteousness to win favor with God, impedes the victory which comes only through faith. Every Christian has salvation only through faith in Christ. But the religion that many Christians are vainly trying to practise is a sad mixture of self-effort and dependence on God. The principle of faith underlies the spiritual life from beginning to end. We need to take care that the leaven of legalism does not creep into our daily living.

May 25. "They also, whom Thou hast given Me" (John 17:24).

These are precious words from a most sacred chapter. They bring us this thought—Christians are God's gift to His Son. At this place in the intimate soul communion of the Lord Jesus with His Father, He acknowledges that the believers for whom alone He prays in high priestly intercession have been expressly given Him by God. Think of it! You and I, Christians regenerated through faith, are God's own present to His Son. That means one thing among many. It means that we are completely His. Oh, let us live so as to be ever well-pleasing to Him, rejoicing the heart of our loving Redeemer!

May 26. "But God . . . even when we were dead in sins, hath quickened us together with Christ" (Ephes. 2:4, 5).

Here again the Christian is linked with the resurrection. Once dead in trespasses and sins, believers are made alive with Christ. Through His work, the believer rises into newness of life. But the trouble with so many of us is that these glorious truths remain in the realm of doctrine. They need to be transferred to the sphere of Christian life and service. How is that accomplished? By appropriation through faith. You know that you have actually been made alive together with Christ. Then act upon that fact, appropriate it through faith. Dare to live in its truth!

May 27. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks" (Ephes. 5:4).

In a day when speech is uninhibited and when almost anything may with impunity be spoken of even in books and periodicals of general circulation, this verse speaks out as a voice in the wilderness. There are, it says, some things that should not even be talked about among Christians. Their discussion is not only pointless; it is positively

defiling. For if it is true that "as a man thinketh in his heart, so he is," then to be occupied with evil even in conversation is corruption. How guilty we are on this score alone! We can only confess, like Isaiah, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

May 28. "Children, obey your parents in the Lord; for this is right" (Ephes. 6:1).

Scripture speaks directly to all sorts and conditions of men. Here is a word given expressly for young Christians. Young man or woman, boy or girl, you who know Christ as Saviour, are you following this advice? You may be certain of this fact. No amount of spiritual experience or testimony or service can make up either for deliberate or thoughtless disobedience to your Christian parents. And fathers and mothers, are you dealing with your children with the loving firmness that builds them up in obedience?

May 29. "Therefore, brethren, stand fast" (2 Thess. 2:15).

That advice significantly occurs after Paul's prophetic description of the apostasy. You and I have good reason to believe that we are living in that very apostasy of which he writes. Amid it all there is but one attitude of spiritual safety—to "stand fast, and hold the traditions which (we) have been taught." Change, progress, something new, may be necessary in the political and social realm. But the Christian should beware of the cry for the new in the realm of faith. New glimpses of truth, new light from the Word—yes. A new Gospel, a new Lord—never!

May 30. "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified" (2 Thess. 3:1).

So Paul concludes his letter asking that the Thessalonian Christians pray for him. His request shows what is uppermost in his mind. He wants the Word of God to have "free course, and (to) be glorified" in him. The expression "free course" literally means "run"; it therefore symbolizes the very rapid propagation of the faith.

Do you have on your prayer list some Paul, some present day apostle for whom you are interceding? Then remember that one especially today, praying that the Word of God may run, and be glorified in him.

May 31. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephes. 4:30).

Would you hurt Christ? "God forbid," comes the reply from all Christian lips. How could we hurt Him Who suffered so for us? Moreover, how could it be possible for us creatures of the dust to hurt the living Son of God?

Nevertheless, the query is not an idle one. It is possible for you and me to hurt our Lord. For that very reason Paul gives us this word of caution. "Grieve not," he says, "the Holy Spirit of God." Now that word "grieve" is the same term as is used in the Gospels to describe the agony of Jesus in Gethsemane. No man can measure the depths of that agony. We know only that our Lord's travail was so great

that it wrought the bloody sweat. As the New Testament so clearly teaches, Christ dwells within us who believe on Him unto life eternal. He lives in our hearts by faith through the Holy Spirit of God. And elsewhere (Rom. 8:9, for instance), Paul makes it plain that the Spirit of God and the Spirit of Christ are One.

It should humble us to realize that our loving Saviour may be hurt by something we may do. To remember that is an incentive to a closer walk with God.

Book Reviews

By Arthur Forest Wells

God's Unspeakable Gift, by Perry F. Haines. Zondervan Publishing House, Grand Rapids. Cloth binding, 124 pages. Price $1.00.

The subtitle, "The Jesus Paul Preached," introduces the reader to the author's approach to twelve fine chapters that honor the Lord Jesus Christ—as Pre-existent, Divine, as Creator, Virgin Born, Human, Sinless, Scripture-Trusting, Crucified, Risen, High Priestly, and Exalted. These are seasoned studies of great themes; and not only does the writer marshal Scripture texts in good order and with intelligence, but he adds to the interest of both by his apt use of illustration and original words of the Bible. Here is another helpful Bible Conference course on the Person and Work of the Lord Jesus Christ.

Great Lessons for God's Lambs, by Howard Sugden. Zondervan Publishing House, Grand Rapids. Paper covers, 57 pages. Price 35 cents.

These lessons deal with the Doctrine of God, Christ, the Holy Spirit, the Bible, the Church, Angels, Satan and Sin, the Second Coming, and the Last Things. They are written with clear and charming simplicity so as to interest and feed the young. Each is well outlined, and ends with questions for study and memory verses. Parents as well as teachers have a treasure here for their boys and girls.

The Influence of the Jews Upon Civilization, by Jacob Gartenhaus. Zondervan Publishing House, Grand Rapids. Paper covers, 82 pages. Price, 50 cents.

This booklet deals with Anti-Semitic propaganda, Jewish Character, The Jewish Scriptures, Jewish Citizens, Jewish Fine Arts, Literature and Philosophy, Jewish Sciences, Jewish Finance, The Christian Jew; and then gives a Bibliography on the subject discussed. One may well invest 50 cents to get his concise and pertinent grouping of facts concerning the Jews, but it should be borne in mind that its major portion deals with the Jews and Civilization, not Christianity. This may justify the author's praise for even some Jews who are not known to be Christians. Here we have more of Jewish nationalism than of Christian evangelism. Even the last chapter is historical rather than *evangelistic*.

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Editorial Notes

Behold, I Make All Things New

The atmosphere of our times is charged with the demands for better things. We are sick and tired of the old world order; a new order of things is needed. We want a better world! This is the well-nigh universal cry. A better world! A better world! Twenty-five years ago during that horrible, tragic world conflict, which history has named the First World War, we were trying hard to make the world a decent place to live in, to make the world safe, to outlaw war so that such a catastrophe could never be written again on the pages of future history. But, in spite of disarmament plans, peace treaties, peace foundations, peace pacts, international efforts, a League of Nations, not to mention the many religious and semi-religious endeavors which can never have the sanction of our God and Lord, *it has happened again*, only on a larger scale. And let us remember also the global war is not yet ended. It continues. We are warned against too optimistic expectations. That the war will be won by the Allied nations no one doubts for a moment; how soon the victory comes and the overthrow of the forces of unrighteousness, wickedness and lawlessness takes place, we nor any one else can forecast, for we do not know it. Dark days are ahead.

Yet the demand for a better world, for a new world, for a war-less world, persists. We listen to speeches from great world leaders—political leaders and religious leaders. We hear their voices over the radio. All make the same demand for a better world. Some are cocksure that everything will be better the world around as soon as the victory is won and the devil's ringleaders are eliminated. It would fill the pages

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of one of our monthly issues to mention all the suggestions these well-meaning men and women make for a better world. They are all concerned with the after-war conditions. They advocate all kinds of efforts, but all are aimed at the one object—a better world.

But one thing they have in common. They have thought out their own plans and schemes. They have different remedies to offer, but all are cautiously silent when it comes to the Book of books, the Bible, and its great supernatural message. The foundation of true religious belief, Jewish and Christian, the Bible, is much ignored. It is true the message and the light it gives for our times and what it has to say about the future is not considered. Yet this greatest Book in the world reveals God's own thoughts and plans. He has revealed them so that man might become partaker of them and think His own thoughts over with Him. Man refuses that light; instead of walking in that light, man prefers to walk on in darkness or listen to the vain babblings of blind leaders of the blind, or the lying suggestions of the being who has blinded the eyes of them who believe not.

Yet it is true that voices are heard which quote the Word of God, which magnify it, which give an unflinching witness from God's Word as to the future and the end o'] history. But who listens? God's people who love His Word and His Truth! The mass of nominal Christians, who have the form of godliness and deny the power thereof, as soon as they hear of prophecy turn away their ears and prefer to listen to the fables or vain imaginations of some of their fellow creatures. But the light which is so sadly needed, which gives the true and only light as to the future, is not wanted.

Let us listen now to one of the very last visions of the Word of God, in which He, Who knows the end from the beginning, tells us the precious things in store for redeemed humanity.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the Tabernacle of God is with men, and He

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will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. *And He that sat upon the throne said, Behold, I make all things new.* And He said unto me, Write: for these words are true and faithful" (Rev. 21:1-5).

When this glorious vision will come to pass we do not know. But we know that there are other visions of glory concerning the earth and the human race which must first be fulfilled before He that occupies the throne calls the new heavens and the new earth into existence—a better world, a better age, an age of righteousness and peace, an age in which the glory of the Lord will cover the earth as the waters cover the deep, an age in which not streams of blood and misery sweep from one end of our globe to the other, but, when living waters, healing, refreshing, life-giving waters, will pour forth. Such an age when old things, present things, are gone, and better things take their places, must come first. That better age will be the demonstration of God's power and glory in redemption. Like everything else in redemption, man cannot do it, God must do it for man and if He does not, it will never come, and the pages of future history will continue to be filled with still greater tragedies outdoing even the catastrophe of our times.

We spoke of God doing it for man, man is helpless to do it, yet there is a *Man* Who has the power to bring about all these better things. It is He Who sits upon the throne, the God-Man, the Man in the Glory. He speaks in the quoted final vision in the capstone of the Bible, the Revelation. "Behold, I make all things new." That One is *the only One* through Whom these things can be brought about—the Second Man, the last Adam, He Who speaks of Himself as the Beginning and the End, the Alpha and the Omega, the Almighty, He Who is, Who was, and Who is to come. He is the One Hope, and apart from Him, all is hopeless.

So let us fill our eyes and our hearts once more with His glory and His power—the power He has in the heavens, the power He will display some soon-coming day in all the

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earth. His goings forth have been of old from of old, from everlasting (Micah 5:2).

He is the substance and the center of all the Revelation of God, from Genesis to the Revelation. Without Him the Bible would not and could not be God's Word.

Listen to His own words of self-witness—"The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth . . . Then I was by Him, as One brought up with Him: and I was daily His delight, rejoicing always before Him" (Prov. 8:22-31). While Solomon penned these words, the wisest man on earth did not construe them, or think them out, but another He, even, He Himself, as Wisdom personified, speaks in what we have quoted.

But this enlightening revelation in Proverbs is but a small fraction of the testimony of Himself, as found in the Old Testament, both in prophecy and in history. Over and over again He is revealed as the coming Prophet, the coming Priest as well as the Sacrifice, and as the coming King with a world-wide Kingdom. His goings forth were indeed of old from everlasting. He appeared on earth in the form of an angel, the Angel of the Lord. He appeared to and communed with the Patriarchs. Moses and Joshua were face to face with Him. All the theophanies in Israel's history were His own manifestations and the manifestations of His glory. Isaiah saw Him in His pre-incarnation majesty upon the throne in glory (Isa. 6). Daniel saw Him in vision and beheld Him in His future enthronement as King of kings reigning over all nations. So did Jeremiah, Ezekiel and other Prophets. Eliminate His Person from the pages of sacred history and the Old Testament becomes, as the school of Modernism claims it is, a book of legends, myths and folk-lore with no meaning for our generation nor the future. Nor must we forget David and his great testimony in the Psalms. What revelations of Himself! What promises of power and future Glory! What harmonious witness as to

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His person, His work, His past, His present and His future Glory!

The Great Author of the Old Testament, God the Holy Spirit, in His witness in the New Testament, bears the same witness to Him. Without quoting the texts, read again John 1:1–5. Read next Colossians 1:15–16 and Hebrews 1:1–4. Such is He Whom the beloved disciple John saw sitting upon the throne uttering these words of blessed assurance, "Behold, I make all things new."

Then consider His incarnation Glory—the Glory of the One Who is God, Whose eternal dwelling place was the bosom of the Father.

We do not enlarge upon this nor upon the great purpose of His incarnation, to put away sin by the sacrifice of Himself, nor upon the fact that He finished that work. We pass by His great Self-witness as to His Deity, His pre-existence and the manifestation of His divine attributes. Only those who believe these wonderful facts, that Christ died for our sins, that He was buried and rose from among the dead on the third day are true Christians. Victor over sin, over death and the grave, we behold Him now in His glorified humanity at the right hand of God and while He is once more clothed with the glory which He had with the Father before the world was, He has also an additional glory, the glory He acquired in virtue of His obedience unto death, the death of the cross. Who can doubt both His gracious willingness and His mighty power to make all things new? Who can question the fact that there could ever be another One, another power which meets man's and all humanity's need and solves all problems? To doubt it is sheer unbelief. The search for another remedy is eternally vain. To ignore His loving grace and His power to make all things new, to bring in that better world and deliver the human race by destroying the works of the devil means an endless night without a single ray of hope.

Yet this is the sad drift of our times. They speak of Jesus, the Jesus of the past. They say something about His leadership and the practice of His example and His teachings. The true Christ of God, the Christ Who fills, as the God-man, heaven's throne, that Christ Who is the ONLY HOPE is not wanted. Hence there will not be, there cannot be a

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change for the better, not till human eyes and human hearts look up and cry despairingly yet in faith,—"Lord save us for we perish."

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That Better World. How?

The demand of our age for a better world, to make such a tragic world-catastrophe, which humanity is facing impossible, will not down. By the term "a better world" is meant a new world order politically, economically, commercially, internationally and even in religious matters. The agnostic and the atheist, non-believers of various types, join in while a better world has become the slogan of all Christendom. Christendom, to bring this about, is ready to be more and more unequally yoked with unbelievers and ready to use any means whatever to realize this Quixotic dream. True believers have a far deeper knowledge of what is involved in the question of a better age and know that a better world is not alone possible but will some day deliver humanity from the frightful curse under which it has groaned so long. As every reader of the Bible knows, at a certain time a rich young man approached our Lord with the quest) "What good thing must I do to have eternal life?" When the disciples heard the answer which our Lord gave to this rich young man they asked in amazement, "Who then can be saved?" Then our Lord uttered these weighty words, "With men this is impossible, but with God all things are possible" (Matt. 19:16–26). These words have more than one meaning. Individually no human being can save himself, God must do it for him. Nor can the present age, the living generation, make itself better. It is utterly impossible. If it is to be a better age God's power must bring it about.

We give a few reasons. Before anything can be better it must be good first of all. Where in the Bible does it say that our present age is a good age and that it has the power to make itself into something else? The entire teaching of the New Testament is that our age is an evil age and that it can be nothing else but evil. Three things, according to God's testimony, are absolutely unchangeable. One is the flesh, that is, the sinful nature of man, the fallen nature. That which is flesh is flesh. There is no more misleading phrase

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than the phrase, *a change of nature*. According to the words of our Lord, man guilty and lost does not change his nature, fallen man is so hopelessly corrupt in himself that he cannot change himself. He needs a *new nature*, the nature of eternal life, the gift of God. The world, that is, our age, is unchangeable. Our age cannot be anything different from that which it is. *The world lieth in the wicked one*. It is controlled by the wicked one; that sinister being, the author of sin and death, responsible for the curse with which the age is cursed, is the prince, even more than that, the god of our age, this present world order. How then can it become a better world, a better age? And that being, the Devil, Satan, can never be changed into anything else. He will always be the Devil. So remember, beloved reader, three things exist and are always the same and can never be anything else, the *flesh*, the *world* (age) and the *devil*. What folly then to speak of producing better things through man's own efforts!

What is the material of this age which is to be turned into something else? Is it good or bad? We begin with the truth which our Lord uttered in the Sermon on the Mount. He taught the fact that man has a fallen nature. A corrupt tree cannot bring forth good fruit. A corrupt tree bringeth forth evil fruit. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Before you can have good, God-pleasing fruit and works the tree must be made good. But that bad tree is bad and remains bad; it cannot change itself into something better. The axe is to be used at the root of the bad tree. Plant a good tree and it has in itself the capacity to bring forth better things. But listen to the witness of the Holy Spirit as to the material, the human race and the world.

"There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of

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peace have they not known: there is no fear of God before their eyes" (Rom. 3:10–18).

According to the Ephesian Epistle all humanity, Jew and Gentile, are dead in trespasses and sins, enemies of God by wicked works, walking according to the course of this age, under the prince of the power in the air.

But we hear someone say, "Paul gives us a description of the moral conditions of the Roman world, the world of his own times, but since then a Christian civilization has brought a change." Has it? Yes, there has been a change but not for the better but for the worse. Elsewhere St. Paul tells us, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). Have the nations of the world undergone a change or are they still the same they have been from the beginning, that is, hateful and hating each other? (Titus 3:3). Current history gives the true answer. "*Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil*" (Jer. 13:23).

But listen to the crowning evidence that the age changeth not, that it remains an evil age, that it ends as such, and that the hope that it will become a better world is a vain hope, a delusive hope which cannot be realized. Paul, that mighty witness for God and for His Christ, wrote his last Epistle from the Roman prison. He wrote as a Prophet. "This know also, that in the last days perilous times shall come. For men shall be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good (Christian believers), traitors, heady, high-minded lovers of pleasure more than lovers of God" (2 Tim. 3:1–4). Mark well this is not a description of the moral conditions of the age when Paul lived; it is Christendom, those who have the form of godliness and deny the power thereof.

Yet that which is impossible for man, the betterment of the *individual*, has been made possible by God. The individuals who compose the age, those who live in this evil age, who are all alike conceived and born in sin, whose natural condition the Bible so truthfully reveals can, through God's

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power, become better and know that for Him old things are passed away and all has become new. That power of God is in Him, through Him and through His work, Whom John beheld upon the throne and Whose words he heard. The Gospel of Jesus Christ is the power of God unto salvation to all who believe. And that salvation is more than sins forgiven and deliverance from eternal damnation. Believing that Gospel, accepting Christ, being identified with Him so that Christ liveth in us means just what John heard Christ saying—*old things passed away, all things made new.*

"*Therefore if any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new*" (2 Cor. 5:17). Link with this what is written in Galatians 1:4. The Lord Jesus Christ "Who gave Himself for our sins, that He might deliver us from this present evil age." What deliverance is it? What does it mean, "a new creation," old things passed away?

In the first place it means the impartation of a *new nature, the divine nature.* This is what our Lord said to Nicodemus, the elder of the Jews, the Pharisee. In order to be in the kingdom of God, to be fit for it, to live that better life, a spiritual life, one must be born again, and the new birth means to be born of the Spirit and to receive as God's gift this new nature. This new nature gives the power, if followed, to live a separated, a holy life, no longer the walk according to the course of this age, no longer the carnal life, but the walk in the Spirit, which does not fulfill the lusts of the flesh. It is the new life which denies ungodliness and worldly lusts, and thus, lives soberly, righteously and godly in this present age (Titus 2:12). Of such our Lord said, "They are not of the world (this present evil age) as I am not of the world." This is the way, the only way that individuals can live in this age and can become better. Such a one is also no longer a child of wrath, an enemy of God. The new birth has made of him a child of God, a son of God, and heir of God and a joint-heir with the Lord Jesus Christ. All things have become new. This salvation takes the believing sinner out of all, the old things he is in, and brings him into all that is new and everlasting. Yea, more than that is included. He has delivered us also from the power of

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darkness, and hath translated us into the kingdom of the Son of His love (Col. 1:13). Such is our present redemption in Him.

But how can it be obtained? There is nothing to do and nothing to pay. God has it all put on our side through, and in the work of, His Son. The infinite grace of God gives to all who believe, these spiritual blessings we have briefly stated. Nor are they for a special, a select class of people. It is still true, "whosoever will may come." What a different age our age would be if all would accept so great a salvation *and experience these mighty changes from death unto life* and from darkness unto light. Alas! it is not so because, as stated before, our age lieth in the wicked one, the great enemy of God, of man and of Christ. That true, that saving, that glorious Gospel of the Cross of Christ is more and more rejected. Counterfeit gospels are invented; they are powerless to do anything except that they lead into deeper darkness. The very best God has to offer to man is not wanted. Therefore, this present age cannot be better; it finally ends with increasing darkness, with apostasy and with judgment. And here we must remember the second parable in Matthew, chapter 13. In the first parable we learn how the Son of Man came with the good seed which He sowed in the world, the field, our age. In the second parable we learn that the enemy came and oversowed the same field with a spurious seed. There are then in this age a good seed and a bad seed. Both grow together till the harvest, the end of the age (not the world) comes. The good seed, the children of the kingdom, those who are the true children of God, ripen and some day will be gathered to be with the Lord. The tares cannot be pulled out now. The age remains a mixed age down to its very end. Then the tares will be bundled together and burned with fire.

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The Coming Age, The Better World

And now after the foregoing statements, we give *briefly* some *facts as to another* age revealed in Scripture, the future age which is so very near at hand and what that age will bring to humanity—the better world which man is unable to produce by his own

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efforts, but which will be brought in by God through His Son.

The writer lectured once on the Hebrews Epistle in a Theological Seminary. When we reached Hebrews 2:5 we paused and asked the young men a question. "*For unto the angels has He not put in subjection the world to come, whereof we speak?*" We asked the students about the meaning of 'the world to come.' What we expected happened. Several got up and expressed their belief that it can mean but one thing, the hereafter—it means Heaven. "We are living now in this life; but *there is another world to come. It means* the eternal life we shall receive when we die. *Heaven is the world to come.*" All this young man said was wrong. The passage has no such meaning. To begin with, eternal life is not bestowed at the time a Christian dies physically. John 5:24 tells us that everlasting life is *a present possession.* It is the gift of God through Jesus Christ our Lord. What then does the sentence, "the world to come" mean, if it does not mean Heaven, as so many Christians erroneously believe? Orthodox Hebrews use two phrases which are found in the expositions of rabbis. The first is "*Olam ha-zeh*"—this world order in which we live now; and the other "*Olam Ha-boh*"—the world order which follows the present. Now the Greek word for world used in the beginning of the Hebrews Epistle is not "*Kosmos.*" Nor is it "*Aion*"—age. It is another one, the word "*Oikumene*"—this inhabited earth with its different orders, the world systems as made by the human race. See the same word used in the following passages: Luke 2:1; Acts 11:28; 17:31; Revelation 3:10; 12:9; 16:14. From this Greek word *Oikumene* is derived our English word *oecumenical* and others.

And now let us see what we find in the beginning of this Epistle. This present world order (*Oikumene*) will be followed by another, a world to come; a great change, however, will take place. It will no longer be under the control of the *power by which this present world—Oikumene—in all its* branches, is enslaved. As stated before, the Holy Spirit always speaks of our present oikumene-world as evil.

The controlling power is the power of darkness, the prince of the power of the air. This sinister being is even more than

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that, the god of this age, domineering over it in God and Christ opposition. But such will not be the case for always. The oikumene-world, this present age, will in its end bring the dethronement of the god of this age. Satan, also called the Serpent, the Devil, and the Dragon, will be stripped of all his power. This is the cardinal truth in connection with the coming age. Before the oikumene-world can be better, *this mysterious, sinister power must be arrested in his activities.* Unless this is done, since that power is the murderer from the beginning, a warless world is a sheer impossibility. No nation will ever turn swords into plowshares nor spears into pruninghooks. It will continue *ad infinitum*—without end, nation against nation. Under the horrible influence of the controlling power of the present age, one world war will follow another, each more barbaric and devastating than the preceding one. Our Lord called him "the murderer from the beginning." Therefore the better world-order necessitates his complete disposition. At the same time our Lord spoke of him as the father of lies. Every lie which is flourishing in this, our world order—all falsehoods, all atheism, agnosticism, originate in him. He uttered his first lie in the beginning of all history by questioning the fact that God had spoken. What the first man heard from God was in reality His trustworthy, infallible Word. "Yea, hath God said?" (Gen. 3:1). That is when his seductive voice was heard for the first time by human ears. By listening to that voice the *dreadful seed of negation was sown to spring up in history* into its frightful harvest. He also spoke later, after the fullest demonstration, that he is the enemy of God. Another question came from his lying lips addressed to Him Whom he knew to be the other Adam, Christ the Son of God—"*If thou be the Son of God?*" Hence around these two all-important questions all is grouped. Hath God spoken? Is the Bible really the Word of God, and is Jesus the Son of God? These questions have been and still are the great battlefield of the race. *Modernism* and all forms and branches of unbelief, anti-Bible and anti-Christian ideologies, have their baneful influences in him and with that sinister being, and are responsible for all the evil things—false conceptions, delusions and hallucinations, false religious theories, the

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abandonment of sound doctrines—which all have been such a curse in our present world-order, bringing nothing but a harvest of evil.

To have then a better world order, the lies springing from the maker of it must likewise be dealt with and come to an end.

Who then is going to do it? Who has the power to do it? When will that happy day come which ends the regime over our oikumene-world by the great tyrant? Another One will receive the throne which the murderer and liar from the beginning so disastrously occupies? Who is the One Who makes all things new? Whose power will bring that better world?

These questions are all answered in the opening chapters of the Hebrews Epistle. Read first, Hebrews 1:6. "*And again when He bringeth in the Firstbegotten into the world (oikumene), He saith, And let all the angels of God worship Him.*" Note well this has nothing to do with, as some have taken it, the coming of our Lord in humiliation, when He was born in Bethlehem. It does not say "For God so loved the world that He gave His *Firstbegotten Son.*" No! He came as the *Only Begotten.* Our Lord became the Firstborn from among the dead in His resurrection. The passage Hebrews 1:6 means His Second Coming. It is then and only then when Satan's rule and domination over the oikumene-world will come to an end, as symbolically revealed in the opening verses of Revelation 20. The dethronement of the murderer and liar from the beginning takes place when our Lord's Second, visible and glorious Coming takes place. Under the feet of our Lord all things will then be put. With His return, man's day will end; man's mismanagement will be over; Satan's dominion will be no more. The longed-for better oikumene—world will begin. Righteousness will be Heaven's glorious reign through Him Who alone is worthy. Righteousness and Peace will kiss each other. Every prophecy of peace—yes, world-wide peace—all the prophecies of blessing and literal glories *belonging to Israel (not Anglo-Israel)*, and the *nations gathered into His kingdom on earth*, will come to pass.

We wish our space would permit the fuller discussion of the

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Eighth Psalm, as quoted in Hebrews 2. Yes, the One Who was made a little lower than the angels is our Lord to Whom belongeth the power, the glory and dominion of the age to come.

The great world conflict shows clearly in its prolongation and nearing victory that God is preparing even now the way for that wonderful event, when the better day for all the world comes through Him Who paid for it on the Cross of Calvary. His enthronement means the dethronement of Satan's power and kingdom; it means things new, things righteous, things glorious. We are passing through the first birth-pangs of it all. Live more in thought and in prayer in these coming things, and they will become a mighty power even now over the increasing trials and troubles of our trying times.

"A little while" we cannot see,
"A little while" of mystery.
"A little while" of hopes and fears,
"A little while" of joys and tears.
"A little while" of toil and working,
"A little while" of patient waiting.
"A little while" of service here,
Of losing friends we hold most dear.
"A little while" to comfort given,
To cheer the sad, to lift the fallen.
"A little while" of pain and sorrow,
The darkened night before the morrow;
"A little while" and I shall see
My Saviour Who has died for me.
"A little while"—the shadows past,
We'll gather round His throne at last,
And at His feet our crown shall cast.
Then all the "little while" did mean
Shall in the glory light be seen.

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Is It Really Yours?

The Headmaster of Stony Brook School, Dr. Frank E. Gaebelein, supplied recently the pulpit of the East Liberty (Pennsylvania) Presbyterian Church. This magnificent structure of Gothic design, having cost several million dollars, may well be called the Cathedral of American Presbyterianism. Our son Frank, after his return, sent us the weekly "Church Calendar." On its last page, the pastor of the Church, Dr. Stuart Nye Hutchins, published a splendid message, helpful and much needed in these days of per-

plexities. We are convinced that it is bound to be of spiritual assistance to a large number of our readers. We quote a part of it:

"We met a woman during the last war who told us of her son. She had reared him very carefully and imagined that nothing could take him from her. Then the war came and the government called. It laid its hand on her son, and she had to acknowledge that he had only been intrusted to her for a little while. He went overseas and fell in battle and lies beneath a white cross somewhere in France.

What we possess is ours only in trust. God has a prior claim to every thing we think we own. It came from Him in the beginning, and when we have completed our stewardship it goes back to Him. Only that is really ours which we can carry with us when we go.

One of our prominent American Bishops was once preaching on this subject. He declared that man is never an owner of material property, but only a possessor. One of the older men in the congregation came to him at the close of the service and challenged his statement. He said, 'Will you come out tomorrow to my country home and talk this thing over?' The Bishop went and as they walked over the grounds the parishioner said: 'May I not say that this is my own?' With a smile the Bishop replied: 'Let us not talk about that now. Let us make an appointment to talk the matter over fifty years from now.' The man at once caught the Bishop's meaning and was silent.

A few years hence someone else will be heading that business which you call your own. Another will be living in that house which you regard as yours. Someone else will be drawing interest on those stocks which you now possess. God will be testing someone else's character with that property which you claim. It is not really yours, for you cannot take it with you when you go.

Seeing these things shall be dissolved, what should we do? The teaching of Jesus is very plain. Put some of your possessions into something you do not have to leave behind you.

We heard recently of a man in one of our Pennsylvania cities who gave rather a large sum to help build a church. Shortly after disaster overtook him and he lost everything. Someone said to him: 'What a pity you haven't the money you put into that church. It would put you on your feet now.' He replied: 'That is the only money I have saved. If I had not given it to the Lord, it would have gone with the rest. Now it cannot be lost. It is where it will always pay dividends'."

Read it several times, think it over and consider prayerfully the plain truth stated in this paragraph.

We have in our library a small volume, printed several centuries ago. We notice an inscription on the first leaf—"*This is my book, Sam Clark*, 1585." Underneath are other names with later dates. Each called the book his own. In reality it was not; each possessed it just for a time. Thus it is with all our material possessions. Our homes, their furnishings, our businesses, our stocks and investments and all else in earthly things we call our own. Yes, we have a right to speak of these things as our own, just for a time; in reality they are not. We possess them for a brief time. But a time will come when it will become evident beyond any controversy that we were put only in trust of these things. How much will they be worth to us when we close our eyes to earthly things? How much will our investments, our savings, our real estate be worth the day after the shout calls us into His glorious presence when we receive our *real* estate, that inheritance which is incorruptible, and undefiled and that fadeth not away, reserved in Heaven for us? Whether we end our earthly existence by death or share the destiny promised to living saints in that promised day, when we shall not die, but be changed in a moment, in the twinkling of an eye, it will be true, "We brought nothing into this world, and it is certain we can carry nothing out." But this fact belongs to one of the forgotten truths. We are only stewards; we are put in trust of all these earthly things. Therefore, "let us not be weary in well doing, for in due season we shall reap, if we faint not." And may we remember the highest good we can do is not to put our earthly possessions into wood and stone, into buildings and human schemes, but into things which are of higher spiritual value. Among these we count the honor and glory of His Name, that which exalts Him, which in these days of apostasy is loyal to Him, to His Name, to His Word, to His Truth. "And whatsoever ye do *in word or deed*, do all in the Name of the Lord Jesus Christ, giving thanks to God and the Father by Him." Such must be our aim constantly. All that is done to glorify Christ, to exalt Him will last forever and ever; it is pleasing

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to Him and even now brings into our lives His precious *blessing.*

We have experienced this in connection with the publication of *Our Hope.* We make Him first in all things, witness for Him, giving Him the pre-eminent place, and He wonderfully sustains and answers prayer. This we hope to do till the happy day comes when we can cast our crowns at His feet and tell Him face to face, "Thou art worthy."

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Do It! Blessing In All Things Will Follow

For many years we remembered and practised it daily. We have it displayed prominently in our office.

"*Only one life,*
'Twill soon be past
Only what's done for Christ
Will last."

We do not know who is the author of these lines, but they contain a great truth. *If we do it and make Christ first in* all things blessings will follow, for in doing this we please God the Father and equally so God the Holy Spirit. And here is another line of practical truth, an old English verse:

"Make you His service your delight,
He'll make your wants His care."

Thousands of His servants have found the truth of this verse. It has been the Editor's experience for many years. Such may be also your experience. And do not forget John 12:26.

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The Glories of the Heavens

It is estimated by F. A. Bellamy of the Oxford University Observatory that there are about one thousand millions of stars in the universe. The task of photographing and counting them is now in progress at about twenty-five observatories in different parts of the world.

Greenwich has photographed and mapped out the sections which under the scheme were allotted to it, being the first observatory to complete its part of the work. Many of the stars thus catalogued are invisible, not only to the human

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eye but also to the eye aided by a powerful telescope. None the less, they appear distinctly in the photographs.

This phenomenon is explained by the fact that in an astrographic telescope a photographic plate may be exposed to the heavens for six hours or longer, whereas, an observer cannot keep his eye closely on one spot for much more than half or three-quarters of an hour. Thus the camera, in conjunction with the telescope, sees more than the observer. The longer a plate is exposed the larger number of stars does it reveal. So minute are thousands of these stars that powerful microscopes are used to detect them on the plates.

Only one-ninth of the stars shown by the new Greenwich plates have been recorded on paper before. Great though the achievement of the Royal Observatory is, it represents but a fraction of the work that is being done wherever a suitable observatory is situated. In all, 22,054 negatives will be necessary. When this universal enterprise is completed, astronomers will probably know the position and movements of 100,000,000 stars.

What this means, one hundred million stars tabulated as to their position and movements, is almost beyond human comprehension. But impossible it is to grasp the meaning of a thousand million stars in the universe. And most of them, if not all, of larger dimensions than our earth! How marvellous it all is! Some of these stars are located at such a distance in this vast universe that it cannot be expressed in human figures. No doubt there are many millions more, which even the astrographic telescope does not record. And yet, all that fallen man discerns of that great universe is but the hem of His garment.

And He Whom we call our Saviour and our Lord, Who belongs to us and to Whom we belong, with Whom we are one spirit, called all these wonders into existence, and is the upholder of this great universe.

But what science can solve the mysteries of these one thousand million stars! The most interesting and important questions we bring to astronomy are answered with, "We do not know." Some blessed day God's saints will know more in the twinkling of an eye about the mysteries above than all the most powerful telescopes and the most accurate

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calculations ever revealed. That will be in that soon coming day when we shall be changed in a moment, when we are caught *up in clouds to pass* through the heavens. Then God's redeemed people, the heirs of God and joint heirs with the Lord, will be introduced to the real marvels and glories of the heavens. Then we shall know all about these millions of stars and see what they contain. Greater still, we shall see His Face and bear the *perfect image of Himself.*

Often when the writer looks up into the heavens and thinks of *what is there and how Grace has made him and every* blood-washed sinner an heir of this great universe, an unspeakable longing fills the heart. Oh! to leave this poor earth *behind and enter in up yonder!* Oh! *to be with Him!* All God's people know something of it. It is the homesickness of the new life. Blessed are the homesick, for they shall come Home.

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God's Challenge

"*Lift up your eyes on high, and see Who* created these things, that bringeth out their host *by* number. He calleth them all by names by the greatness of His might, for that He is strong in power, not one faileth" (Isa. 40:26). This is the Creator's challenge to His people.

He called these thousand million stars into existence, He keeps them going by His mighty power, *and* more than that, He has a name for each. "He calleth them by names." He is not at a loss to name such a vast number. And this mighty Lord knows every one of His creatures on earth. He knoweth all who have put their trust in Him; He knoweth our names, our *hearts, our thoughts and our ways.* "Lift up your eyes on high and see!" Why should God's people ever doubt or be discouraged? He Who created these mighty things sits up yonder at the right hand of God, crowned with glory and honor. All His love, the love which went to the Cross, and all His power, almighty power, *is on our side.*

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah *and my* right is passed *away from my* God? Dost thou not know, hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is He weary? There is no searching of His

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understanding. He giveth power to the faint; and to him that hath no might, He increaseth strength. Even the youths shall faint and be weary, and the young men shall stumble and fall; but they that wait upon Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" *(Isa. 40:27-31)*.

He Who knows the paths of a thousand million stars knows the way which His children take; yea, He has their paths and lives marked out beforehand. Is this too hard for God? He never fainteth, He is never weary. He pledges His power and His strength to His people. But in what capacity? When they are trusting in themselves, in the arm of flesh, in the wisdom of this age, in their own plans and ability? For such God's power and strength is not. But He says that He giveth power to the *faint* and to him that *hath* no might He increased *strength*. The same Who spoke through Isaiah here also said to the Apostle Paul, "My grace is sufficient for thee, for My strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

Let us own our weakness, how faint and powerless we are. Let us, dear reader, disown and repudiate all self-reliance, all which boasts of anything, and in perfect weakness cast ourselves upon Jehovah, our Lord Jesus Christ. That is what He wants us to do. Then He can manifest His power and give us His own strength. They that wait upon Jehovah shall renew their strength. Oh, the blessed secret of a victorious life! More true waiting upon Jehovah is what we need as His people. "Lift up your eyes on high and see!" The mighty Lord will do all He has promised in this beautiful passage, if we but trust Him.

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Sufficient Grace

One evening, said C. H. Spurgeon, I was riding home after a heavy day's work, weary and sore depressed, when, suddenly, as a lightning flash, came: "My grace is sufficient for thee." And I said: "I should

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think it is, Lord," and burst out laughing. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt *after seven years of plenty, fearing it might die of famine,* and Joseph might say: "Cheer up, little mouse, my granaries are sufficient for thee." Again I imagined a man away up yonder on the mountain saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say: "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee."

O brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to *you.*

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Restore Unto Me the Joy

"Restore unto me the joy of Thy salvation" (Psa. 51:12). This was David's prayer in this great Psalm of confession and repentance. He had sinned and the joy in the Lord, the joy in His salvation had been clouded and interrupted by a defiled conscience. There is a joy of salvation which all God's true children know, for it comes *in believing and is produced by the Holy Spirit.* And that joy is not an experience, but the Lord Himself is our joy, Who is our salvation. "Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8). He is our joy as well as our peace. We know His great love wherewith He loved us. We know that He bore our sins in His own body on the tree. We belong to Him and He belongs to us, for we are one with Him. And we wait for the blessed moment when our joy will be full, when we shall see Him as He is face to face and be like Him. Forever with the Lord to share His Riches in glory. This is our wonderful future. And in this we are to rejoice at all times.

But this joy, real and abiding, is only possible if we walk in that salvation. True joy becomes impossible if we do

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not walk in the light, if there is no self-judgment and confession. We must live in the power of salvation, dead indeed unto sin, dead to the world and alive unto God. The believer is delivered out of the world, he is not of the world. Our calling is a heavenly calling. Where this is forgotten and the life is conformed to this present evil age, when there is a forgetfulness of heavenly things, a walk not in the Spirit but a carnal walk, there can be no joy in the Lord and in His salvation. The peace of God is unknown and the Lord Jesus is dishonored. Many years ago a brother wrote, "Earthly-mindedness is the very stamp and character *of the Christian profession of our times.*" *It is more so* today. It is true there is everywhere a multitude of activities, called Christian service; there is also a remarkable increase of biblical knowledge; but how little true piety and real separation from the world is to be found!

Have you lost the joy of His salvation? Do you mourn over your indifference? Do you wish to possess greater reality, greater joy, greater strength? The way is plain. Humble yourself in His presence! Bring all the hidden things to the light! Confess to Him! Judge yourself! Yield yourself to Him afresh in complete self-surrender and then the *prayer "Restore unto me the joy of Thy salvation" will be* graciously answered.

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Thank You For All Your Kindness

We thank again our devoted readers for their most kind co-operation. Since we were obliged to increase the subscription price we received only about 200 cancellations. But many of these are old folks, our secretary-treasurer informs us, who are losing their eyesight. Others were gift subscriptions donated by our loyal readers for many years; the recipients evidently, and some stated it black on white, do not care sufficiently for the spiritual food *Our Hope* supplies month after month.

The difficulties of small publishers, such as we are, have not decreased. The situation calls for more prayer and dependence on the Lord. We try to honor Him, thousands of our readers have the same ambition; He will honor us.

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We Step On in Faith

This current issue is the last number of Volume 50 of our Monthly. Next month, the Lord willing, is marked "Volume 51, Number One." We thank God and take fresh courage. The expositions of the *Minor Prophets, as published in our pages, furnished by the Head*master of the Stony Brook School, will continue with next month.

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We understand the Book of Jonah will be next taken up. And the helpful series of Dr. English will be published more uninterruptedly. We are confident that our Lord will for future days supply our needs. We look to Him, Who never disappoints faith.

Radio

For years past it has been Dr. English's custom to interrupt his radio ministry during the summer months, chiefly because he has been teaching the International Sunday School Lessons, and in many churches the lessons are taught from the platform rather than by individual teachers during the vacation period. This year, however, our brother will continue his radio ministry throughout the full year. Beginning in June the Sunday School Lessons will not be taught, but rather, Studies in Colossians.

Pray for this testimony, and the possibility of an enlarged radio witness in the autumn.

The Lord Our Shepherd

Through all the vanished years,
Lord Jesus, I have known Thy Shepherd-care.
Should things uncertain fill my heart with fears?
And should the future cause me to despair?
Ah no, the memories of pastures green
And sparkling streams breathe courage to my heart.
Shekinah still beams on in glorious sheen.
I shall not want, for Thou my Shepherd art.

And should my path lead through the wilderness,—
Through desert regions, where no bread I see,—
Should sore temptations fill me with distress,
Still, my Redeemer, I will trust in Thee!
Thou still hast ways and means Thy flock to feed,
Though all the world no pasture should impart.
Thou still canst well supply my every need.
I shall not want, for Thou my Shepherd art!

Why should I tremble if my toil should fail?
The cattle on a thousand hills are Thine!
Should anxious cares cause my poor heart to quail,
When Thou hast wealth in every treasure-mine?
Should illness come, and bring through ling'ring days

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Sheer helplessness, and poignant pains that smart,
Physician blest, I leave to Thee my ways;
I shall not want, for Thou my Shepherd art!

Should foes oppress, should bitter sorrows come,—
Should death lay low a loved one I hold dear,—
And should the pilgrim-path that leads me Home
Be strewn with cruel thorns this coming year,—
Should tear-drops fall, still will I hold Thy Hand!
O, nevermore from Thee let me depart!
On Thy sure promises I firmly stand.
I shall not want, for Thou my Shepherd art!

Thou, too, hast wept. Thou, too, hast suffered loss,—
Hast hungered, borne temptation's subtle blow.
Thy holy Hands were nailed to Calv'ry's Cross;
Earth's every pain and grief Thou well didst know;
Thus Thou art able well to comfort me,
Should I be wounded by the arrow's dart.
Let come affliction and adversity,—
I shall not want, for Thou my Shepherd art!

Redeeming love caused Thee to die for me.
Thy precious blood washed all my sins away;
Thy Father's arms embrace me tenderly;
Thy Spirit bids me fear not, come what may.
Thy death has won eternal life for me,—
My journey Heavenward Thou well canst chart.
O Savior mine, till Eden's gates I see,
I shall not want, for Thou my Shepherd art!

The late Anna Hoppe.

"*When he humbled himself . . . things went well*" (2 Chron. 12:12). The trees of the Lord most laden with fruit will bend lowest in humility. There is not a more fruitful spot than the valley of humility, nor a more barren one than the mountain of pride. Such graces as humility and dependence, like *some flowers*, thrive best in the dark. It is glorious to behold highly gifted souls, like heavily laden boughs, bowing down in humility.

—*Selected.*

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Christian Growth

By Harry A. Ironside*

"Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the Grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:22, 23).

I don't know how many of you have clearly in mind the background of these verses, but some years had elapsed since the glorious pentecostal outpouring when the work of grace began in the city of Jerusalem. Our blessed Lord had instructed His disciples to begin there and go throughout Judaea, Samaria, and the uttermost parts of the earth proclaiming the wondrous story of His salvation; but somehow His disciples were very slow when it came to obeying the Word. They lingered in Jerusalem and Judaea. One at last had faith enough to go to Samaria and was followed *by two of the apostles, but there the work seemed to stop.* They did not seem to have the spiritual energy to reach out among the Gentiles. So God shook them up! Persecution broke out, as a result of which the Christians were scattered. They went everywhere preaching the Word, but even then only preached to Jews. Finally some went as far as Antioch and launched out in a Gospel campaign among those called, in our authorized Version, the "Grecians."

Ordinarily the Scriptures distinguish between "Greeks," —the Gentiles, and "Grecians,"—the term used for the Jews born among the Gentiles. They were Greek-speaking Israelites and were characterized by many of the mannerisms of the Gentiles. That is the word used here in the Authorized Version, but actually according to the best texts it should be translated "Greeks," *for these Jewish believers went to* the Gentiles and preached Christ to those in Antioch who had been before worshippers of idols.

The great work of God continued. It went on for months

*It is a great pleasure to have another manuscript from Dr. Ironside, Pastor of the Moody Memorial Church, Bible teacher and author, beloved all over America.

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and a great many were saved. Word of this great ministry was carried back to Jerusalem and when the brethren heard about it they said, "We had better investigate. If God is working this way among the Gentiles, we had better find out." So they sent Barnabas and when he saw for himself the evidence of the grace of God working among the Gentiles, his soul was stirred and he began to exhort and try to help those who were already saved, telling them that with purpose of heart they should cleave to the Lord.

Conversion is not the end of the Christian experience—it is only the beginning. When people come to Christ and put their trust in Him, that is just the start in the Christian life. When people receive the Lord Jesus, they are born again but are only babes in Christ and need to grow. You know what is important in the nurture of a babe—proper care, good food, constant cleansing, and fresh air. A great many things are required that the baby, born into the family, may develop and grow in a way that will cheer the hearts of the parents, relatives, and friends.

So often, people are converted in great revival meetings and years go by and they do not seem to develop as Christians should, and unthinking people turn and blame the evangelist, saying, "People get converted but do not get anywhere or amount to anything for God." That is true if the converts are not built up in Christ afterwards. Barnabas realized that and went among these young converts and exhorted them that "with purpose of heart they would cleave unto the Lord."

We plead with you for your own soul's blessing that you cleave to the Lord with purpose of heart. You have trusted Christ, have taken Him as your own personal Saviour. Now see to it that you set your mind on the work of glorifying God in everything. You could not be saved through any effort of your own, but now that you are saved, it is necessary for you to put forward every effort you can to glorify Him. If you have been born again, you have been bought with a price. The Apostle Peter wrote, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of

grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you."

Salvation does not depend on a happy feeling or an emotional upset or signing a card or holding up your hand or rising from your seat and going to the inquiry room. All these things are right and proper in their places, but new birth depends upon having received the Word of the Truth of the Gospel. "Of his own will begat he us with the Word of Truth," and that Word speaks to the conscience, and the power of the Holy Ghost produces new life. If you believe the Gospel you begin as a babe in Christ. As a baby, you need food. You need with purpose of heart to acquire that food which will be for your spiritual nourishment and up-building. In the Apostle Peter's first letter we read, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (2:1).

You will never grow, you will never make progress, you will never really develop as a Christian if you neglect your Bible. With purpose of heart cleave to the Lord and let one evidence of your cleaving be that from now on you will never permit a day to go by that you do not spend some time over your Bible, and as you open it, lift your eyes to Him Who wrote it (for "Holy men of God spake as they were moved by the Holy Ghost") and ask God to reveal His mind and will to you in His Word, and seek grace to walk in obedience to His will. There is no other way to make a success of the Christian life.

Back in the Old Testament, in the book of Joshua, there is a verse I like to give to young converts. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8). There you have it! You want to make your way prosperous? You want to have good success? You want your Christian life to count for God? Then do not neglect your Bible!

Some of you may say, "I have never been in the habit of reading the Bible. I do not know how to go about it. Frankly, there is so much in it I don't understand." Of course not! You can expect that in a book from God. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. 55:9). But remember God, Who wrote it, has given you the *Holy Spirit*. "*After that ye believed ye were sealed with that Holy Spirit of promise*" (Ephes. 1:13). The Holy *Spirit has come to dwell in you*. You who have trusted Christ, your body is now the temple of God; and the Spirit of God delights to take the things of God and show them to you. As you open your Bible, look up to Him and say, "I do not understand it all; but, Lord, by Thy Holy Spirit open it up to me," and you will be surprised how He will delight to do it.

Some of you may say, "Shall I take it as a whole or by certain sections?" *I think if I were you I would begin* immediately to read thoughtfully, prayerfully, through the Bible—from the first chapter in Genesis to the last chapter in Revelation. Perhaps take a chapter a day—it only takes a few minutes; and then after you read it, pray over it, and look it over again and say, "What in this chapter is for me? What speaks to my own heart?" If you do not find something, look to the Lord to open it up, wait on Him. Perhaps He will answer another question. Ask Him or yourself this question, "In what way is Christ presented?" Take the first chapter of Genesis. You are reading through. You ask, "In what way is Christ presented?" The first chapter says, "Let there be light." Jesus said, "I am the light of the world." You read that God made the sun. Jesus is called the Sun of righteousness (Mal. 4:2). So wherever you go in your Bible you will always find something speaking of Him. Then look it over and say, "Is there anything here I should be careful to avoid or obey, or against which I am warned? Is there anything God is showing me I ought to do?" So read your Bible, chapter by chapter, and you will find the more dependent you are on the Holy Spirit the more the Word will open up to you.

May I suggest a special book? You want to learn to pray

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and praise. Read one of the Psalms daily and meditate on that Psalm. Ask the Spirit of God to open it up to you. And if you want to understand Christ better and become more like Him, read the Gospel of John. I can promise you this, in a few weeks and months, though you may not realize it, others will see that you are growing and developing as a Christian.

Moreover, you not only need to read your Bible in order to grow in grace and knowledge, but you need to set apart some time daily for prayer. Let me cite a passage from *Paul's Epistle to the Philippians, chapter four, verse six,* "Be careful for nothing." (That may be translated, "Be not anxious about anything." It is natural for us to be anxious. There are so many things to worry and distract us.) "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." And then He promises that "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Now you can be a Christian without giving yourself to a life of prayer, but you will never be a growing, healthy, useful Christian if you neglect prayer; and so I would urge upon you that with purpose of heart you cleave to the Lord in prayer—that just as you set aside a certain time every day for reading the Word, so in connection with it you take time to pray. Continue to cleave to the Lord and you will find He will open your lips and heart and really teach you to pray.

The last thing I want to refer to is this. The One Who bore your sins is not only your Saviour but is your Lord and *Master. Therefore, you must recognize the fact that you* are no longer your own. Before you were saved you did what you pleased and went where you liked. That should be over now. You should say, "I am not my own. I belong to Another. I have been bought with a price. Therefore I must be careful where I go; I must be careful in choosing my companions. I am called to serve the Lord Christ." In the twelfth chapter of the Epistle to the Romans there is a very important exhortation in the first verse: "I beseech you therefore, brethren, by the mercies of God, that ye

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present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Do not be discouraged because you are not all you hope to be at the beginning. Do not be discouraged if you find old things tugging at your heart and you do not see the immediate will of God. As you become better acquainted with His Word and spend more time in prayer and walk with Him, the more clear all these things will become.

As Christians you should also avail yourselves of the opportunity of coming together with the people of God that you may become better acquainted with His Word. He wants us to worship Him in spirit and in truth. He said, "Not forsaking the assembling of ourselves together as the manner of some is" (Heb. 10:25), but He exhorts us to come together and wait upon God together "and so much the more, as ye see the day approaching."

So I can assure you of this—if in these things you with purpose of heart cleave to the Lord, your Christian life will bring joy and satisfaction; you will grow and you will be used in winning others to Christ.

IN TOUCH

Two telephone men were working together at a telephone pole on a busy corner. People who watched them noticed they worked together. The man below would send up one tool, then another, then another, then a piece of wire, and each time it was just what the man on top wanted. You would wonder how the man below could know as well what the top man wanted, till you noticed that he had a 'phone fastened to one ear.

There are others who are working together. There are those on earth who are laborers together with God. They must be ready to listen to the Voice from Above. They must keep in close touch with God and know His Word. Then others will be surprised how much they can do for God.

—*Selected.*

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A Consideration of the Authorship and Purpose of the Third Gospel*

By E. Schuyler English

It was not more than a generation ago that there was no little controversy concerning the authorship of the Third Gospel, for nowhere in the book which we call "The Gospel According to Luke," is the name of its writer mentioned. From this book alone, without other evidence, it could hardly be determined who its penman was. Modern criticism had come to the conclusion that two New Testament books, the Third Gospel and The Acts, are the works of one hand, but was not ready to admit it to be the hand of Luke until the publication by the rationalistic German theologian, Professor Adolf Harnack, of his studied conclusion,† in which he entirely reversed his former views and admitted Luke's authorship. With this weighty conclusion, based upon what Professor Harnack considered incontrovertible evidence, the majority of the critics at length concurred, so that there is no longer much question, even among those who do not accept the writings as inspired of God, as to who penned the Third Gospel and The Acts. Suppose we examine a few of the evidences to be found within the New Testament as to the authorship of the *Third Gospel.*

In the opening verses of the Gospel we read these words: "It seemed good to me also . . . to write unto thee . . . most excellent Theophilus" (1:3). Now, there is one other book in the New Testament addressed to Theophilus (about whom very little is known), and that book is The Acts. The very first sentence declares: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach" (Acts 1:1). Thus it is clear that the one who wrote The Acts had written a former treatise dealing with the works and words of Jesus, and inasmuch as the Third Gospel, which contains a record of the earthly ministry of the Lord

*From the author's notes on the Introduction to his forthcoming book on Luke's Gospel.

†*Lukas der Arzt der Verfasser des dritten Evangeliums und der Apostelgeschichte*, Leipzig, 1906.

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Jesus Christ, is also addressed to Theophilus, there can be little doubt that the Third Gospel and The Acts came from the same pen.

Who was this writer? We have already observed that the *Third Gospel* does not tell us, but perhaps we may determine in The Acts or elsewhere.

After the initial sentence of The Acts, already quoted, we do not find the first person used again until the sixteenth chapter. There it is recorded that the Apostle Paul had a vision, at Troas: "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us" (*vs.* 9). *Then suddenly the word* "we" *appears:* "And after he had seen the vision, immediately *we* endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them" (vs. 10). What do we conclude from this? It is clear evidence that the narrator, who, under the guidance of the Spirit, had written all that preceded from hearsay, here joined himself to Paul, and that he was with him a great part of the time henceforth. This is borne out by other Scriptures. He accompanied Paul from Troas to Macedonia, and thence to Samothracia, Neapolis, and Philippi, where they remained for some time (Acts 16: 11, 12), but when Paul departed from Philippi it seems that he left the historian behind, for the pronoun "they" appears again in Acts 17:1.

Several years passed before Paul returned to Philippi, but when he departed the second time, we observe that the narrator went with him, as indicated by the "us" and "we" in Acts 20:5, 6. Without quoting all the other references, we simply drew attention to the fact that the writer of The Acts was evidently with the Apostle at Miletus, Tyre, Caesarea, and Jerusalem, and that he also accompanied him to Rome (Acts 27:1, 2).

Now, while we thus know that the writer of The Acts, and hence the author of the Third Gospel, was Paul's companion in the places mentioned, as yet we have uncovered no evidence as to who the narrator was. This we are sure of—he must have been one who was with the Apostle both at Philippi and Rome. An examination of the New Testament reveals three men who were companions of Paul at Philippi: Silas

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(*Acts 16:19*), and Titus (2 Cor. 7:6—*remember, 2 Corinthians* was written in Philippi, Macedonia, 8:18), and Lucas.*

Silas can be eliminated immediately as the narrator: first, he is mentioned by name in The Acts, both before and after the "we" of Acts 16:10 (cf. Acts 15:40 and 18:5), and this would not be consistent with the writer's use of the first person;† second, Silas is recorded to have been in Berea during the time when the narrator remained at Philippi (*Acts* 17:14).

As for Titus, we do not find that he was in Rome with Paul for any length of time. In his Epistle to Titus the Apostle mentions the fact that he had left Titus in Crete (1:5), while, in his last imprisonment in Rome, Paul simply states that Titus had departed to Dalmatia (2 Tim. 4:10), from which we infer that he had been in Rome. But Titus is eliminated as the narrator of The Acts by the fact that we learn that *in the interim between Paul's first and second* visits to Philippi, Titus was at Corinth (2 Cor. 7:3; 8:6); in fact, he was probably left there by the Apostle after Titus joined him in Macedonia (2 Cor. 7:6).

There remains only Lucas‡ (or Luke), and he was certainly at Rome also (Col. 4:14; 2 Tim. 4:11).§ Now it is possible,

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*It *is only in the subscription at the end of 2 Corinthians* that these two are mentioned together by name as having been at Philippi, and *then only in the Authorized Version (early printings), where we read:* "The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas." While this is not a part of the Epistle itself, it must carry some weight.

†Some may argue that the Apostle John, in writing the Fourth Gospel, spoke of himself by name as well as designating himself in other ways, as, "the disciple whom Jesus loved" (21:20). But this argument loses force when we observe that John wrote in the *third* person (until the very last verse of the Gospel), and not in the *first* person.

‡*Lucas* (*Loukas*, Gr.) is the abbreviation of *Lucanus* (as *Silas* from *Silvanus*). Luke is the English form of the name. He is not to be *confused with Lucius, of Cyrene, mentioned twice in the New Testament* (Acts 13:1; Rom. 16:21).

§It may be argued that the New Testament evidence of Luke's having been at Philippi is weak, based upon a doubtful subscription to 2 Corinthians, and that, therefore, since many in addition to Luke are cited in Paul's epistles as in his company in Rome, one of these brethren, rather than Luke, may have written The Acts and the Third Gospel. Accordingly, we have examined the Scriptures and have assembled the list of all those whom we know to have been with Paul in Rome. This is what we have discovered.

The following must be eliminated for one or more of these reasons—

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though exceedingly unlikely, that The Acts and the Third Gospel were written by one never named in the New Testament. But let us see whether Luke qualifies in further respects than by the elimination of the other names mentioned.

We know that Luke was a physician (Col. 4:14). This may have been the very reason that Lucas accompanied Paul a great deal, for he joined company with the Apostle at about the time that Paul was "forbidden (*hindered*) of the Holy Ghost to preach the Word in Asia" (Acts 16:6), and we are informed that this hindrance was "through infirmity of the flesh" (Gal. 4:13). It is significant that Luke is the only doctor of whom we know who had a vital part in the early proclamation of the Gospel, and further, that in both The Acts and the Third Gospel there are numerous medical references and terms which would be rarely employed other than by a physician. We need not cite examples here; they become apparent in a chapter by chapter study of these books.

In addition to the medical terms used, the exactness of detail in the record of the births of John the Baptist and of our Lord Jesus Christ, and the beauty and reverence evident in these accounts point also to a doctor's hand having recorded them. One more thought and we shall conclude our argument in favor of the Lukan authorship of the two books under discussion: as a physician, Luke was an educated man, far above such persons as Tax-gatherer Matthew and

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either they are mentioned by name in The Acts, or they are said to have been in Asia or Corinth or Ephesus in the interim between Paul's two visits to Philippi: Tychicus (Acts 20:4; Eph. 6:21; 2 Tim. 4:12); Timothy (Acts 20:4; Rom. 16:21; Phil. 2:19; Col. 1:1; etc.); Aristarchus (Acts 19:29; 20:4; Col. 4:10); Marcus (Col. 4:10); Onesimus, the runaway slave (Col. 4:9; Philemon 10); Epaphras (Col. 4:12); Demas, who later forsook Paul (Col. 4:14; 2 Tim. 4:10); Priscilla and Aquila (Acts 18:2; 1 Cor. 16:19; 2 Tim. 4:19); Erastus (Rom. 16:21-23; 2 Tim. 4:20); and Trophimus (Acts 20:4; 2 Tim. 4:20).

Others who were at Rome were: Crescens, but he departed to Galatia (2 Tim. 4:10); Epaphroditus, who was a member of the Church at Philippi and a messenger between the churches (Phil. 2:25; 4:18); and Onesiphorus, a member of the Church at Ephesus (2 Tim. 1:16-18).

Five names remain, and four of them—Eubulus, Pudens, Linus, and Claudia (a woman)—appear to have been citizens of the city of Rome, beloved by Paul, but not noted for any particular activity (2 Tim. 4:21).

Thus only Luke is left unaccounted for and known to have been at Philippi and very close to Paul in Rome.

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Fisherman John. Those who have made a study of languages inform us that the Third Gospel and The Acts are written in purity of style not noted in the other Gospel records. There seems little question—and with this there is general concurrence—that the writer of the Third Gospel and the narrator of The Acts, can be none other than Lucas, or Luke, "the beloved physician."

Luke was, we believe, a Gentile. In the Epistle to the Colossians (4:7–14), Paul enumerates a number of fellow-Christians; first he lists five names, concluding with the words "who are of the circumcision," that is, they were Jews. Paul then refers to three others, Epaphras, Demas, and Luke; and the implication is surely that these three were Gentiles. If this be so, Luke is the only New Testament writer who was not a Jew, and, with the exception of Job who wrote probably before the establishment of the Jewish race, the only Gentile writer of the whole Bible. As Matthew, a Jew, wrote the Gospel record which bears his name especially for the Jews; so Luke, a Gentile, wrote his Gospel for a Gentile, his friend Theophilus.

Luke's purpose in writing this Gospel is given us in a few words—"most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed" (Luke 1:1–4). But God had an even wider view in mind for Luke's record. It was to reach Luke's friend, indeed; but it was to do more than that—it was to be embodied within the inspired Word of God, and to be handed down thus from generation to generation, printed in more than a thousand tongues and in millions and millions of copies, to win to Christ many friends, who through this Word were brought by the Holy Spirit into the knowledge of Him as Saviour and Lord.

As you are aware, there is no one complete biography of Christ, for there are many days of His earthly life unrecorded, many acts and words concerning which we know nothing. There are four Gospel records, each one complete in its purpose and in itself, and each independent of the others. The first three—Matthew, Mark, and Luke—are termed the *synoptics*, which means that they *see the whole at a glance*, and they are called by this name because they all present a

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narrative concerning the life of one and the same Person, and in very much the same words as a whole; yet each has its characteristic differences, and there are omissions and additions in each account in relation to the other two. The fourth Gospel, John's, is quite dissimilar to the synoptics in its method of testimony, being occupied with a less detailed account of the earthly walk of Christ, and rather with the words of our Lord.

You will remember the description of the four living creatures (cherubim) visioned about the Throne of the living and ascended Christ, as recorded in the fourth chapter of Revelation. In verse seven we are told: "And the first living creature was like a lion, and the second like a calf, and the third had a face as a man, and the fourth living creature was like an eagle." It has been suggested that in this description we have a picture of the fourfold earthly ministry of our blessed Lord. The majestic *lion* speaks of Matthew's Gospel of the King; the *calf* (or, literally, the *ox*), the beast of burden, tells of Mark's Gospel of the Servant-Son; the *man*, of Luke's account, the Gospel of the Manhood of Christ; and the *eagle*, coming from above and returning there, speaks of John's Gospel, which emphasizes the Deity of the Lord Jesus Christ. In the Gospel according to Luke, then, the Humanity of our Lord is stressed, not neglecting, however, the fact that He is Divine; while in the Gospel according to John, His Deity is emphasized, not neglecting the reality of His Manhood.

Luke, therefore, is the Gospel of the Manhood, the Humanity, of the Lord Jesus Christ. The record throughout is so very human. Friend writes to friend, giving intimate pictures of the household of Zacharias and Elisabeth, and of the heart experiences of Elisabeth and Mary, the mother of Jesus. In the record of the birth of the Saviour beautiful and homey details are recorded, as, for example, that there was no room for the holy family at the inn in Bethlehem, and that Jesus' first cradle was a manger. And so often Luke calls attention to the prayers, signifying the Saviour's dependence, in His Humanity, upon the Father. We could go on to relate many other examples of the perfect Manhood of the Son of God as shown by Luke—His need of food, of

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rest, and so on; these and many other things may be observed in the reading of the Gospel itself. *How clearly* He will be seen in Luke's Gospel as the One Who *can* indeed be touched with the feeling of our infirmities because He was tempted in all points like as we are, apart from sin (Heb. 4:14–16), a Man of sorrows and acquainted with grief (Isa. 53:3), a Saviour Who understands and cares! The purpose, then, of the Third Gospel, is that Theophilus and the saints that have followed him might know the certainty of the things of which they have heard, and that they, and all who read, might see the tender Humanity of the Son of God.

The key verse of the Gospel according to Luke is this: "For the Son of man is come to seek and to save that which was lost" (19:10), and this is indeed the message of all of the Gospel records (*cf. Matt. 20:28; Mark 10:45; John 3:16*). For this is the Gospel itself, is it not?—that our Lord Jesus Christ, eternal God and One with the Father, left Heaven's glory and took upon Himself the form of a Servant, and that, being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. 3:8). And having suffered death for us, He was not beholden of it, but rose again, and was seen of men, and ascended to the right hand of the Throne of God. There He is seated exalted on High, the Man in the Glory, our Intercessor and Advocate. But He is coming again, and until then, and forever after, it is God's will for us, and the fruit of His grace, that His Son shall be exalted in our hearts and in our daily lives.

What, could ye not watch with Me one hour? (Matt. 26:40)

One little hour for watching with the Master,
Eternal years to walk with Him in white.
One little hour bravely to meet disaster,
Eternal years to reign with Him in light.
One little hour for weary toils and trials,
Eternal years for calm and peaceful rest.
One little hour for patient self-denials,
Eternal years for life, where life is blest.

—*Selected.*

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Current Events

In the Light of the Bible

By E. Schuyler English

Invasion. While as we write the long-awaited invasion has not begun in the sense that has been looked for, that is, via landing barges, and infantry and mechanized troops seeking to establish beachheads and from them to storm fortress Europe, actually the invasion has begun, with the 21-day series of air blows along the invasions coasts. By these attacks from the air, supply lines and bases have been blasted, and devastation wrought throughout all Western Europe.

It begins to look—though we may be very, very wrong—as if the *invasion plan will be somewhat different from what most* of us have anticipated for some months. Instead of the all-or-nothing thrust at one or two vulnerable points, it appears now that there will be a series of thrusts and moves from many, almost all, directions—alarms, feints, and raids to keep the enemy guessing and busy, before the final drive. And even the final push may be in parts. Soon we shall see.

Certainly the Allies control the air and the sea. It is our hope that we shall also be able to control the land—not that the Nazis are not experienced, and supremely fortified; but because they will be outnumbered by fresher and more vigorous troops, with higher morale, and with right on our side.

In Britain it is planned that on D-Day the church bells will toll, and the people will be called to prayer. There is a move on foot in our own land for the same program, which, we trust, will be followed out—not, as some put it, simply to encourage our boys because they know we are thinking of them; but to call upon God to be our arm of strength and fortress in this hour of peril, and to beseech Him to care for His own and to lead others to the Saviour as many of our lads will be facing eternity. God grant us victory. And may He be pleased to see our nation return to Him in repentance and confession of sin in these days of darkness.

In the Pacific. There is much to encourage us in the

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Pacific area. Not so far distant may be the invasion of the Philippines, and after that, Japan proper. The Japanese Navy is hopelessly outclassed and is running from the fight at every opportunity. Her Air Force is also outnumbered and outclassed. Only in India is there cause for concern at this time, and there only because there seems to be somewhat the same lethargy that existed before Singapore was taken by the enemy. But late news from Burma and India is more encouraging, and it is to be hoped that the turning point shall have been reached in that phase of the war with Japan. But let us not cease to pray for God's favor upon our efforts on all fronts, and for the boys who have fought so bravely and unremittingly in the Far East.

On the Home Front. The news of what is going on in America cannot be very encouraging to the boys who are fighting "over there." For some time there have been faint foreshadowings of "the mark of the Beast" in the minority control of American living by bureaucracies and initialed agencies, such as OPA, WPLB, etc., etc., not forgetting by any means the labor unions, CIO, AFL, *ad infinitum*. The political alliance between these unions and our Administration is shocking, and the latest hasty government action against Montgomery Ward, which can be accepted only as flagrant and arbitrary despotism assumed on the pretext of "war emergency," has opened the eyes of many to the fact that the "Four Freedoms" with which we plan to make happy the at-some-future-date liberated areas of Europe had better be put into practice right here in the United States of America.

These pages are not devoted to political propaganda, however. The case in question comes to mind simply as an illustration of the trend toward the day when no man will be able to buy or sell without "the mark of the Beast" (Rev. 13:17)—a day, thank God, when the Church of Christ will not be here, but with Him.

Youth Speaks About Youth Delinquency. Hundreds of teen-age boys and girls have given their viewpoint about Youth Delinquency in a survey recently conducted by the Playground and Recreational Association of Philadelphia.

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The high point of youth's expression of the cause of delinquency is that it is the fault of the parents. If parents want better behavior on the part of their children, they say, the parents had better begin to behave themselves. "They (the parents) gamble, drink to excess and use bad language, and yet become indignant if their children follow their steps. They patronize the black market and boast about it, chisel on food and fuel rations, and then wonder at the rise of crime among the youth. They utterly neglect their religious duties toward us, and yet are amazed (so they say!) at irreverence among their boys and girls."

Well spoken, Youth! "*Train up a child in the way he* should go: and when he is old, he will not depart from it" (Prov. 22:6). That is true in the world as well as in spiritual things, to a great degree. How much better are the children of Christian parents, when they are brought up "in the nurture and admonition of the Lord" (Eph. 6:4).

Whither, Sholem Asch? Quite a hornet's nest has been stirred up by Sholem Asch, Jewish author of *The Nazarene* and a more recent work, *The Apostle.* Judaism is incensed—not so much by the two books, as by an interview which Mr. Asch granted to the *Christian Herald*, in which he said: "For Jesus Christ to me is the outstanding personality of all time, all history, both Son of God and Son of man. Anything He said or did has a value for us today, and that is something you can say of no other man, alive or dead. He became the light of the world. *Why shouldn't I, a Jew,* be proud of that?"

Opinion, the Jewish journal edited by Rabbi Wise, has taken Mr. Asch severely to task for this utterance. We quote: "*The Nazarene* and for much more justifiable reasons, *The Apostle*, have displeased and irritated many Jews. Yet a gifted novelist and an artist such as Sholem Asch is not to be circumscribed, or limited in his subject matter. No matter how eulogistic his biographies of Jesus and Paul are, they do not constitute *repudiation* of *Judaism.*

"An interview is a different matter. It cannot be justified on the ground of self-expression, which makes Asch's 'confession' to the *Christian Herald* a grave, indeed an alarming matter. . .

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"Such sweeping, adoring tributes to Jesus, unbecoming and strange in a faithful Jew, have led to rumors in the Yiddish press that Asch has apostatized. No Jew can believe Jesus of Nazareth to be Christ, the light of the world, and particularly the Son of God, and remain a Jew! . . .

"More irritating than the touching eulogies Asch heaps upon Jesus and Paul, and his sudden discovery of original values and truths in Christianity, is the calculated appeasing of the Christian community for reasons which are anything but edifying. While presumably adoring one who died on the cross, Asch prefers the security, the applause, and the rich rewards which invariably come to the talented and gifted individual who echoes popular prejudices, and who voices the platitudes and superstitions of the market place."

Sholem Asch's has not come, in so far as we can see or know, to the knowledge of the Lord Jesus Christ as his personal Saviour from sin. But almost he is persuaded, perhaps! Let us pray that this shall be so.

Strange reasoning is used by Asch's Jewish critics—for since when has it been the popular thing to eulogize or adore the Son of God in this world? The world hated Him. The world crucified Him. The world hates those who confess Him as Saviour and Lord and seek to make Him known. Mr. Asch will find that the closer he gets to acknowledging the full truth of the Deity of Christ and His substitutionary sacrifice for sin, the less popular he will be. But may Sholem Asch learn that truth in all that it embraces; that is our prayer!

More About the International Sunday School Lessons. In the May issue we made some comment regarding the International Lessons, and their complete unsatisfactoriness, to say the least. Since then our attention has been drawn to the reason for this—the modernistic control of the International Council of Religious Education.

In the May *Moody Monthly* its Editor, Dr. Will H. Houghton, tells of a conference which the International Council held in Chicago in February, and of a mimeographed report in his possession of an address given at that conference by Wesner Fallaw of the Winnetka Congregational Church, Winnetka, Illinois. We quote from that address:

"We want youth to view Jesus as God's principal revelation of His nature. Jesus is not God, nor another god; nor yet the only revelation we have of God, the source and ground of existence. Our teaching becomes idolatry if it presents Jesus, the unique manifestation of God, as being Himself a god. To my mind, one of the major faults with orthodoxy has always been the practice of confusing God with Jesus. We still have much to do with deleting from the prayers, hymns, and certain textbooks used with children, evidences of Christ-worship.

"This is not the place to attempt an exhaustive treatment of all or even several aspects of desirable theological teaching. Among the many theologies of the Bible we shall continue to exercise discriminating choice in teaching the attributes of God. We shall seek to present these attributes nearest to Jesus' conception of the Father. We shall continue to be aware of the Biblical fallibility, never accepting the Bible as a piece of work of uniform value. We shall be alert to inconsistency, to primitive error, discerning myth from historic fact. But in so doing we shall teach more, not less, Bible. We shall keep in mind the Bible as living literature . . . We shall use it to enrich the life of our pupils, young and old. We shall not permit the Bible ever again to become a fetish, for we refuse thus to desecrate its meaning and its truth."

If you can find anything anywhere much more modernistic than those two paragraphs, we do not know where. Denying the Deity of Christ, Fallaw is a Unitarian, having his refuge in the branches of Protestantism. Denying the inerrancy of the Word of God, this man seeks to teach more Bible. Why?—if it is not God's immutable and everlasting Word.

Apostasy moves on apace toward that black era when THE APOSTASY will control all religious enterprise.

World Power After the War—Where Will It Be? There has been a sudden shift to emphasis on *power* as the basis of post-war settlements. What, then, have we been fighting for? For the great nations are measuring each other's strength as never before. General Patton spoke none too wisely lately of the world dominance of America and Great Britain—and as an after-thought, Russia—after the war, but

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his expression has been in the minds of men, if not in their utterances.

Recently there has been published, by one of the still operating bureaus of the defunct League of Nations, a study entitled, *The Future Population of Europe and the Soviet Union*, by Frank W. Notestein and four collaborators of the Office of Population Research at Princeton University. Whether their predictions will come true or not, whether they speak good or ill for the future of Europe, time alone will tell.

Out of the mass of statistics the study shows that the population of Europe and the Soviet Union will increase by 96,000,000 between 1945 and 1970. Fully 80,000,000 of this gain will be in Russia, which will then have a population of 250,000,000, and is, so the report declares, "the outstanding example today of a country with a large, rapidly growing population, and ample room to expand."

Turning to another source of information, we read in the *United States Weekly* (4/28/44): "Among the nations, Russia probably rates first in undeveloped resources. She is credited with having huge reserves of coal and big quantities of petroleum. Several steel centers are being built. Only one-fifth of the nation's water power is in use so far. Large deposits of copper, lead and zinc have been discovered. Manganese deposits are among the largest now known. Platinum, silver, gold, nickel, tungsten, potash, magnesium, and asbestos are being produced. Also, Russia's big acreage of farm land makes her one of the great agricultural countries."

The U. S. S. R. occupies a strategic position, with her vast domain reaching from Western Europe to the Pacific Ocean. She is considered to be today the world's strongest land force, and she can become a great air potency with her resources. Some experts are predicting that within a quarter century Russia will displace the U. S. A. as the world's No. 1 power.

It was not so long ago that we did not think of the U.S.S.R. in these terms. But this war has brought out great changes, and through it Russia is developing tremendously organically, technically, and in other ways. The great Bear is beginning to show that potentiality for world leadership which will be a characteristic of the Northeastern Confederacy of which Ezekiel prophesied (Chaps. 38 and 39). While

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in 1939 it was not possible to see how a union of Germany and Russia could be anything but German-dominated, today the finger of time has written in large letters for the future to see: RUSSIA—GIANT OF THE POST-WAR WORLD.

"*And they went up with winding stairs*" (1 Kings 6:8).

In Solomon's temple there was a winding staircase, so that as one went up he could not see the end of the way, his vision being limited to the few steps just ahead of him. In taking that step, however, another would appear before him, and so to the top. The Christian life is much the same. The future is hidden from view but, if we would climb, we must go up step by step as the way opens up before us.

—*E. B. S.*

O Christ, What Burdens Bowed Thy Head!

O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
To bear all ill for me.
A victim led, Thy blood was shed;
Now there's no load for me.

Death and the curse were in our cup—
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop,
'Tis empty now for me.
That bitter cup—love drank it up;
Left but the love for me.

Jehovah lifted up His rod—
O Christ, it fell on Thee!
Thou wast forsaken of Thy God;
No distance now for me.
Thy blood beneath that rod has flowed;
Thy bruising healeth me.

The tempest's awful voice was heard—
O Christ, it broke on Thee;
Thy open bosom was my ward:
It bore the storm for me.
Thy form was scarred, Thy visage marred;
Now cloudless peace for me.

For me, Lord Jesus, Thou has died,
And I have died with Thee;
Thou'rt risen: my bands are all untied;
And now Thou liv'st in me.
The Father's face in radiant grace
Shines now in light on me.

—*Mrs. Cousins*

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The Perfection of Divine Forgiveness

By Donald Davidson*

"Wherefore am I come from Geshur? It had been good for me to have been there still" (2 Sam. 14:32)!

I would ask you to consider David's treatment of his son Absalom as affording a vivid illustration of the tragedy of imperfect forgiveness. We recall how complete had been the forgiveness that the sinful father had himself enjoyed. "God," said Nathan, "hath put away thy sin." Compare the absolute finality of this forgiveness with the partial and long-postponed pardon that David now offers to his son. "Let him return, but let him not see my face." What wonder that we have the bitter cry that is wrung from the lips of Absalom: "Wherefore am I come from Geshur? It had been good for me to have been there still!"

Now, the subject of forgiveness is one that may well claim our attention. Let us then examine this story with its concrete illustration of complete and incomplete forgiveness in order that we may grasp something of the wonderful relationship in which we stand to God.

Take David's case first. David, we remember, fell grievously into sin. But when Nathan, the prophet, opened the eyes of the king to the enormity of his offence, and brought his guilt home to him, David cried out: "I have sinned against the Lord!" Let us note particularly David's recognition of the fact that he had sinned against *the Lord*. We know that he had sinned against Bathsheba, whom he had betrayed. We know that he had sinned against Uriah, whom he had treacherously done to death. But in sinning against them, he had transgressed the laws of the great Lawgiver. He had sinned against God.

We are reminded of the old Genesis story of Joseph's forgiveness of his brethren. When the bad brothers came to Joseph after their father's death, fearing lest Joseph would now take vengeance on them because of the grave

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injury they had done him, Joseph exclaimed: "Am I God?" What was the meaning of this strange speech? In sinning against Joseph these wicked men had sinned against God, and "vengeance is Mine, I will repay, saith the Lord." It was not Joseph that they had to fear, but God. And it was with God that they would have to intercede for mercy and forgiveness.

Thus it was with David. Hear his own confession: "Against Thee, Thee only have I sinned, and done this evil in Thy sight." Let us clearly understand, then, that all sin is sin against God.

The Divine Pardon

We are told that the moment David repented there came the immediate offer of forgiveness. "The Lord hath put away thy sin. Thou shalt not die." And this forgiveness was not only immediate, it was complete. But the Divine pardon is never otherwise. The Old Testament writers always used the most graphic analogies to describe the thoroughness of God's forgiveness. "Thou hast cast all my sins behind Thy back" is the grateful confession of King Hezekiah. "Thou wilt cast all their sins into the depths of the sea," is the glad cry of the prophet Micah. What wonder that he should break out in glowing rapture: "Who is a God like unto Thee, that pardoneth iniquity . . . He retaineth not His anger for ever, because He delighteth in mercy."

But let us keep clearly before us in this connection one important aspect of this question of forgiveness. Pardon for sin is one thing; remission of the consequences of sin is another. God forgave David his sin against Himself, but God did not annul the evil consequences of David's crime. Think of the heartbreak over the death of Bathsheba's child! Think of the sorrow that to his dying day clouded the king's life—the murder of Amnon, the rebellion and death of Absalom, the treachery of Ahithophel! No! David's sin was immediately and freely forgiven, but its evil consequences remained.

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Two Conflicting Relationships

Now, let us compare with God's forgiveness of David, David's forgiveness of his son.

Absalom had taken the law into his own hand, and had slain Amnon, who had betrayed his sister. The murderer had then fled for sanctuary to Geshur, the city of his mother's people. Now Absalom was David's favorite son, and the old father longed to bring him back again. But see the difficulty he was in. If Absalom were recalled and restored to favor, it would appear as if the king condoned the wild conduct of his son. At the same time he would be undermining his own position as head of law and order in the state. If men were to be allowed to take the law into their own hands as Absalom had done, no man's life or property would be safe.

David's was, indeed, a difficult position. In killing Amnon, Absalom had sinned not only against his brother, but against the state, and though David, as father, might yearn after his son and desire to forgive him, David as king could not overlook the crime Absalom had committed against law and order. And it was simply David's inability to reconcile these two conflicting relationships that caused all the subsequent trouble. For David neither freely forgave nor adequately punished the wrongdoer, and his mismanagement of the situation reacted with the most mischievous consequences on all concerned.

The story tells us how Joab, by the crafty speech that he put into the mouth of the wise woman of Tekoa, inveigled the king into an arbitrary interference with the proper course of justice. Once caught in the trap, the argument was immediately pressed: If the king were willing to make an exception in the case of one of his subjects, why not in the case of his own son?

The outcome was the permission given to Absalom, under certain conditions, to return. "Go, bring the young man Absalom again," David said to Joab. But he added: "Let him turn to his own house and let him not see my face." This was one of the biggest mistakes that David ever made. It did David himself no good; he could not have struck a

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more deadly blow at his own prestige as a ruler then by this arbitrary disregard of the law of the land. Later it was to be used against him with disastrous results. For a day came when Absalom sought to ingratiate himself with the people by condemning his father's maladministration of his judicial office. "Oh that I were made judge in the land," he went about saying, "that every man which hath any suit or cause might come unto me, and I would do him justice!" It was only too clear that the king had undermined his own authority.

Then it did Absalom no good. The half-hearted forgiveness that was meted out to the wrongdoer was bound to be productive of friction and trouble. Absalom's was truly an intolerable position. A king's son, but denied the king's presence! He was still a prodigal, still an exile. What wonder that he gives voice to the bitter cry: "Wherefore am I come from Geshur? It had been good for me to have been there still!"

Transcendent Righteousness

Does this old story not shed a revealing light on the mystery of the Divine forgiveness? Have any of us been under the impression that it is an easy thing for God to forgive us our sins? Was it an easy thing for David to forgive Absalom? What a tangle of complications the whole question of forgiveness involved! What conflict it created between fatherly love and kingly duty! And what a hopeless bungle David made of the whole situation by his futile attempt to reconcile love on the one hand with law on the other!

Let us ask, then: "Would God be God, transcendent Righteousness and inviolate Justice, if He were to do as David did, and by some arbitrary exhibition of Divine authority waive the claims of justice, and remit the righteous sentence on the sinner?" Never! No, the pardon which God offers to men is not the gift of a weak, indulgent, good nature. The only pardon which God can offer us must be a pardon which can be reconciled with the inviolate majesty of His Divine Law. God cannot do what David did. And we thank God He cannot.

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What then is the solution to this great problem? We have it outlined in this same chapter. "God doth devise means," the wise woman of Tekoa says to the king, "that His banished be not expelled from Him." God has devised means to reconcile love and justice, and that means is the Cross of Jesus Christ. Here is a Divine mystery, but nevertheless a mystery that provides the solution to a problem impenetrable to human understanding. God Himself in the person of Jesus Christ has borne the punishment for our sins. He has died—the righteous for the unrighteous. He can therefore forgive and restore without any infringement of eternal justice. "For God made Him to be sin for us Which knew no sin: that we might be made the righteousness of God in Him."

A Just Pardon

How different, then, is the forgiveness which we enjoy as Christian men and women from that which David extended to Absalom!

Our forgiveness is full and free. And that, of course, is the only forgiveness that can bring peace and satisfaction. The half-and-half forgiveness that was accorded to Absalom by his father only aggravated the injury. He was not forgiven, and yet he was not punished. He was recalled, but he was not restored. He had every good reason to complain that it would have been fairer to him to have left him in exile.

But the forgiveness that God offers us through Jesus Christ is complete forgiveness. There is nothing ambiguous about our position. Forgiveness is accompanied by reconciliation. The true relationship between father and son is restored in its entirety.

Then, further, this forgiveness entails no violation of the Divine law. David as father was anxious to forgive; David as king could not condone the crime. And David's action, or rather inaction, was unfair to himself, and to his son. The recall of Absalom was an arbitrary act of interference with the true course of justice. The common interest which demanded the suppression of murder was pushed aside because of the weak king's affection for his good-looking

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but blackguardly son. Let us understand, then, that there can be an unrighteous forgiveness.

On the other hand, the pardon which is enjoyed by Christ's redeemed is a just pardon. Our Saviour by His sacrifice of Himself has met every demand of the Law. God has done rightly by His own holy Law, and it is therefore possible for Him righteously to show mercy. To turn again to St. Paul, for the final word on these things, we have Christ dying "that God might be just, and the Justifier of him which believeth in Jesus" (Rom. 3:26).

But let us not forget that this Divine forgiveness is consequent only on repentance. When David found forgiveness for himself, it was the reward for repentance. But there was never any penitence on Absalom's part. His father was to bear all the responsibility for his recall. There was not the slightest suggestion of a change of heart, nor any attempt to placate the justice which had been so rudely violated. And forgiveness under these circumstances was an immoral act.

Let us, then, never talk lightly about God's gift of forgiveness of sins. For bear in mind that forgiveness can never be easy if it is to be effective. If I am to enjoy the Divine pardon, it will cost me something—yes, all that is involved in true repentance. But let me never forget that it has cost God something—yes, all that is involved in the Cross of Calvary. And that is forever beyond our human understanding.

An Intimate Relationship

How different is the position in which we find ourselves as Christ-redeemed men and women, from that in which Absalom found himself on his return from his exile! He was recalled, but he was not reconciled. He was granted the king's pardon, but he was denied the king's presence.

And yet I wonder if any of us are quite content to accept the same terms. We enjoy the assurance of forgiveness, but we are sadly conscious that we have not the intimacy and sweet fellowship of the King. If you and I are Christian men and women, we should be enjoying not only forgiveness, but restoration. Remember the prodigal's suggestion that

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he would be satisfied to be made even as one of the hired servants, might seem to him really far more than he deserved. But it would have been a cruel wrong both to his father and to himself. And you and I, who have been so wonderfully pardoned and so graciously recalled from the exile of sin, can never be satisfied with less than the glorious liberty of the children of God.

So do not be content to dwell in isolation from God. We are not only to enjoy His forgiveness, but His fellowship. For He is the God "in Whom we live and move and have our being," the God Who has made us for Himself.

May it be given us, then, to enter into this intimate relationship—the relationship of those whose transgression is forgiven, whose iniquity is pardoned, the tender, loving relationship of children who have been reconciled and restored to their true place in the Father's heart. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us that . . . we should live together—yes, live together with Him."

Question Box

No. 887. The Bible speaks of a new Heaven and new earth. Will they be made out of nothing, or what?

Revelation 21:1 tells us about the new heavens and new earth which will exist after the thousand years, the Millennium. It is true that we read elsewhere (2 Pet. 3:10–12) that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up . . ." However, the word *new* does not of necessity mean *another* except as we think of the *new* man as *another* man. The word can be used, you see, in the sense of *renewed*. Throughout all eternity the heavens and the earth are to abide: "Thou hast established the earth, and it abideth" (Psalm 119:90); "but the earth abideth forever" (Eccl. 1:4). It appears that the earth and the heavens surrounding it will be wholly purified—the great burning does not mean annihilation, but purification. Cf. Col. 1:20 which tells of the reconciliation of "all things . . . in earth and in the heavens" through the blood of the Cross of Christ.

No. 888. What do the oil and wine of Revelation 6:6 refer to?

The rider of the black horse of Rev. 6:5 symbolizes a time of famine to come during the Tribulation. At that time a measure of wheat will

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cost a penny, which, in present measurement and currency, would be a quart for $1.50—a high price, indicating shortage. Oil and wine are luxuries—and the inference appears to be that these will be rather plentiful, signifying that the famine will touch the poor people, and the middle class, but that the rich will have sufficient.

No. 889. Does a person who has been born again receive the Spirit immediately, or must one reach a certain state of holiness to receive Him?

When Paul wrote to the Corinthians he was writing to a Church, as the First Epistle shows, in which there was carnality and a certain amount of immorality. Yet to that Church he said: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19). Certainly that tells us that there was not deliverance from sinning prior to the receipt of the Holy Spirit. How would believers obtain deliverance from the flesh, and power over sin, except by the ministration of the Holy Spirit dwelling within them? The gift of the Holy Spirit is received the moment we are born again, which miracle takes place by His power (John 3:5–8).

No. 890. What instrument of war is it of which Ezekiel wrote that it shall "ascend and come like a storm" and cover the land (Ezek. 38:9)?

The context will give you the answer. It has nothing whatever to do with what is going on now in Europe or Asia, but refers to the hordes of Gog and Magog which will sweep down upon the land of Israel when she is dwelling in peace in cities that are unwalled.

No. 891. Is Weymouth's translation of the New Testament all right?

Yes, the text in the Weymouth translation of the New Testament is reliable. But certain editions have footnotes which are not wholly sound, being misleading in many places.

No. 892. Will the Anti-Christ be a Jew or a Gentile?

This question continues to come to us. We have answered it before, but because of numerous inquiries, we shall do so again. The Anti-Christ will be a Jew. The very first test that the Jewish people will put to the one who claims to be their Messiah is concerning his antecedents, and whether he is descended from David. In Dan. 11:37 we are told of him that will not "regard the God of his fathers." This is Jewish terminology. We believe that the Anti-Christ is the Beast out of the *earth* of Revelation 13—the earth speaks of the land of Palestine, of Israel.

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A Primer of Bible Doctrine

By E. Schuyler English

V. The Virgin Birth of Christ

One of the most bitterly attacked tenets of the Christian faith is the doctrine of the Virgin Birth of our Lord. The consistent rationalist does not believe in anything that is miraculous, but in the case of Christ's supernatural birth we are faced with the incongruity of some who will accept other miracles while denying the power of the Omnipotent God to effect the Son's Incarnation in a supernatural way. Modernism, rejecting the Virgin Birth of Christ, seeks to show that it is entirely immaterial whether He was born of a virgin or not. To this end its high priest, Dr. Harry Emerson Fosdick, writes: "Do not, I beg of you, tie this great affirmation (the divinity of Jesus) up with miraculous accompaniments, such as the virgin birth. I am not deeply concerned whether you believe the virgin birth as a historic fact or not, although, as you know, I cannot believe it. But I am concerned that no one should tie up in one bundle the virgin birth and the divinity of Jesus."* We take issue with Dr. Fosdick in this statement on two counts: one, in his denial of the teaching of the Scriptures; and two, with his premise that the Deity of our Lord Jesus Christ is not tied up in one bundle with His Virgin Birth.

If Christ was not Virgin Born, then the Bible is not the inerrant Word of God. If He was not born of a Virgin, then He is not the Son of God. If the account of His Virgin Birth is a falsehood, then He is not the Saviour. If Christ was born other than miraculously, then there is no explanation of His character. The Deity and Virgin Birth of the Lord Jesus Christ cannot be separated—either both of these facts are true, or neither of them is true. The Bible declares unequivocally that Christ was born of a Virgin. The Bible is the written Word of God. Therefore, either God is mistaken, or the critics are mistaken. There is no other conclusion to be drawn.

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*_Living Under Tension_, by Harry Emerson Fosdick (Harper & Bros., New York, 1941).

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The critics of the doctrine of the Virgin Birth of Christ offer no proof of their contention, though surely the burden of proof rests with them. Instead, having rejected the miraculous birth as a biological impossibility, and, therefore, beyond credence, they propose certain theories and raise certain objections, none of which bear sufficient weight to convince even themselves, for they are constantly seeking new so-called proofs and proposing new theories. Suppose we examine the five most frequently heard objections to the Virgin Birth of our Lord.

(1) It is said that the accounts in Matthew and Luke are legendary as to source, that these writers manufactured their stories from mythology. Now it is perfectly true that ancient mythology offers more than one tale of supernatural (using the word here as meaning that which is *above and beyond nature*, though not necessarily divine) birth. But we do not know of one instance in mythology wherein a son is born to a virgin. Always the mythological brings in some outside agent—one of the gods, an angel, etc., and, nearly without exception, the tales are immoral and gross. Nor do the legendary accounts of the births of such men as Zoroaster, Confucius, Plato, and others, compare in any way with the reverent and holy records of the Gospel narratives. However, one fact alone is sufficient to offset any such theories: no faithful Hebrew of the First Century would have thought for one moment of borrowing from pagan mythology for any conceivable purpose whatever. Certainly none of the early Christians would have dishonored his Lord by making use of mythological and idolatrous legends as the basis of his account of Christ's Birth. To hold otherwise is to ignore all that we know from contemporary history of Israel at the time of Christ.

(2) It is suggested that Matthew and Luke invented their accounts of the Virgin Birth in order to conform to Old Testament prophecy. While such a proposal would not be beyond the realm of possibility had it to do with other than God's Word, we have no reason to believe, from contemporary literature, that the Jews of that time were familiar with the prophecies concerning the Virgin Birth of Christ, or that, knowing these Scriptures, they discerned their full implica-

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tion. "There is not one single sentence, in any contemporary Jewish writings, that would indicate that the Messiah would be born as Matthew and Luke indicate He was born. In fact, the prophecy of Isaiah 7:14 seems to have been either lost sight of, or was not understood by the Jewish people, until it *was* actually fulfilled in Christ's Virgin Birth, and then it was recalled. The simple facts of the case make it impossible that Matthew and Luke should ever have built up such a remarkable story around a verse like this, which was not being discussed with these implications during the time of Christ's advent on earth."* And if the two evangelists were themselves aware of these prophecies and invented what they recorded to agree with them, the best that we can say about Matthew and Luke is that they were deceivers. If this be the case, then the Bible is not inspired.

(3) It is objected that Matthew and Luke are not reliable sources of information in a matter so personal as the birth of the Lord, inasmuch as they could not have been eye-witnesses to all that took place. Neither were they eye-witnesses to the Temptation of Christ in the wilderness, though they both record it. Does this argue that He was not tempted of Satan? Nor was Luke an eye-witness to the visit of the Child Jesus to Jerusalem in His twelfth year. Is this a proof that He remained in Nazareth and did not attend the feast that year? These evangelists wrote under the guidance of the Spirit, Who revealed certain truths to them. And as for Luke, at least, it seems clear from the introductory remarks of the Third Gospel that he investigated fully the things pertaining to the Lord Jesus, before he set them down for his friend Theophilus.

(4) There is that which is known as "The Argument of Silence," by which it is avowed that inasmuch as Mark, John, Peter, and Paul do not mention the Virgin Birth of Christ in their writings, the doctrine is false. This is fallacious reasoning. We do not recall that the Apostle Paul refers to the Sermon on the Mount, or that Peter has anything to say about the Olivet Discourse. Are we therefore to cast aside these two messages of our Lord as having never

*Wilbur M. Smith, D.D., *The Supernaturalness of Christ* (W. A. Wilde Co., Boston, 1940), pp. 93, 94.

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been uttered? Throughout their writings these four men of God declare the Deity of Christ—and unless He was born in a supernatural way He cannot be Divine.

The Apostle John goes back in his Gospel far beyond the events of Nazareth and Bethlehem. He writes of the One Who was in the beginning with God and was God, Who became flesh and dwelt among us (John 1:1, 2, 14). The Apostle Paul looks beyond Christ's conception, too, to the time when He was "in the form of God" and then became flesh (Phil. 2:6-8). Singularly enough, the very fact that Paul did not mention the Virgin Birth of Christ is fair evidence that he believed it. For Paul and Luke were friends. Luke accompanied him in much of his journeying, as the historian of the Acts, and was with the Apostle at Rome (2 Tim. 4:11) shortly before Paul's martyrdom. From what we know of Paul's writings, if there was anyone teaching a doctrine which was contrary to the Word of God, the great Apostle was careful to point out the error and refute it. Paul's very silence implies his assent to the doctrine of the Virgin Birth of Christ. Are we to suppose that the Apostle Peter, an eye-witness to the majesty of the Lord (2 Pet. 1:16 ff.; Matt. 17; etc.), who confessed Him as the Christ, the Son of the living God, would doubt His miraculous birth? But it was not within the scope of his epistles, or Paul's writings, to deal with that which properly fits within the compass of the Gospels. As to Mark, one fails to discern the whole purpose of his Gospel who does not see that it reveals the Servant-Son. Mark does not mention Christ's childhood, either. That does not imply that our Lord was never a child. The Second Gospel opens where the record of a servant would logically begin—with his service. "The Argument of Silence" is woefully weak, an extremity to which unbelief will go to disavow the clear teaching of the Scriptures.

(5) Finally, it is said (by a limited few) that the accounts of the Virgin Birth of Christ are spurious, having been added to the texts of Matthew and Luke at dates later than the original MSS. Such argument is entirely and wholly without scholarly documentation and intellectual honesty. The opinions of scholarship as a whole can be summarized

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in the words of another: "There never were forms of Matthew and Luke without the infancy narratives."* The argument against textual authority of the Virgin Birth narratives simply does not stand up, for their appearance in the First and Third Gospels is unassailable.

In summation of the objections to the doctrine of the Virgin Birth of Christ the criticisms are entirely modernistic. That our Lord was born of the Virgin Mary was accepted fully in the early church. Now let us admit that, even if there were no factual evidence that Christ's Incarnation was accomplished by God in a miraculous way, there would undoubtedly be rumors and fanciful tales which would multiply among the ignorant and credulous. In such a way the story of the Virgin Birth of Christ might have developed—there being wanting documentation *pro* and *con*. But such fables would hardly be believed by men of intellect and honor, historians and commentators whose names and works have come down through the centuries. For them to believe in the Virgin Birth of Christ unless documented is inconceivable. Yet we find that such men as Ignatius, who was alive at the time of the writing of Matthew's Gospel, and Irenaeus, and Origen, and others who wrote from halfway through the First Century until well into the Third, unitedly admitted the evidence of the Virgin Birth, believed it, and promoted it. These were not men easily deceived. They were men of renown, whose testimony is respected, and who were willing to die for the faith that they held, as some of them did. Is their witness to be cast out with that of Matthew and Luke by the criticism and unbelief of some few nineteen centuries removed from the event in question?

But what we have written is only preambulary. What saith the Scriptures? This is our final authority. We shall confine ourselves to three considerations.

1. The Predictions of the Old Testament concerning the Virgin Birth of Christ.

In the first pages of the Bible we find the earliest prophecy

*Johannes Weiss, *Theological Rundschau*, 1903—quoted by J. Gresham Machen in *Princeton Review*, October, 1905; James Orr, *The Virgin Birth of Christ;* and Louis Matthews Sweet, *International Standard Bible Encyclopaedia*, Vol. V, p. 3052.

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as to the Virgin Birth of the Redeemer. We allude, of course, to Genesis 3: 14, 15: "And the Lord God said unto the serpent, Because thou hast done this . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Now, it is a well-known biological fact that the seed emanates from the male, and not from the female. Thus, when God declared that Satan's head should be bruised by the seed of the woman, He excluded the male element in the birth of this One Who should come forth from the woman to defeat the Devil. The significance of the prophecy is wholly clear, now that the Incarnation of the Son of God is history. But its implication was intelligible before the birth of Christ to those of discerning minds. Whether fully understood by the patriarchs, or not, however, there in the first book of the Bible the Virgin Birth of the Saviour was written for all to see.

The next to declare the Virgin Birth of Christ was Isaiah, who, seven centuries before the nativity of our Lord, penned the promise of God to King Ahaz, the son of Jotham: "Therefore the Lord Himself shall give you a sign, Behold, a virgin* (*lit.*, the virgin) shall conceive, and bear a Son, and shall call His Name Immanuel (*God with us*)" (Isa. 7:14). The prophecy can be left here without comment. For how the Spirit of God could have pledged that the coming Redeemer, the Son of God, should be born of a Virgin in words more clear and concise than these we do not know.

Surely the honest student of the Bible must accept the fact that the Old Testament teaches the Virgin Birth of Christ.

2. The Witness of the New Testament to the Virgin Birth of Christ.

It is obviously impossible to quote in full the nativity accounts of Matthew and Luke, or to analyze and compare

*Critics of the doctrine of the Virgin Birth of Christ have made much of the Hebrew word translated *virgin*. It is *almah*, which, they say, does not mean *virgin*, but *a young woman of marriageable age*. In answer we draw attention to three other passages in the Old Testament, Genesis 24: 43; Song of Solomon 1:3 and 6:8, in all of which the Hebrew *almah* is translated *virgin*. It is left to the reader's judgment whether or not the word means *a young woman of marriageable age*, yes, but more specifically, *one who is wholly chaste*.

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in minute detail in the space at our disposal. We shall consider some of the most vital factors here. The diligent searcher will seek fuller confirmation by his own studies of the Word.

In the genealogy in Matthew 1 we see the line of Joseph traced from Abraham, forty-two generations in all. Two matters demand our consideration.

First, it will be asked: "If Joseph was not the father of Jesus, why is his genealogy given by Matthew?" It is written because it was necessary that Israel's Messiah should have unquestionable right to the throne of David. Through Mary the Lord Jesus was the lineal descendant of David, as Luke shows.* But because a woman had no right to the throne, even though Mary was of David's seed, through Nathan, legally her Son would not be the heir to the throne. But Joseph, the foster-father of Jesus, was likewise a descendant of David, through the line of Solomon, and also through Jechonias (1:11), upon whom a curse had been written that none of his seed should prosper upon the throne of David (Jer. 22:30). But the Lord Jesus was not of his seed, but only of his line. As the adopted Son of Joseph He had legal right to the throne, and the curse did not fall upon Him.

Second, observe that from Abraham to Joseph it is said that so-and-so *begat* so-and-so, the usual expression in relationship to the natural birth of a son and heir. But when it comes to the birth of Jesus the form changes: "And Jacob begat Joseph the husband of Mary, of whom (Mary) was born Jesus, Who is called Christ" (1:16). Verse 17 is parenthetic. Verse 18 begins: "Now the birth of Jesus Christ was on this wise . . ." The word translated *now* is the Greek *de*, better rendered, *but, on the other hand.* This is significant. "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas . . . and Jesse begat David the king; and David the king begat Solomon . . . and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, Who is called Christ. . . . *On the*

*Luke 3. This is Mary's genealogy, though her name is not mentioned. Heli was Mary's father, Joseph's father-in-law. It was not uncommon in Biblical times to refer to a son-in-law, and also to a grandson, as a *son.*

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other hand the birth of Jesus Christ was on this wise. . . ." This birth was different than all others!

There follows the brief account of how our Lord Jesus Christ was born of the Virgin Mary. Her Child was of the Holy Ghost. Joseph, learning of her condition, was going to put her away in conformance with the Law, but the angel of the Lord appeared to him and told him what was to happen. And Joseph—who, next to Mary, was the one most concerned with the circumstance—*believed him, took Mary* for his wife, and when the divine Child was born, "called His Name Jesus (*Jehovah saves*)," in accord with the angel's command (1:21, 25).

In Luke's record of the birth of the Saviour, we have a long account, in chapters 2 and 3, with intimate details concerning Mary's condition, penned by a physician. Here again it is told of Mary's chastity (1:27), that the Holy Spirit would be the instrument of conception (1:35), that this Jesus Who should be born should be called the Son of the Highest, the Son of God (*1:32, 35*). *Observe Mary's* innocence and incredulousness: "How shall this be, seeing I know not a man?" (1:34), and her submissiveness to the will and favor of God, whatever the cost in the judgment of her acquaintances.

When Mary paid a visit to Zacharias and Elisabeth, the very babe that Elisabeth was herself carrying responded in a most unusual fashion, while Elisabeth, filled with the Spirit, recognized the miraculous and tremendous event which was occurring: "And whence is this to me, that the mother of my Lord should come to me?" (*1:43*). *Now it is* not the customary thing for an older woman to greet in this fashion an unmarried mother who comes to her house. Elisabeth believed that the Saviour was to be born of a Virgin.

Further, note that Mary stayed in that house three months. Zacharias, the husband of Elisabeth, was a priest, "righteous before God, walking in all the commandments and ordinances of the Lord blameless" (1:5, 6). According to Mosaic Law unfaithfulness on the part of a betrothed virgin was considered as adultery, and in the light of this the penalty which Mary would have had to pay, were she what natural

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appearances would suppose her to be, was severe indeed (cf. Deut. 22:23, 24). Certainly the godly Zacharias must have acted other than he did in being her host for three months, but for one thing: Zacharias believed that Mary was the virgin mother of the Christ of God.

Other noteworthy testimonies to the unusualness of the birth of Lord Jesus were the star that appeared in the heavens (Matt. 2:2, 10); the annunciation by the angelic host to the shepherds (Luke 2:8 ff); the manner in which *Mary and Joseph were brought to Bethlehem* that the Scripture might be fulfilled that the Ruler of Israel, Whose goings forth have been from everlasting, should be born there (Luke 2:1; cf. Micah 5:2); and the adoration of Simeon and Anna (Luke 2:25-38).

The Virgin Birth of Christ was foretold in the Old Testament, and amply testified to in the New Testament. We believe it because it is written in the Word of God.

3. The Necessity for the Virgin Birth of Christ.

To those who say that it is not of vital importance whether or not Christ was born of a Virgin, we reply: "It is of the utmost importance. Christ had to be born of a virgin, and if He was not, our faith is vain." For if Christ was not Virgin Born, then He was born as other men, conceived in sin, and He Himself needed a Saviour.

To be able to be the Redeemer it was necessary that the Son of God take on human form. He could not die for other men unless He Himself was a man. In order to be Israel's Messiah-King He had also to take on human form to be Abraham's seed, and to come through the line of the House of David.

But in becoming in fashion as a Man, He could not do so in the natural way, through the agency of a man and a woman. First of all, He could not be born in a natural way without making of no effect the prophecies of Moses and Isaiah, written under the Spirit's guidance, that He would be the Seed of the woman, the Son of the virgin. But there are other reasons.

That which is born of natural generative processes is new life: there comes into being something, or better, someone who never existed before. However, this could not be so in

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the case of the Son of God, Who was and is eternal. He always was; He was in the beginning with God. Therefore the natural process of birth had to be replaced with a supernatural conception in His case. He could not begin. He was—and through the Spirit's instrumentality He was placed in the womb of the Virgin Mary.

Again, let us never forget His Deity. He was perfect Humanity, to be sure. But He was perfect God also. Thus He could not have been born by natural means. Even in the womb He was guarded from the sinfulness of Mary's human nature—which could not enter God—by the overshadowing of the Holy Spirit.

God cannot be born. God is. Had Christ come forth by natural processes, He could not have been Christ. His character and works demand this extraordinary birth, else they cannot be explained. He was absolutely sinless. There was no sin in Him. Whence this perfection, if He was born as other men? From every angle—from the revelation of God's Word, from the sinlessness and perfection of Christ's Person, and from logic itself, there can be no other explanation but that that which was propbesied of Him, and that which is testified of Him, and that which is demanded of Him are true: He was conceived by the Holy Ghost, and born of the Virgin Mary.

Let us not limit Almighty God. Concerning this very matter the historian Luke wrote: "For with God nothing shall be impossible." What if some men reject the truth of God's Word, the miracle of Christ's birth? They reject it to their own eternal loss. As for us, we accept God at His Word, in faith believing, our assurance unshaken by the scoffing of those who are in darkness.

(*Next instalment, D. V.—"The Impeccability of our Lord"*)

I long to see that realm of light,
My glorious Home that knows no night,
But more than all, I want to see
The One Who made that Home for me.

—*A. M. Starkweather*

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A Message for Each Day

By Frank E. Gaebelein

June 1. "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:24).

The relation between the parts of this sentence is certainly one of cause and effect. Barnabas was a good man. Therefore he was filled with the Holy Spirit and with faith. Therefore "much people was added unto the Lord." It is comforting for us rank and file of Christians to know that nowhere does God demand brilliance or great talents as qualifications for service. But He does ask goodness. Let us not forget that the Holy Spirit is the *Holy* Spirit. And because He is holy, He cannot fill an unclean life. And unless He fill the life, that life can do no great work for God. If we want the power of the Holy Spirit, we must first desire and permit Christ to cleanse us and make us good.

June 2. "By the Word of Thy lips I have kept me from the paths of the destroyer" (Psalm 17:4.)

There was a time in David's life when he could with relative honesty make that statement. For he had been living by the Word of the Lord's lips. But one day he departed from the Word in breaking God's holy law, and then indeed he strayed into the paths of the destroyer. Yet it was the same Word, delivered through the prophet Nathan, that awakened him to his sin and brought him out, back into God's way.

Nearly three thousand years have passed, yet the one safe guide from the paths of the destroyer still remains the Word of God. But are we actually and daily using it as our infallible rule and guide, "a lamp unto our feet and a light upon our path"?

June 3. "I have trusted also in the Lord; therefore I shall not slide" (Psalm 26:1).

How often the descent into evil is gradual. It is very doubtful whether there are many who suddenly fall into deep sin without at least "a bowing acquaintance" with it. Rather do they first begin to slip, their moral life sags, and the fatal step is taken. But there is a sure-footed way, this verse tells us. It is the way of trust in the Lord. Those who commit themselves to Him shall be kept from the subtle danger of slipping and sliding into evil.

June 4. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

This verse has something to say about church unity. It sets forth the basis of real Christian union in a four-fold way as doctrinal, social, sacramental, and devotional. Each is essential, and any scheme of church union that would neglect any one of the four is doomed to failure. And surely the place given to doctrine has a message for a day when sound doctrine is being minimized. We need to realize anew the historic fact that the apostolic church, with its flaming power, "continued steadfastly in the apostle's doctrine" as well as in "fellowship, and in

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breaking of bread, and in prayers." Yes, we do need a revival of first century Christianity, but let us understand that no twentieth century neglect of Scripture teaching can bring it to us. *First century Christianity comes only to those who are abiding in the apostles' doctrine.*

June 5. "Because thou servest not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things" (Deut. 28:47).

Here is a lesson in service. The context of the verse relates to the chastisement that was to fall upon Israel. And one of the reasons for God's displeasure with His people was joyless service. Read the New Testament and you will see that God has not changed in His holy desire to have men serve Him with joy and gladness. Joy is never coldly formal. Joy is spontaneous, for it springs from life. There can be no such thing as dead joy. But when formality comes into worship and service, *then spiritual deadness has begun. Because we are serving* the living God, we must, as He has given us new life in Christ, serve Him with joyfulness and gladness of heart. "Rejoice in the Lord always; and again I say, Rejoice" (Phil. 4:4).

June 6. "Guarded by the power of God" (1 Peter 1:5, margin).

Here is a security beyond that of any pensions, insurance, or governments. For this is the security God gives those who are born again through faith in Christ. O believer, exercise your spiritual imagination and think what it means to be "guarded *by the power of God.*" Were all the resources of your government and all the wealth of its treasury at your disposal, you would rejoice in your security. How much more, then, should you rejoice in the assured fact that all the power of the *Father God, the Maker of heaven and earth, is guarding you every* day, every hour, every moment.

June 7. "The Lord was ready to save me" (Isa. 38:20).

That was the testimony of King Hezekiah after his miraculous healing. When he "turned his face toward the wall and prayed," he found that "the Lord was ready to save" him. Let us not forget that *the Jehovah of the Old Testament is the Lord Jesus of the New Testa*ment. And the Lord Jesus *is* "the same yesterday, today, and forever." Whatever be your need, and there is not a single day when you are without need, turn to Him, for He is ready to save.

June 8. "The ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4).

The context indicates that wives are particularly addressed. But though the specific reference be to women, the truth applies to both sexes. In these words we see what God greatly values. And what God *greatly values is not what the world cherishes.* Of all the Christian virtues meekness is undoubtedly the most underrated. Yet it is an *heroic virtue, implying as it does the control of strength for the purpose* of service. Would you have in your life this "ornament of a meek and quiet spirit" *which is so highly cherished by God? Well, you will* realize it in but one way—by giving Him Who alone of all the sons of men was perfect in meekness, full control of your life.

June 9. "Ye husbands, dwell with them according to

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knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Peter 3:7).

"*That your prayers be not hindered,*" Peter concludes this inspired advice to husbands. Domestic strife is not a little matter. Inconsiderateness on the part of the husband (and, shall we add, the wife also) is not a small thing. It does violence to the unity of marriage, expressed in the lovely phrase, "heirs together of the grace of life." And it issues in a blocked prayer life. Can there be victory for the Lord outside the home when there is defeat at home?

June 10. "And as he lay and slept under a juniper tree, behold, then, an angel touched him, and said unto him, *Arise and eat*" (1 Kings 19:5).

This scene in the life of Elijah follows his magnificent courage in withstanding the priests of Baal on Mount Carmel. Through faith he won *the victory*. *And with the victory he gained the bitter hatred of* Jezebel. But the same Elijah who stood so boldly for Jehovah on Carmel now flees for his life from the wicked queen. Discouragement and weariness overcome him, he sits under the juniper tree and longs *for death*.

There is a lesson for us in this episode in the prophet's life. We glean it from a single word in our verse for today. The word is "then." When Elijah was under the juniper tree, *then* God sent the angel to succor him. And the God Who did that is the same Lord Who cares for His overwrought children today. Remember, Christian friend, that your times of defeat and discouragement are but opportunities for your Lord to help you.

June 11. "The Lord is good" (Psalm 100:5).

"The Lord is good." That simple declaration of the Psalmist *must* be true; were God not good, He could not be God. Just take that premise for your spiritual foundation: "The Lord is good." There is the basis of your salvation from sin, your present safety, your future hope. God *is good. Resting on that, you may have peace of mind in the fiercest* trial. Praise His Name; He is good!

June 12. "He who is not honoring the Son doth not honor the Father Who sent Him" (John 5:21, literal translation).

This penetrating word of the Lord Jesus has a very definite message for today, as the use of the present tense implies. Shall we face the question that it asks us: Am I, day by day, honoring Christ? Do I plainly intend and resolve to honor Him *today*. That means the putting aside of every single thing that cannot be done with His approval and for His glory. But only thus can our lives bring honor to God.

June 13. "My son, give me thine heart" (Prov. 23:26).

So God asks His sons, and His daughters, too, for the most precious thing they possess—the heart. It is the fountain of life, it is indispensable, and irreplaceable. But God asks for it; He wants all of it to be His own forever. Have you given God your heart? Is there anything in your life too precious to give to the Lord Jesus?

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June 14. "When He heard therefore that he was sick, He abode two days still in the same place where He was" (John 11:4).

When read thoughtfully, the eleventh chapter of John reveals some lovely undertones regarding the trustworthiness of the Lord Jesus. His delay of two days after the news of Lazarus's illness reached Him must have seemed very strange to the distressed friends of the sick man. But the Lord Jesus comprehended all things in His wise and loving purpose, so that what seemed a fatal delay turned out to the glory of God through the resurrection of Lazarus. Do not be hesitant to appropriate the lesson. You have a loved one sick, or perhaps you yourself are suffering. You go to the Lord Jesus with the burden, but He seems unaccountably slow in answering your plea. Then do not faint. Remember that He who waited even until Lazarus died, later raised up His friend. Christ is to be trusted, not hurried in His work for us. Our part is to wait upon Him. He will act in our behalf at the time of maximum blessing, even though our human sight cannot discern the ultimate wisdom of His will.

June 15. "Can two walk together except they be agreed?" (Amos 3:3).

Who are the two meant by this verse? The deepest answer is that they are God and man. "Enoch walked with God: and he was not; for God took him," says Genesis. But no man can be an Enoch and remain in disagreement with God. The price of the godly life is conformity to the divine will. If the two, God and man, are to agree, it is *always* man who must conform to God and not God to man. There is only one way to agree with God and that is by faith. "By faith Enoch was translated that he should not see death," the author of Hebrews writes. And so our hope for a daily walk with God and a joyful translation into His Presence rests upon faith in the Son of God Who came that two might be agreed.

June 16. "Emmanuel . . . God with us" (Matt. 1:23).

Here we see the key to the Christian life. It is the personal realization and appropriation of that blessed Name, Emmanuel. You are a believer. That means that you are born again and that Christ is dwelling in your heart. To recognize that stupendous fact, to live in the light of the knowledge that for you to live is Emmanuel, God with you in Christ, brings joy and victory. Take, then, as your message for today, *Emmanuel*, and let Him possess you wholly.

June 17. "My hand . . . My Father's hand" (John 10:28, 29).

In these precious verses the Lord Jesus is speaking of the believer's security. "Neither," He says, "shall any pluck them out of My hand"; whereupon He adds, "No man is able to pluck them out of My Father's hand." You see, Christ is clearly implying that His pierced hand is equal to the Father's Almighty hand. So we learn that committal of the life to Christ means committal of the life to God. Indeed, that is exactly what He meant, for His very next words were, "I and My Father are One." O Christian friend, rest secure in the knowledge that the hand of your Good Shepherd is the very hand of Almighty God.

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June 18. "Therefore they that were scattered abroad went everywhere preaching the Word" (Acts 8:4).

Let us look at the word "therefore." It points back to the preceding verse which tells us that, "as for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." What an unpromising foundation for blessing! Yet we read, "Therefore they that were scattered abroad went everywhere preaching the Word."

Is this not a wonderful illustration of the overruling providence of the Sovereign God? It shows us that God, having marked out Saul to be His great missionary, used even the cruel persecutions of the unconverted Saul for a missionary end. What a God! He can make even the wrath of men to praise Him.

June 19. "Lord, what wilt thou have me to do?" (Acts 9:6).

The record of Paul's conversion is rich in spiritual lessons. Here we have a significant sentence. Notice that it begins with "Lord." For the Apostle Paul to see Christ was to acknowledge Him as Lord. And so he loses no time in requesting his orders: "Lord, what wilt Thou have me to do?" How supremely appropriate the words are! They not only imply submission, they also look forward to service.

Will you look up to Christ now and will you say to Him, "Lord, what wilt Thou have me to do—today?"

June 20. "He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My Name's sake" (Acts 9:15, 16).

These remarkable words are the divine schedule for Paul's ministry, spoken before he ever began to serve Christ. Study them carefully and compare them with the New Testament record of the apostle's life, and you will see that they are God's blue-print of His servant's work.

Yes, Paul was a missionary of surpassing greatness. But he was not unique in that God had His precise plan for Paul's life alone. On the contrary, God has His specifications for every Christian life and service. It may not be fully known to the individual, yet the heavenly blue-print is drawn up. And the key to the life lived in accordance with the divine plan is, as in Paul's case, the key of suffering. "For I will show him," said the Lord regarding Paul, "how great things he must suffer for My sake." Only, then, if you are ready to suffer for the Lord, can you expect Him to fulfill all of His divine plan for you.

June 21. "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him" (Acts 12:5).

Read the whole thrilling story of Peter's deliverance from prison, and then look back to this verse for that which led to the miracle. "Prayer was made without ceasing of the church unto God for him." There is the clue, and it is worth reflecting upon.

We do not know exactly the day on which Herod cast Peter into prison, nor do we know how long Peter remained there. However, it must have been an imprisonment of some little duration, for we read

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that he "was kept in prison" and that the church pray-, "without ceasing." And it is extremely interesting to note that, when Peter was miraculously liberated, he returned to a prayer meeting.

"Acts" is undoubtedly the earlier title of the book in which this incident is related. Is it not an excellent illustration of the title? Here was the church with its leader in grave peril. Action was necessary, and action was taken, not by appealing to Herod, not by planning a "prison-break" for Peter, but by prayer. If Christians today would really act through prayer, there would be more apostolic power.

June 22. "To enjoy the pleasures of sin for a season" (Heb. 11:25).

This phrase occurs in the inspired epitaph upon Moses, who chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." What a true portrayal it is of the transitory nature of sin. However delightful sinful indulgence may be, it is a pleasure that endures only a moment. And the more it is indulged the less it lasts. Yet sin is everlasting—in its painful penalty.

Surely one of the horrors of the future state of the impenitent will be their realization that they have bartered eternal felicity for pleasure of but a moment's duration. For the delights of sin, no matter how attractive, cannot last even through a single lifetime. How impossible, then, to suppose that they can continue throughout eternity. Oh, let us warn men that sin is the greatest cheat in the universe!

June 23. "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3).

This grand chapter proves that justification by faith is no new principle. It answers the question as to the salvation of the Old Testament saints and shows that they were saved through faith just as we are. Now, in what respect did Abraham believe God? He believed, of course, the covenant God made with him (Gen. 12:1-3). That covenant was brief but marvelously inclusive, although Abraham could not realize all it contained. We may liken the faith of Abraham and all the other Old Testament saints who believed God's promises and so were justified, to a man seeing the first glimmer of dawn. This may be all he sees of the sun, but yet implicit in those faint rays is the whole glory of the noon-day sun. The promises to Abraham were the forth-gleam of the rising of that Sun of righteousness Who in the New Testament shines out in all His glory. Because of their position in history, Abraham and the others saw no more than the dawn; but in the dawn they indeed accepted all of God's revelations through the Lord Jesus Christ. In God's grace their belief was counted to them for righteousness, fully as much as the belief of the most instructed believer in the full Gospel is imputed to him for justification.

June 24. "And being fully persuaded that, what He had promised, He was able also to perform" (Romans 4:21).

This verse relates to Abraham. It reveals the secret of the greatness of that wonderful man of God. That secret is concentrated in the word "fully." Abraham is the towering example of Old Testament faith, because he was "*fully* persuaded." And of what was Abraham "fully persuaded?" As our verse tells us, he was persuaded that what God had promised God "was able also to perform."

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How different our situation is from that of Abraham! Few, if any, of us who are reading this message have been called out of stark heathenism. We have the whole written Word with its manifold promises, estimated by some at more than 30,000 in number. The God Who did all that He had promised for Abraham is completely able to fulfill every one of His promises for and in us. But we shall have little joy in them and make little use of the unspeakable riches of God's grace, unless we, too, learn what it means to be "fully persuaded" of God's fidelity. True faith is like that of Abraham, who believed God in the face of seeming impossibilities.

June 25. "And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Corinthians 12:9).

Let us look closely at this exceedingly comforting word which came, as the context makes plain, out of Paul's deep personal trial. No one can tell of a certainty exactly what Paul's thorn in the flesh was. And it is just as well that we do not know, for this very doubt about the identity of Paul's trial gives his experience universal currency for all troubled souls. So precious are these words that it might be well for us to go to the original. The initial verb "said" is in the perfect tense. Dean Alford tells us that the full meaning of this tense cannot be represented in English by the verb alone. He suggests this paraphrase: "He said, and that answer is enough." How beautiful. When we come to God in our extremity, He gives us His answer, and His answer is enough. And what answer was given Paul? It was the great word regarding the all-sufficiency of divine grace. Notice the very personal way in which that grace is described. It is not grace in general which the Lord promised Paul. It is "*My* grace." Grace in general is merely favor; "My grace," in the sense of the grace of the Lord Jesus Christ, is the precious gift He gives His own.

June 26. "And He said unto me, My grace is sufficient *for thee; for My strength is made perfect in weakness*" (2 Corinthians 12:9).

There is so much in this greatly comforting word Paul received directly from his Lord that we should take more time to meditate upon it. As we saw yesterday, Christ gave His answer to Paul's distress, and that answer was enough. The answer began with the imparted grace of the Lord Jesus Himself. We now go on to see that this grace was sufficient for Paul, just as it is sufficient for us. The words "is sufficient" bear the meaning, if we may quote Dean Alford once more, of "suffices and shall suffice." It is as if the Lord Jesus had said to Paul, "The trial must endure untaken away, but the grace shall also endure and never fail thee" (Alford).

There are some things that happen to us, some trials to be borne, which we can never change. We just have to learn to live with them. But when we rest wholly upon our blessed Lord, we find that His grace endures, that it never fails, and that it is more than sufficient to meet our sorest need.

June 27. "And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness" (2 Corinthians 12:9).

Now we think about the latter half of the great premise of Christ's

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sufficiency. "For my strength is made perfect in weakness." There we have the reason why the grace of the Lord Jesus Christ is sufficient. It is a matter of power, because the Greek word for "strength" is "dunamis," the same word Paul uses in Romans 1:16, when he says, "I am not ashamed of the Gospel of Christ: for it is the *power* of God unto salvation to every one that believeth."

The French philosopher, Joubert, beautifully says: "Behind the strength of many men there is weakness, whereas behind my weakness there is strength; the weakness is in the instrument." Truly God is able to take our weakness and, using us as His instruments, He can make that weakness the ground for the demonstration of His mighty power.

June 28. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9).

No wonder Paul continues the next sentence with a superlative! Realizing what Omnipotence is doing and will do through his extreme weakness, he bursts out in this exclamation of joy. It is not only that he is glad, he is *most* glad in his infirmities. Realizing what God will do through them, he determines to rejoice in them to the full. Would that we might share Paul's assurance that the very power of Christ which is made perfect in weakness actually rests upon the believer in all the fullness of enabling grace.

June 29. "The peace of God which passeth all understanding" (Philippians 4:7).

Such is the heritage of the Christian who knows how to trust God. Those believers who are in the habit of putting aside anxiety and bringing everything in prayer and supplication unto God (verse 6) are rewarded with this kind of peace in their hearts and minds. Observe the descriptive clause, "that passeth all understanding;" it is literally true of the peace of God that keeps our hearts and minds in Christ Jesus.

The world cannot understand the peace God gives His children. To be deeply calm and truly serene in the midst of trial, emergency, and distress is beyond the comprehension of the worldling. Oh, he may achieve an outward calm through stoicism; but the peace of God is an inward thing, and it means a calm heart and a quiet mind. However, even those Christians who truly possess these things know that the peace of God passes their understanding also. But they enjoy it and rest in it, though they cannot plumb its depths of blessing. After all, we may enjoy what we cannot comprehend. It is God's will for us to be serene in the possession of His own peace.

June 30. "He endured, as seeing Him Who is invisible" (Hebrews 11:27).

The verb here translated "endure" means "to be strong, to be firm." The characterization of Moses it therefore gives is that of a man who remains strong and firm. And why was Moses strong? He was strong, our verse for today tells us, because he had the gaze of his heart directed at the Invisible One.

It still remains true that the surest way to be godly is to look constantly at God. For us Christians that means especially "looking unto Jesus, the Author and Finisher of our faith." He is strong; He is our rock and our fortress; He is our help in time of need.

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Book Reviews

By Arthur Forest Wells

The Hope That Will Never Fail. By Paul R. Alderman, Jr. Published by the Publication Office of "Our Hope," 456 Fourth Ave., New York 16, N. Y. Paper covers, 52 pages. 35 cents.

The fact that this booklet has a Foreword by Dr. Arno C. Gaebelein, and is published by "Our Hope," goes a long way in saying that it is worth reading. There are three full chapters, respectively, on the following subjects: Christ Will Return, and Why; Now, or In What Manner Will Christ Return? When, and To What Place on This Earth, Will Christ Return? The author is sound as to the fact and the spirit of prophecy, and so has supplied another vehicle of Scriptural truth—of which we cannot have too many—to guide men's minds and hearts in Christ during these troublesome times.

An Outlined Study of Romans—with Chart. By Charles A. Porter. Published by Zondervan Publishing House, Grand Rapids. Paper covers, 39 pages. Price 35 cents.

The author is the Associate Pastor of the Moody Memorial Church, Chicago. His brochure not only has an Introduction by H. A. Ironside, but was written at his urging. The text of the pamphlet explains the chart; although the chart (7 x 20 inches) makes itself understandable through its own clarity. Romans is outlined from the standpoint of its key-word "Righteousness," in such a way (exclusive of its Introduction and Conclusion) as to display Righteousness as Required, Revealed, Received, Realized, Rejected, Reproduced—with the corresponding subheads: Condemnation, Salvation, Justification, Sanctification, Repudiation, Conversation. Great good would be done if a booklet of this sort could be put into the hands of every church-member, and others, of course, besides. We know of nothing more helpful to focus and fasten Bible truth upon the negative of men's minds and hearts as a good outline or chart of its Books. If you are not now familiar enough with Romans to have a bird's-eye view of its contents, get this booklet and chart.

The Pacific Garden Mission, by Carl F. H. Henry. Zondervan Publishing House, Grand Rapids. Cloth binding, 144 pages. Price, $1.25.

These pages give the wonderful history of this "Doorway to Heaven," and add uplifting testimonies concerning many who experienced their new birth in it—as Billy Sunday, Mel Trotter, Harry Monroe, who, having been found by the Saviour, went out to preach Him. It is inspiring to read, first of all, of the consecration of Colonel and Mrs. George R. Clarke, through which the Lord founded and began to carry on this mighty rescue work. The book is packed full of evangelistic information that should interest and bless many. The chapters are well written and show the hand of a good researcher.

Successful Church Publicity, by Carl F. H. Henry.

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Zondervan Publishing House, Grand Rapids. Cloth binding, 226 pages. Price, $2.00.

As a former newspaper man, the author has come into the classroom—as all good professors are wont to do—to prove that his subject is of such primary importance that all others count for little without it. The writer's treatment is almost exhaustive—so full of information are his pages. His knowledge is of wide range, and he has handled his material expertly. His six chapters deal with—Biblical Precedent for Religious Journalism, Religious Journalism in the United States, The Neglected Field of American Missions, Organizing the Local Church for Publicity, The Technique of Religious Journalism, and The Pastor a Christian Publicist. Much good should come from the publication of this volume. It is up-to-date and evangelical.

Keep Thyself Pure, by W. T. McLean. Zondervan Publishing House, Grand Rapids. Paper covers, 48 pages. Price, 35 cents.

Eleven short messages, based on passages from I and II Timothy, and addressed to those young in years, with respect to their salvation and service for Christ. These meditations are evangelical, and each closes with an evangelistic, pastoral or prayerful appeal.

Youth in Quest of Truth, by William A. Mierop. Zondervan Publishing House, Grand Rapids. Paper covers, 79 pages. Price 50 cents.

Nine simple but helpful and interesting sermons on the Truth about God, Jesus, the Holy Spirit, Satan, the Bible, Heaven, Hell, Purgatory, and You. They make a helpful handbook for young and old for information concerning the fundamentals which they discuss.

The Cathedral of Christian Truth. By William G. Coltman. Published by Fundamental Truth Publishers, Findlay, Ohio. Cloth binding, 306 pages. Price $1.50.

This good book on Paul's Epistle to the Romans should be a welcome guest in many a preacher's library, not only because it represents a wholesome series of Sunday Evening Sermons by a brother who has been used of the Lord to build up a strong church through expository preaching, but also because it is a fine handling of an important subject. Dr. Coltman reveals his open-hearted honesty by clear references to his sources; and in doing so, he further shows that he has gone to the right wells of knowledge. But even that is not the whole story: it is one thing to gather material, even good material, and quite another thing to be able to use it helpfully and interestingly. This latter our brother has also done. Needless to say, sermons which have held the interest of a believing church, should make good reading for anyone who treasures his Bible.

"*The well is deep*" (John 4:11)

And though I keep on dipping
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